

MORE THAN ONE PERSPECTIVE:
PARTICIPATORY ACTION RESEARCH OF CURRICULAR RACIAL INTEGRATION
IN AN AMERICAN HIGHER EDUCATION UNIVERSITY

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DANIELLE ANTOINETTE YEARWOOD

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DANIELLE ANTOINETTE YEARWOOD

DREW UNIVERSITY, B.A. (2008)

ALFRED UNIVERSITY, M.A. (2012)

AUTHOR Danielle Yearwood, M.A., CAS, NCSP

APPROVED BY Jana Atlas, Ph.D.
Committee Chairperson

Hannah Young, Psy.D.
Committee Member

Beth Johnson, Ph.D.
Committee Member

Rachel Roth, Ph.D.
Committee Member

ACCEPTED BY Andrea Burch, Psy.D.
Program Director, School Psychology Doctoral Program

ACCEPTED BY Kevin Curtin, Ph.D.
Chair, Division of Counseling & School Psychology

ACCEPTED BY John D. Cerio, Ph.D.
Dean, School of Graduate and Continuing Studies

ACCEPTED BY Beth Ann Dobie, Ph.D.
Interim Provost and Vice President for Academic Affairs

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DEDICATION

This work is dedicated to my family, both in the United States and Barbados, West Indies.

I dedicate my research to my great-grandmother, Isalene Cummins, who crossed over into the ancestral realm when I started at Alfred University. Although she never had the opportunity to travel to Alfred, NY before her passing, Granny would have encouraged my pursuit of higher education. She taught the value of education through example, and made time to read every day.

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ABSTRACT

Since the landmark *Brown v. Board of Education* Supreme Court decision in 1954, which stated that legally-supported school segregation was harmful to children's self-concept, researchers and educators have questioned whether the intended goals of racial integration were ever successfully accomplished. As America continues to become more racially diverse, it is increasingly important to ensure that schools are preparing students to be productive, successful citizens in a multicultural world. Institutions of higher education are the ideal setting to work on social justice, the process towards and end goal of equity and equality. College students typically have the opportunity to interact with other students from diverse backgrounds, and with appropriate social and educational opportunities, can graduate with the skills and knowledge to be leaders in their communities or other settings, promote social justice, and achieve genuine racial integration.

This study used Participatory Action Research (PAR) as the qualitative approach and Critical Race Theory as the underlying paradigm to investigate the effects of an Afrocentric Psychology course on a diverse group of undergraduate students at a Predominantly White Institution (PWI). Using both quantitative and qualitative methods, the author evaluated participants' quantitative changes in their racial identities as well as the quality and quantity of interracial friendships; reflected on their qualitative experiences of learning a new perspective through participation in an Afrocentric Psychology course; and worked collaboratively towards social justice in the university

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community. Quantitative data were used to inform reflection, and qualitative data described how (the process through which) social justice occurred.

Statistical analysis indicated that the effects of class enrollment on quantity and quality of interracial friendships, as well as racial identity, were not significant for students overall. However, there was a statistically significant change in racial identity for White students enrolled in the Afrocentric Psychology class. Qualitative data analysis indicated that students who completed the Afrocentric psychology course were aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflected on their personal beliefs regarding race, and developed an overall interest in diversity-related courses. Students reported having a positive Afrocentric course experience, and many students requested that this course or a similar one be offered again in the future. Through Participatory Action Research, students in an American higher education setting engaged in social justice.

Social justice is a necessary component of a genuinely integrated society, and includes taking action and racial inclusivity at multiple levels. This action, progressive work towards inclusivity, respect, and equality needs to be incorporated into institutions of higher education. The results of the current study suggest that students responded well when exposed to Afrocentric conceptualizations of the cognitions and behaviors of individuals of African descent. Findings suggest that we as Americans can continue to work towards the goals of integration by including more than one perspective in institutions of higher education, and have a meaningful experience in the process.

CHAPTER 1: INTRODUCTION

The United States continues to be a racially and ethnically diverse nation. According to recent U.S. Census information, 78% of people in America identify as White, 13% as Black, 5% as Asian, 2% as biracial, 1% as American Indian/Alaska Native, and 0.2% as Native Hawaiian/Pacific Islander (U.S. Census Bureau, 2013). Seventeen percent of this population identifies ethnically as Hispanic/Latino, and could identify with any of the aforementioned racial groups. School enrollment, however, suggests greater racial and ethnic diversity. Based on the recent Schools and Staffing Survey data, only 58% of American students are White, 16% are Black, 20% are Hispanic, 1% is American Indian/Alaska Native, and 4% are Asian/Pacific Islander (Institute of Education Sciences, 2011a). The population of school-aged children is currently more racially and ethnically diverse than the overall population. It would appear that over time, there will be an overall increase in the percentage of the American population that would fall within groups historically referred to as racial and ethnic minorities.

In light of the trend of increasing racial and ethnic diversity in the American population, individuals are likely to encounter those from different backgrounds in school and the workplace. Thus, to be successful, people need to learn to interact effectively within this multicultural population. Furthermore, society needs to be more inclusive to effectively serve the needs of our diverse citizenry. This is attainable through social justice.

Social Justice

Social justice is both a process and a goal. The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure...the process...should be democratic, participatory, inclusive, and affirming. (Bell, 2007, p. 1-2)

Bell (2007) describes a society where individuals are able to achieve their full potential because they are uniformly valued, respected, and free to equally participate in the democratic process. Inequality continues to exist, and historically, every citizen has not had an equal voice in shaping the rules and organizations that comprise our society.

Social justice as a process and goal posits that everyone is an equal member of society regardless of the social groups to which they belong. As a result of achieving social justice, our society would no longer benefit members of specific social groups while oppressing members of others. A crucial component of this definition of social justice is the lack of physical and psychological harm, as participation in a society with social inequity is physically and psychologically harmful. Social justice reduces and ultimately eliminates such harm. The focus of the current research was on social justice as applied to racial oppression, at an institution of higher education.

There are four main areas where racial equality needs to be included to truly promote diversity in an educational setting: students, faculty, curriculum, and pedagogy (Sciame-Giesecke, Roden, & Parkinson, 2009). Racial diversity ideally needs to be

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reflected in the students accepted and enrolled, the faculty and administrators employed by institutions, the information being taught, and the way in which that knowledge is shared. In this way, racial diversity is present at multiple levels, from the individual level through the institutional level.

Although colleges and universities exist whose primary goal is to educate Black students (Historically Black Colleges and Universities or HBCUs) or predominantly Hispanic students, most postsecondary degree-granting institutions are predominantly White (Institute of Education Sciences, 2011b). Faculty members from racial and ethnic minority groups are more likely to include diversity issues in curriculum and pedagogy (Van Laar, Sidanius, & Levin, 2008), which may be a reason why having a racially diverse faculty is important. However, most college students and most instructors are White (Institute of Education Sciences, 2010). Regardless, diversity in higher education is especially important to promote social justice at universities with a predominantly White student body and faculty (Sciame-Giesecke et al., 2009). Although most universities do not have racially diverse student and faculty populations, curriculum and pedagogy are the two remaining areas where all universities can immediately begin to incorporate multicultural competence.

Promoting Equality through Curriculum and Pedagogy

To promote equality, instructors should acknowledge the role that culture plays in education, and “emphasize various cultural values in different lessons;” it will help the students whose cultures are being acknowledged, as well as other students who are existing in a multicultural America (Parsons, 2003, p. 29). Due to the idea that college is

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a setting where meaningful cross-cultural interactions can take place, many colleges and universities offer courses related to diversity and encourage or mandate student enrollment (Chang, 2002). “Ultimately, increasing students’ capacities for intercultural effectiveness is essential if we are committed to fulfilling higher education’s promise of preparing them to live in an increasingly complex and diverse world” (King, Perez, & Shim, 2013, p. 81). Research shows that institutions are encouraged to develop culturally competent graduates and focus on diversity (King et al., 2013; Sciame-Giesecke et al., 2009). The desired results include cross-cultural competence, decreased prejudice and discrimination (Chang, 2002; Jessop & Williams, 2009; King et al., 2013; Van Laar et al., 2008), and promoting social justice in the larger society (Irvine, 2010; Ladson-Billings, 1995a).

Much research exists on the culture that underlies curriculum and pedagogy, as well as the need to promote equality and social justice through these avenues. Consequently, there are many different names for pedagogy and curriculum design that takes culture into account: culturalized instruction (Parson, 2003), diversity inclusivity (Nelson Laird, 2011), culturally relevant pedagogy (Ladson-Billings, 1995a, 1995b), culturally appropriate, culturally responsive, culturally congruent, or culturally compatible pedagogy (Ladson-Billings, 1995a, 1995b), and critical race curriculum (Yosso, 2002). Differences exist among these terms, but the idea that underlies all of these concepts is that curriculum, the information that is valued and disseminated, and pedagogy, the way in which that knowledge is presented and shared, needs to be inclusive of the values of cultural values outside of the dominant racial and ethnic group.

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The way in which cultural diversity opportunities for students are structured depends on the institution. Some institutions have a diversity course requirement where students must complete a prescribed number of courses to graduate, with these courses usually offered in departments of ethnic or women's studies (Sciame-Giesecke et al., 2009). Other institutions encourage instructors to integrate diversity into preexisting curriculum (Nelson Laird, 2011; Sciame-Giesecke et al., 2009). This second option is promoted at the institution of higher education where the current study was conducted.

Current Study

The idea that social justice can and should be promoted through curriculum and pedagogical practices was at the core of this study. The purpose of the present research was to assess college students' interracial friendships, level of racial identity development, perceptions of institutional racial inclusivity, and knowledge of and experience with social justice in the university community after taking an Afrocentric Psychology class. An introductory psychology course from an Afrocentric perspective was offered by the researcher who identifies as a Black woman. In this study, the term Afrocentric is used to represent ideas from an African or diasporan African perspective. This course was based on the principles of Black Psychology, which posits that African paradigms must be used to understand human thought and behavior, as well as to identify strengths and weaknesses within the communities of African-Americans and other African peoples throughout the diaspora (Fairchild, 1988, 2000; Grills, 2002; Obasi, 2002). The African paradigms inherently include spirituality, divine order, social structure, philosophy, history, science, and culture (Obasi, 2002). Students enrolled in

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this course experienced all four components of a racially inclusive institution: a diverse student body within the classroom setting, a professor who identifies as a person of color, curriculum from a racially diverse perspective, and racially diverse pedagogy.

Quantitative methods were used to assess the relationship between the independent variable, participation in the Afrocentric Psychology course, and the dependent variables of interracial friendship and racial identity level. Interracial friendship was identified in previous research as a measure of intergroup attitudes (Van Laar et al., 2008), and an important factor for students to have sustained intergroup interactions, increase their cultural competence, and decrease prejudice (King et al., 2013; Tropp & Pettigrew, 2005). Their stage of racial identity development plays a role in how individuals interpret race-related information (DeCuir-Gunby, 2009; Helms, 1999) and understand racial discrimination (Quintana, 2007; Worrell, Vandiver, & Cross, 2004). Students' racial identities are important to assess when attempting to understand the effect of an African-centered Psychology course, and research has shown that interracial friendship and racial identity are important variables to measure when examining topics related to racial diversity.

Qualitative data were used to understand how the Afrocentric Psychology course may have changed those individuals involved, using Participatory Action Research as the primary qualitative approach and Critical Race Theory as the underlying paradigm. These experiences are best measured qualitatively, as qualitative research addresses "process-oriented questions" (Leech & Onwuegbuzie, 2007, p. 559).

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The aim of qualitative research is to understand and represent the experiences and actions of people as they encounter, engage, and live through situations. In qualitative research, the researcher attempts to develop understandings of the phenomena under study, based as much as possible on the perspective of those being studied. (Elliott, Fischer, & Rennie, 1999, p. 216)

In an article reviewing a variety of qualitative data analysis techniques, Leech and Onwuegbuzie (2008b, p. 588) stated that “qualitative research, because of its exploratory and constructivist nature, can help school psychology researchers to... focus on cultural and contextual factors that improve or debilitate the efficacy and social/ecological validity of interventions or programs.” Students enrolled in the Afrocentric Psychology course and the instructor/researcher reflected on their experiences in the course through weekly journal entries, course evaluations, and a semi-structured interview. Qualitative data “provide[s] naturally occurring information,” takes into account the “local context,” and yields “thick, rich descriptions” (Leech & Onwuegbuzie, 2007, p. 560). Qualitative data were constructed to identify and understand reactions to the course, recognize discrepancies in racial equality in the university community, and determine changes that students anticipate towards achieving social justice.

Despite colleges having diversity courses, some of which are required, little has been done to identify if and how students develop cultural competence in response to these courses (Chang, 2002; King et al., 2013). No research exists at this time on a diverse student body’s reaction to an Afrocentric Psychology course. This study sought to fill the existing void in research. I hypothesized that students who complete an

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introductory psychology course from an Afrocentric perspective will experience a change in interracial friendships and racial identity that is quantitatively different from those students who have completed introductory psychology courses from a predominantly Eurocentric perspective. I also hypothesized that students who complete the Afrocentric Psychology course would be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses.

CHAPTER 2: REVIEW OF LITERATURE

Researchers have suggested that the idea of multicultural education in America began with the Supreme Court decision of *Brown v. Board of Education of Topeka*, where segregated schools were found to be psychologically and socially harmful to Black and White children (Chapman, 2008). Segregation was based on racism, so integration and multicultural education developed as part of the response to eradicating racism in education and ensuring equality for all Americans. To fully understand the racial and cultural perspectives underlying education, curriculum, and pedagogy, one must understand the history of race in America, segregation in education, the goals of integration, and the current state of affairs in educational curriculum and educator training, including higher education.

American History

Africans in American colonies. Indentured servitude of various European ethnic groups, Africans, and Native Americans existed since the development of Virginian colonies in the early 1600s (Browne-Marshall, 2005; Takaki, 2008). Although indentured servants of all races labored on plantations, there were differences among the groups. In the Virginian colonies, law dictated that European servants were allowed to own guns while African servants were not, African servants were worth more money because they could work for a longer time than their European and Native American counterparts, African servants were punished more severely for similar offenses, and African/European couples were severely punished when they delivered mixed children (Takaki, 2008). Takaki (2008) explained that English explorers encountered African people in the 1500s,

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feared their Black skin, and subsequently associated Blackness with all negative attributes. Overall, it would appear that among the English in England, there was an element of fear and intense dislike towards Africans, and these prejudices were brought with colonists to America.

Indentured servants were often punished by extending their sentences, and European indentured servants soon realized that their original goal of coming to America, serving their terms of labor, and eventually becoming landowners was highly unlikely (Takaki, 2008). Since English servants were able to own guns, they joined with African servants and staged a large rebellion. The magnitude of this rebellion led Virginian landowners to realize that they should rely less on English indentured servant labor because Africans could not legally own guns, and could be further exploited (Takaki, 2008). It is at this point that society was “reorganize[d]...on the basis of race and class” (Takaki, 2008, p. 60). The percentage of Africans brought to America substantially increased. Several laws were developed prohibiting interracial relationships, and making it illegal for slaves to own weapons, gather in groups, or socially interact for extended periods (Takaki, 2008). It is within the context of this extremely economically profitable system in the 1700s that Africans brought to America became slaves and were regarded as chattel, an object to be owned by people (Browne-Marshall, 2005; Takaki, 2008).

Educating an object is useless, but even more so because educating African slaves was believed to lead to their increased desire for freedom (Browne-Marshall, 2005); so the education of African slaves was made illegal. After two centuries of forced labor, Africans in America and their offspring (the majority of whom were enslaved) had few

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rights and were not viewed as equal citizens even though they had fought against the British in the Revolutionary War and assisted in America's victory for independence (Browne-Marshall, 2005). The 1857 Dred Scott decision legally determined that Africans in America and their offspring did not have rights that American citizens were afforded, because they were not full humans or citizens (Browne-Marshall, 2005).

Two years later, the Civil War erupted as a battle between Northern (Union) states that had economic interests in skilled industrial laborers, and Southern (Confederate) states that had interests in maintaining African slave labor in their economic system that relied on agricultural labor (Browne-Marshall, 2005). The Emancipation Proclamation of 1863 freed all African slaves held in the Southern states fighting against the North (U.S. National Archives & Record Administration, 1863). Thus, many Africans fought for the North. When the North won the Civil War, the 13th Amendment to the Constitution in 1865 made slavery illegal, and three years later, Africans (both former slaves and free men) were legally granted the rights of American citizenship (Browne-Marshall, 2005).

Segregation and education of Blacks in America. Once free, many Black leaders and some White philanthropists developed organizations committed to educating members of the Black community (Browne-Marshall, 2005).

Hundreds of organizations were created in the 1800s by blacks to fund educational initiatives, improve moral conditions, enlighten the black community about temperance, defeat segregation, promote cultural pride, lobby political forces, protect black children, highlight achievements and remove obstacles to progress. Elementary and high schools, trade schools and colleges were created

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by blacks and a few white philanthropists to teach the millions of newly released black people who had been prohibited formal education. (Browne-Marshall, 2005, p. 34)

While enslaved, Black people were deprived of the opportunity to be educated. Once granted their freedom, they quickly made systematic moves towards sharing crucial knowledge with the members of their communities. This knowledge included formal education (e.g., reading, writing), political awareness, and other programs that would lead to upward social and economic mobility of Black people.

However, these programs were not federally funded, and while legally free, Black people in the Southern states continued to be oppressed through political exclusion and systems like sharecropping, and intimidated, terrorized, and murdered by the Ku Klux Klan and lynch mobs (Browne-Marshall, 2005). In the North, competition with Italian, Hungarian, and Polish immigrants led to a different kind of oppression. Across the United States in both the North and the South, states developed segregation laws (Browne-Marshall, 2005). In 1896, the Supreme Court made segregation legal through the ruling of *Plessy v. Ferguson*, where the court decided that separating races does not make one inferior to another (*Plessy v. Ferguson*, 1896). The archives indicate that segregated schools were most common, but that other facilities were also separated. The Supreme Court determined that separate can be equal, and individual states were given the power to decide the extent of their segregation laws (*Plessy v. Ferguson*). By 1940, there were “more than 100 Black colleges and universities” (Guthrie, 2004, p. 123). The scholars trained in these Black colleges staffed the segregated schools, and Psychology

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was taught in Black colleges (primarily applied Psychology) to produce Black teachers, leaders, and preachers (Guthrie, 2004). Most Black Psychologists at that time were teachers. The decision from Plessy v. Ferguson was not unanimous, and the opinion of one of the dissenting justices was later used as a foundation for the court case of Brown v. Board of Education, the next Supreme Court case regarding racial segregation (Browne-Marshall, 2005).

Segregation research. By the late 1940s, some social scientists had accepted that racism had a negative effect on African Americans (Lal, 2002). During segregation, schools that served Black children were housed in inferior buildings, and taught from outdated, inferior materials (Merry & New, 2008). Although Black colleges and universities were producing researchers and training professionals to teach the next generation of scholars, Black graduate students also had limited resources. Often in towns with affluent White schools, Black colleges had fewer resources, larger class sizes, “heavier teaching loads, lower salaries, and fewer benefits” (Guthrie, 2004, p. 123). Black scholars spent so much time to get their education, sacrificing health, and incurring loan debt, to earn less than \$2,000 a year with which one could not afford to buy books (Guthrie, 2004). Scholars felt fortunate to even earn that position and when granted, the libraries were extremely limited. Drew (1950) reviewed the scientific contributions of Black scholars during this time and stated that,

While one must grant at once that extraordinary talent, great intellectual strength and unusual opportunity are necessary to break out of this prison of Negro problem...the walls here in America are at times too thick to breach and too high

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to climb. The atmosphere of racial prejudice and discrimination contribute much to the absence of blacks in graduate schools. (Drew, 1950, p. 135- 136)

For decades, research by psychologists and sociologists concluded that segregation and prejudice harmed all children's lives. However, there were also social scientists on the other side of the debate who testified in favor of segregation, stating that Blacks and Whites had different abilities and therefore required separate schools (Benjamin & Crouse, 2002; Guthrie, 1990). In the first four chapters of his book Guthrie (1998) provided a historical analysis of scientific contributions made in multiple disciplines (e.g., Anthropology, Psychology, Psychometrics, and Psychiatry) and specialty areas within those disciplines that historically promoted racist ideas. Guthrie also provided much evidence of how racist conclusions such as mental inferiority, immorality, degenerate family structures, and intellectual dullness were promoted under the guise of scientific discovery to oppress people of African descent. Many Black scholars and some White scholars refuted these claims, and in their own academic research highlighted the roles that race, culture, socio-economic status, and inequitable distribution of opportunity and resources play in understanding group norms, intelligence, and variability within all racial groups.

Many Black leaders in the southern United States encouraged segregation of schools as an aspect of Black solidarity (Fairclough, 2004). Black segregated schools, while housed in inferior buildings and using outdated materials, existed within communities where home-school collaboration was strong, and teachers were empathic towards and able to engage Black students. Black churches and Black schools, which

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were often housed in the churches, played significant roles in encouraging Black pride, “prestige within the community, and a measure of economic benefit” (Fairclough, 2004, p. 49). Historically, churches and schools were some of the first organizations developed after emancipation in an effort to teach African Americans the skills to be self-sufficient and autonomous after centuries of slavery. One very influential study which partially led to desegregation supported the hypothesis that segregation was harmful to American children. This was the Clark doll study, so named for the qualitative assessment that elicited extremely useful information about students’ racial identities.

Psychologists Kenneth and Mamie Clark. In 1950, Kenneth and Mamie Clark conducted research on children’s identity development in integrated versus segregated schools. These social psychologists developed a coloring test to investigate how five- to seven-year old children saw themselves racially, and how they wanted to see themselves. Testing items were used to identify if children could distinguish between colors and could associate colors with objects. The experimental sample consisted of 160 children who correctly passed these testing items. In the experiment, children were given brown, black, white, and tan crayons, and told to color a child of the opposite sex in the color of themselves. Generally, all children chose a lighter shade, then colored heavily to make the color appear darker. However, there was a difference in how the children presented their skin colors, based on whether they were darker or lighter. Light skinned Black children colored themselves close to the color of what they actually were, while 10% of dark skinned children chose white, tan, or another color that was obviously different from

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reality. As children increased in age, they were more likely to correctly identify their skin color (Clark & Clark, 1950).

In the second part of the study, children were asked to color a picture of a child in the preferred skin color (Clark & Clark, 1950). Overall, 48% of children preferred Brown or Black. The preference for Brown children increased with age, but decreased from light skinned to dark skinned children. Interestingly enough, Black children from the segregated schools in the South (Washington D.C.) were more likely to prefer Brown children than the children in integrated schools in the North (New York City). The researchers attributed this to the fact that the Northern children were mostly light skinned Black children (Clark & Clark, 1950).

In a qualitative assessment of students' comments while playing with White and Black dolls, children from segregated schools in the South were more likely to be preoccupied with race (Clark & Clark, 1950). Students from segregated schools spoke a lot more often about race, stating for example that White was pretty and Black was ugly. Children from segregated schools were the only children to refer either to themselves or the Black doll using racial slurs related to being Black. Children from integrated schools in the North were more likely to avoid questions about race (Clark & Clark, 1950). Children from integrated schools showed discomfort at identifying with the Black doll that they viewed negatively, but Southern children viewed themselves in that negative light (Keppel, 2002). Researchers concluded that children understood from a young age that to be Black in America was not a positive classification, and that detrimental self-

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perceptions would develop, later becoming aspects of their personalities (Clark & Clark, 1950; Phillips, 2000).

While social science research existed within the academic realm, only after the Clark doll study did this information cross into the political sphere where the power existed to make a change in policy. Kenneth Clark, the primary researcher, was contacted by Robert Carter and Thurgood Marshall, then working as legal defense fund attorneys for the National Association for the Advancement of Colored People (NAACP) (Benjamin & Crouse, 2002; Guthrie, 1990). Kenneth Clark's compilation of social science research focused on the emotional trauma of racial segregation (Browne-Marshall, 2005). This information was presented to the Supreme Court of the United States.

Brown v. Board of Ed. In 1954, it was decided in the *Brown v. Board of Education of Topeka* Supreme Court case that even in an instance where equal facilities were available, legally-supported school segregation was harmful to children's self-concept. Segregated schools made Black children feel inferior, and their psychological and educational growth would be stunted (Benjamin & Crouse, 2002). The Plessy ruling was overturned with the Brown ruling because it was determined that at the time of the Plessy ruling, justices were not aware of the negative psychological effects of segregation: the disproportionate feelings of inferiority of Black children, and the unjustified feelings of superiority of White children (Browne-Marshall, 2005). This landmark research and court ruling were important especially because it stated that

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segregation in schools was harmful to both White and Black children. What followed was the forced combination of Black and White children into schools.

Integration in Education

Outcomes of integration. Browne-Marshall (2005) examined the Brown v. Board of Education ruling through a social, historical, and legal framework and summarized how integration was implemented. School districts were legally required to develop plans to quickly integrate schools, and district courts were to monitor that these steps were being taken. Many citizens, government officials, and groups resisted integration. White students and parents attempting to enroll White children in predominantly Black schools were intimidated, and Black students and parents attempting to enroll their children in predominantly White schools were threatened, intimidated, and assaulted. The NAACP leadership acknowledged that with integration some Black teachers may be laid off, and that Black students might struggle compared to White students who had been better prepared academically, but those challenges were framed as temporary setbacks towards overall social change (Fairclough, 2004). In actuality, fewer Black teachers were fired than initially expected, but many more Black administrators were demoted, and many predominantly Black schools were closed (Fairclough, 2004).

It is important to note that while segregation was deemed psychologically harmful for American children, the manner in which integration was initially implemented was also psychologically harmful to Black students. Black students were displaced, many were educated in racially hostile environments, lower academic achievement was

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expected, students observed fewer Black administrators as role models, and the school was no longer an organization accepted and supported by the community as central to the development of healthy racial identity and economic advancement (Fairclough, 2004; Perlstein, 2004). Few Black students enrolled in graduate programs at White universities because in most cases the environment was hostile, there weren't assistantships available for them, and Black students were often required to complete an extra undergraduate year at a White university to demonstrate their academic abilities (Guthrie, 2004, p. 136).

These weaknesses were not inherent to integration itself, but the way that integration was implemented. The definition of a "desegregated school" focuses "on the mere presence of students of different races... in the same school and do not include consideration of the nature of the intergroup contacts in the school nor the relationship of these contacts to various consequences" (Lacy, Mason, & Middleton, 1983, p. 130- 131). At the time, social scientists asserted that "meaningful integration required more than physical proximity; it required the redistribution of social prestige and power" (Perlstein, 2004, p. 219). Allport's contact theory as interpreted by Lacy et al. (1983) stated that "intergroup contact may reinforce previously held stereotypes and increase intergroup hostility unless the contact is structured to provide" the ideal conditions (p. 132). These researchers asserted that "desegregation without the conditions specified by Allport will not result in constructive intergroup contact or true integration" (p. 141). So, for integration to be successful there needed to be an acknowledgement of the institutionalized systems that maintained racism, and active work towards social justice. This acknowledgement of power distribution and social justice work was missing at that point in time, and the need

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still exists in order for integration to ever be successful in America. Perlstein (2004) suggested that in light of schools continuing to struggle with integration since the 1980s, scholars should learn from the strengths and weaknesses of the way in which integration was implemented and reflect on the original goals of integration. The essential idea is that awareness of diversity alone cannot truly lead to an integrated society; social justice is a necessary component.

Towards social justice in education today. In a meta-analysis of studies on intergroup contact and prejudice, Tropp and Pettigrew (2005) discussed Allport's intergroup-contact theory and stated that optimal conditions for decreasing intergroup prejudice include "equal status, cooperation, common goals, and institutional support" (p. 952). The meta-analysis results suggest that a statistically significant negative relationship exists between contact and prejudice. Optimal conditions increase the likelihood that intergroup contact will reduce feelings of prejudice in majority group members. However, for minority group members, the optimal conditions of the intergroup contact were not predictive of feelings of prejudice. Tropp and Pettigrew (2005) discussed majority group members' fears of being viewed as prejudiced, and minority group members anticipating prejudice and being reminded of their devalued status in society. These experiences hinder successful intergroup contact.

Equal status contact can be viewed as a component of social justice, because if all individuals are treated fairly and allowed equal participation in the democratic process (an aspect of the aforementioned definition of social justice), individuals would have

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equitable status in society, and contact between members of different groups would be equal status contact.

As previously stated, the four components of a racially diverse academic institution include racially diverse faculty and administrators, a diverse student body, inclusive pedagogy, and inclusive curriculum. In a national study, the way in which college instructors integrated diversity was examined, and while most instructors included broad information about race, ethnicity, socioeconomic status, gender, religion, and disability, less than half used diverse teaching methods, less than one-fifth acknowledged the different cultural perspectives of students in class or reflected on the role of diversity in their lives and teaching experience (Sciame-Giesecke et al., 2009). It appears that while student bodies are increasingly diverse, and curriculum is sometimes superficially inclusive, racially integrated pedagogy and consequent social justice education continues to be absent as necessary components of promoting diversity in the educational setting.

Racism as a Core Concept

Racism. Racism hinders the successful interaction between individuals from different racial backgrounds. “Racism is the set of institutional, cultural, and interpersonal patterns and practices that creates advantages for people legally defined and socially constructed as ‘White,’ and the corollary disadvantages for people defined as ‘non-White’ in the United States” (Bell, Castañeda, & Zúñiga, 2010, p. 60). Racism oppresses and marginalizes people of color, and gives privilege to people who identify as White. Within the definition of racism, the authors explained that for racism to exist,

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there must be institutional practices and policies in place that reinforce inequality.

Racism is systemic.

Racism is a system of privilege and oppression based on race (Johnson, 2006). Unequal distribution of power maintains privilege and oppression. Johnson (2006) described privilege and oppression as inextricably linked since one cannot exist without the other. Racism gives advantage and privilege to one group while disadvantaging another. However, both groups experience tension, fear, social incompetence, and alienation in the workplace and in their social lives (Tatum, 2010). Experiencing racism has been associated with a poorer sense of well-being (Seaton, Neblett, Upton, Hammond, & Sellers, 2011); internalizing psychological problems such as decreased self-esteem, feelings of psychological distress, and negative mood (Jackson, Yoo, Guevarra, & Harrington, 2012); and increased levels of anxiety, depressive symptoms, and behavioral problems (Chavous, Rivas-Drake, Smalls, Griffin, & Cogburn, 2008; National Association of School Psychologists, 2012). Thus, racism negatively affects both the individuals being oppressed, and the individuals in the privileged group who are benefitting from the unequal system in place.

From an early age, many people are socialized in homogenous groups, learning about those from different backgrounds through stereotypes and anecdotes (Tatum, 2010). Tatum suggested that racist ideas and opinions are often based on not having enough information and living in a society where racism systemically exists. Since racism exists in a racially diverse America, the ability to interact with diverse individuals and combat racism and its negative effects are necessary skills for every American.

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However, having the tools and knowledge to combat racism is not only relevant for those who live or work in areas where they interact with people outside of their racial or ethnic group. Since racism exists systemically, even when a setting is not racially and ethnically diverse, racism still exists and needs to be challenged.

The National Association of School Psychologists (NASP, 2012) issued an official statement acknowledging the negative mental, academic, and social effects of racism on students, and encouraged schools to incorporate social justice in the classroom, promote strong social networks, and offer research-based programs, all of which can mediate the effects of racism, prejudice, and discrimination. It is important to note that the official NASP position stated that social justice needs to be incorporated into the classroom. Since racism is inherently systemic, students need to be taught how to react and combat an oppressive system that is harmful to everyone in varying degrees. The classroom is a fitting setting where this social justice education can be taught and learned.

Racism, social justice, and education. Racism is evident in education unless social justice is present. It is unlikely that “value-free” and “ethnic-blind” instruction exists, because cultural values are always inherent in teaching (Parsons, 2003, p. 29). Course curriculum, pedagogy, and the way in which knowledge is conceptualized in this country predominantly reflect the culture and values of White, middle-class Americans (Irvine, 2010; Ladson-Billings, 1995a; Murrell, Jr., 2002; Yosso, 2002). Since curriculum reflects the cultural values of this one group, individuals who do not identify as White, middle-class Americans are at a disadvantage. This disadvantage includes a lesser likelihood that their experiential knowledge will be legitimized, their cultural beliefs

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validated, and that they will learn about successful people who belong to their racial and ethnic group (Johnson, 2006, p. 25). Referring to the above definition of racism as institutional practices that create advantage for one group while disadvantaging another group, these exclusive educational practices would qualify as racism. Incorporating a wider representation of ideas would promote equality by showing acceptance of the perspectives of different groups as legitimate.

Researchers suggest that to fully eradicate racism in modern-day America, we need to acknowledge its existence and work towards being inclusive by respecting diversity and treating everyone equally (Bell et al., 2010). This is social justice, which involves collaboratively working toward equality and fairness (Bell, 2010). Often, incoming first year students encounter racial and ethnic diversity for the first time upon entrance to colleges and universities (Chang, 2002). The progressive work towards inclusivity, respect, and equality is an aspect of social justice, and needs to be incorporated into institutions of higher education.

Ethnic studies courses and group attitudes. Van Laar et al. (2008) conducted a longitudinal study of intergroup and intragroup attitudes of 1,474 UCLA students in response to ethnic studies courses. Students who completed ethnic studies courses were mostly women, and had higher levels of ethnic identification and collective action than students who did not enroll in ethnic studies courses. Results indicated that students who completed more ethnic studies classes developed more positive attitudes towards ethnic minority groups, reduced their positive feelings toward symbolic racism, reduced their social dominance orientation (the opinion that the existing system of privilege and

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oppression should remain), and students who had Black professors were more likely to become interested in collective action as the road to success. These are all desired outcomes, and show a shift towards a reduced tolerance for racism in higher education. However, there were ethnic and racial differences in participant responses to ethnic studies courses taught by Black and Latino professors.

White students had less symbolic racism when they had Black professors, and developed more diverse friendships (Van Laar et al., 2008). Asian American students decreased their beliefs that advancement in American society is equal and possible, and developed a preference for others within their ethnic group. Both Latino and Black students also developed a preference for others within their own ethnic groups. When Latino students completed courses with Latino professors, they were more interested in collective action. When Black students completed courses with Black professors, they increased their beliefs that they could equally advance in society, and were more interested in collective action. Successful interaction among racial and ethnic groups is the desired outcome. However, ethnic minority students who completed ethnic studies courses were more likely to prefer friendships within their own ethnic groups when compared to White students, who developed friendships outside of their group.

There were three important components that were missing from this research. First, researchers did not take into account the participants' stages of identity development, so maybe the in-group preference of ethnic minority students was the result of racial and ethnic identity development differences. Perhaps students did not successfully reach the final stage of development where they are able to have a strong

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identity based on whatever characteristic is most salient while simultaneously appreciating the diversity of others. They may have still been in the process towards that final stage, but it is unclear if this variable affected the results of the study because racial identity was not measured. Second, each of these courses was taught by a different professor, who may have presented the information in varying ways, and the perspective of the course was not discussed. Third, completing an ethnic studies course with a professor of color does not inherently mean that the interaction between diverse groups of students within the classroom was of equal-status and cooperative. In the current study, racial identity was measured, the course was taught by one instructor, and students were taught about and encouraged to interact with equal-status cooperative contact.

The Association of Black Psychologists (ABPsi) and the Psychology of Blacks

Black psychologists in America. According to Parham (2009), Western Psychology's roots, beginning with Wilhelm Wundt, existed within a sociopolitical context where the systematic victimization of people of African descent was viewed as normal. Coupled with the field being dominated by White middle-class men with their own implicit biases, and African American history often being viewed as beginning with slavery, many scientific conclusions made for many decades furthered a racist agenda.

The history of people of African descent within the discipline of psychology... has centered its analysis in the context of a racist worldview that saw African people as genetically, intellectually, and emotionally inferior, as well as culturally deprived when compared with their European and American counterparts...

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traditional psychology applied its theories and techniques in ways that contributed to the dehumanization of persons of African descent (Parham, 2009, p. 4-5).

Guthrie (1998) discussed some of the scientific conclusions that furthered a racist agenda. Scientists reportedly asserted that a Black man's brain is smaller and less complex than a White man's brain, educational psychologists stated that "lower race" children were not able to achieve as much as White children (p. 40), and experimental studies concluded that Blacks were physically stronger, better at rote memorization, and incapable of abstract thinking. These conclusions made about Black individuals and other people of color were in line with the belief that they were better suited for manual labor, and used to justify sterilization of mentally-deficient individuals in state hospitals and prisons (Guthrie, 2004).

As previously mentioned, Black Psychologists existed before mandatory school integration, and many of these scholars of Psychology actively resisted these racist ideas by pursuing advanced degrees in Psychology and through their own academic research. Clark University, led by G. Stanley Hall at the time, was an exception to the norm of requiring Black graduate student applicants to complete an additional undergraduate year at a White university (Guthrie, 2004). The first Black American awarded a doctorate in Psychology was Francis Cecil Sumner, a World War I veteran who earned his PhD from Clark University in 1920, then chaired the Howard University Psychology Department in 1928 (Guthrie, 2004).

Although Black academics produced research within their respective fields, they became increasingly dissatisfied with the way in which the academic community and

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professional organizations approached issues affecting Black citizens (Guthrie, 2004).

These issues, such as disproportionate opportunities and the way in which Black citizens were represented in various mediums, existed as a result of racism. A few Black Psychologists were members of the American Psychological Association (APA), but APA did not appear to be actively or successfully working towards resolving educational and occupational issues within Black communities, so most Black Psychologists (who were primarily educators) were members of the American Teachers Association (ATA). The ATA was an all Black teacher organization developed because the National Educational Association (NEA) in the south would not admit Black members. At the 1938 ATA convention, Black Psychologists who were ATA members developed Division 6: Department of Psychology of the ATA, but attention shifted during the second World War. For the next few decades there was not much progress made regarding educational and occupational racial disparities in higher education until 1963 when APA established Division 9: The Society for the Psychological Study of Social Issues (SPSSI) to study the “training and employment needs of Blacks in Psychology” (Guthrie, 2004, p. 146).

Guthrie (1998) reported on the progress made by SPSSI. It was not until 1967 that SPSSI recommended that: 1) APA make Black undergraduate students aware of career options in Psychology, 2) APA should encourage the participation of Black APA members, and 3) in order to generalize data to Black populations, representative data must be collected (Guthrie, 2004). Developing these recommendations took four years, SPSSI committee members often rotated, and many Black psychologists continued to be dissatisfied with the limited progress that was occurring. The next year at the 1968 APA

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convention, a group of Psychologists met and formed the National Association of Black Psychologists (ABPsi) which was an organization of over 200 Black Psychologists in various careers.

ABPsi. The immediate concerns of the Association of Black Psychologists were that: 1) APA needs to integrate its “own workforce” , 2) APA should “facilitate the entry of more Blacks into the nation’s graduate schools,” 3) APA should eliminate racist themes from journals, and 4) Minority students should have an organization within APA to express their concerns (Guthrie, 2004, p. 147). The members of ABPsi appointed themselves to work towards solving issues within the Black community, duties they perceived that APA was not addressing:

As educated Black people, the membership assumes a primary responsibility for engaging in critical thinking about the relationships between Black people and the society in which they live... Accordingly, we are pledged to effect change in those areas in which the American Psychological Association has been insensitive, ineffectual, and insincere. (Guthrie, 2004, p. 148)

This self-appointment was due to the perception that mental health services for Black people must include social justice work or else those services would further promote oppression. If psychological practice, “including theorizing, did not respect and reflect the essence, experience, and integrity of black people, then everything black psychologists provided (therapy, service, treatment, and theorizing) would only disserve, dehumanize, and further debilitate black people” (Nobles, 2005, p. 103). Existence in a society where racism is pervasive requires social justice in order for psychology to be

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applicable to Black people's lives. Besides making psychology more applicable to Black people, social justice is also required to actively make positive changes in the Black community and within Black psychologists themselves. Upon inception, ABPsi expected Black psychologists to: "(1) act as free and independent agents in the interest of black people; (2) resist and/or inoculate themselves against the degradation and dehumanization resulting from the effects of white supremacy; and (3) advance and increase the utilization of their understanding and application of the experience, essence, integrity, and vitalism of black people" (Nobles, 2005, p. 103).

It is important to note the differences between the initial SPSSI recommendations and the initial concerns of ABPsi. As previously stated, it is unlikely that simply adding Black people to an existing system that has contributed to the oppression of that group of people will end the racism within that system. Genuine integration requires a social justice component, including taking action and racial inclusivity at multiple levels.

In 1969 a group of Black students interrupted the APA convention presidential address to highlight concerns and encourage APA to cooperate with ABPsi. The Black Students in Psychology Association (BSPA) was developed, and a committee was developed with representatives from APA, ABPsi, and BSPA during which they discussed no longer using culturally biased assessment instruments (Guthrie, 2004, p. 149).

In 1970, Joseph White, a professor at the University of California at Irvine published an article in Ebony magazine that introduced the concept of a Black Psychology, which is based on the idea that in order to understand Black people, one cannot only use theories developed by White people (DeAngelis, 2001; Guthrie, 2004).

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ABPsi “began to place major emphases on ‘Africentrically-principled discourses and spiritual rejuvenation,’ with cultural themes emanating from the African religions and philosophies” (Guthrie, 2004, p. 150). Instead of embracing Eurocentric conceptualizations of the cognitions and behaviors of individuals of African descent, Black Psychology called for a culturally relevant psychological discipline.

African American/African-Centered Psychology. More recently, Cross (2009) defined Black Psychology as a social constructivist field dominated by African American men attempting to make cultural connections to Africa. These Africentric connections typically involve the “worldviews, cosmologies, histories, and religions of Black people on the continent of Africa,” and using those perspectives to frame and work towards solving the problems of people of African descent throughout the diaspora (Cross, 2009, p. xi). Black Psychology is a social justice oriented discipline that “seeks to transform black people into self-conscious agents of their own mental and political liberation” (Nobles, 2005, p. 103). Variability does exist among Black psychologists, with some proposing a synthesis of ideas, others encouraging Black Psychology, and others accepting theories from western psychology (i.e., humanistic psychology) as a valid way in which to understand the psychology of people of African descent.

Nonetheless, almost four decades after White established Black Psychology as a discipline, Black Psychology has primarily evolved into two sub-disciplines: African American Psychology and African-centered Psychology (Neville, Tynes, & Utsey, 2009). Neville et al. (2009) broadly summarized African American Psychology as a field focusing on the Black American experience from an interdisciplinary approach of Black

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Studies and Psychology, while African-centered Psychology focuses on the historical and cultural similarities between all people of African descent and endorses connections to Africa.

Studies of people of African descent tend to focus on response to victimization (Parham 2009). Understanding this Black resilience, and the emotional, behavioral, and cognitive reactions to oppression are necessary for accurately representing history. However, Parham (2009) posited that this framework inaccurately centers the Black psyche in slavery, does not explore identity before the transatlantic slave trade, and focuses on racial identity instead of cultural unity.

If one's quest to understand the psychohistory and culture of African-descent people is real, then our focus and discussion must extend beyond how Black people persevered through American psychology programs to earn advance degrees and how African people generally reacted to and/or resisted our oppression and dehumanization. (Parham, 2009, p. 6)

Parham (2009) asserts that these perspectives do not explain or promote mental health for people of African descent, but African-centered Psychology is better able to do so.

Classical African civilizations, such as ancient Kemet, produced an extraordinary amount of intellectual ideas and theories that highlight the accomplishments of African people before European interference. However, the Kemetite intellectual/theoretical roots of psychological ideas are wholly omitted from the history of Eurocentric Psychology and often limited in Black Psychology overall (Parham, 2009). Parham described this phenomenon as the result of "scientific colonialism," the purposeful attempt to control

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and manipulate knowledge to deny the remarkable contributions of people of African descent to humanity, distort their perception of reality, and continue to oppress people of African descent (Parham, 2009, p. 10). Parham (2009) stated that African-centered Psychology is based on the manner in which human thought and behavior was viewed through Kemetic philosophies, and “what Black Psychologists advance as an African-centered approach to mental health and psychology is reflective of perspectives that can be found in North, Central, South, East, and West Africa” (Parham, 2009, p. 9). Although Black Psychology was developed in 1970 as psychologists resisted the racist conclusions being promoted in the name of science, African-centered Psychology is actually a theoretical attempt to reclaim the knowledge that was almost lost due to centuries of oppression.

As previously stated, racism harms the psychological well-being of individuals. Black Psychology and the Association of Black Psychologists has been a driving force behind combatting the negative effects of racism. White supremacy prevents people of African descent from “grow[ing], develop[ing], and prosper[ing] in ways that conform to patterns that are normal and ordered for people of African descent” (Parham, 2009, p. 13). Existing in a racist society, individuals of African descent struggle with two competing worldviews in an attempt to answer “the essential question of how one maintains a sense of cultural integrity in a world that neither supports nor affirms one’s humanity as a person of African descent” (Parham, 2009, p. 13). The concept of Nigrescence attempts to capture this resolution of identity. Many of the psychological difficulties that Black people face are an attempt to resolve “reactions to social cultural

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and environmental disorder” (Parham, 2009, p. 15). Interventions must be focused on helping clients navigate their way to more empowered lives while also addressing the social ills that so impact their ability to support and sustain their own personal growth and development” (Parham, 2009, p. 15). African/Black Psychology has consistently defended the “beauty, intelligence, moral character, behavior, capability, and life” of people of African descent against the purposeful oppression of the dominant culture (Parham, 2009, p. 13). The Association of Black Psychologists and Black Psychology as a discipline work towards social justice by applying psychological theories toward eliminating racism and its negative effects.

Cross (2009) reviewed the important questions that a reader must ask regarding the utility and effectiveness of Black Psychology:

Is it a coherent system; can key aspects of the theory be empirically explored through qualitative and quantitative methods; can it revitalize decrepit systems of social services into loving, efficacious, and healing systems; can it unearth identity dynamics that help clients rethink their otherwise-self-handicapping propensities; can it better explain Black-on-Black conflicts; can it help Black couples find greater happiness; does it open up pathways for wayward Black youth on the brink of self-destruction; and does it open the minds of Black researchers to new theorems, overlooked variables, and undertheorized propositions and models? (Cross, 2009, p. xi)

Cross (2009) accepted that Black Psychology as a framework may not be perfect, but is useful towards reframing and finding solutions for Black issues. The Association of

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Black Psychologists has recently developed an African/Black Psychology certification which certifies that credentialed “mental health clinicians, researchers, and psychologists... provide culturally relevant services to people of African descent” (Neville et al., 2009, p. xiv).

Some scholars agree with the idea of an African worldview, some disagree, but all accept that the “enslavement, holocaust, and colonization” of Africans has affected “classical and contemporary, continental and diasporic African history and culture, as well as philosophical, spiritual, and axiological African traditions” (Rabaka, 2005, p. 57). “African-centered psychology must... use its intellectual pulpit to advocate for continued and sustained social change” (Parham, 2009, 15). Black Psychology and the Association of Black Psychologists have advocated for social justice since their inception: the eradication of racism in the discipline of Psychology, in an effort to promote the mental health and well-being of individuals of African descent.

Summary

Black people in America have historically experienced racism, which is systemic oppression based on a racial hierarchy, and been denied access to quality formal education since early colonial days. Africans brought to America, and their children consequently born into chattel slavery, were banned from receiving an education in an effort to maintain the highly profitable systemic oppression. This system existed until slavery was banned in 1863, and Blacks were first legally allowed to receive formal education as a way in which to overcome the previous centuries of trauma and oppression. Black psychologists were trained, many of whom became educators and

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actively worked against the myth of Black inferiority that was being promoted in the name of science. Although they were no longer legally banned from receiving an education, segregation and racism persisted, and Black students were disproportionately educated with inferior materials in substandard settings. They continued to be denied access to quality formal education. Research on the effects of this segregated system informed the Supreme Court decision in the *Brown v. Board of Education of Topeka*. Their 1954 ruling federally mandated integration in an effort to end the negative psychological effects of racism on Americans of all races, and allow equal access to quality formal education.

A federal mandate was an extremely important step towards allowing Black students equal access to quality education and reducing the negative psychological effects of racism on all Americans. However, successful integration requires cooperative interaction between members of both groups, and systemic support. The way in which integration was implemented involved shared spaces and increased contact between White and Black students. The result of this inadequate integration process was that Black students were academically underprepared, racial prejudice and discrimination resulted in hostile learning environments, administrators were predominantly White, and many schools were no longer supported in the Black community as a way to promote positive racial identity and overcome oppression. There were also limited post-secondary and graduate academic and occupational opportunities available for people of African descent in America. These problems continue to exist. The Association of Black Psychologists was developed in 1968 and self-appointed to critically think about issues

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that plague the Black community as a result of the existing racist social system, to develop culturally-appropriate solutions, and work towards liberation. Black Psychology was developed shortly thereafter to provide an alternative to the deficit model through which Black thought, behavior, intelligence, and family structure were viewed. Black Psychology also attempts ideological connections to psychological thought from classical African civilizations. Despite some progress, after centuries of racism, Black students continue to have limited access to quality formal education, and all Americans continue to suffer from the experience of racism. More than five decades after integration, the goal of a truly integrated society has not yet been achieved. However, the failures of the past highlight areas for improvement, and we can continue to work towards the goals of integration.

Social justice is the process of working towards, and achieving the goal of all individuals being awarded equal participation in society despite social group membership (Bell, 2010, p. 1). Successful integration has the same end goal of equal-status cooperative contact and systemic support. Subsequently, successful integration can be achieved through the same social justice process. Social justice as a process eliminates the racial hierarchy, the racism that has led to the failure of integration in American classrooms so far. The Association of Black Psychologists is committed to social justice within the field of Psychology in an effort to promote the culturally-appropriate mental health and well-being of Black people throughout the diaspora despite the harmful effects of racism. There is the centuries-old idea of education as a way in which individuals can be empowered to overturn this system of privilege and oppression based on race. There

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is also the idea that institutions of higher education are settings where cultural competence is expected to be learned. Thus, universities are an ideal setting in which to work towards social justice. Unfortunately, while the importance of social justice in the university setting is known, the goal of racial equity as evident in a diverse student body, faculty, pedagogy, and curriculum, has not been fully achieved nationwide. The current study aimed to provide information on a racially heterogeneous group of individuals' experiences, as they were exposed to an instructor, pedagogy, and curriculum from an Afrocentric perspective, a perspective that has largely been omitted in education due to the racial hierarchy that has existed over time.

The present research assessed college students' interracial friendships, level of racial identity development, perceptions of institutional racial inclusivity, and knowledge of and experience with social justice in the university community after taking an Afrocentric Psychology class. Quantitative methods were used to assess the relationship between the independent variable, participation in the Afrocentric Psychology course, and the dependent variables of interracial friendship and racial identity level. Qualitative data (i.e., weekly journal entries, course evaluations, semi-structured interview) were categorized to understand how the Afrocentric Psychology course may have changed those individuals involved--specifically, identifying and understanding progressive reactions to the course, recognizing discrepancies in racial equity in the university community, and highlighting changes that students anticipate towards achieving social justice. Quantitative and qualitative research when integrated effectively and based on theory most commonly provides triangulation of data, enhancement of the data reported,

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and more complete conclusions; typically more information than initially thought by researchers (Bryman, 2006). Thus, both types of data analysis were used in this study to investigate the effects of the Afrocentric Psychology course.

I hypothesized that students who completed an introductory psychology course from an Afrocentric perspective would: (1) experience a change in interracial friendships that is quantitatively different from those students who have completed introductory psychology courses from a predominantly Eurocentric perspective, (2) experience a change in racial identity stage that is quantitatively different from those students who have completed introductory psychology courses from a predominantly Eurocentric perspective, and (3) be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses.

CHAPTER 3: METHODOLOGY

The current study used quantitative and qualitative methods to investigate the effects of a seven-week, elective, Afrocentric Psychology course on a diverse group of undergraduate students at a Predominantly White Institution (PWI). Quantitative changes in interracial friendship and racial identity based on Afrocentric Psychology course enrollment were investigated. Participatory Action Research (PAR) was the qualitative approach and Critical Race Theory was the underlying paradigm. Awareness of social justice issues related to racial oppression in curriculum and pedagogy on campus, reflection on personal beliefs regarding race, and the development of an overall interest in diversity-related courses were investigated.

Setting

Participatory Action Research (PAR) is a process by which individuals are empowered to overcome oppressive conditions (Ponterotto, 2013). The researcher and participants identify an issue in their collective community and work together towards social change. Reliability and validity are extremely important, not only as components of effective research methods, but also to ensure that participants are protected and the conclusions drawn are logical. “Critical race theory contains an activist dimension. It tries not only to understand our social situation but to change it” (Delgado & Stefancic, 2012, p. 7). Critical Race Theory as an underlying paradigm promotes emancipation through research (Ponterotto, 2013). In qualitative research conducted from such an emancipatory framework, the equivalent of external validity is “transferability,” also referred to as “thick description” (Mertens, 1998, p. 183; Stringer, 2004, p. 59). Mertens

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(1998) and Stringer (2004) each used both terms. For a study to have transferability, the context within which the research was conducted needs to be adequately described. In giving a detailed description of the place, context, and culture, the responsibility is placed on the reader to determine if the results are transferable to a new, similar setting, while allowing the researcher to maintain the individuality of the study (Mertens, 1998; Saldana, 2011; Stringer, 2004).

The setting for the current study was a private, secular, predominantly White institution in a rural town, hereafter referred to as Euleen University for confidentiality purposes. Euleen University has a history as one of the first American colleges to enroll African American and Native American students. At the time of this study, the university lists diversity of individuals, culture, and intellectual products as one of the institutional values. The surrounding county only has a 4.9% ethnic and racial minority population (U.S. Census Bureau, 2013), while the university boasts a higher minority population with 6.4% self-identifying as Hispanic, 7.6% identifying as Black, and 13.2% of students identifying as multi-racial or choosing not to disclose their race. The university also offers student organizations under the category of Diversity and Multicultural: a Caribbean student group, an organization that promotes diversity through art, an international student group, a Latino culture group, a Gay/Straight alliance, and an African/Pan-African interest organization. These six organizations sponsor events and educate the surrounding community.

The faculty at Euleen University was not very racially diverse, at the time of this study. Ten percent of the faculty identifies as Asian, and the remaining faculty members

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identify as White (M. Guinan, personal communication, January 16, 2014). However, despite a relatively racially homogenous faculty, there is an expectation that preexisting courses are culturally inclusive. This expectation is shown by administrators promoting a week-long intensive diversity seminar in the summer to faculty and staff, and rewarding its successful completion. For the past 12 years, in collaboration with five other colleges and universities in the area, faculty are encouraged by administrators to attend this diversity workshop where they are provided with books, articles, films, and the opportunity to discuss topics related to oppression, privilege, and power with fellow professionals (M. McGee, personal communication, April 12, 2013). Throughout the workshop, participants are encouraged to think about and complete activities related to curriculum, pedagogy, and social justice. Institutionally, teaching is a priority and it is expected that upon completion of the seminar, instructors will actively work towards increasing diversity inclusivity in the courses that they teach. Nonetheless, it is important to note that this workshop is not university mandated, although individuals from various academic departments have attended. Faculty decide whether to attend this seminar, although they are encouraged through a stipend after submission of an updated, culturally inclusive syllabus. Culturally inclusive pedagogy appears to be somewhat encouraged institutionally; however, there is no assessment of students' perceptions of or reactions to a culturally inclusive pedagogy. Furthermore, in the workshop and at this university, diversity is a term that encompasses race, ethnicity, socioeconomic status, religion, sexual orientation, and level of ability.

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As this study was being conducted, there were not many diversity courses offered at an institutional level, and the General Education Requirements did not include any diversity course requirements for graduation eligibility. There was a Global Perspectives (GP) requirement which could be met through a study abroad experience or completion of an approved GP course. The university also offered an individually-structured major through which previous students have declared unlisted majors such as Religion and Ethnicity, and Feminist Studies. However, there were only four ethnic studies courses currently listed in the course catalog: one on Belize, two Spanish literature courses focused on Latin American culture and Hispanic culture, and one French course on Francophone Africa. Of the four courses offered, three were upper-level language courses where students must show sufficient proficiency with the relevant foreign language to enroll. Research shows that an ethnic studies curriculum is meant to increase knowledge, understanding, and empathy for the experience of ethnic minority groups (Van Laar et al., 2008). The largest minority group on campus identifies as Black or African American, but there were no courses solely from the perspective of Africans throughout the diaspora.

Ethnic-related curricula could potentially exist within the context of another class, or perhaps in pedagogical practices. However, it may be difficult for students to be exposed to this information if such courses are not required or advertised. Students also may not realize that the curriculum and pedagogy to which they are exposed may be from one cultural perspective. Previous research at another university has shown that some students are aware of the monocultural undertone in their courses, but that many students

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may not understand the need for a diverse curriculum, or how to request these courses even if they do realize the usefulness of diversity (Jessop & Williams, 2009). Jessop and Williams (2009) suggested that professors take into account “students’ histories and experiences..., [and] pedagogy” (p. 105), and acknowledged that professors have much freedom in course design.

Participants

Student participants. The population for this qualitative and quantitative study was from two pre-existing groups. The control group was comprised of undergraduate students who were completing or had completed the general Introduction to Psychology courses, and the experimental group included undergraduate students enrolled in a special topics psychology course from an Afrocentric perspective.

All students enrolled in the general Introduction to Psychology courses during the semester of the study were eligible to participate. This study was listed as an option for the Introduction to Psychology research requirement for Spring 2014, and made available to all students completing Psychology courses.

A prerequisite for enrolling in the Afrocentric Psychology course was previous completion or concurrent enrollment in Introduction to Psychology. The participants enrolled in the Afrocentric course were sixteen undergraduate students. There were eleven women and five men. The class standings of the students enrolled in the course included nine seniors, two juniors, two sophomores, and three freshmen. Nine participants had declared a psychology major, one was business administration, one was biology, one was history, and four were undeclared. For students to be participants in this

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portion of the study, they had to be enrolled in the Afrocentric Psychology course. However, students had the option to complete the course and not participate in the research study without any negative consequences. All sixteen students who completed the course chose to participate in the research study.

The study consisted of 57 participants: 41 participants in the control group, students enrolled in other psychology courses; and 16 participants in the experimental group, who were students enrolled in the Afrocentric Psychology course. The entire sample was comprised of primarily White, Non-Hispanic women in their first year at college. The majority of the participants were women (61.4%). Ninety-one percent (91.2%) reported being Non-Hispanic. Participants described themselves as White (71.9%), Black (19.3%), Asian (3.5%), Native American/Pacific Islander (1.8%), Hispanic (1.8%), and “Mixed” (1.8%). First-year students made up the majority of the sample (64.9%), whereas 17.5% were Sophomore students, 15.8% were Seniors, and 1.8% were Juniors. Most participants (40.4%) were raised in a suburban community; 36.8% were raised in a rural community, and 22.8% in an urban community. Most participants were raised in a mostly White community (59.6%), 26.3% were in a mixed race community, 12.3% mostly-Black, and 1.8% mostly-Asian. See Table 1 for demographic information about the participants in the whole sample.

Both the experimental group and control group were comprised of primarily White, Non-Hispanic women. However, there were differences between the two groups with regard to the other demographic characteristics. The two groups were not compared

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using statistical analysis, but by descriptive comparison. See Table 2 for information about each of the groups separately.

In the experimental group there were twice as many women as men, whereas in the control group, there were slightly more women than men. The percentage of Black participants in the experimental group was more than three times that of the control group. Most experimental group participants were Seniors, then Sophomores, and First-Year students. An equal percentage of participants were raised in rural and suburban communities, with fewer participants from urban communities. The racial composition of the primary communities in which participants were raised followed a similar pattern between the two research conditions--mostly White, then Mixed, then mostly Black.

In the control group some participants identified as Asian, Native American/Pacific Islander, or "Mixed, while none of the experimental group participants identified with those races. Furthermore, 2.4% were raised in a mostly Asian community. Most of the control group was comprised of First-Year students, then Sophomores, and Juniors. Most participants were raised in suburban communities, then rural, then urban communities.

Two students in the Afrocentric Psychology class initially registered for the class, attended the first session, were assigned participant identification numbers, and completed the pre-test questionnaire. However, these two students voluntarily withdrew from the class after one class session, did not complete the post-test questionnaire, did not complete any of the qualitative activities, and were not available to give consent to

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participate in the current study. Excluding those two cases, the sample was comprised of 57 participants.

Instructor as participant and research tool. In qualitative research, the researcher's worldview, "metatheoretical predispositions"... and life experiences "influence... choices of study, research questions, selection of participants... interpretations, and subsequent theories" (Yeh & Inman, 2007, p. 371). Therefore, these experiences and perspectives must be discussed. "Owning one's perspective" was identified as a guideline for qualitative research studies in psychology (Elliott et al., 1999, p. 220).

The author identifies as a Black woman of Barbadian heritage with an interest in Afrocentric education and African diasporan studies courses. My undergraduate training included a double major in Behavioral Sciences and French, a minor in Pan-African Studies, and study abroad programs in Ghana, Benin, and France. During my undergraduate career I held different roles over time (i.e., member, co-chair, senior advisor) within Kuumba, the Pan-African student organization. I lived in Umoja, the Pan-African theme house for three of the four years, and served as the housing assistant (HA) in my final year. The primary goals of Kuumba and Umoja were to promote Pan-Africanism on campus and in the surrounding community by organizing educational and social programs. I also completed an internship at the Harlem Children's Zone College Success Office and was involved in developing programs for a predominantly Black and Latino urban population to successfully complete their post-secondary degrees.

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In the years between undergraduate and graduate school, I worked at a predominantly Black and Latino private school managing patron donations, fundraising, and using the monies to provide enrichment programs such as Chess Club, Alvin Ailey dance courses, after-school sports, and breakfast programs.

As a graduate student in a School Psychology training program I have been a continuous member of the National Association of School Psychologists, the American Psychological Association, and the Association of Black Psychologists. During my graduate career, my major papers and projects focused on racial diversity related issues. My research focused on the perspectives of group members who may have had little voice within the larger community (i.e., bystanders of bullying, graduate students, Black students at a predominantly White institution). My graduate assistant duties included leading a School Psychology diversity discussion group and working with the Rural Justice Institute promoting diversity and tolerance through enrichment programs for middle and high school students. During the summers of graduate school, I worked for the New York Police Athletic League (PAL) Summer Play Streets program. I served as a Site Director, implementing negative behavior prevention and life skills curricula with a racially diverse group of youth in their own communities, and teaching them to access community and government resources. I later served as the Borough Supervisor, compiling the curriculum, orienting and training site directors and staff, collecting data on participants, and presenting the information to further develop the Play Streets program.

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I received training in pedagogical theory and design, teaching post-secondary courses, and conducting research as a fellow in the Leaders in the Education and Training of the Next Generation of School Psychology Practitioners Grant. I served as a teaching assistant, guest lecturer, or instructor for undergraduate and graduate courses, and received supervision and mentoring. I successfully completed the Annual Tri-College Faculty and Staff Summer Seminar in Curriculum and Program Transformation, and attended the one day follow-up session that the program leaders offer the following year.

My background, life experiences, and training reinforced the worldview of cultural identity as important, racism as a pervasive societal threat, true education as key to liberation, and Psychology as a potential social justice tool/process. My worldview and life experiences resonate with the current topic being investigated, the hypotheses developed, and the framework through which the data were interpreted.

Afrocentric Psychology Course

Curriculum. A one-credit Afrocentric Psychology class was offered based on the principles of African-centered Psychology. The course was in session for the second half of a Spring semester, and met weekly for one hour and 50 minutes. The core belief of Black Psychology is that to understand issues and strengths within the African American community and other African peoples throughout the diaspora, an African paradigm using African thought and experience must be used (Fairchild, 1988, 2000; Grills, 2002; Obasi, 2002). In the tradition of the African-centered sub-discipline of Black Psychology, this course presented human thought and behavior through the lens of

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spirituality, divine order, social structure, philosophy, history, science, and culture, because these topics define Black Psychology as a discipline (per Obasi, 2002).

In classical African civilizations the alignment of “thoughts, emotions, behaviors, and spiritual energy” with Ma’at, the “fundamental principle of the Divine,” was historically viewed as central to human existence (Parham, 2009, p. 8). Ma’at was viewed as central to human existence in Kemet, and similar terms exist in Egypt, Ethiopia, The Congo, Central African Republic, Equatorial Guinea, South Cameroon, and Gabon (Parham, 2009). Individuals viewed their human relationships and every other realm of their lives through the framework of Ma’at, characterized by “truth, justice, righteousness, harmony, order, balance, and propriety” (Parham, 2009, p. 8). The soul, which is missing from Eurocentric psychology but crucial to African-centered psychological thought, is a multi-faceted entity that exists and is constantly developing: (1) Ka, the physical body, which only exists because of the soul; (2) Ba, the breath of life; (3) Khaba, emotion and natural motion; (4) Akhu, “the capacity for thought and mental perception,” characterized by “judgment, analysis, mental reflection;” (5) Seb, the eternal soul, the power/ability to reproduce; (6) Putah, “the union of the brain with the conscious mind... mental maturity;” and (7) Atmu, the divine, the eternal soul, and the spiritual energy (Parham, 2009, p. 9). Parham (2009) asserts that “ordered behavior” represents mental health for people of African descent (Parham, 2009, p. 8).

A “collaborative learning approach” is in line with the Afrocentric concepts of education through community and cooperation (Murray, 1991, p. 33). Films were a portion of the course, as well as the oral reactions to these films (e.g., storytelling, fable,

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poetry). The syllabus included course expectations in a formal, written manner with which students are most familiar. However, expectations were also expressed through quotes and proverbs from elders and West African Adinkra symbols. The syllabus represented the course and would present a learning opportunity from the first day of class (see the redacted syllabus in Appendix A).

The major areas covered included education; religion and spirituality; music and culture; racism, privilege, and the role of the media; personality theories; and an overall critique of Afrocentric Psychology. These topics were chosen for the course because an introductory course from an Afrocentric perspective should focus on “developmental, clinical, educational, community, and applied perspectives,” which are all major topics within Afrocentric Psychology (Fairchild, 1988, p. 135). Although Fairchild recommended that mental health and personality from an Afrocentric perspective be taught in specialized courses, an overview was presented in the course for this study. This structure was similar to introductory psychology courses which present an overview of larger areas of study in psychology. A critique of Afrocentric Psychology was included to give students the opportunity to use critical thinking skills.

As previously stated, ideal conditions for intergroup contact should provide “(1) equal status for minority and majority group members, (2) strong institutional support for positive relations, and (3) cooperative interaction or mutual interdependence aimed toward achievement” (Lacy et al., 1983, p. 132). First, to achieve equal status in the classroom, researchers suggested that “the biased expectations of both blacks and whites need to be addressed and countered” (p. 133). Accordingly, on the first day of class the

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research on biased expectations and educational implications were presented and discussed. A historical overview of the concerns that scholars of African descent held about Western Psychology and social science research in the centuries before Black/African-centered Psychology was established as a discipline, and the history of ABPsi, were also introduced. This historical perspective framed the course introduction and led to discussion. Second, students respond to the “direct and indirect initiatives of significant adults in the [educational] system” (Lacy et al., 1983, p. 134). Hence, strong institutional support for positive intergroup relations was highlighted throughout the course, by the university offering the Afrocentric Psychology course, the assertion of this instructor that cooperation and discussion would be necessary and valued in the course, and informing students that there would be visitors in the class such as the Psychology department chair. Third, cooperative interaction and learning was established through “encouragement to students to help one another to learn academic material” (Lacy et al., 1983, p. 138); and “verbal participation [to facilitate] internalization of ideas and [clarify] concepts for the individual” (Chizhik, 2001, p. 181). Thus, the Afrocentric Psychology course was designed in a way to provide equal-status, cooperative contact, with discussion and the oral tradition being central components.

Required course text. Many major American publishing companies did not have a textbook that focused on Psychology from an African-centered perspective (i.e., Wiley, Cengage, Pearson, Oxford University Press, Routledge). It is important to note the limited resources available through major American publishing companies, to highlight the specificity and relative rarity of this topic. I requested examination copies of the three

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texts that were available from Sage and Prentice Hall for review. The two texts that were eliminated from course assignment did not include chapters in all of the areas slated to be taught, and one of the two was a higher level text that appeared more appropriate for students who had completed at least an introductory Black Studies course. Although students were assigned one required text, the other two texts were read by the instructor and used as reference materials. The books assigned during the Annual Tri-College Faculty and Staff Summer Seminar in Curriculum and Program Transformation were also used as reference material. The assigned text was a handbook that compiled articles on a range of topics from a variety of authors.

Bringing together articles by renowned and rising scholars in the field, the *Handbook of African American Psychology* provides an overview of critical foundational issues, in-depth coverage of specific themes unique to the field, and up-to-date information on emerging theoretical areas. Each contributor synthesizes the debates and research in the field, identifies gaps in the literature, and points to future directions in research, training, and/or practice. (Neville et al., 2009)

Student confidentiality. In order to protect confidentiality and informed consent, efforts were made to ensure that students had the option to not participate in the study without any negative repercussions. In the beginning of the course, students were informed of the research process and assigned a participant number. This participant number was labeled as such for research purposes, but students were not required to participate in the research process if they so chose. All completed assignments were

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submitted with the participant number and not the student's name. They were graded anonymously, and an assigned graduate assistant (GA) posted the grades to the university online learning management system. At the end of the course, students were assigned a grade. After their grades were assigned, students then had the option to include or exclude their data from the research process; however, all students who completed the course gave consent to participate in the research process.

Research Paradigm

Quantitative data were collected from both participant groups, and qualitative data were constructed, using Participatory Action Research and Critical Race Theory, with students enrolled in the Afrocentric Psychology course. Social justice underlain the changes expected to occur in students enrolled in Afrocentric Psychology, and the researcher was a member of the same community working collaboratively with the students towards empowerment. Therefore, the best way to analyze the data and achieve the social justice goals of the research used Participatory Action Research (PAR), as these are the goals of and some of the characteristics that define PAR. Qualitative research from constructivist and critical theory frameworks are recommended for research on multicultural issues (Ponterotto, 2013). Thus, Critical Race Theory is a useful underlying research paradigm within which the qualitative data were constructed.

PAR is a research process through which the researcher and participants identify an issue in their community and work together towards active social change. PAR challenges the dominant research power hierarchy with the researcher as sole owner of knowledge, and participant as passive subject whose environment is being manipulated

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(Baum, MacDougall, & Smith, 2006; Fine et al., 2003; Kidd & Kral, 2005; MacDonald, 2012). Instead, participants exist in a collaborative relationship with the researcher, committed whole-heartedly to the research. Both parties share their experiential, theoretical, and scientific knowledge, use critical thinking skills to reflect on the sociopolitical context within which they exist, and develop the tools and opportunity for social justice as collectively determined.

PAR seeks to understand and improve the world by changing it. At its heart is collective, self reflective inquiry that researchers and participants undertake, so they can understand and improve upon the practices in which they participate and the situations in which they find themselves. The reflective process is directly linked to action, influenced by understanding of history, culture, and local context and embedded in social relationships. (Baum et al., 2006, p. 854)

Both the researcher and the participant group must exist within the community whose interests are being served, and work collectively after data collection to continue social justice. PAR can be used to improve teaching practice, curriculum, and the educational experience (MacDonald, 2012). All participants belonged to the same community at the time this study was conducted. The researcher was a graduate student at the university setting for this study, and lived in the surrounding community. The participant group were undergraduate students at the university. The additional data analysts/debriefers were graduate students at the university.

It is important to note that the participants in the Afrocentric Psychology class were a racially and ethnically heterogenous group. As mentioned above, they self-

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identified racially as Black or White; and ethnically as European American, African American, Afro-Caribbean, or Hispanic. Previous research has suggested that the PAR participant group does not need to be homogenous, because when members of majority and minority groups work together, they can identify how they benefit from or are oppressed by systems in place, stop being complacent, develop political solidarity, and promote social justice through collective action (Stoudt, Fox, & Fine, 2012). Yeh and Inman (2007) report that PAR has been used to “unearth descriptive cultural meanings among White as well as non-White communities” (p. 379).

Research conducted from a critical race framework allows participants to be aware of oppressive systems, gain the knowledge to work towards social justice, and is recommended for research related to multicultural issues (Ponterotto, 2013). Delgado and Stefancic (2012, p. 161) defined critical race theory as a “radical legal movement that seeks to transform the relationship among race, racism, and power.” When applied to education, the authors define CRT in education as a “scholarly movement that applies critical race theory to issues in the field of education, including high-stakes testing, affirmative action, hierarchy in school, tracking and school discipline, bilingual and multicultural education, and the debate over ethnic students and the Western canon” (p. 161). The main ideas of Critical Race Theory when applied to education state that: (1) race is central to American society, (2) dominant ideology should be challenged, (3) there must be a commitment to social justice, (4) experiential knowledge is legitimate, and (5) an interdisciplinary perspective is necessary (Solorzano, Ceja, & Yosso, 2000; Yosso et al., 2009).

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In teaching this Afrocentric Psychology course, information was presented from a perspective different from the Western perspective to which students are accustomed. Students were encouraged to respond from that perspective, and shown that there is more than one ultimate truth or universal knowledge. Therefore, the research method should reflect a similar ideology. Psychologists must be knowledgeable in both quantitative and qualitative research methods so they can best address research questions in ways that match the worldview of participants (Ponterotto, 2013), or in this case the worldview from which curriculum and pedagogy is presented. PAR is a research approach which can include both quantitative and qualitative analyses (Baum et al., 2006; Ponterotto, 2013), and seemed to fit well with the aims of this research because PAR frames the research process as an aspect of social change where individuals are empowered to overcome oppressive conditions (Ponterotto, 2013).

Procedure

Prior to initiating this study, approval was obtained from the university's research review committee, and the course was approved by the academic department. Students were made aware of the Afrocentric course for this study through various methods: the course was listed in the official online catalog, a summary was made available for all university faculty members to share with students during advising week, an email was distributed to students who declared a major in psychology, flyers were posted around the university campus, and through informal or unofficial discourse. Students were allowed to register for the course until the first class session. During the first meeting of the course on March 17, 2014 and on the last day of class May 5, 2014, participants enrolled

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in the Afrocentric Psychology class completed a questionnaire, labeled with their participant number, which included the appropriate racial identity scale, and questions about the quantity and quality of their interracial friendships, perceptions of campus racial climate, and demographic information. Students enrolled in other psychology courses completed the same questionnaires at the same times (mid-semester, and at the end of the academic semester), either for experiential course credit or extra credit as determined by their instructor.

The racial identity measure, information on interracial friendships, perception of racial climate, and demographic information were collected using a questionnaire that was anonymous at the time of completion, to help ensure that students who were enrolled in the Afrocentric Psychology course did not feel pressured to participate for fear of negative effects on their grade in the course. Additionally, this was done so students may feel less pressure to respond in a socially acceptable manner. After the course was completed, the instructor received the list of student names and their assigned participant number from the graduate assistant so that the qualitative interview could be labeled with the appropriate participant number.

Measures

Quantitative Measures.

Demographic information (see Appendix B). Demographic information was collected about students' gender, race, ethnicity, class standing, and major area of study. Students were also asked to indicate the racial composition of the community in which they were raised, and describe it as rural, suburban, or urban. These questions have been

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suggested in the research as important (Mertens, 1998; Worrell, Vandiver, & Cross, 2004). Demographic information is important to provide a descriptive overview of participant characteristics. Additionally, since the option to complete this course was voluntary, it was important to identify individual characteristics that might have differentiated the group of students who chose to enroll in the Afrocentric Psychology course from those students who did not.

Interracial friendship (see Appendix C). In a qualitative analysis of how college students develop intercultural effectiveness, researchers identified that sustained interactions, such as friendships or immersion trips with individuals from different groups, more effectively led to emotional reactions and students making an active change (King et al., 2013). Other researchers have used the ratio of in-group/out-group friendships as a measure of intergroup attitudes (Van Laar et al., 2008). Considering that one expected outcome of this research was an awareness of, or change towards social justice, it seemed appropriate to collect information on the quantity and quality of interracial friendships.

In this study, quantity of interracial friendship was measured by participant report of the number of friends from different racial groups. Students were asked “How many friends do you have who are from a racial group that is different from your own?” A lower number indicated a low quantity of interracial friendship while a higher score indicated a high quantity of interracial friendship. Quantity of interracial friendships was measured twice, providing pre- and post-data.

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Quality of interracial friendship was measured by the participants' description of existing interracial friendships, and perception of willingness to develop friendships with individuals from different racial backgrounds. Results from both questions were coded and combined to produce one quality of interracial friendship score. Participants were asked "Which statement best describes your relationship with people who are from racial backgrounds different from your own?" and responded by selecting one of four categories (i.e., no relationship, acquaintances, friends, close friends). The responses were coded from one through four, with a lower number representing a less close quality of friendship and a higher number representing a closer quality of interracial friendship (i.e., 1 = no relationship, 2 = acquaintances, 3 = friends, 4 = close friends). Participants were also asked "How willing are you to developing friendships with individuals of different races?" and responded by selecting one of four categories (i.e., not willing at all, a little willing, somewhat willing, very willing). The responses were coded from one through four, with a lower number representing a lower willingness to develop interracial friendships, and a higher number representing a closer quality of interracial friendship (i.e., 1 = not willing at all, 2 = a little willing, 3 = somewhat willing, 4 = very willing). The two numbers were summed. No relationship with people from different racial backgrounds and not being willing at all to develop friendships with individuals of different races, represents the lowest quality of interracial friendships. Having close friends from different racial backgrounds, and being very willing to develop friendships with individuals of different races, represents the highest quality of interracial

friendships. Quality of interracial friendships was measured twice, providing pre- and post-data.

Racial identity. Participants completed an identity measure based on their racial identification category of Black, White, or Person of Color. The three empirically-validated, copyrighted racial identity measures used for this research are the Cross Racial Identity Scale (CRIS), the White Racial Identity Attitude Scale (WRIAS), and the People of Color Racial Identity Attitude Scale (PRIAS). See Appendix D for contact information to gain access to these racial identity scales. The self-report Likert scales directed participants to indicate how strongly they associate given statements with themselves, or how true they perceive a statement to be. There was no overall score on the racial identity measures. Racial identity scores are profiles, where the scores are reported for each scale (Chen, LePhuoc, Guzman, Rude, & Dodd, 2006; Helms, 2004; Worrell, Vandiver, Cross, 2004). Individual items are summed and combined into a score for each schema/stage based on the technical manual for each measure. Higher scores represent schemas/stages frequently used, while lower scores represent those infrequently used. These identity schemas/scales are not linear or mutually exclusive, as an individual can use more than one schema at any point.

Cross Racial Identity Scale. The Cross Racial Identity Scale (CRIS) is a 40-item measure completed by participants who identify as Black in the United States, measuring the stages of Black identity according to the expanded nigrescence model (Cross & Vandiver, 2001). Nigrescence is the process of Black people in America reaching self-actualization under oppressive conditions (DeCuir, 2009). The four stages of

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Nigrescence are Pre-encounter, Encounter, Immersion-Emersion, and Internalization.

The pre-encounter stages are:

1. Pre-encounter assimilation, accepting a Eurocentric worldview;
2. Pre-encounter miseducation, accepting negative Black stereotypes; and
3. Pre-encounter self-hatred, hating being Black.

The other stages occur as a result of Encounter, being confronted with a situation that questions pre-encounter beliefs. Encounter is an experience that Black individuals have and is not a stage measured by the CRIS.

4. Immersion-Emersion Anti-White, discrediting everything related to White culture;
5. Internalization Afrocentricity, accepting everything related to Black culture; and
6. Internalization Multiculturalist inclusive, having a strong Black identity without having to discredit other cultural identities (Awad, 2007; Cross, 1975; Simmons, Worrell & Berry, 2008; Tatum, 2004; Worrell, Cross & Vandiver, 2001; Worrell, Vandiver, & Cross, 2004; Worrell, Vandiver, Schaefer, Cross, & Fhagen-Smith, 2006).

Reliability, represented by Cronbach's alpha, for each of the scales is between 0.78 and 0.9 (Worrell et al., 2004). Structural validity was established using exploratory and confirmatory factor analysis, and the best fit of individual items were associated with the six scales that reflect the six stages of Nigrescence theory. Researchers also measured social desirability using the Balanced Inventory of Desirable Responding (BIDR) and

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determined that CRIS responses are not related to social desirability (Worrell et al., 2004). Thus, the CRIS is a psychometrically sound assessment of Nigrescence.

The authors of the WRIAS and PRIAS, the other racial identity measures used in this study, offer a Black Racial Identity Attitude Scale (BRIAS) which was the first racial identity measure to be developed based on Cross' original Nigrescence theory (Ponterotto & Park-Taylor, 2007). However, for this research, the Cross Racial Identity Scale (CRIS) was used for Black racial identity because the CRIS is based on the updated and empirically based Psychological Nigrescence theory. The revised and expanded Nigrescence theory posits that more than one attitude exists within the Pre-Encounter, Immersion-Emersion, and Internalization stages, and that Black racial identity is composed of "reference group orientation" and "personal identity" (Worrell et al., 2004, p. 2).

White Racial Identity Attitude Scale. The WRIAS is a 60-item measure that indicates the stage of identity for White individuals based on the following schemas: (1) Contact, characterized by an unawareness of racial cues or the significance of race; (2) Disintegration, confusion when made aware of "Whiteness," race, or racial cues; (3) Reintegration, acceptance of the system of White privilege and Black oppression; (4) Pseudo-Independence, theoretical but not complete sociopolitical understanding of the implications of race, such as White liberalism; (5) Immersion/Emersion, development of a positive White, non-racist identity; and (6) Autonomy, "active racial humanism expressed from a positive White, non-racist perspective" (Helms, 1999; Huenty Psychology Consulting LLC, 2010, p. 5).

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Internal reliability, represented by Cronbach's alpha, for each of the scales falls between 0.53 and 0.80 (Carter, Helms & Juby, 2004; Helms, 2007). Helms (1999) explained that previous research that suggests the WRIAS is psychometrically invalid based on low validity coefficients does not take into account that the scales are interdependent. Overall, while reliable, there is much debate whether the WRIAS is psychometrically valid as a measure of White racial identity. However, it is the only measure that exists, and it is often used in research.

People of Color Racial Identity Attitude Scale. The PRIAS is a 50-item measure of racial identity for people of color with the following scales: (1) Conformity, unawareness of the role of race in society; (2) Dissonance, confusion resulting from an awareness of racial cues; (3) Immersion/Resistance, withdrawal into one's own group; and (4) Internalization, a positive racial identity while accepting positive aspects of White culture (Chen et al., 2006; Huenty Psychology Consulting LLC, 2010). The PRIAS has been used in research to measure racial identity in individuals who identify as Asian American, African American, American Indian, or Latino (Chen et al., 2006). However, the PRIAS was used in this research for all participants who identify other than Black or White. The CRIS was used as a racial identity measure for Black people instead of the PRIAS because the CRIS is specific to Black individuals in America and not limited to African Americans, and Nigrescence theory is in-line with Afrocentric theory.

Internal reliability, based on alpha coefficients for each of the four scales is between 0.66 and 0.82 (Chen et al., 2006). There is less research on the PRIAS than the

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CRIS and the WRIAS, but the PRIAS appears to be a psychometrically reliable assessment of racial identity development of individuals who identify as people of color.

Qualitative measures. Qualitative research benefits the researcher and the participants by allowing both to grow, learn, and *transform* (Ponterotto, 2013). With qualitative analyses in multicultural research, both parties have the opportunity to confront stereotypes, develop a positive relationship, and participate in an open discussion about race and culture. In qualitative research conducted from a constructivist or emancipatory framework, the equivalent of internal validity is “triangulation” (Mertens, 1998, 1998, p. 183; Stringer, 2004, p. 57). Collecting information from more than one source to identify the existence of similar themes establishes triangulation. Qualitative data in this study included journal entries, semistructured interviews, and course evaluations.

Journal entries. Throughout the Afrocentric Psychology course, students completed journal entries in which they informally reacted to or summarized the major points of required and recommended readings. Students were directed to submit entries of at least 250 words reflecting on the readings and the class discussion from the previous class, and to include one question. The journal entries were required to be completed the week that they were due, in order for students to adequately react to their experiences. One of the tenets of Participatory Action Research is that both the participants and researcher have access to the data, and the opportunity to react and share relevant information. Consequently, students had the opportunity to react to their experiences completing the above questionnaires in their journal entries. The process of completing

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these measures presents a learning experience, and students were given the opportunity to reflect and then write about the process of having answered these questions.

Journal entries were anonymously submitted in a sealed envelope, labeled with their participant identification number, and graded by the instructor. A rubric is attached to the course syllabus in Appendix A, and indicates that journals were graded based on whether the criteria for completion (i.e., description of topics from the assigned reading, reactions, personal insights, and questions) were met. Students were not graded based on whether they agreed or disagreed with the readings or class discussions, and were made aware of this fact on the first day of class, and throughout the semester. The grade was posted to Blackboard (an online course management system) by the assigned graduate assistant who maintained a list of names and participant identification numbers. During the semester, the graduate assistant had the identification numbers and names, but the instructor did not, in an effort to protect the students and encourage them to react honestly to the readings.

The author also kept a weekly journal, labeled as the class reaction log, where I wrote about the experience of teaching the Afrocentric Psychology course, preparing the lessons, and working with the students. This data is important as a member of the community being served through this research, and contributing personal data to the overall research data set, as a participant in the PAR.

Personal reflection is a complex process by which individuals can incorporate new information into their preexisting beliefs and think more deeply about new information (King et al., 2013). These guided reflections documented the process

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through which the researcher and participants changed as we learned more in the Afrocentric course, and are one component of the qualitative data.

Qualitative interview (see Appendix E). At the end of the course, students completed a recorded, semi-structured interview with the researcher. The interview guide included a general introduction and conclusion question, demographic questions, and questions related to the hypotheses of the study. I asked about students' personal characteristics, identity, feelings of belongingness at the university, the role of racial diversity in selecting the university, and the method for course selection. Students were asked a series of questions related to the Afrocentric Psychology course: what led them to register, the activity they most enjoyed, what made them most uncomfortable, the relevance of the course material, and their most insightful moment. Students shared information on similarities and differences between the Afrocentric Psychology course and other courses, and similarities and differences between themselves and their friends. The social justice-related questions asked students to reflect on how the course changed their lives or way of thinking, and desired university changes.

Towards the last weeks of class, students collaborated with the instructor and chose a date and time to complete their student evaluation interview. There was no final exam, so students had the opportunity to complete the interview during the time that would have been occupied by a final exam. Attending this debriefing and evaluation interview was a component of the class, and grades were posted before the students completed the interview, to ensure that students felt comfortable sharing their opinions without negative effects on their grades.

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Research has suggested that qualitative measures are reliable and valid when the required information is elicited, and the ultimate goal of the research is reached (Roulston, 2010). So, using my interpersonal effectiveness skills as a trained School Psychologist, I asked students the scripted questions, and gave them as much time as possible to respond, but also encouraged them to expand on their responses to ensure that their meaning was clear. This “establishing credibility” or “member check” process is common in qualitative data collection/analysis, where the data collector formally or informally confirms that the participant’s meaning is clear (Mertens, 1998, p.182). Thus, topics that emerged during the interview process were asked to be clarified.

Qualitative interviewing is an essential skill for conducting qualitative multicultural research, where participants are able to freely express themselves in a manner that best reflects their backgrounds (Ponterotto, 2013). In action research, this is called “referential adequacy” (Stringer, 2004, p. 58), and involves using the same terminology as the participants. The interview is a chance to provide oral feedback about the course. An interview reaction document was maintained by the researcher to track reactions after conducting each interview.

It was initially planned for students who chose to not participate in the research process, that neither their data nor the interview reaction were to be included in the data analysis. For students who chose to include their data, the interviews were to be transcribed by the researcher, and included in the research analysis. However, all students who completed the course chose to be participants in this research and included all of their data.

Course evaluations. It is university policy that students complete course evaluations at the end of each course that they complete at Euleen University. The multiple choice and narrative feedback from the course evaluations were compiled and reviewed qualitatively to provide information on how students perceived the Afrocentric Psychology course and provide future recommendations.

Data Analysis

Quantitative analyses. Participants for this quantitative and qualitative study are in one of two groups based on the course in which they were enrolled. The experimental group consisted of students enrolled in the Afrocentric Psychology course, and the control group consisted of students enrolled in other psychology courses. Pre- and post-data was collected for the quantitative measures. The independent variable in the quantitative analyses is dichotomous (i.e., course enrollment), and the dependent variables are interracial friendship and racial identity stage.

Interracial friendships. Two analyses of variance with repeated measures were used to investigate the effects of enrollment in the Afrocentric Psychology course on the quantity and quality of interracial friendships. One analysis of variance with repeated measures indicated if a significant difference existed between the pre- and post-data on the quantity of interracial friendship due to course enrollment. Another analysis of variance for repeated measures indicated if a significant difference existed between the pre- and post-data on the quality of interracial friendship due to course enrollment.

Racial identity. Pre- and post-test racial identity profile data were reviewed for each participant and each participant was assigned a stage change indicator score to

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represent whether their racial identity profile considerably changed (scored as 1), or remained relatively stable (scored as 0). A considerable change was defined as a change in the most frequent racial identity schema/scale(s) used. A chi-square test for independence was conducted to determine whether participants' racial identity stage change is related to enrollment in the Afrocentric course.

It is important to reiterate that these identity schemas/scales are not linear or mutually exclusive. In each of the following instances a change in social group attitudes has occurred: participants may move from a lower stage/schema to a higher one; move from a higher stage/schema to a lower one; or simultaneously endorse low and high scales/schemas, as an individual can use more than one schema at any point. The terms high and low and being used to delineate the numbers assigned for each scale, and not to rank them from least desirable to most desirable. Some schemas/stages do appear to be more desirable than others, but this is not consistently the case. To investigate the direction of the change would portray racial identity change as growth or regression, which is inaccurate because the stages are different depending on the social group to which one identifies, and a later stage may or may not be more desirable or beneficial to that individual at the specific point in time when they completed the racial identity scale. For this research, the main point of interest is whether a participant experienced a change in racial identity, a change in their attitude towards different social groups.

Qualitative analyses. Increasing social justice in the university community by involving students in an Afrocentric Psychology course was the ultimate goal of this research. I hypothesized that students would be aware of social justice issues related to

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racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses.

Qualitative analysis examined if and how students changed after completion of the Afrocentric Psychology course.

Participatory Action Research with Critical Race Theory as the underlying paradigm provided the framework through which results were interpreted. Many commonly used qualitative data analysis methods in psychology and education are compatible with various research designs, including action research (Leech & Onwuegbuzie, 2007). “Dependability” is the qualitative equivalent of reliability, and involves keeping track of every aspect of data analysis to ensure that the research methods are appropriate for the study (Mertens, 1998, p. 184; Stringer, 2004, p.59).

Thus, I maintained a written record of each step of the process outlined below. Refer to Appendix F for a list of the qualitative analysis steps and data analyst duties.

Progressive subjectivity. In qualitative analysis, the researcher becomes the data collection tool and needs to reflect on biases (Mertens, 1998, p. 175; Yeh & Inman, 2007). “In qualitative research, investigators cannot be separated from the research process; they are inextricably linked...understanding how selves shape, create, and construct evidence, interpretations, analysis and theory... has been discussed in terms of self-awareness, subjectivity, and reflexivity” (Yeh & Inman, 2007, p. 371). Berger (2015) conducted qualitative research to analyze the way in which reflexivity affects qualitative research. Reflexivity is “the process of a continual internal dialogue and critical self-evaluation of researcher’s positionality as well as active acknowledgement and explicit

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recognition that this position may affect the research process and outcome” (Berger, 2015, p. 220). Biases, personal characteristics, beliefs, and other “positions” affects the participants’ willingness to share information, the participants’ choice of what information to share, the use of language, way questions are phrased, way in which meaning is constructed, and the conclusions shaped of the study (Berger, 2015, p. 220). Berger concluded that research is not culture blind and constant reflection is necessary throughout the research process. The idea of reflexivity as defined by Berger appears consistent with PAR in that it suggests that the researcher’s experience is a component of the research and that knowledge is not objective. Therefore, the first step of analyzing the interviews, journals, and evaluation forms was for me to reflect and discuss my perceptions of the racial climate at Euleen University, my racial identity, and overall reaction to the course, labeled as the Reflexivity document. Furthermore, self-reflection and awareness were demonstrated in four documents produced by the researcher: (1) the reflexivity document; (2) class reaction log, which maintained the instructor’s reaction after teaching each class; (3) the interview reaction document, developed after completing the qualitative interview for each participant; and (4) the themeing reaction document, which noted reactions from the themeing process. “Progressive subjectivity” is the process by which the researcher records individual reactions throughout the research process to attempt to ensure that personal biases don’t interfere with data collection (Mertens, 1998, p. 182). These four documents were produced by the researcher.

Transcription. The second step of the qualitative analysis involved compiling all transcribed data (i.e., journal entries, qualitative interview, evaluations, reflexivity document, class reaction log, interview reaction document, themeing reaction document) and making physical copies which were distributed to the individuals involved in qualitative data analysis. Transcription is an important step in qualitative data analysis, and there are different ways in which transcription is done. Johnson (2011) compared the process of transcription using voice recognition software and using the listen-and-type method. He concluded that transcribing qualitative data by listening and typing was faster (not including the time it takes to learn to use the software) and more accurate than using voice recognition software, although more taxing on the transcriber's wrists and mentally stressful. Matheson (2007) also described transcription software as very basic, when compared to the advanced capabilities of computer assisted qualitative data analysis software (CAQDAS). Although he noted that transcribing data takes up the researcher's valuable time and can be mentally stressful, Johnson (2011) recommended that researchers transcribe their data themselves. Transcription is an interpretive process during which the transcriber decides which punctuation to use, how sentences are structured, and recording mumblings and nonverbal cues (Johnson, 2011). Transcription also allows the researcher to become more familiar with the data. In an effort to quickly and accurately transcribe the data, and continue to be an involved participant in the current research, this author transcribed all qualitative data by listening and typing.

Analysis as tool for reflection. After the data is transcribed, it can be analyzed by hand or by using computer-assisted qualitative data analysis software (CAQDAS), and

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opinions vary regarding the best way to analyze the data. Leech and Onwuegbuzie (2007) explained how to use various qualitative data analysis tools in an effort to educate school psychologists on the strengths of qualitative data analysis and increase its use in applied research. They concluded that CAQDAS is not used as often as it could be, and that it allows for better analysis than when compared to analysis by hand, but that it does not replace human “flexibility, creativity, insight, and intuition” (Leech & Onwuegbuzie, 2007, p. 578). In their book on the basics of qualitative research, the authors stated that when a qualitative researcher transcribes interviews and codes data, that researcher gains “cognitive ownership of ...[the]... data”, allowing the “brain [to] begin sensing patterns, making connections, and seeing the bigger picture” (Saldana, 2011, p. 90). MacMillan and Koenig (2004) explained that CAQDAS is a useful tool for organizing data, and that users typically choose grounded theory as the underlying methodology. Mangabeira, Lee, and Fielding (2004) studied CAQDAS use in the United Kingdom and reported that while it is not necessarily quicker, it is consistent and does not make human errors. They concluded that having a more complex methodology, more analytic experience, and having used a variety of qualitative data analysis tools led to a high likelihood that a researcher would use a program in a flexible manner with regard to their data. However, they warned that researchers unfamiliar with qualitative analysis may not be aware that a specific software is leading them in a specific direction.

For the purpose of this research, computer-assisted qualitative data analysis software (CAQDAS) was not used. The process of reading through the data and reflecting on the information presented was an important step in order for the researcher

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to grow and reflect through the process of data analysis, which is one of the goals of participatory action research.

Themeing. Mertens (1998) outlined the remaining steps. In the third step of the analysis, the researcher reads through the first copy of all the material and identifies themes present in each section (Mertens, 1998, p. 350-353). This process is known as themeing, coding with phrases instead of codewords (Saldana, 2011). When themes are deductive, the researcher looks for predetermined words, and inductive “codes emerge from the data” (Leech & Onwuegbuzie, 2007, p. 565). Both deductive and inductive themeing were used in the current study. Deductive themes were based on Critical Race Theory tenets/major ideas and Participatory Action Research, and inductive themes emerged from the data. Each piece of data was initially read for understanding. This was to ensure that the meaning of the writing was clear, as students sometimes made typographical and grammatical errors, or referenced course material or activities. Occasionally I would need to review the course syllabus, or other supporting materials. On the second read through, the analyst drew brackets to identify individual quotes. A short summary was developed for each quote (i.e., gist, essence) and noted in the left margin of the page. A theme was assigned to the essence and noted in the right margin. The broad themes relevant to Critical Race Theory include: race as central to society, that the dominant ideology should be challenged, commitment to social justice, experiential knowledge as legitimate, and the importance of an interdisciplinary perspective (Solorzano, Ceja, & Yosso, 2000; Yosso et al., 2009). The narrow CRT themes were based on the basic tenets and hallmark themes of CRT (Delgado & Stefancic, 2012). Key

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themes from Participatory Action Research include an awareness of oppressive systems and issues in the collective community, empowerment to overcome oppressive conditions, and work towards social justice. These were the initial PAR themes expected to be identified in the data. However, since participants did not make statements in line with those initial PAR themes, the researcher and a data analyst developed alternate PAR themes that were more appropriate for the data. These alternate PAR themes are discussed in the confirmability section. Recurring themes that conflicted with Critical Race Theory tenets, Participatory Action Research goals, or the hypotheses of the study were also noted in this step of the analysis process. The data were themed from May to July 2017, and took a total of 65 hours. Refer to Appendices G and H for a list of the themes. In an effort to keep track of the data analysis process, increase dependability, and easily organize qualitative data, for every instance of a theme, the identification number, document label, gist of the quote, exact quote, and theme was listed in a spreadsheet. At this stage, the data spreadsheet was reorganized to be grouped by theme. Then the complete data set was reviewed a second time by the same researcher, as Berger (2015, p. 230) recommended that data be reviewed twice as a “practical measure” of reflexivity.

The fourth step was to reorganize and refine the codes/themes, into logical components or narrow categories (Mertens, 1998, p. 350; Saldana, 2011). The purpose of refining the compiled data into categories is to identify similarities such as phrases, patterns, themes, and sequences, and recognize hierarchical relationships. It is important to note that throughout this similarity search process, the categories are flexible because

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one category may initially seem independent of others, but have to be merged, or further subdivided based on other participants' responses (Mertens, 1998, p. 351; Saldana, 2011). This second set of themes: narrower deductive components (hallmark CRT themes and basic CRT tenets), or broad combined components (based on the inductive narrow themes) was identified and compiled.

The fifth step is to identify different participants or themes. This “negative case analysis” (Brodsky, 2008, p. 552; Mertens, 1998, p. 182; Morse, 2015) or “diverse case analysis” (Stringer, 2004, p. 58) is an important step to ensure that important information is not omitted from the analysis, and increases the credibility of the research. Even if the majority of responses are similar, responses that are different are also important, because they confirm study results and protect against bias (Brodsky, 2008, p. 552). Specifically, characteristics of individual participants who exhibit themes that challenge the hypotheses of this study should be recognized (Spiggle, 1994). Spiggle (1994) noted in her analysis and interpretation of qualitative data that there is no agreed upon process by which this technique is employed or used to challenge the existing hypotheses. However, in this study, cases and themes that did not appear to be in line with the critical race theory model or participatory action research goals were noted. Patterns may exist based on specific classroom variables (e.g., number of absences, participation), or students' characteristics (e.g., expression of discomfort, lack of understanding, personal experiences). Furthermore, differences between individuals may highlight a larger group distinction (Mertens, 1998), so demographic information may be meaningful in making meaning of the negative cases.

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Totals were tracked on a spreadsheet: the total number and percentage of each theme, deductive or inductive, broad and narrow, and diverse themes.

Peer debriefing. The sixth step is another aspect of establishing credibility, or validity. “Peer debriefing” involves discussing research methodology and results with a second person, to identify and challenge the biases of the researcher (Mertens, 1998, p. 182). This occurs after the author’s initial construction of the data. The purpose of this peer debriefing is to give the author the opportunity to reflect on individual biases (Mertens, 1998, p. 182), discuss issues that might have been challenging throughout the process, encourage the researcher to maintain clear and accurate records, and to resolve methodological issues (Leech & Onwuegbuzie, 2008a, p. 200). Elliott et al. (1999, p. 218-219) developed qualitative research guidelines for psychology and related fields, and stated that a “member check” is a “triangulation procedure” in which the researcher can discuss her “understanding of a set of data... within a research team.”

At the time of data analysis, the graduate student peer debriefers (the data analysts completing the peer debriefing) were enrolled in or had completed at least one graduate course in cultural diversity (Foundations of Cultural Diversity and/or Seminar in Cultural Diversity). The graduate student peer debriefers learned about critical race theory; were allowed frequent opportunities to elicit answers from me to any questions or clarify any confusion; reviewed the hypotheses and methodology of the study; were trained in the relevant qualitative data analysis step; and each received copies of the material. The categories used to organize the data, the progressive subjectivity log, class reaction log, interview reaction document, and themeing reaction document were discussed with the

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graduate student data analyst to ensure that my biases were not clouding my judgment, or framing the data in one way, when another framework exists.

Data analyst #3 worked on themeing all of the researcher's data, reviewing the overall theme list, and looking for relationships between my perspective/experiences and the themes/conclusions developed. This data analyst was familiar with Critical Race Theory prior to themeing. The person reported that Critical Race Theory meant that people had to be highly skeptical, that we are influenced by our biases, that we should try to be as objective as possible, and accept that individuals view information through a lens. After the Critical Race Theory review with this researcher, the data analyst had questions about how *Brown v. Board of Ed* benefitted elite Whites, was not familiar with the term POC (Person/People of Color), and struggled with the theme Being Minority as Negative. During the themeing process, the data analyst recommended that the theme list should be tailored toward all data being analyzed, including the researcher's data, instead of just having themes for the enrolled students' data. The data analyst developed two themes: Participatory Action Research, anything having to do with the PAR research process, and Discomfort, discussion or reflection of experiencing discomfort, or feeling uncomfortable having to do with the research activities. Upon completion of the theming process, the data analyst reported not having a feeling towards the process, and believed that the developed themes were appropriate. The analyst reported trying to be as objective as possible, connecting with a lot of the reflections, and could identify with the perspective from which they were written.

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A fourth graduate data analyst themed the reflexivity document. Data analyst #4 initially started working with the data, but stopped after a few months due to a change in program enrollment status. After learning about Critical Race Theory, this individual questioned how to get rid of privilege, initially thinking that it would mean taking away privilege from the dominant group, but appeared receptive to the idea of increasing access and opportunity to historically oppressed groups. The data analyst also needed clarification on the idea of essentialism, intersectionality, the “assumption of White innocence” and “Black gloom.”

Confirmability. The seventh step is “confirmability,” the qualitative assessment of objectivity (Mertens, 1998, p. 184; Stringer, 2004, p. 59). One way in which confirmability is implemented is to have other individuals review and code the data, according to the clearly documented instructions, or description of how the researcher analyzed the qualitative data and arrived at conclusions (Jensen, 2008, p. 112). “Providing credibility checks” was identified as a guideline for qualitative research studies in Psychology (Elliott et al., 1999, p. 220). In this stage of the data analysis, two graduate assistants followed the aforementioned steps of reading and themeing the student participants’ data to ensure that the conclusions and categories reached are appropriate. At the time of data analysis, all graduate assistants were enrolled in or had completed one graduate course in cultural diversity (Foundations of Cultural Diversity). The graduate data analysts learned about critical race theory; were allowed frequent opportunities to elicit answers from me to any questions or clarify any confusion; reviewed the hypotheses and methodology of the study; were trained in the qualitative

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data analysis steps as outlined above; each received copies of the material; and served as additional debriefers to discuss research findings from the author and the persons analyzing the data, including differences in themeing. When differences arose regarding a specific theme, both data analysts discussed the similarities and differences to identify a theme combining both data analysts' interpretation of that quote. If a unified theme could not be developed, both themes were noted, and the total number of discrepancies were tracked in a spreadsheet.

One graduate data analyst analyzed the data for 10.5 of the 16 overall participants. Data analyst #1 reported enjoying the experience of themeing the data and appreciated the Critical Race Theory refresher. The individual was already familiar with Critical Race Theory. The analyst "liked reading participants' perspectives because a really important part of the grad school experience is interacting with other people, and understanding others' perspectives." The data analyst reportedly learned a lot, and got really familiar with the materials. There was no feedback about the methodology, and the data analyst felt that the team "problem solved though a lot of it and we eventually got to a really good rhythm." When initially beginning the confirmability process, the data analyst had a difficult time themeing the first participant because the participant said a lot of things with which the analyst did not personally agree.

A second graduate data analyst analyzed the data for 5.5 of the 16 overall participants. Data analyst #2 developed the theme Diversity Course Change, instances when the participant discusses adding diversity courses as a change they would like to see in college. This data analyst reported that the journal entries were harder to theme than

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the qualitative interview. Upon initially learning about Critical Race Theory, the data analyst had questions about incrementalism.

Peer debriefing and confirmability was completed between October 2017 and July 2018. All graduate assistants involved in the data analysis process received a small payment, in addition to graduate assistantship hours, due to the large amount of material they were reviewing, and the time and effort involved in the analysis process. The reimbursement rate was \$10 per participant during the academic year, and \$30 per participant during school breaks (i.e., winter break, spring break, summer break). The graduate students working as qualitative data analysts were at the time members of the community within which this research was conducted. PAR requires that participants of the community, in which the research is conducted, play an active and irreplaceable role in constructing the research (Yeh & Inman, 2007).

CHAPTER 4: RESULTS

Quantitative Results

Quantity of interracial friendships. I hypothesized that students enrolled in the Afrocentric Psychology course would experience a change in the quantity of interracial friendships that was quantitatively different from those students who have completed psychology courses from a predominantly Eurocentric perspective. In an attempt to show if a significant difference existed between the pre- and post-data on the quantity of interracial friendship due to Afrocentric Psychology course enrollment, a repeated measures analysis of variance was conducted.

The dependent variable was the quantity of interracial friendship. The question associated with the quantity of interracial friendship variable, “How many friends do you have who are from a racial group that is different from your own?” unexpectedly yielded different types of responses. It was expected that students would respond with a numerical value, and some participants did so (e.g., 7, 5, 3). Some participants gave a range answer (e.g., 10 - 15, 6 - 10); for them, the mean rounded to the nearest whole number was calculated and used in the analyses. However, on the pre- and post-test, 5 and 16 participants, respectively, did not respond, and 13 and 7, respectively, gave a qualitative response (e.g., a lot, many, quite a few, several). These responses were excluded from the analyses of variance for repeated measure as no numerical data could be assigned. Thus, numbers included in the analyses were from 0 to 63.

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There were only two levels of the within subjects variable of Quantity of Interracial Friendships Pre-test/Post-test so the assumption of sphericity cannot be violated (Brace, Kemp, & Snelgar, 2009, p. 244).

The mean quantity of interracial friendship for the experimental group pre-course was 6.50 and post-course was 6.83; the mean for the control group pre-course was 10.91 and post-course was 12.73. Repeated Measures Analysis of Variance revealed that the effect of class enrollment on quantity of interracial friendships was not significant: $F(1, 26) = 0.148, p = 0.704$. The main effect of Pre-test/Post-test Quantity of Interracial Friendship was not significant: $F(1, 26) = 0.310, p = 0.582$. See Table 3. Thus, no significant difference exists between the pre- and post-data on the quantity of interracial friendship due to course enrollment.

Quality of interracial friendship. I hypothesized that students enrolled in the Afrocentric Psychology course would experience a change in the quality of interracial friendships that was quantitatively different from those students who have completed psychology courses from a predominantly Eurocentric perspective. Quality of interracial friendship was measured by the participants' description of existing interracial friendships, and perception of willingness to develop friendships with individuals from different racial backgrounds. No relationship with people from different racial backgrounds and not being willing at all to develop friendships with individuals of different races represented the lowest quality of interracial friendships. Having close friends from different racial backgrounds, and being very willing to develop friendships

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with individuals of different races, represented the highest quality of interracial friendships.

In an attempt to identify whether participants experienced a change in quality of interracial friendships that was quantitatively different based on enrollment in the Afrocentric Psychology, a repeated measures analysis of variance was conducted. The dependent variable was the quality of interracial friendship. The scale ranges from 2 (no relationship and not willing at all to develop friendships with people whose backgrounds are different from own) to 8 (close friends and very willing to develop friendships with people whose backgrounds are different from own). Results are in Table 4.

The mean quality of interracial friendship for the experimental group pre-course was 7.40 and post-course was 7.10; the mean for the control group pre-course was 7.11 and post-course was 6.79. Repeated Measures Analysis of Variance revealed that the effect of class enrollment on quality of interracial friendships was not significant ($F(1, 36) = 0.007, p = 0.935$). Thus, no significant difference exists between the pre- and post-data on the quality of interracial friendship due to course enrollment.

Racial identity. I hypothesized that students who completed an introductory psychology course from an Afrocentric perspective would experience a change in racial identity that was quantitatively different from those students who have completed introductory psychology courses from a predominantly Eurocentric perspective.

Pre- and post-test racial identity profile data were reviewed for each participant and each participant was assigned a stage change indicator score to represent whether the racial identity stage(s)/schema(s) used most frequently changed to another stage/schema

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(scored as 1), or remained at the same level (scored as 0). A chi-square test for independence was conducted to determine whether participants' racial identity stage growth was related to enrollment in the Afrocentric course. See Table 5.

Of the total 14 students who were in the experimental Afrocentric Psychology group with the necessary data, six of those students (42.9%) maintained the same level of racial identity, while eight of the experimental group students (57.1%), the majority, experienced a racial identity change. Of the total 31 students who were in the control Psychology group with the necessary data, 19 of those students (61.3%), the majority, maintained the same level of racial identity, while 12 of the control group students (38.7%) experienced a racial identity change.

The results of the Pearson Chi square indicate that there was no relationship between racial identity change and class enrollment: $\chi^2(1, N= 45) = 1.327, p = 0.249$. The assumption that no cells had an expected count less than five was met.

However, when only the students who identified as White were selected from the database, there was a statistically significant relationship between racial identity change and class enrollment. See Table 6. The results of the Pearson Chi square indicates that for the students who completed the White Racial Identity Attitude Scale (WRIAS) there was a relationship between racial identity change and class enrollment: $\chi^2(1, N= 34) = 4.163, p = 0.046$. One cell had an expected count less than five, and the minimum expected count is 4.71, so an exact significance test was selected for Pearson's chi-square. Within the experimental Afrocentric Psychology group 80% of White students

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did experience a change in racial identity, whereas in the control group 41.7% of White students experienced a racial identity change.

Racial identity frequencies by group. The statistically significant relationship between racial identity change and class enrollment was only present for students who identified as White. However, the frequencies of participants' racial identity stage by course group and by racial identity measure for all participants is provided in the following paragraphs. This information is meaningful because it allows the reader to better understand the research sample and results.

Cross Racial Identity Scale frequencies. Two students in the experimental group did not complete the pre-test Cross Racial Identity Scale (CRIS), and three students in the control group did not complete the post-test CRIS. Of the available data for participants who completed the CRIS, all students maintained the same CRIS scale pre-test and post-test. The control group respondents were all in the Internalization Multiculturalist inclusive stage, in which they have a strong Black identity without having to discredit other cultural identities. In the experimental Afrocentric Psychology course group one participant most identified with the Internalization Afrocentricity stage, accepting everything related to Black culture, while the remaining participants were in the Internalization Multiculturalist inclusive stage.

White Racial Identity Attitude Scale frequencies. The participants who completed the White Racial Identity Attitude Scale (WRIAS) presented with much more variability in their schemas. In the experimental Afrocentric Psychology course group, most students (80%) experienced a significant change in their racial identity schemas, while

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20% remained the same from pre-test to post-test. In the control group 41.67% experienced a significant change in their racial identity schemas from pre-test to post-test, while most students did not experience a significant change in their racial identity schemas (58.33%). All participants enrolled in the Afrocentric Psychology course who identified as White provided both pre- and post-test data. Seven students in the control group who provided pre-test data did not have complete data in the post-test WRIAS group, so were not included in the post-test or score change percentages provided in the following paragraphs.

See Table 7. Of the Afrocentric Psychology course pre-test WRIAS responses, 50% of students had a theoretical but not complete sociopolitical understanding of the implications of race (Pseudo-Independence); and 30% of students had active racial humanism expressed from a positive White, non-racist perspective (Autonomy). One participant (10% of students) was simultaneously developing a positive White, non-racist identity and had active racial humanism expressed from a positive White, non-racist perspective (combination of Immersion/Emersion and Autonomy). One participant had a combination of Pseudo-Independence and Autonomy.

In the post-test WRIAS responses for the experimental Afrocentric Psychology course group, a higher percentage (40%) of students had active racial humanism expressed from a positive White, non-racist perspective (Autonomy); and 30% had a theoretical but not complete sociopolitical understanding of the implications of race (Pseudo-Independence). Twenty percent of students primarily used the Contact schema,

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characterized by an unawareness of racial cues or the significance of race. One participant used a combination of Contact and Autonomy.

Of the control group pre-test WRIAS responses, 54.8% of respondents had an active racial humanism expressed from a positive White, non-racist perspective (Autonomy); 16.1% were characterized by an unawareness of racial cues or the significance of race (Contact); 12.9% had a theoretical but not complete sociopolitical understanding of the implications of race (Pseudo-Independence); and 3.2% (1 student) primarily demonstrated confusion when made aware of racial cues (Disintegration). Three students (9.7%) had a combination of Pseudo-Independence and Autonomy; and one student had a combination of Contact and Autonomy.

Of the control group post-test WRIAS responses, 50% of respondents had an active racial humanism expressed from a positive White, non-racist perspective (Autonomy); 25% had an unawareness of racial cues or the significance of race (Contact); and 12.5% had a theoretical but not complete sociopolitical understanding of the implications of race (Pseudo-Independence). One student (4.2%) had a combination of Pseudo-Independence and Autonomy; one student had a combination of Contact and Autonomy; and one student had a combination of Contact, Pseudo-Independence, and Autonomy.

People of Color Racial Identity Attitude Scale frequencies. The participants who completed the People of Color Racial Identity Attitude Scale (PRIAS) also presented with some variability in their schemas. Only one student in the experimental group completed the PRIAS, so to protect that person's confidentiality PRIAS responses will be described

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as a whole and not split by course group. One student in the control group did not provide post-test PRIAS data. Of the six students who completed the pre- and post-test PRIAS, half (50%) experienced a significant change in their racial identity schemas, while the remaining half remained the same from pre-test to post-test.

Of the pre-test PRIAS responses, 57.14% had a positive racial identity while accepting positive aspects of White culture (Internalization); 28.57% were experiencing withdrawal into one's own group (Immersion/Resistance); and one participant (14.29%) was experiencing Dissonance, confusion resulting from an awareness of racial cues.

Of the post-test PRIAS responses, 50% had a positive racial identity while accepting positive aspects of White culture (Internalization); and 16.67% was experiencing Dissonance, confusion resulting from an awareness of racial cues. One participant had a combination of Dissonance and Internalization; and one participant had a combination of Immersion/Resistance and Internalization.

Qualitative Results

As previously stated, in Participatory Action Research (PAR) the research process itself is an aspect of social change by which individuals are empowered to overcome oppressive conditions (Ponterotto, 2013). By enrolling in and teaching the Afrocentric Psychology course and participating in this research process, the researcher and participants actively worked together towards social change, challenging the lack of African-centered thought in the course offerings at the time the research was conducted.

Leech and Onwuegbuzie (2008) stated that triangulation involves “not only... multiple data collection tools, but also... utilizing multiple data analysis tools” (p. 588).

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Classical content analysis involves “focus on how frequently codes are used to determine which concepts are most cited throughout the data... the researcher chunks and codes the data... The codes usually are deductively produced, yet they can be inductively produced as well” (Leech & Onwuegbuzie, 2008b, p. 596). The researcher can analyze the data by describing the data (Leech & Onwuegbuzie, 2008b). The primary qualitative approach used in this study is Participatory Action Research, the process through which participants actively worked towards social justice. In a further effort to identify and understand participants’ reactions to the course, classical content analysis was also used. The frequency with which certain themes are discussed is used to provide information about the qualitative data relevant to the hypotheses of the study. Themes from the student participants and instructor participant were combined to produce the percentages.

The most frequent and least frequent broad and narrow themes, and the diverse/negative themes are discussed in the following paragraphs, with student quotes provided as examples. Examples from students’ written journal entries are provided as exact quotes so no changes to their own words were made, including grammatical or punctuation corrections. I hypothesized that students would be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses. The themes related to the previously defined idea of social justice as a process and goal, personal beliefs regarding race, and themes related to diversity-related course interest were the most and least common themes. Then the remaining social justice

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themes related to racial oppression in curriculum and pedagogy are discussed. The themes are discussed in the following paragraphs.

Deductive social justice themes. As previously noted, the broad themes relevant to Critical Race Theory include: race as central to society, that the dominant ideology should be challenged, commitment to social justice, experiential knowledge as legitimate, and the importance of an interdisciplinary perspective (Solorzano, Ceja, & Yosso, 2000; Yosso et al., 2009). These themes were used as the broad deductive themes for this research. In the second edition of their publication, Delgado and Stefancic (2012) reviewed Critical Race Theory, the basic tenets, and the hallmark themes. These ideas represent the narrow deductive themes. Refer to Appendix G for definitions of every Critical Race Theory theme and the associated percentages of the total number of themes.

Commitment to social justice and racial justice. The most common broad deductive theme category was Commitment to Social Justice and Racial Justice (14.58%). Yosso et al. (2009) described this idea as working “toward the elimination of racism, sexism, and poverty as well as the empowerment of People of Color and other subordinated groups” (p. 663). This broad theme is in-line with the hypothesis that participants will be aware of social justice issues. Attaining Afrocentric Psychology knowledge/ideas, attempting to understand the related social phenomenon, understanding the empowerment of People of Color, and being aware of or making activist plans, are all acts of social justice. This knowledge and awareness are important tools to combat racism. The themes within this category are Understand (10.13%), Empowerment (2.35%), and Activism (2.09%).

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The most frequent narrow qualitative theme discussed was about understanding (10.13%), in line with previous research that asserts that qualitative research allows the researcher and the participants to learn (Ponterotto, 2013). Understand themes addressed the participants “try[ing] to understand our social situation” (Delgado & Stefancic, 2012, p. 7); every participant discussed their attempts to understand, or demonstrated their correct understanding of social phenomenon. Participants reflected on an array of topics besides the ones that were assigned, including understanding Black family members as a non-POC, understanding not being a racist although raised by racists, Black perception of White rappers, nature versus nurture, the distinction between cultural characteristics and stereotypes, the role of the academic path in life outcomes, and urban versus rural experiences. One participant wanted to gain understanding about Black identity crises. Three participants discussed that understanding one’s own experiences is necessary in order to understand another’s perspective. Another participant reported gaining deep understanding by the idea to not “seek validation from your oppressors” as stated by Parham. A different participant discussed usually avoiding classes that require participation, but having a desire to understand the unique course content and enrolling in the course. Participants reported learning through discussion, assigned readings, writing the journal entries, and relevant coursework.

“This week’s topic was the role of media use in African Americans’ psychosocial development. While reading this section in the text, I was provided with a large amount of information in which I was unclear about prior to this course. After last week’s class on music and culture I was able to connect these two topics to better understand the effects of music videos on adolescents.”

“While reading this section of the text on Black Liberation Psychology and Practice, I was able to be educated on several patterns of black oppression.”

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“My question is how does one learn to be able to separate their own values from the opportunities they want to achieve and obtain? How does that line not become blurred for people who are afraid of being put down or looked over due to their beliefs, and if one is to separate their personal ideals and values for the sake of an opportunity, even if it is just temporary-- does that enable oppression??”

Empowerment themes addressed the “empowerment of people of color and other subordinated groups” (Yosso et al., 2009, p. 663); experiences that give power to members of subordinated groups (themselves included), such as having a role model to imitate, growing, making changes, or developing plans that cause them to feel empowered, inspired, autonomous, and/or able. Participants discussed equal visibility, and experiences that they perceived to be empowering for group members such as Black Psychology, religion, the Association of Black Psychologists, educating others to overcome oppression, and the history of Hip Hop. Two participants discussed how enrollment in the course itself was important for growth as a Black person and learning how to work towards social justice, while another wanted to improve life of diasporan Africans through the knowledge attained. Five of the participants were especially empowered by an interview watched in class of Dr. Parham, an author of one of the chapters in the assigned textbook, and a prominent scholar in the field. Twelve participants discussed empowerment, in line with the process and goal of Participatory Action Research where individuals are aware of oppressive conditions and become empowered to engage in social justice (Ponterotto, 2013).

“Black liberation is an absolutely incredible concept and I believe that it can be one of the most empowering experiences for blacks, however, I can see others believing it to be further segregating rather than integrating the races. Again however, I believe that once you have been segregated (as blacks were) you have to segregate again to establish relevance and cultural identity in a society that

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had previously disregarded you. In order to gain respect, you have to make the statement “I am here” before you will truly be able to integrate with another culture that has already established that “I am here” mentality for themselves.”

“Afrocentrism is vital to us (Blacks, especially) if we wish to free ourselves from spiritual and psychological enslavement. Many of us have (willingly or not) have accepted the religion and ways of thinking similar to those who have used those very same things to rob, manipulate, and enslave our ancestors. I look forward to further engaging in this topic.”

“The interview of Thomas Parham was both informative and motivational. It was indefinitely relatable in that he grew up with a mother as his sole source of inspiration and motivation; I also lacked a father figure in the majority of my adolescent years. As he described what he went through to get into the ABPsi society, and the prejudice he experienced and saw around him, it really spoke to my character when I heard him speak on how he was continuously trying to help people and how he always thought there was a better way for things to be; that we as black people didn’t have to cower to the stigma created of us and that hard work truly does pay off.”

Activism themes addressed making plans to “work toward the elimination of racism, sexism, and poverty” (Yosso et al., 2009, p. 663). The participants discussed their personal activism experience or made statements that indicate their belief that activist/revolutionary changes can be made, can be successful, or can make a difference. Participants identified social media, research, hip hop music, teaching, and gaining knowledge as useful ways in which activism could be achieved. Discussing social justice issues with friends, classmates, and others was described as an act of activism, and one participant discussed having “social justice oriented” friends who enjoyed these types of discussions. Awareness of oppression and reflecting on majority group membership and privilege was also framed as a way to make a difference. Thirteen participants reported Activist themes.

“After the movie even the class kept asking what can I or even the whole class do? I just kept wanting to shout “every pebble in the pond makes a ripple!” With

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sound networking we have the ability to get our message out there even faster than before. On our Facebook, Youtube, and Twitter accounts we can get people's awareness. We can post about disliking the degrading music and make more popular artists who have a more positive and forward thinking message."

"You'll need to take a part in society and "play the game" to change or at least work towards the change you want to see. When Parham said you could hate the police force in LA and criticize it from the outside, or you could try to change the system from the inside. This I feel is a crossroad that people do not take the time to think about before they choose which way to go. You can fight the system and be an outlaw or you can use the system and rise throughout and redefine law."

"I think sometimes it's hard to get through the red tape to fight for things, but even those who have to be the ones making the change I think have like a small amount of admiration for those who challenge the process. And I've experienced that from like students to my professors to administration, no even the president himself, so... and I've definitely done quite the challenging here, so..."

As previously stated, Black Psychology works towards social justice by applying psychological theories toward eliminating racism and its negative effects. Participatory Action Research (PAR) participants learned information in line with social justice ideology. In fact, this was the primary reaction to the Afrocentric course. The most common broad deductive theme category was Commitment to Social Justice and Racial Justice (14.58%), which supports the hypothesis that participants will be aware of social justice issues, as this broad theme encompasses working "toward the elimination of racism, sexism, and poverty as well as the empowerment of People of Color and other subordinated groups" (Yosso et al, 2009).

Dominant ideology should be challenged. The least common broad deductive theme is Dominant Ideology Should Be Challenged (1.76%). This was also a social justice-oriented theme (see Appendix I). The narrow themes within this broad theme are Idealists (0.72%), Realists/economic determinists (0.46%), Interest convergence (0.39%),

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and Structural determinism (0.20%). Idealist themes addressed the idea that “images, words, attitudes, unconscious feelings, scripts, and social teachings” allow racism to persist (Delgado & Stefancic, 2012, p. 21). To end racism, these ideas must be changed. Realists/economic determinists themes address that “privilege and status... physical circumstances,” the distribution of power allows racism to persist. To end racism, these physical circumstances of privilege must change [e.g.,] “unions, immigration quotas, the prison-industrial complex” (Delgado & Stefancic, 2012, p. 25). Interest convergence themes discuss that people of color are given rights or allowed opportunities when in the interest of the dominant group. Structural determinism themes state that the American system, because “of its structure and vocabulary, is ill equipped to redress certain types of wrong.” (Delgado & Stefancic, 2012, p. 30).

Inductive Themes. Inductive themes are those that arose from the data when a deductive theme could not be applied. The inductive theme list was continually refined and developed. When themeing each piece of data, the deductive theme list was reviewed, and if no deductive theme was relevant then the inductive theme list was reviewed to identify an appropriate inductive theme. If no existing inductive theme was relevant, a new inductive theme was developed, applied to the quote, and added to the inductive theme list. After all of the data were themed, the inductive theme list was organized to develop categories and a hierarchy. See Appendix H for a taxonomic hierarchy, a way to display qualitative data in a “hierarchical structure” (Verdinelli & Scagnoli, 2013, p. 371), and theme list with percentages of the total themes.

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Personal characteristics. The most common broad inductive theme category was Personal Characteristics (16.66%), in which participants discuss the personal characteristics that may have played a role in how they interacted with the course material. Participatory Action Research (PAR) calls for the researcher and participants to share our knowledge throughout the research process, and use critical thinking skills to reflect on the sociopolitical context within which we exist. Students reflecting on and discussing the personal characteristics juxtaposed with the course material, appears in line with the researcher's expectation that students would reflect on our individual positions within the sociopolitical context in which we exist. The themes within this category are Self-reflection (8.37%), Background Knowledge (3.33%), Worldview (1.57%), Diverse Friend Group (1.11%), Similar Friend Group (0.92%), Race Is Not Important (0.85%), and Congruence Causes Positive Reaction (0.52%).

The most common Personal Characteristic theme was Self-reflection (8.37%). Self-reflection themes involve the participant reflecting on their experience(s) or self-perception. Self-reflection as an aspect of PAR that helps participants and researchers move towards action because it helps them “ask critical questions about their current life situation” and “develop knowledge” (Ponterotto, 2013, p. 27). Every participant reported self-reflection. Participants reflected on a variety of topics, from the salient characteristics of their own identities, experiences with family and friends, experiences with race and other types of group membership, to reflecting on course experiences and course content. One participant reflected on the course content being different from initial expectation, but not being disappointed in what was learned.

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“But um it made me realize like I don’t get really involved in their... their culture as much. I get involved in an individual person and not the culture as a whole. And that had a huge impact on my life... Um, like I have several people who are Black and who identify as Black and I am very good friends with, however I am entirely outside of their Black circle of friends. Like I don’t... whenever they say “hey I’m having a party, and all these people will be there do you want to come?” and I’ll be like “uhhh no thanks. Don’t think I want to.” Because its usually a group of you know other Black people, and I don’t feel like I fit in and belong with them. And in some way this class made me realize how often I said “no” because I didn’t want to be the minority (laughs).”

“... I would have to say the first day of class when I was like filling out some of the interview questions, and I kind of realized that I personally have some beliefs towards others ... that I possibly never really knew until those questions were directly right on the interview questions. Filling them out. ; Mm... I would say kind of like shocked to realize that I ... to see like firsthand through those questions that I do have like a privilege over some other races.”

“Both you and I, even though I didn’t come out and say it, had the same view of those who practice voodoo. I had the same negative thoughts about voodoo and even having watched the video where it showed how some people practice it just like any other religion, I still have my doubts.”

Background knowledge themes involve the participant having personal context or background knowledge of a concept/situation, or being interested in a topic or being better able to understand an idea because of that personal context/background knowledge. This theme was applied when students’ background knowledge lead to learning, interest, or comprehension of course material. It is important in teaching that students are able to connect to the material being taught, and this theme acknowledges that reality. All but one participant reported background knowledge. Six participants discussed being knowledgeable about Hip Hop prior to enrollment in the course. Four participants discussed their own personal experiences and interest in the topic broadly, while one participant specifically discussed multiple times having a research interest in Africa and

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African Americans. Three participants' background knowledge on religion in general was helpful for understanding the course material, and two participants had previous exposure to Voodoo. Two participants reported having an interest in diversity-related courses. Other participants discussed previous courses they had taken that helped them better understand the course material, one was multicultural counseling, one was on race, and one was personality theory. One participant expected more Black students to be enrolled in the class instead of White students because of their personal experiences and background knowledge.

“Um, about end of sophomore year I got very interested in multicultural counseling as a field and did a lot of work on my own for that and ...”

“The particular issue relates to a few religions I learned about, specifically Buddhism and Daoism. Both of these religions think that words cannot adequately express how we feel and think. We are limited by the words we have and as such we cannot communicate to each other deeper meanings and feelings.”

“I appreciated learning about the origins of hip hop in relation to the Animal Trickster Tales and fondly remembered a cousin of mine who is a renowned story teller in my hometown recounting the stories of Anansi and Brer Rabbit. I also appreciated being able to connect with text through my own experience with hip hop and having exposure to all the sounds of hip hop from listening to my grandparents music, my parent's music, and eventually my own music as well as being exposed to the street culture where the archetypes of Emcees, DJs, Dancers, Artists, and Intellectuals had actual names and faces of people I know.”

Worldview themes involve the participant demonstrating or discussing the idea that one's worldview affects their perspective or their interpretation of the world.

Worldview themes are different from self-reflection themes, because the main idea of the quote to which this theme was applied is the worldview itself and not the participant reflecting on the perspective resulting from the worldview. Sometimes a quote was

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assigned the Worldview theme, and the preceding or following quote was a self-reflection, but this was not a consistent pattern, as other themes were assigned for preceding or following quotes. Rabaka (2005) summarized African Worldview Theory in the *Encyclopedia of Black Studies*, and stated that all cultures and societies have worldviews that they pass “transgenerationally” that help them “cope with the specific sociohistorical and cultural challenges of their milieu,” similar to how “many Western European[s]...utilize ancient Greco-Roman culture and civilization as the model and mean by which to measure European modern culture and civilization” (p. 57). Eleven of the participants mentioned these ideas. Two participants discussed their own personal beliefs/experiences and how those influence their view of the world or certain topics. Six participants discussed the idea that as individuals in general, worldview affects outlook. Three participants discussed both of these ideas.

“I also thought it was extremely interesting to hear when one of the girls in class kind of assume that because the black psychologists had a PhD that they would be respected and get published. I think this is a common problem between races. There is a lack of perspective and really just knowledge because it isn’t their experience.”

“Right; I don’t know, just like, you know if somebody says something, its easy to say just like “Oh you think that” but if you think about you’re White, middle class, and male and you’re saying this, and that’s the background that you’re coming from and that’s how you’ve oriented yourself so that’s how you view this, even though I don’t view this as being a problem or an issue or anything, because you’re coming from this perspective I guess.”

Diverse friend group themes involve participants discussing their intergroup friendships. Nine of the participants discussed the personal characteristics of their friends that made them different from each other. Interracial friendship was identified as an important factor for students to have sustained intergroup interactions, increase their

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cultural competence, and decrease prejudice (King et al., 2013; Tropp & Pettigrew, 2005), so this idea was measured quantitatively in the current study. However, the idea of friend group diversity also emerged qualitatively. Qualitatively, the diversity varied and was not limited to interracial friendship. Participants discussed race, ethnicity, religious orientation, major area of study, personal interest/extracurricular activity, community type/location, and socioeconomic status as characteristics that made their friends diverse.

“Um, but from the beginning I’ve had--ever since I came to [Euleen] I’ve had a wide range of racially and ethnically diverse friends and I enjoy that because they provide for some very different conversations sometimes (laughs).”

“I’ve made, and lost, several friends throughout my four years here at [Euleen] University. And the ones that I’ve kept, made recently and kept, they’re all pretty accepting of differences and people being different from them. I was actually, it’s kind of funny that you asked this, because I was talking to my roommates, and I have 8 of them, so we’re all pretty unique in our own way I guess.”

“I was the one White kid who would sit at the Black table and no one would question it, so--like it really didn’t matter to me; Uhh that’s--the easy way to say how they’re different is that all of them are from New York, I’m from Massachusetts so that was easy.”

Similar Friend Group themes involve the participant reflecting on friends and identifying how their friend group is similar to them. Twelve participants reflected on a variety of characteristics that made their friends similar to them. They discussed having similar personalities, interests, similar personal qualities/characteristics, and enjoying similar music. One participant reported similar race/gender, another participant discussed friends sharing social justice beliefs. One participant was very detailed and reported similarities as being outspoken, driven, enjoying life, and having similar family dynamics.

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Race is Not Important themes involve participants reporting that race is not important to their life or identity. Ten of the sixteen participants reported that race was not important in their lives or to their identity. Some participants simply stated that race was not important to them personally, while others gave an example or a further explanation.

“I don’t think its really that important. But I think it’s one of those things that when like someone is asked a question that’s kind of the first thing that comes to mind, but I don’t think it has that much importance.”

“Um... I would say that it’s not that important, but I did grow up in a 99.9% White school and there was probably... one Black people that went to school all the years I’ve been in high school, and who knows in elementary school.”

“but ... I don’t know... not sure if it’s like super relevant or not. Like it’s not like you ask be who I am, being White isn’t the first thing that comes to my mind I guess is the best answer for that.”

Congruence Causes Positive Reaction themes involve the participant having a positive reaction when information that is learned is congruent, or consistent, with their personal belief or beliefs. Five participants reported having a positive reaction when learning information that was in line with their personal belief(s). Participants discussed feeling happy or satisfied that course material was in line with personal beliefs, post-Civil Rights history, and one participant’s self-perception as a culturally-competent counselor.

“On my way of thinking, it’s given me more, I wouldn’t say data, but more support for my ideas and my beliefs, which was nice.”

“I found this chapter really interesting as it related to a discussion that came up in among my friend group last night about this book called “The New Jim Crow” Mass Incarceration in the Age of Colorblindness” by Michelle Alexander. In the book African American women’s higher confidence than their White contemporaries was correlated with Black women’s representation in the media. We discussed how Black women on average, find trying to uphold the physical image of White women is unrealistic and coupled with the different standard of

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beauty Black women are socialized with from within their community; they have a different idea of how their bodies should look. This was supported by the textbook.”

Positive Afrocentric Psychology course experience. The second most common broad inductive theme is a Positive Afrocentric Psychology Course Experience (12.42%), which was about participants discussing their positive experiences in the Afrocentric Psychology course. I hypothesized that students who completed the Afrocentric Psychology course would develop an overall interest in diversity-related courses. As the second most common broad inductive theme, students made positive statements and appeared to develop an overall interest in the Afrocentric course specifically. The themes within the Positive Afrocentric Course Experience category are Enjoyed Course (5.82%), Acceptance of a Valid Perspective (2.35%), Personal Change (1.96%), Safe Learning Environment (1.18%), Diversity Course Change (0.52%), Positive Course Feedback (0.33%), and Shared Course material (0.26%).

The most common Positive Afrocentric Course Experience theme is Enjoyed Course. Enjoyed Course themes involve the participants discussing why or how they enjoyed the course. Fifteen participants reported that they enjoyed the Afrocentric Psychology course. Participants reported enjoying the topics discussed, the textbook, the different class activities, and the discussions in the class. One participant liked the class size. Two other participants specifically reported enjoying the way the class was organized and facilitated by the instructor.

“My favorite thing about the documentary was that it had real interviews, with real people, not just words on a paper passed down, or a famous actor pretending to be that individual.”

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“I really liked the Black Power Mixtapes. I don’t think that I would have ever come across that movie in another way. At the time that it was assigned, it came at a very interesting point in my life. Um, so I responded very well to it,”

“It was actually about learning, as opposed to learning about the grades you get, because one journal a week is not too... you know too time consuming or extensive so... And then the videos were just... At first, I’m not gonna lie, at first I was like should I even watch this video? Then I was like lemme just watch it, and I’m glad I did because they just they both-- watching the first couple videos made me want to watch the second because it was two reactions. It made me want to watch the second one. At first I just thought it was going to be one of those boring documentaries, but it was interesting so I’m glad I did it, for the sake of the class, and the sake of just learning.”

“So I’m very happy that it turned out not to be like that. I also think that you handled the class very well I feel that it could have... sometimes we got off topic, but it wasn’t ever like super off topic, it was just like a different branch of what we were talking about. Umm, but there are a lot of teachers that I could see teaching that class and not being able to control which way the conversation was going. Or even just keep everyone interested in a week (laughs). That was big.”

Acceptance of a valid perspective involve the participants discussing that they accept the validity of a different perspective or acknowledging that a different perspective exists that may be different from their own. Fifteen participants discussed new ideas that they had learned through the course content and activities, ideas to which they had never been exposed. Stoudt, Fox, and Fine (2012) discussed the ways in which critical participatory research challenges privilege. They stated that researchers collect valuable information by valuing different perspectives and not narrowly defining expertise. Participants’ perception of a dissimilar idea as legitimate appears in line with the idea that differing beliefs should be valued and accepted.

“And to be honest, once I read it and I read the reasoning for it and the history for it, a lot of it made sense and it felt good to have a perspective I never had before.”

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“I may not know very much about other religions but I’m grateful that I never had the negative stereotypes about African Traditional Religions like other people. Maybe that is partially because I never thought voodoo or similar traditions were religions. I thought they were magic tricks. When I learned the truth I had enough open eyes and lack of information to look at them in the new light. I am grateful for the chance to see them as they are and know the purpose they serve for so many people.”

“And I mean I was talking about it with my roommate, and she’s in the class too and we were talking about how much we just assumed or didn’t even bother questioning, and this class kind of made you question these things. So, yeah.”

Personal change themes involve the participant stating that they made a personal change in response to completing the course. This was a social justice theme in line with the idea that students would be impacted by the Afrocentric Psychology course. Eleven participants reported making personal changes in response to class involvement.

Participants discussed changes in their personal opinions related to interaction with friends, spirituality/religion/faith, music, race, oppression and privilege, focusing more on social issues, being less fearful of offending Black people, and history. One participant reported looking at everything in his/her life differently as a result of the course.

“This course made a huge impact on how I view myself, it forced me to reevaluate my preconceived notions about myself and confront certain views I had held.”

“I don’t know, um, I feel like part of this class has made me second guess everything that I’m saying because I’m suddenly really conscious of it. Most of the time I’m not but I feel like in the grand history of things now that the Irish are no longer being singled out as job stealers, um, which I mean not a lot of my family was present for that anyway--not any that are still alive. Um, I feel like now that I’m living in predominantly White communities as a White person, going to predominantly White schools, I feel like I’ve never really had to think about it before.”

“Yeah I would say it was. It made me definitely look at things, like the whole White privilege, the stuff that you wouldn’t think about if you don’t discuss it in class. There are days when I would step back and say ‘whoa (laughs) I never

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looked at it that way.' Which then goes back to the first class, about having one view, everything in that video that we watched."

Diversity course change themes address the participant discussing the addition of diversity courses as a change they would like to see in college. Data analyst #2 developed this theme after identifying unique quotes which could not be assigned to any of the preexisting themes. This is a social justice-oriented theme that appears directly related to the hypothesis that students would develop an interest in diversity courses. More than just developing an interest, participants wanted to see an active change. Six participants reported wanting to see this course or a similar class offered again.

"I guess the one other change which I kinda realize with making that a mandatory class is that they should include--if not, if they don't make that class mandatory, they should at least include some of that information in other classes. I know from personal experience, I mean this is one of the last classes I'm taking before I graduate, and it would've been more beneficial and helpful to have taken this before my last class, so, and learned some of this throughout other classes as well."

"I would like to see, well definitely more classes based towards, especially even in Psychology but umm, more classes based on kind of social issues. Umm, so such as understanding different perspectives or understanding almost the, how do I put it? Something dealing with almost politics as well as social. So, almost the systematic things going on that oppress people."

"Umm, I think this should be a course that's offered more. Maybe not every semester; but maybe once a year; once... especially because we don't have a course like this at [Euleen] University."

"... offer classes that are particular and special to the various ethnic groups, racial groups."

Positive Course Feedback themes were applied when the participant commented in a positive manner on the way in which the class/activities/reading was structured. This theme was developed with data analyst #1 because one participant made positive

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statements in multiple journal entries about the class structure or activities, that could not be appropriately placed in any other category. This participant mentioned how the class discussions and readings were related to each other, reported liking the transition from Hip Hop to media consumption, described the chapters as informational and interesting, and reported feeling “blessed and fortunate” to learn the course content. The participant seemed to really connect with and reflect on various aspects of the course, and reached out to this examiner after the course was completed to share a resource that the participant thought would be helpful if the class were taught in the future.

“I will finish this journal entry by addressing chapter 36 which gave an overall summary of the book. As stated above, this last reading related back to one of the first few classes we had; it just goes to show how cyclical this book has been and how each topic we covered related to every other topic in one way or another.”

Safe Learning Environment themes involve the participant perceiving the environment to be safe for them to learn or participate in the learning process. In her definition of social justice, Bell (2010) clarified that one of the goals of social justice should be for all members to feel “physically and psychologically safe and secure” (p. 2). Seven participants reflected on their perception that within the Afrocentric course they found a safe place where they could discuss topics comfortably.

“but once I figured out how open it was and how understanding everyone was being, it was much easier to just ask a question and know that between you and the rest of the class I would somehow get an answer (laughs).”

“I really liked the class discussion and being able to openly talk about issues that involve sensitive quote end quote topics umm that you don’t really get to talk about in other classes. Or that you’d be more afraid to talk about in other classes really.”

“and to be able to express how I felt without being scared that someone was going to be like ‘oh she’s racist.’”

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Shared course material themes were assigned when the participant shared course material with individuals outside of class. Three participants reported that they had shared the course material. One participant shared the material and continued the discussion with that participant's spouse, another participant discussed the material outside of class with a roommate who was also enrolled in the class, and a third participant shared one of the documentaries with multiple friends.

Education social justice themes. The deductive and inductive themes related to social justice are listed in Appendix I. Many of these themes are discussed above as the most frequent and least frequent themes. The two social justice themes not yet discussed are related to curriculum and pedagogy. The remaining themes related to social justice in curriculum and pedagogy on their campus are CRT in education (5.62%), and Diverse professorship (0.78%). CRT in education was defined as “the application of CRT to educational issues such as understanding issues of school discipline and hierarchy, tracking, affirmative action, high-stakes testing, controversies over curriculum and history, and alternative and charter schools” (Delgado & Stefancic, p. 161). This theme, a Critical Race Theory theme under the broad category of Importance of an Interdisciplinary Perspective, was assigned when participants discussed the eurocentrism of education, pedagogy, or instructors; the idea that knowledge or being educated from one perspective is normal or universal (see Appendix I). I hypothesized that students who completed the Afrocentric Psychology course would be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus. Both of these education social justice themes are in line with this hypothesis, and every participant

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produced quotes that fell within this category. Most of the participants discussed having limited educational experiences or not being allowed to discuss social issues in an academic setting, or wished that they had learned this information sooner. One participant in particular discussed a college experience where his/her race placed him/her at a disadvantage for an assignment, but also discussed having no African-centered courses at the university, or courses that shared his/her perspective. Another participant discussed feeling outnumbered and in a minority while enrolled at the college.

“Realizing how lacking my education had been. Like not just social education, but just in the classroom education. That was my biggest a-ha moment. Realizing how little public schools taught us about this topic and the more in-depth parts of this topic. Um, I kind of felt really ashamed, but it also... it made sense to me why the way they taught it was the way they taught it. I mean 98% of textbooks are written from what my teachers used to call the winning standpoint. And so when 98% of the literature used for teaching younger minds is written by the winning standpoint, how else are you gonna teach it. Especially when public school-- it's not like college where you can assign six different books that the children all buy or pay, or rent from the library on their own.”

“And umm.. Other classes if you just bring up a topic then you're almost, you're viewed as almost radical in some sense, that you're starting problems.”

“except for being taught of it like Egypt and that's the only thing we learned about Africa in school (laughs) like pretty much 1) the slave trade, I vaguely remember apartheid, and that's pretty much it, so it's nice to learn more, and just be more aware...”

“Because that perspective is often neglected in school, in public schools especially. It's usually a European perspective, a White perspective entirely. And... honestly that's the main reason why a lot of people who don't really know their history about you know, pre-colonialism, Africa during the Middle Ages, what would be the European Middle Ages. You know the Egyptian period, Nubian period.”

“And it's just refreshing to have a course that's relevant to me. Probably the only course... that's it, that I can think of... Uh, people want to learn the things that are important to them and to their history and to their racial and cultural history, so

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being able to learn about it, it's you know, it's ... it's rewarding, in like an educational way, to learn about stuff like that...

"like we were talking about in class, like you know global perspectives is a requirement, but there's nothing about you know like understanding race or understanding gender or anything, so maybe instead of understanding things on a global level we should all be understanding things on a smaller level but that would increase our understanding of the world, our own personal world more instead of like the greater world..."

Diverse professorship is an inductive theme assigned when participants discussed their experiences having a diverse professor, or the lack of diversity in the professorship (Appendix I). A diverse professorship is one of the four main areas where racial equality needs to be included to truly promote diversity in an educational setting (Sciame-Giesecke et al., 2009), and faculty members from racial and ethnic minority groups are more likely to include diversity issues in curriculum and pedagogy (Van Laar et al., 2008). Four participants discussed diverse professorship issues, and three of those four participants discussed not seeing another Black instructor and how that affects students' educational experiences.

"I don't want to have to fight the teacher basically... But I feel that has probably been my experience with other people who aren't Black."

"... there's a point when I realized, when I looked around and I realized I have nobody who I look to and see that person as like someone I can be because they're not of my race essentially. Umm, which is pretty interesting. Because I hadn't noticed it before. Umm, yea it was interesting because as soon as I noticed it I definitely felt like it was something that I was missing, I was craving almost a mentor of sorts, and yea..."

"That and I, from what I recall, I remembered associating your name with the fact that I identified you as a person of color, and that was of interest to me too because for the last year I've been talking to the administration about how to increase the school's ummm... appeal to professors of color."

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“Greatest a-ha moment was when I first walked in the class and I ... I was like a-ha... a professor that isn't White. You know? That was an a-ha moment right there.”

Diverse/negative case analysis. Diverse or negative case analysis themes were identified. Recurring themes that conflicted with Critical Race Theory tenets, Participatory Action Research goals, the inductive themes, or the hypotheses of the study were also noted in this step of the analysis process. These themes are described in Appendix J. Although these themes were not common, it is important to review them.

Miseducation. The most common broad diverse theme was Miseducation (2.22%). The themes within this category are Misunderstand (1.11%), Self-oppression (0.92%), White experiential knowledge (0.13%), and Race as genetic (0.07%).

Misunderstand themes were assigned when the participant reported incorrect information as if it were factual. This was one of the two most common negative/diverse themes. Seven participants reported incorrect information as factual. Six of those seven participants only had one or two instances, typically misunderstanding Hip Hop history, and there was one instance each of misunderstandings related to Black female body image, drug preferences, and Black psychology. However, one participant had six instances that fell into the category of misunderstand. The individual referenced the textbook as saying that Black people perpetuate their own problems and talked about things that minority group members believe. Each of these instances were not in fact information from the assigned textbook or lectures, but personal beliefs and perceptions.

“This whole dispute can be traced back to the days of slavery. The African American people were brought over to America not by will. This had set off an attitude from the Blacks towards the Whites. Once the Blacks had been established here, once they decided to raise a family, the Blacks raised their

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children the same way. The Black males had mostly been studied to dislike Whites. The teachings continued to be passed on from generation to generation. This had led to many generations later, not knowing why they do not trust Whites, simply just because they were raised like that.”

“Black people have created a culture for themselves that promotes violence, discrimination, and isolation. How can any psychologist hope to treat someone who wants themselves to remain the way they are who immerse themselves so deeply in their own culture that they cannot see the light of day. Right now a large part of African American culture is hip hop and the streets how does that affect the psyche?”

Self-oppression themes state that the participant reports/references that individuals oppress themselves. Four participants made statements about self-oppression. Three of the four participants made two or three statements related to self-oppression, typically about race, but two of the participants discussed women who allow themselves to be demoralized. The fourth participant however, had seven instances of self-oppression, all related to how Black people oppress themselves, pity themselves, and need to move on from their heritage.

“... A large part of African American’s problems are self-perpetuated because I feel as though often that side of the problem is overlooked. If African descended people want rights, equal treatment, and a broader more inclusive worldview why can they not admit that a large part of the problem is theirs?”

“Perhaps the problem that I see is that people with African heritage are trying too hard to hold onto their roots. Perhaps if they stopped thinking and treating themselves like they were so different they would not be treated any differently by people at large. And if they are treated no differently than anyone else but are instead equal then they will no longer develop personality disorders or confused psyches.”

White experiential knowledge is the idea that Whites can be just as knowledgeable as People of Color (POC) in regard to POC culture. Only one participant made two statements that fell within this theme. The participant was very interested in

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Hip Hop culture, had a lot of personal experience with the topic, and stated that his/her knowledge of the topic could be “equal to or better” than any Black man/woman in the class.

Race as genetic involves the perception that race is genetic instead of a social construct (Appendix J). Only one participant made one statement about an individual being genetically Black.

Disbelief. The Disbelief (2.09%) broad diverse theme was comprised of the narrow themes Irrelevance of perspective (0.92%), Rejection of idea (0.52%), Disbelief in social action (0.39%), and Not Ordinarity (0.26%).

Irrelevance of perspective was assigned when the participant stated or suggested that the perspective being presented is not relevant, or denies the experience of another person. Six participants made statements that fell within this category. Three of the participants made one statement, one about discrimination not being important, Hip Hop music not being important, and the current African American/Black/Caribbean interest groups on campus focusing on trivial topics. One participant discussed three times that information is not relevant unless it is directly tied to a career. Another participant talked about not being motivated or putting effort into class, and not viewing Hip Hop as an important topic. One participant had six instances in which he/she discussed oppression or discrimination against Black people as not being important or irrelevant because other people experience oppression.

“So in this way I feel like i have no sympathy when people talk about racism. How can I pity those whose feathers get ruffled because others, not themselves, may suffer. I say all this and do not think that I am saying that some do not suffer

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more than others. But when the upper middle class black woman tells me how she is so disadvantaged I have to try not to laugh...

“Yet in some way we all achieve the goals we want to achieve if we don’t achieve them in some form then that means we didn’t want it bad enough. Now I will admit that sometimes we achieve goals in ways we never expected and maybe don’t achieve them in some form until after we die.”

Rejection of idea was assigned when the participant rejects theory/idea, or states that it is not a legitimate theory or idea. Five participants recalled instances when they rejected the ideas that were presented in class. One participant perceived a documentary to not be educational because the information wasn’t presented concretely, and that if Black Psychology theories were useful they would be more prevalent. Another participant did not see the legitimacy of religious beliefs or rap lyrics, and believed that private racist beliefs did not affect an individual’s ability to do their job. The third participant challenged the idea that one’s understanding of God affects perception. A fourth participant doubted that media exposure impacts individuals.

“However, the idea that the lines can be so firmly drawn between what is “healthy” black behavior and what is “unhealthy” or even harmful. Somehow I doubt what they can so clearly lay out in a theory can be applicable in a real life situation. If the lines really are so clear why aren’t these theories more prevalent in the community because if this is the way it is the solution to me seems relatively simple.”

“If I could’ve asked whoever fired the Clippers owner a question, I would ask: Since when does a person’s personal life have anything to do with their job? As long as they keep it separated and follow the guidelines of their job; who cares, nobody is perfect in this world. Relating this to the interview, I think the person that told him that was very wrong and I do not agree. I don’t think activities or thoughts outside of work should have anything to do with your job.”

Disbelief in social action was assigned when participants stated that they do not believe in social justice or that social action will make changes. Four participants made

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statements expressing disbelief in the efficacy of social action, and three of those four made one statement. One participant talked about the issue being lack of communication, a second reported not expecting changes to be made in a rural White area, and a third reported feeling exhausted thinking about “social implications” because they cannot be changed. The fourth participant made three statements expressing the disbelief in social action; he/she recalled experiences of being invalidated and reported no longer believing that changes could be made.

“... Cause you can't and it's like no matter how much you tell someone they're wrong, or you give em like concrete evidence, or like even probable cause that there may be an alternative to what they think something is supposed to be, or how something is, they will -- like people are stubborn. They will not change their perception. They will always think the way they want to think. Because everybody thinks that they're right. And a lot of people nowadays are close-minded and not open to-- like it's like some people grow up and gain more egocentrism than they had when they were three and I'm just like “why are you like that?” I'm trying to tell you listen this is how, I know this for a fact, this is just how it is, and they're just like “No. No. You're wrong. I'm right... Shut up.” I'm like “alright you know what? Fine... Be ignorant. Do what you want.” ... Yes. That has been my experience a lot. That's why I gave up on people. I stopped trying... I just let people go about they business, and if someone is wrong about something, I let them be wrong, if they sound stupid, I let them sound stupid.”

“We can't stop prejudice and discrimination. You cannot force someone to accept another kind of people if all they know, and all that their family knows, is to dislike that people. That's like telling a homophobe to accept homosexuals and stop being homophobic. Equality is a myth,”

Not Ordinariness themes state that racism is not ordinary or that racism no longer exists. Three participants discussed this idea. Two participants stated that racism exists, but is not common, while a third participant reported that racism no longer exists the way that it used to a few decades ago.

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“While I understand that there is still racism in the world I have a hard time believing that this is in any way, shape, or from a common view among those in the United States now.”

Perspective/Exposure. The Perspective/Exposure (1.57%) broad diverse theme was comprised of the narrow themes No Background Knowledge (1.11%), and Divisiveness (0.46%).

No background knowledge was assigned when participants stated that they do not have or were not given personal context or background knowledge on a specific topic. This was one of the two most common negative/diverse themes. Seven participants reported difficulty understanding a topic because they did not have previous exposure. One participant could not connect to the material the way that his/her partner could because he/she did not have relevant personal experiences growing up, three participants did not have previous exposure to hip hop, one was not familiar with the terminology commonly used, and one struggled with religion and spirituality. The seventh participant had seven instances where he/she struggled to connect with the material because of a lack of background knowledge. He/she was unfamiliar with religion, psychological topics in general, and cultural differences.

“and I’m a Business major. So I’m on like a complete opposite end of everything in class.”

“Um... it was relevant to... like... how I wanted to learn about it, but not to myself, like not relevant to me because I like know nothing about it and -- here I’m more in a diverse background, but when I go back home it’s like Farmville, like all White people, it’s not diverse at all.”

“I’ve never really been that religious and honestly don’t know much about any kind of religion. The whole religion concept is nuts to me.”

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Divisiveness themes reflect the participant discussing a perspective/idea/thought that they perceive to be divisive. Six participants reported that differences themselves (i.e., cultural diversity, differences in opinion/culture/history) cause division in society.

“This is a problem with most societies today and the reason not all people are equal. We can never agree on anything and because of this we have real problems moving forward.”

Confirmability. As previously stated, themeing disparities between the researcher and the peer debriefers were documented. After following the aforementioned process of theme reconciliation, there was one instance in which the data analysts were unable to reach a consensus on the most appropriate assigned theme. One participant recalled an experience in which she attended an event hosted by an Asian group on campus. She was accustomed to being a majority group member, but in this situation the participant recalled that everyone was speaking Mandarin, wondered if they were saying “terrible” things about her, and felt like a “sore thumb.” The participant described being a minority as a scary experience. The two themes were Self-Reflection and Being Minority as Negative.

Course feedback. Fifteen participants shared course feedback (4.12% of the overall themes). Most of the students shared some concerns (between 0 and 5 concerns). One was uncomfortable with the Hip Hop documentary, another wanted to share personal views in class but wished that the class was smaller, and another student felt that the class should have been more diverse because there were no Asian or Hispanic students (one of the students did identify as Hispanic, but this participant was not aware of that). One participant mentioned difficulty with the journal entry assignments on three occasions.

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Another participant suggested a way for the journal entries to be submitted electronically and anonymously instead of having to submit a paper copy with their identification number on the top. Two participants said that the class was too short, and one said that it should not have been an evening course. One participant found it difficult to read through all of the research in the textbook. Another participant reported that the book had not shipped in time, and described the reading as informative but not enticing. Some participants wished that certain topics were discussed more, such as cultural mistrust, spirituality, media, Hip Hop, and Black families. Two participants mentioned disliking the identity questionnaire and refused to answer some questions.

Two students had many more concerns than the other students (i.e., 9 and 10). One participant struggled with the terms used in the book and said that the authors assumed the words were universally known. The student was able to better understand after reading the foreword of the book, but the foreword was not a required reading. She described the first few class sessions as “slow,” and wished that there was a general introduction. The second student who gave the most course feedback reported that the course sometimes seemed disorganized, was offended by the course material, resented having to complete the racial identity questionnaire, and had difficulty completing the assigned reading. She did not like one of the documentaries and felt that there were better documentaries out there. This participant did not like the cyclical conversations and felt that the instructor was not educated enough to lead the discussion because the class could not come to a 100% agreement. This participant who had the high number of course feedback themes was the same participant who produced the majority of the

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negative/diverse themes. However, the course instructor produced more incidents of course feedback than all student participants combined. The largest percentage of course feedback themes of total themes were from the instructor.

Results Summary

I hypothesized that students who completed an introductory psychology course from an Afrocentric perspective would experience a change in interracial friendships and racial identity that was quantitatively different from those students who completed introductory psychology courses from a predominantly Eurocentric perspective. Statistical analysis indicated that a part of the quantitative hypothesis was supported for a subgroup of the sample. Repeated Measures Analysis of Variance revealed that the effect of class enrollment on quantity and quality of interracial friendships was not significant. The results of the Pearson Chi square indicated that there was no overall relationship between racial identity change and class enrollment. However, for the students who completed the White Racial Identity Attitude Scale (WRIAS) there was a statistically significant relationship between racial identity change and class enrollment

I also hypothesized that students who completed the Afrocentric psychology course would be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses.

Students who completed the Afrocentric psychology course were aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus. The most common broad theme Commitment to Social Justice and Racial Justice

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indicated that participants were aware of social justice issues, because they gained Afrocentric Psychology knowledge/ideas, attempted to understand the related social phenomenon, understood the empowerment of People of Color, and were aware of or made activist plans. Every participant attempted to understand or gained Afrocentric Psychology knowledge. Regarding the social justice awareness specifically related to curriculum and pedagogy, every participant discussed the one perspective or eurocentrism of education, pedagogy, or instructors, or the one-sided perception of knowledge or being educated as normal or universal. Awareness of social justice issues related to racial oppression in curriculum and pedagogy on campus was not the most frequent theme, but every participant produced quotes within this category which supports that aspect of the qualitative hypothesis.

Students who completed the Afrocentric psychology course reflected on their personal beliefs regarding race. The most common broad inductive theme category was Personal Characteristics, in which participants discussed the personal characteristics that may have played a role in how they interacted with the course material. Participants reflected on their background knowledge relevant to the course, the effect of worldview on perception, the importance of race, similarities and diversity within their friendships, and congruence with their personal beliefs. Every single participant reflected on their experience(s) or self-perception.

Students who completed the Afrocentric psychology course developed an overall interest in diversity-related courses. The second most common broad inductive theme was a Positive Afrocentric Psychology Course Experience, which was about participants

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discussing their positive experiences in the Afrocentric Psychology course, a diversity-related course. More than just developing an interest in diversity-related courses, many of the participants actively requested that this course or a similar course be offered again in the future.

CHAPTER 5: DISCUSSION

Reflection

The purpose of the current study was to investigate the effects of an Afrocentric Psychology course on a diverse group of undergraduate students at a Predominantly White Institution (PWI). Quantitative data were used to inform reflection, and qualitative data described how social justice occurred. In discussing qualitative research in multicultural psychology, Ponterotto (2013) described self-reflection as an aspect of PAR that helps participants and researchers move towards action because it helps them “ask critical questions about their current life situation” and “develop knowledge” (p. 27). Every participant demonstrated self-reflection throughout the Afrocentric Psychology course. The quantitative and qualitative methods of the current study allowed reflection on racial identity, quality and quantity of interracial friendships, and the experiences of learning a new perspective through participation in an Afrocentric Psychology course. Students who identified as White experienced a racial identity change after completion of the Afrocentric Psychology course that was significantly different from those students enrolled in other Psychology courses. In addition, the qualitative hypotheses were supported, and we worked collaboratively towards social justice in the university community.

Expectations Based on Previous Research

I hypothesized that students who completed the Afrocentric psychology course would experience a change in interracial friendships and racial identity that was quantitatively different from those students who completed psychology courses from a

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predominantly Eurocentric perspective. Using quantitative measures and scales, statistical analysis demonstrated that there was no significant change in interracial friendships between groups. Additionally, only the Afrocentric Psychology course students who identified as White experienced a change in racial identity that was quantitatively different from those students who completed psychology courses from a predominantly Eurocentric perspective.

In previous research on ethnic studies courses and group attitudes (Van Laar et al., 2008), quantitative changes were observed in response to ethnic studies courses, such as more positive attitudes towards ethnic minority groups, reduced positive feelings toward symbolic racism, and reduced preference for the existing system of privilege and oppression. Students who had Black professors were also more likely to become interested in collective action as the road to success. These changes in attitudes are in line with social justice as a process. It was expected that by including in the current study three important components missing from previous research (i.e., measuring racial identity development; having the course taught by one professor; engaging in equal-status, cooperative contact), that these positive outcomes would be observed across all ethnic and racial groups. However, significant quantitative changes in social group attitudes such as racial identity were only observed in the students who identified as White in the current study.

Previous research had noted that ethnic minority students who completed ethnic studies courses were more likely to prefer friendships within their own ethnic groups when compared to White students, who developed friendships outside of their group (Van

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Laar et al., 2008). However, no significant quantitative changes regarding interracial friendships were noted in the current study.

Neither the interracial friendship component of the quantitative hypothesis, nor changes in racial identity for non-White students, were supported in the current study. There are a few factors that may have played a role in this outcome--issues with the quantitative measure which impacted the sample size, the length of the course, descriptive differences between the groups, and the racial identities of the Black students.

First, the number of students who completed the measures was notably smaller than expected. Some participants did not appropriately complete the quantitative measures in their entirety which reduced the sample size for the quantitative analyses. The questions on the quality/quantity friendship scale were likely too straight-forward. Students may have felt uncomfortable answering that question due to social desirability. The questionnaire asked participants to indicate "how many," which some participants did not understand as responding to the question with a number. Some individuals responded to the quantity of interracial friendships with numbers (e.g., 1, 50), while others responded with qualitative responses (e.g., a lot, most). Some participants did not complete the racial identity measures in their entirety, and at least one mentioned discomfort completing the racial identity measure in the qualitative interview. If perhaps a significant difference did exist between the control and experimental groups, there was likely not a large enough sample size to demonstrate this difference.

Second, the previous research was a five year longitudinal study (Van Laar et al., 2008), compared to the current study which was a short-term, half semester class. The

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course information and participatory interactions were sustained for a few weeks rather than an entire semester. Perhaps it was difficult to demonstrate quantitative change during this time frame, while qualitative change was more sensitive. The number of interracial friendships is not likely to change, or even the stage of identity development, which were the hypothesized quantitative changes during this time. However, perhaps participants' ideas and motivations toward making these changes were occurring, as the qualitative hypotheses were met.

Third, both groups in this study were comprised of primarily White, Non-Hispanic women but there were also differences between the two group samples. The Afrocentric Psychology group included twice as many women than men, and three times the percentage of Black participants, which is consistent with previous research that showed students who completed ethnic studies courses were mostly women and that African American students were more likely to take courses with Black professors (Van Laar et al., 2008). The Afrocentric Psychology group did not include participants who identified as Asian, Native American/Pacific Islander, or "Mixed." The Afrocentric Psychology group was comprised of primarily Seniors, who may have had more college-level course experience and potentially sustained contact with peers on a diverse university campus for a longer period of time, compared to First-Year students in the control group, who were just beginning their higher education experience. The Afrocentric Psychology course was an elective compared to the core/prerequisite Introductory Psychology course in which most control group participants were enrolled.

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However, it is important to note that hypotheses were not developed or analyzed regarding these demographic differences, and potential effects.

Fourth, the Black students appeared to already maintain social attitudes in line with the Afrocentric Psychology course at the beginning of the study. All but one Black student endorsed an inclusive multiculturalist attitude, having a strong Black identity without having to discredit other cultural identities. One Black student primarily endorsed an Afrocentricity internalization, accepting everything related to Black culture. Their racial identity profiles did not significantly change by the end of the course. These students appeared to already acknowledge the existence of more than a Eurocentric perspective.

Difficulty with Equal-Status Cooperative Contact

As previously discussed, equal-status cooperative contact was achieved in the Afrocentric Psychology course by: (1) educating students of the research on majority and minority group member bias, the inequality in historical and current social science, and the educational implications; (2) highlighting the strong institutional support for positive intergroup relations throughout the course; and (3) encouraging cooperative learning and requiring verbal participation. However, it is important to mention three situations when equal-status cooperative contact was not maintained, which may have affected participants' qualitative experiences in the course. Intersectionality likely played a role in the difficulty with equal-status cooperative contact, a basic tenet of Critical Race Theory that "everyone has potentially conflicting, overlapping identities, loyalties, and allegiances" (Delgado & Stefancic, 2012, p. 10).

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During the class discussion following the hip hop documentary viewed in class, one student singled out another student due to a perceived gender microaggression. These two different students simultaneously identified as belonging to a majority group in one area and a minority group in another area. The instructor and other students engaged in discussion regarding the event and the perceived microaggression at the moment the interaction occurred, but the second student consequently experienced a racial microaggression.

The racial microaggression was not discussed in class at that time and was instead brought to the instructor's attention during the qualitative interviews when different students mentioned the situation and their discomfort in that moment. Students belonging to different groups expressed discomfort. As the instructor, I processed this event with the leader of the Annual Tri-College Faculty and Staff Summer Seminar in Curriculum and Program Transformation, and my colleagues during the follow-up session in the summer. Processing the event with experienced professors was important due to my concern that I did not perceive and thus adequately address the racial microaggression due to my identity as a Black person being placed secondary to my role as an instructor in that moment, in my attempt to appear impartial. Bell, Love, Washington, and Weinstein (2007) recommend that establishing ground rules and procedures in the classroom, having a faculty support network, and using a feelings/reaction journal are helpful for responding appropriately to biased comments in the classroom.

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In addition to the aforementioned class interactions, during the qualitative interviews, there were moments when this instructor experienced discomfort due to the racial group to which I belong, and race being one of the most salient characteristics of my identity. Specifically, one student frequently used a racial slur during the qualitative interview. The student did not appear to use the term with mal-intent, but it nonetheless caused discomfort. In those moments of discomfort the difficulty of being one person in multiple roles again became salient: the role of researcher attempting to objectively collect data during the qualitative interview process, the role of instructor wanting the student to have a meaningful learning experience from the Afrocentric Psychology course enrollment, and the role of a Black person being made aware of devalued minority status by a majority group member.

In two of these incidents, participants experienced bias towards racial minority group members which was not addressed, which is contrary to the previously discussed first ideal condition for intergroup contact as equal status for minority and majority group members. Research stated that “the biased expectations... need to be addressed and countered” (Lacy et al., 1983, p. 133), but only the gender microaggression was addressed and not the racial microaggressions. Furthermore, even though the gender microaggression was addressed, it is not clear if it was adequately addressed. Delgado and Stefancic (2012, p. 10) discussed antiessentialism, in line with intersectionality, as the idea that “no person has a single, easily stated, unitary identity.” It may be difficult to respond to interactions that arise outside of the planned classroom discussions because of the intersectionality and antiessentialism of the students and the instructor alike. The

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“potentially conflicting... identities... and allegiances” become salient based on the situation, and affect our interpretation of what is occurring at the time. I believe that these experiences affected the equal-status cooperative contact experiences of all participants, both instructor and enrolled students. However, Griffin and Ouellett (2007, p. 105) state that in the social education classroom “conflict and dissonance are valued.” The overall course feedback was positive, students overwhelmingly enjoyed the course, and as an instructor I learned the importance of continual reflection and self-awareness throughout the teaching of a diversity-related course.

In the social justice classroom...social identity is central to the content... as facilitators, we can offer our experience with both advantaged and targeted identities as a way to join with participants, model openness to exploring our own relative positions of power and privilege in relation to different oppression issues and expand the boundaries in the room for discussing these subjects. (Bell et al., 2007, p. 382)

It is important to model the reflection of difficult experiences and self-awareness for students to imitate.

Social Justice Outcomes

It is important to note that although the research outcomes of previous research were not observed quantitatively, and the quantitative hypotheses were not supported, social justice outcomes were observed qualitatively. The current study collected and analyzed data both qualitatively and quantitatively, with the ultimate goal of social justice through Participatory Action Research. Participatory Action Research aims for all

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participants (in this study, instructor and students) to coexist and collaborate, be committed to the research, share knowledge, use critical thinking skills to reflect on the sociopolitical context within which they exist, and develop the tools and opportunity for social justice. One student's conclusion of his course experience eloquently expressed the social justice orientation of the present research.

Thank you for being brave enough to suggest and follow through with this idea and to raise awareness about the Afrocentric perspective of psychology. That single act basically sums up how one person can start to make a difference which is needed in the world as a whole, but especially in terms of Afrocentric psychology.

The ultimate goal of increasing social justice in the university community appears to have been met. The social justice process was observed, and the vast majority of the ideas that emerged were in line with social-justice oriented ideas, and the qualitative hypotheses. I hypothesized that students would be aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflect on their personal beliefs regarding race, and develop an overall interest in diversity-related courses. This research is important because the acknowledgement of power distribution and social justice work was missing at the point in time when integration was first implemented in America, and the need still exists in order for integration to ever be successful in America. This research gives hope that true integration can still be a reality through social justice, because students responded well to the Afrocentric Psychology course. By including more than one perspective, students and an instructor had meaningful experiences and learned previously unknown information.

Instructor as Participant

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Although all instructor themes are combined with student themes to produce the previously discussed qualitative results of the study, the experience of the instructor as a participant is important to discuss.

The instructor expected that all students would enter the classroom with at least some level of knowledge regarding African American culture, politics, and history. American history is a core component of all secondary high school curricula. However, many students were not aware of world-renowned American leaders and American historic events, such as Malcolm X, the Black Panther party, the Civil Rights movement, and integration of American education. The instructor learned all of this information prior to college entrance, and expected students to have the same experience. Furthermore, many of the students were university seniors who had majored in Psychology and were currently studying and living in a diverse community. It was expected that they would have learned about race from an academic perspective, even if they did not understand the more detailed components such as White privilege, oppression, and ideas about achieving equity. This was an erroneous expectation and is an example of how an individual's personal perspective and life experience can influence academic expectations regarding background knowledge. Some students did have this background knowledge and were able to engage in meaningful classroom discussion using the course constructs. In order to critically reflect on their sociopolitical context as expected with participatory research, every student should have this background knowledge.

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This researcher expected that students would readily accept that other perspectives exist once given information that presented or explained these contrary perspectives. However, the relationship between the person presenting the information or initiating the discussion, and the listener or respondent, appears to be important. Trust and perception as expert may be important. Participants discussed having meaningful conversations outside of class on course topics with friends and family members, trusted individuals, and resulting acceptance of valid perspectives or deeper understanding of material. Trust in or closeness of the relationship through which individuals accept new ideas may explain why intergroup friendships are important. In having intergroup friendships individuals are likely exposed to diverse ideas from trusted friends.

Membership in the research group community is an important characteristic of Participatory Action Research. The instructor of this course identified as a student (albeit a graduate student), a member of the same community as the students enrolled in the class, empowered to improve our collective community. Students did not note this similarity in status and generally appeared to perceive me solely as an instructor instead of a fellow student. The perception of researcher/instructor as an outgroup member may have affected our interactions and relationship.

On the other hand, in addition to being a student at the time of this course, I had the dual role of course instructor. Although I had previous experience teaching university courses, I was a new instructor, actively developing pedagogical skills, which may have affected students' perception of me, and the way in which I processed a difficult class event. Despite following the recommendations for social justice education I was

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occasionally unsure as to whether I was appropriately responding. In social justice education, competence is not “the traditional one of mastery and expertise,” but enabling “people (including the teacher) to expose and look critically at their own assumptions and biases, and building a community that encourages risk taking and action” (Bell et al., 2007, p. 388). Upon self-reflection and discussion with trusted social-justice oriented faculty members, I took appropriate steps and structured the course in a manner consistent with research on social justice education, but I did experience mixed feelings regarding my own competence, as is common for social justice educators.

Diverse Cases

As previously stated, although there were only a few diverse cases, discussion of diverse or negative themes protects against bias in qualitative research and confirms study results. Research suggests that while most students respond well to social justice oriented courses, “it is not realistic... to expect participants to immediately embrace all, or even most, of the new perspectives they encounter” (Griffin & Ouellett, 2007 p. 106).

The most common broad diverse theme was Miseducation (i.e., reporting incorrect information as factual, stating that individuals oppress themselves, the belief that Whites can be just as knowledgeable as People of Color regarding POC culture, race as a genetic construct). Disbelief, the second most common broad diverse theme, included the perception of others’ perspective as irrelevant, rejecting the legitimacy of a theory or idea, disbelief in social action as effective, and believing that racism no longer exists. These themes appear to be in direct contrast to some of the ideas presented during the duration of the Afrocentric Psychology course. It is important to note that some

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miseducation may have been due to students genuinely misunderstanding or struggling to retain the information in memory for any possible variety of reasons. However, Griffin and Ouellett (2007) discuss the common reactions of students who have their worldview challenged by social justice education courses and react negatively, some of which are observed in the aforementioned diverse themes. The ideas presented in social justice courses “may counter long-standing attitudes and perspectives held by family members and communities” (p. 106). As a result of this challenge, dissonance can be experienced by both majority and minority group members, and expression of that dissonance includes invalidating the experience of minority group members, the instructor, and the course itself (including the “legitimacy of information presented” p. 109). Participants may also experience anger. The researchers view dissonance as an aspect of students’ learning journey, anger as a feeling that deserves to be expressed, and encourage students to use journals as they work through their dissonance and feelings. In the Afrocentric Psychology course, students were required to complete journal entries each week that were submitted and read by the course instructor.

Although not common, four students made comments about their disbelief in social action, stating that they do not believe in social justice or that social action will make changes. This narrow theme is contrary to one of the main ideas underlying this study, which presents the very act of teaching the Afrocentric Psychology course as a form of social justice. Immobilization is a third common theme in response to social justice education, which can be expressed as a “sense of powerlessness to change oppressive conditions” (Griffin & Ouellett, 2007, p. 110). Students may become flooded

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by the awareness of oppression in our world and try to “regain a sense of equilibrium” by distancing themselves from the topic. They believe that they should not think about the topic because they cannot make a difference. Again, this disbelief in social action can be experienced by majority or minority group members, as was observed by the students who made these statements in response to the Afrocentric Psychology course.

Perspective/Exposure is the final diverse theme which represents participants not having personal context or background knowledge, and perceiving differing ideas or perspectives to be divisive. Contrary to the previously discussed diverse themes which are common negative responses to social justice education, lack of exposure appears to be more in line with the CRT in education theme, because students did not ever interact with curriculum that included ideas relatively common for some minority groups. Seven participants reported difficulty understanding a topic because they did not have previous exposure. It is important to recognize and give credit to these seven students who were able to pinpoint the reason for their difficulty understanding. The acknowledgement of this difficulty shows reflection, which is important for social justice.

Limitations

There were some limitations of the data collected. The quantitative sample size was small. There was a high number of missing cases due to some students not completing the questionnaire items in their entirety. The sample size was reduced by more than half, because cases were removed due to the need for a full set of data for the pre-test post-test repeated measure. The statistical power of the statistical analyses was greatly reduced due to the small sample size.

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Also, a review of the descriptive statistics indicates heterogeneity between the experimental Afrocentric Psychology class group and the control Psychology class group, in regard to the sample size, mean, and standard deviation. More specifically, the sample size of the control group was much larger than the experimental group, and the experimental group quantity of interracial friendships central tendency score and the dispersion of scores were smaller than the control group.

As previously stated, research has shown the racial identity scales to not be related to social desirability. However, it is not clear if the quantity of interracial friendship item on the questionnaire, or their lack of completion, was related to social desirability as social desirability was not a variable that was assessed in this study. King and Bruner (2000) stated that social desirability is a common bias that affects psychological survey research findings. They define social-desirability bias (SDB) as “the tendency of subjects to respond to test items in such a way as to present themselves in socially acceptable terms in order to gain the approval of others” (p.81). Many measures of social desirability have been developed over time, and they are used in research to either investigate the phenomenon itself or to identify if social desirability bias is correlated with the other variables being studied. SDB is likely to occur on self-report measures, “highly sensitive constructs,” compromised subject anonymity, and instances when subjects anticipate responses will result in normatively influenced or evaluative consequences” (p. 94). In this study subjects were anonymous and there were no evaluative consequences. However, it was a self-report measure that included “sensitive” constructs. Indirect wording on questionnaires has been shown to be less correlated with

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social desirability compared to direct questions, so perhaps the question should have been rephrased. To decrease SDB researchers can use pre-existing scales that have been assessed for SDB, evaluate questionnaire items, warn “subjects that the test instrument contains methods for detecting faking” (p. 96), or use an Implicit Association Test. There was no pre-existing scale found that assessed quantity of interracial friendships, but perhaps an Implicit Association Test would have been helpful.

Experimental group participants clearly discussed social justice ideas during the qualitative interview, after completing the Afrocentric Psychology course. Many students specifically discussed what they learned from the course and how they changed as a result of completing the course. However, there was no qualitative interview conducted prior to participation in the course. Thus, there was no in-depth qualitative analysis of theme changes pre- and post-course, which would clearly illustrate what students developed during the course. Furthermore, students were not randomly assigned to the Afrocentric Psychology course. The quasi-experimental nature of the study, as the groups were pre-determined, means that there may have been pre-existing differences between the control and experimental groups that might have affected results.

Students entered the course with varying levels of background knowledge. The Dominant Ideology Should Be Challenged themes (the least frequent deductive theme) required that students have a solid understanding of racial privilege/oppression in America, in order to think past the definition/explanation of racism, and challenge the dominant racist ideology, consequently identifying ways in which racism could be eradicated. Many students did not have this understanding of racial privilege/oppression

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in America, because there were often many questions around understanding the ideas. This may be why many students did not discuss the idea of challenging the dominant ideology. These results show that although some level of social justice was achieved, there were other aspects of social justice that were not discussed often, such as the ideas more related to actively challenging racism.

Recommendations for Future Teaching. Recommendations for teaching this class in the future are important to discuss, in an attempt to further improve this experience. Students anticipated learning about racism and Black people, and many psychology majors thought that the course would teach them how to counsel individuals from an Afrocentric perspective. Although it was explained in class on more than one occasion that these were not the topics to be covered in class, and an introduction to the course was given, students brought up these ideas in their journal entries and the qualitative interview. Much more time was spent on discussing racism, privilege, and oppression because students did not have a basic understanding on these topics. Some students reported that these topics were avoided in other classes and in family conversations, so they had a high level of interest. The recommendation is to begin at a more basic level and explain all concepts, since it appears that some students tend not to gain this information in other classes or through life experience.

In addition to the introduction to the course given on the first day of class, students would likely benefit from a short introduction to the deep thought and philosophy of classical African civilizations. Although this was discussed in the textbook, it was not clear that students actually read and understood this information.

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This foundation should be emphasized early in the class, so that in the classroom setting students can think deeply, ask questions, and engage in meaningful discussion.

Students often asked genuine questions in their journal entries that may not necessarily have been answered through the course activities. It would have been helpful to tie students' questions into the course lecture and activities whenever possible.

Although this was sometimes done, it was not consistently done due to time constraints.

Making more of an effort to address these concerns and correct misinformation would be important. Referencing students' perspectives and experiences when relevant may also increase student engagement and help them identify similarities or make deeper connections to the course material.

Some students did not purchase the required text for the course or did not complete the assigned reading. There was no assignment built into the class to essentially require students to complete the assigned readings. Future teaching of this course should include these activities/assignments, such as a short in-class quiz. It is important to weigh this recommendation with the input of one participant who discussed the joy he/she experienced being enrolled in a class and learning for learning's sake instead of being excessively worried about his/her grade. Whatever activity is used in class to encourage reading should attempt to maintain/reinforce that joy of learning, perhaps providing a list of important terms to be included on the quiz, or a study guide.

As previously mentioned, the Dominant Ideology Should be Challenged themes, the least common broad inductive theme, required students to have a good understanding of racial privilege and oppression in America, and acknowledge the negative effects to

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the extent that the system should be challenged. If the deep thought and philosophy of classical African civilizations was discussed in the class, and journal entry questions were consistently addressed, students may better understand the way that racism, privilege, and oppression exist within pedagogy and curriculum. If students explicitly learned this, perhaps they would want to challenge the system, and the Dominant Ideology Should be Challenged themes would be more prevalent.

Some topics were more familiar to students such as Hip Hop, media representation, and religion. However, students tended to focus only on recent portrayals of these topics, or their personal experiences overshadowed the research being presented on the topic. It is unclear if students not having the textbook played a role in this confusion. In the future, it may be helpful to show examples over time to better explain constructs that students would be exposed to through media or other types of personal experience. Involving more of a historical lens would be appropriate in this area.

Bell et al. (2007, p. 386) recommended “setting ground rules and establishing mutually agreed upon procedures for addressing offensive statements when they arise” as an effective manner in which an instructor can respond to biased comments in the classroom. Although the ground rules seemed to be clearly stated from the beginning of the Afrocentric Psychology course, a future teaching of the course should clearly state the procedures for addressing offensive statements. If or when biased statements arise in the classroom, students can be reminded of the procedure and the instructor can respond “clearly and directly, but also with compassion and understanding (p. 387).”

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Students discussed not getting to learn about or discuss in depth some desired topics. This course being offered as a full semester course may allow the time and opportunity to implement the recommendations discussed above. Furthermore, some of the information being integrated within the general psychology curriculum would likely lay some groundwork upon which the course could further build.

Future Research

Future research with a larger sample may make use of computer-assisted qualitative data analysis software (CAQDAS). Having previously completed qualitative data analysis by hand, this researcher would be in a better position to use CAQDAS in a flexible manner. CAQDAS is reportedly consistent and does not make human errors.

Discourse analysis of qualitative data “involves selecting representative or unique segments of language use, such as several lines of an interview transcript, and then examining them in detail” (Leech & Onwuegbuzie, 2008b, p. 591). Researchers stated that school psychology researchers can use cognitive psychology in discourse analysis to address “the way mental scripts and schemas are used to make sense of narrative” (Leech & Onwuegbuzie, 2008b, p. 591). Since some students entered the class with background knowledge while others did not, this would be an interesting follow-up qualitative analysis, to investigate the way that course participants learned or understood Afrocentric psychology, based on their existing mental frameworks.

Keywords-In-Context is a qualitative data analysis technique that aims to “reveal how words are used in context with other words” (Leech & Onwuegbuzie, 2008b, p. 594). An interesting future study could focus on how participants use the word social

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justice, to identify the context through which individuals discuss social justice, and better understand students' experiences.

Some students did not purchase the required text for the course, which was completely unexpected by this author. This researcher did make the chapters available on Blackboard for the first couple of weeks while students were waiting for their books to be shipped, but some students still did not complete the assigned reading. Those students who did not complete the assigned readings likely missed significant pieces of information because everything that was in the course text was not discussed in the classroom. Another interesting future study would be to investigate participants' understanding of the more complex topics, and whether or not they purchased the textbook and completed the assigned readings.

If a similar study was designed, again with the overall goal of increasing social justice at a university, there are a few methodological changes that may be beneficial. Homogeneity between the two groups would likely be helpful in making conclusions about the results of course enrollment, specifically similar percentages of gender, major, and class year standing between groups. Clearer quantity of interracial friendship questions, reminders for students to complete both sides of the questionnaire each time it was administered, and use of a social desirability scale may lead to more complete data. A post-study follow-up with students after a predetermined amount of time may also yield useful information.

Upon reviewing the qualitative data, it was noted that some follow-up questions were not asked either in an effort to not lead the conversation, or due to discomfort on the

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part of the interviewer or the interviewee. Methodologically speaking, another way to structure the interview would be to have students speak about their experience in the class, then have the interviewer ask the predetermined interview questions. A pre-course interview would also provide meaningful data.

The results of the current study support the idea that some social justice can be brought about by completion of a diversity-related course. Future research should involve sharing this data with university administration, and documenting their response to the sharing of the data and feedback. It would also be interesting to identify what long-term activist changes, if any, participants made at a later date.

Empowerment as a Scientist-Activist

It is important to note the significance of historical perspective in this manuscript, and the importance of returning to one's origin. The review of research in this manuscript opened with the history of Black people in the United States through the struggles of integration. African psychological ideas prior to the *maafa* (i.e., the great disaster of the transatlantic slave trade) were also discussed and connected to current African-centered psychological ideas. Thus, it is important for me to reflect on my placement as a researcher and social activist at a Predominantly White Institution (PWI), with an ancestor who used his role as researcher and psychologist to work on social justice, the ultimate goal of this research. Dr. Clark, the psychologist who collaborated with the NAACP to present the social science research used in the *Brown v. Board of Ed.* ruling, is an important figure in the conceptualization of the current research. Phillips (2000) reviewed Clark's life events and accomplishments through an Afrocentric

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perspective and presented him as a “Model Psychologist-Activist,” because “an Afrocentric scientist is, by default, a scientist-activist” (p. 145). This conceptualization is in line with the social justice orientation of participatory action research, the current study, and the worldview of this researcher. Similar to the current study, Phillips used the term Afrocentric “as a general term that refers to people of African descent who have retained psychocultural remnants of their African heritage... modified by their passage through the Caribbean and America. The term is not being used to reference or connect to any specific individual or position within what has been referred to as the Afrocentricity Movement” (Phillips, 2000, p. 143). Phillips (2000) discussed that after the passing of *Brown v. Board of Ed.*, Clark was viewed negatively within a variety of communities, including scholastic social science, and Black activist communities. There is:

an often-unstated perception that Clark has failed to live up to the promise of the early stance he demonstrated in *Brown*... the struggle to obtain quality, and equality of, education for Black children and youths and, by extension, to overcome all vestiges of the inequalities generated by 350 years of slavery and a half century of legally sanctioned segregation for all Black Americans (p. 143)

Individuals exist within a socio-political and historical context, and Phillips discusses the different experiences within Clark’s life that affected the psychological research conducted, his scientific ideas, and his perception of integration. Phillips’ conceptualization of Clark presents a psychologist who spent his life working towards social justice. Phillips (2000) asserts that “it can be argued that Clark did in fact conduct

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science from an Afrocentric standpoint, although he did so before a language of Afrocentric science had been explicitly developed” (p.146). Furthermore, the assertion is also that multiculturalists can learn the importance of having more than one perspective, not only in “faculty, students, and curricula” but also in “scientific principles and praxis” (p. 164). I would further assert this importance in pedagogy as well. The results of the current study are in line with this idea, that having more than one perspective in curriculum and pedagogy leads to meaningful experiences and steps towards genuine integration. Clark’s life-long commitment to social justice and continuous hope and desire towards effective integration in America is empowering and inspiring to this author, a Black woman, a psychologist-in-training, who wholeheartedly believes in the necessity of social justice for integration, emancipation, and liberation.

Conclusion

It is difficult to understand the perspective of a group of people who are different, especially if one’s own perspective is also dissimilar. Personal experiences, taught history, and crystallized knowledge shape our individual perspectives, provide a framework through which we each understand new information and the world, and construct our reality. Crystallized knowledge, that information acquired throughout our lives from these personal experiences and the information we have been taught or told, shapes our individual perspectives. If one’s own perspective shapes reality, then logically another person’s perspective shapes their reality. The perspectives may be different but are still legitimate. Over half of a century ago, psychological research demonstrated that unequal treatment towards Americans based on skin color is psychologically harmful

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towards all American students (both Black and White). Although race and ethnicity in America is not binary Black/White, at the time the social science research was conducted for *Brown v. Board of Education*, these were the focal groups. Current psychological research has maintained, further defined, and analyzed in-depth the psychological harm that racism causes students of all races. Education was federally mandated to be racially integrated for the benefit of American students over half of a century ago. That racial integration encompasses all aspects of the educational experience, including administration, professorship, curriculum, and pedagogy.

Additionally, as previously stated, many segregated school teachers of African descent were trained by Psychologists, or within Psychology departments. It would be important to continue the tradition of education and psychological knowledge as important towards Black liberation. Black liberation, freedom from oppression, is a social justice goal and information should be shared in order to work towards this goal. Black Psychology, psychological knowledge that is inclusive of Afrocentric principles, and the Association of Black Psychologists has been a driving force behind combatting the negative effects of racism both through activism in real-world practice, and through demands for a genuinely integrated psychological discipline.

All students deserve to have their experiences validated and their history discussed, not just one group. To exclude and thereby invalidate one group's history and perspective from curriculum and pedagogy, whether purposeful or accidental, is in opposition to integration. Eradicating this divisiveness that hurts Americans, integration

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was designed as a way in which social justice can be achieved, allowing all Americans to grow, flourish, earn opportunities, and contribute to their nation.

The current research is in line with the idea that students benefit from social justice as a process and a goal, in regard to educational experiences. Students had a positive Afrocentric course experience. After participation in the Afrocentric psychology course students were aware of social justice issues related to racial oppression in curriculum and pedagogy on their campus, reflected on their personal beliefs regarding race, and developed an overall interest in diversity-related courses. Participants grew, learned, and changed. It is important to note that this was one class, taught by one instructor in her personal area of interest, and students elected to enroll in this class, so there may be nuances that may lead to a different result in a replication of this study. Nonetheless, Participatory Action Research allowed for social justice in an American higher education setting.

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Table 1

Participant Characteristics as a Percentage of the Total Sample

	Characteristic	Total Sample
Gender	Men	38.6
	Women	61.4
Hispanic	Hispanic	8.8
	Non-Hispanic	91.2
Race	White	71.9
	Black	19.3
	Asian	3.5
	Native American/Pacific Islander	1.8
	Hispanic	1.8
	“Mixed”	1.8
Class Standing	First Year	64.9
	Sophomore	17.5
	Junior	1.8
	Senior	15.8
Primary Community	Rural	36.8
	Suburban	40.4
	Urban	22.8

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	Characteristic	Total Sample
Primary Racial Community	Mostly Black	12.3
	Mostly White	59.6
	Mixed	26.3
	Mostly Asian	1.8

Note. Total Sample n=57

Table 2

Participant Characteristics by Group as a Percentage of the Group

	Characteristic	Experimental	Control
Gender	Men	31.3	41.5
	Women	68.8	58.5
Hispanic	Hispanic	6.3	9.8
	Non-Hispanic	93.8	90.2
Race	White	62.5	75.6
	Black	37.5	12.2
	Asian	0	4.9
	Native American/Pacific Islander	0	2.4
	Hispanic	0	2.4
	“Mixed”	0	2.4
Class Standing	First Year	18.8	82.9
	Sophomore	25	14.6
	Junior	0	2.4
	Senior	56.3	0
Primary Community	Rural	37.5	36.6
	Suburban	37.5	41.5
	Urban	25	22

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	Characteristic	Experimental	Control
Primary Racial Community	Mostly Black	12.5	12.2
	Mostly White	62.5	58.5
	Mixed	25	26.8
	Mostly Asian	0	2.4

Note. Experimental Group n= 16. Control Group n= 41

Table 3

Quantity of Interracial Friendship Descriptives and Repeated Measure ANOVA

Means and standard deviations of quantity of interracial friendships by group				
	Class group	<i>n</i>	<i>M</i>	<i>SD</i>
Quantity of interracial friendships PRE	Afrocentric Psychology	6	6.50	4.55
	Introductory/Other Psych	22	10.91	13.47
	Total	28	9.96	12.18
Quantity of interracial friendships POST	Afrocentric Psychology	6	6.83	4.31
	Introductory/Other Psych	22	12.73	20.63
	Total	28	11.46	18.45

Note. *M* and *SD* represent mean and standard deviation, respectively.

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>
Time (PrePost)	10.911	1	0.310	0.582
Time (PrePost) x Group	5.197	1	0.148	0.704
Error	35.204	26		

Table 4

Quality of Interracial Friendship Descriptives and Repeated Measures ANOVA

Means and standard deviations of quality of interracial friendships by group				
	Class group	<i>n</i>	<i>M</i> ^a	<i>SD</i>
Quality of interracial friendships PRE	Afrocentric Psychology	10	7.40	0.97
	Introductory/Other Psych	28	7.11	0.96
	Total	38	7.18	0.96
Quality of interracial friendships POST	Afrocentric Psychology	10	7.10	1.29
	Introductory/Other Psych	28	6.79	1.07
	Total	38	6.87	1.12

Note. *M* and *SD* represent mean and standard deviation, respectively.

^a Possible scores range from 2 (i.e., lowest quality of interracial friendships) to 8 (i.e., highest quality of interracial friendships)

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>
Time (PrePost)	1.42	1	5.63	0.23
Time (PrePost) x Group	0.002	1	0.007	0.94
Error	0.253	36		

Table 5

Racial Identity Change Descriptives and Chi Square

Racial identity change by count and percentage within group				
Group		No Change	Change	Total
Afrocentric Psychology	Count	6	8	14
	Percentage	42.9	57.1	100
Introductory/ Other Psychology	Count	19	12	31
	Percentage	61.3	38.7	100
Total	Count	25	20	45

$\chi^2 (1) = 1.327, p = 0.249$

Table 6

White Racial Identity Attitude Scale Change Descriptives and Chi Square

White Racial identity change by count and percentage within group				
Group		No Change	Change	Total
Afrocentric Psychology	Count	2	8	10
	Percentage	20	80	100
Introductory/ Other Psychology	Count	14	10	24
	Percentage	58.3	41.7	100
Total	Count	16	18	34

$\chi^2 (1) = 4.163, p = 0.046$

Table 7

White Racial Identity Attitude Scale Frequencies by Percentage within Group

Schema	Experimental		Control	
	Pre-test	Post-test	Pre-test	Post-test
Contact	0	20	16.1	25
Disintegration	0	0	3.2	0
Pseudo-Independence	50	30	12.9	12.5
Autonomy	30	40	54.8	50
Immersion/Emersion & Autonomy	10	0	0	0
Pseudo-Independence & Autonomy	10	0	9.7	4.2
Contact & Autonomy	0	10	3.2	4.2
Contact, Pseudo-Independence, & Autonomy	0	0	0	4.2

Brief description of WRIAS schemas primarily used within sample:

- Contact- characterized by an unawareness of racial cues or the significance of race
- Disintegration- confusion when made aware of “Whiteness,” race, or racial cues
- Pseudo-Independence- theoretical but not complete sociopolitical understanding of the implications of race, such as White liberalism
- Immersion/Emersion- development of a positive White, non-racist identity
- Autonomy- “active racial humanism expressed from a positive White, non-racist perspective”

(Helms, 1999; Huentity Psychology Consulting LLC, 2010, p. 5)

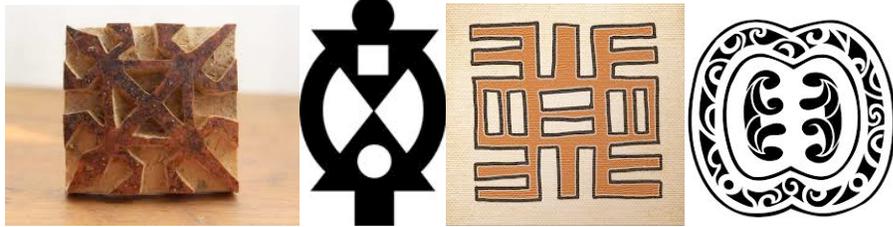
APPENDIX A: COURSE SYLLABUS

PSYC XXX-XX- Special Topics: Introduction to an Afrocentric Perspective in Psychology

Spring 2014 B-block course (March 17 - May 5)

Monday 7:20-9:10PM

Class Location



Instructor Information:

Instructor XXXXX XXXXX

Office Phone: TBA

To leave a message, please call the Psychology Department: (XXX) XXX-XXXX

Office Hours: Monday 5:00 PM-7:15PM; XX XXXX

[Instructor email address] (Official method of communication; I will respond within 48 hours)

Course Description:

Using a collaborative learning approach, this course uses Afrocentric theories to explore human thought and behavior. This course would be ideal for students interested in the role that racial and cultural diversity plays in how we understand ourselves and others, and requires viewing 2 films outside of class. (1.00 Credit hour)

Course Goals and Objectives:

- Students will define and describe the major concepts, theoretical perspectives, empirical findings, and historical trends in Afrocentric Psychology.
- Students will be exposed to the complexity of sociocultural and international diversity.
- Students will be taught the importance of psychological knowledge, skills, and values, and its relevance in a variety of settings.
- Students will use critical and creative thinking, skeptical inquiry, and/or the scientific approach to react to new ideas.
- Students will apply psychological principles to personal, social, and/or organizational issues in communities throughout the African diaspora.
- Students will demonstrate the ability to use computers and other technology to access and contribute information.
- Students will communicate effectively through oral and written traditions.

“The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education.” ~ Martin Luther King Jr.

Required Resources:

Text: Neville, H., Tynes, B., & Utsey, S. (2009). *Handbook of African American Psychology*. Washington, D.C.: Sage. ISBN: 978-1412956888

A comprehensive guide to current developments in African American psychology. It presents theoretical, empirical, and practical issues that are foundational to African American psychology. It synthesizes the debates in the field and research designed to understand the psychological, cognitive, and behavioral development of African Americans.

Blackboard: This class requires the use of Blackboard, an online learning environment accessible at <http://blackboard.alfred.edu>. You will have access to the course syllabus, required and recommended readings, lecture outlines, and relevant links and resources.

Recommended Resource:

Text: Parham, T., Ajamu, A., & White, J. (2010). *Psychology of Blacks: Centering Our Perspectives in the African Consciousness, Fourth Edition*. Upper Saddle River, NJ: Pearson.

ISBN: 978-0131827738

Describes the African Centered Perspective, as well as how it operates in the context of the African American family with regard to identity development, education, mental health, research, and managing contemporary issues. It links the context of African American life to African traditions, values and spirituality in an attempt to acknowledge the African worldview.

Expectations:

- Students can expect class to start on-time, and last the entire session.
- Learning is a collaborative process. Students will gain new knowledge, learn from the instructor and peers, AND share what they know.
- Discussion is an important aspect of the course. Students will complete the assigned readings before class, and share thoughts and reaction to the readings with supporting evidence from the required or recommended readings.
- Students will be respectful of individuals in the classroom, even if their opinions are different.
- Students will silence all electronics before the class sessions begins. Ringtones and vibrations are distracting to others.
- Students will seek answers to their questions, whether through the required and recommended readings, discussions, attending extracurricular lectures, or by attending my office hours.
- Students will take the time and effort to write professionally, in standard English. Use spellcheck, proofread, and use an American English dictionary if necessary.

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- Students will be considerate of their classmates. Please think about what would affect your learning in class.

Evaluation:

- **Attendance and Participation (30%)** - Afrocentric Psychology encourages a collaborative learning approach, thus regular class attendance is expected of all students. Students who miss class due to a religious observance, illness, or other emergency should contact the instructor before class, and must write a 300 word reaction on the week's topic.
- **Journal entries (35%)** - **By 4:30PM** on the Wednesday after class, submit a journal entry of at least 250 words reflecting on the readings and the class discussion from the previous class. Envelopes will be made available for you to enclose your entry with your participant identification number. **DO NOT** write your name on your journal entry. Submit your entry to the instructor, or Amanda in the Psychology department. Write the entries the week they are due. You cannot adequately react to your experiences or assess your progress if you work ahead of, or behind schedule. At the end, post 1 question you have that was not answered by the readings, or class lectures. This is your homework, and will show your understanding of the course material. No late assignments will be accepted.
- **Film reactions (20%)** - An important component of this course involves viewing assigned films outside of class time. After viewing, students will react to the film using the oral tradition. Develop 2 questions/activities/stories that will lead to an interesting discussion in class in reaction to the film. No written assignment will be collected, but you are free to refer to your own notes while leading the class discussion. **THINK CAREFULLY AND CRITICALLY**, show that you spent time reflecting on the film and viewed it through an Afrocentric lens. In developing your reaction, think about **2 new things you learned**, and how you anticipate your attitudes/perceptions to **change** in the future based on this information.
- **Student Evaluation Interview (15%)** - Students will meet individually with the instructor, to reflect on their reaction to the course material, and share it with the instructor. To encourage free speech, course grades will be posted prior to the interview. Appointments will be made during the first week of class.

Final Grades are a combination of the aforementioned assignments and activities, rounded to the nearest whole number.

A = 93-100	A- = 90-92		
B+ = 88-89	B = 83-87	B- = 80-82	
C+ = 78-79	C = 73-77	C- = 70-72	
D+ = 68-69	D = 63-67	D- = 60-62	F < 60

Academic Integrity: According to the *Student's Rights and Responsibilities Handbook*, "unethical conduct or academic dishonesty is defined as any action that enables students to receive credit for work that is not their own. Such conduct will not be tolerated in any

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form.” Dishonesty includes plagiarism, inability to cite information correctly, based on the APA guidelines, 6th edition. All assignments (tests, papers, and journal entries) must be completed independently, except for the group project.

Late/Make-up Assignment Policy: It is expected that assignments will be completed by the due date. Late assignments will not be accepted except for in extreme, unforeseen circumstances, and documentation of the reason for the make-up must be provided. If you miss your make-up assignment date, there will be a 15% grade reduction penalty.

Students with Disabilities: Students who need accommodations due to a disability, medical condition, or other reason, should meet with me privately to discuss their needs as soon as possible. Also contact the Office of Special Academic Services in Crandall Hall, at (XXX) XXX-XXXX, or email XXX@EuleenUniversity.edu Euleen University is committed to upholding and maintaining all aspects of the Federal Americans with Disabilities Act of 1990 (ADA) and Section 504 of the Rehabilitation Act of 1973.

STRATEGIES FOR SUCCESS:

- Read the syllabus and course schedule. This document explains how to be successful in this course. Write important due dates in your planner or on your calendar. Please note the date for the final exam.
- Read the required readings each week. Read regularly throughout the term, rather than cramming. This course will present information from more than one perspective and requires time to fully process material.
- While reading, think of everyday personal experiences that relate to psychological concepts.
- Meet the other students in your class, and exchange email addresses/cell numbers. Success in this course is collective, not individual.
- Email is the official method of communication at Euleen University. Use appropriate writing strategies to communicate effectively, and professionally.
- **Writing Center:** On-campus assistance with writing assignments is available for EU students, faculty, and support personnel. Located in Xxxxxx 003, sign up online at xxx@EuleenUniversity.edu to make an appointment, or contact Director xxxxx at (xxx) xxx-xxxx.
- **Tutoring:** Students having difficulty with the course material are encouraged to work with their peers who may have a better grasp of the material. Success in this course is a collective task. However, if the tutoring groups are not successful, please contact the instructor to discuss your concerns, review various campus resources, and an attempts will be made to lead a collective study group.

COURSE CALENDAR

- Readings should be completed by the day listed, BEFORE class begins.
- Disclaimer: Every effort will be made to maintain the dates listed below. However, to meet the course objectives, class may progress at a different pace from what is listed, and I may make changes to the syllabus during the semester (due dates for assignments/ final presentations will remain unchanged). Changes will be discussed in class or by email.

Date	Topic
3/17/13	What is Black Psychology?
3/24/13	Education: Eurocentrism and Double Consciousness
3/31/13	Religion and Spirituality
4/7/13	Music and Culture
4/14/13	Racism, Privilege, and the Media
4/21/13	Personality Theories
4/28/13	A Critique of Afrocentric Psychology
5/5/13- TBA	Student Evaluation Interviews

"It takes every hand in the village to heal and create success, from the planting of the seed to the harvesting of the yam. Those who have labored before are responsible to teach those who have never moved a rake or carried water from the well. It is now we must prepare ourselves, show and be shown by others how to move the land and plant the seeds of success." ~ unknown

"If we want a beloved community, we must stand for justice, have recognition for difference without attaching difference to privilege." ~ bell hooks

Last syllabus revision: February 21, 2014

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Journal Entry Rubric			
	Excellent	Satisfactory	Poor
Completion	Completed and submitted on time.	/	Not completed, or incomplete.
Description of Learning	Clear incisive description that reveals situation and dynamics vividly. Excellent use of adjectives, metaphors, etc. Perceptive.	Factual description of sequence of events with little “texture” or interpretation. Clearly not fully developed.	Brief or general statement with few details. Little if any sense of meaning.
Reaction	Clearly expresses a reaction to the readings (negative or positive).	Vague or unclear	Does not express a reaction.
Personal Insight	Definite insights into issues and implications of events for self and students. Aware of increased complexity of issues and situations.	Experience at an intuitive or emotive level. Gains affectively from the ‘experience’ but insights based on conscious reflection are few or simplistic.	Doing the assignment. Neutral experience without personal resonance or impact.
Question	Students asks a relevant question.	/	Question is missing or incomplete.



APPENDIX B: DEMOGRAPHIC INFORMATION

Please write your identification number: _____

What is your gender?

- Man Woman Transgender

Are you Hispanic?

- Yes No

With what racial category do you **MOST** identify? (Please choose one)

- White Black Asian
 American Indian/Alaska Native Native Hawaiian/Pacific Islander
 Other (please specify): _____

What is your ethnic identity?

- African-American European American Caribbean
 Latino African European
 Pacific Islander Middle Eastern Asian
 American Indian Other (please specify): _____

(Please specify by country/region if necessary:) _____

What is your current class standing?

- First-year Sophomore Junior Senior

What is your major area of study? _____

How would you describe the primary community in which you were raised?

- Rural Suburban Urban

At that time, what was the racial composition of the community in which you were raised?

- Mostly Black Mostly White Mixed
 Other (please specify): _____

APPENDIX C: INTERRACIAL FRIENDSHIPS

1) How many friends do you have who are from a racial group that is different from your own?

2) Which statement best describes your relationship with people who are from racial backgrounds different from your own?

No relationship Acquaintances Friends Close friends

3) How willing are you to developing friendships with individuals of different races?

Not willing at all A little willing Somewhat willing Very willing

APPENDIX D: RACIAL IDENTITY MEASURES

Due to the racial identity measures being copyrighted, the entire scales cannot be included in documents.

For access to the Cross Racial Identity Scale (CRIS), please contact Beverly J. Vandiver, Ph.D. at bjv3@psu.edu.

For access to the People of Color Racial Identity Attitude Scale (PRIAS) and the White Racial Identity Attitude Scale (WRIAS), please contact Huentity Psychological Consulting LLC at Huentityllc@gmail.com.

APPENDIX E: SEMI-STRUCTURED INTERVIEW GUIDE

**** Explain confidentiality; S.O.L.E.R. ****

- 1) (Icebreaker question) We have been in class for a few weeks now, is there anything you would like to tell me about yourself that I don't already know from class?
- 2) What are your most important personal characteristics?
- 3) How would you describe your identity?
 - *If student responses don't include race/ethnicity, ask:
 - 3a) How would you describe your ethnic identity?
 - 3b) How important is race to your identity?
- 4) Do you feel that you belong at Euleen University?
 - * If student responses don't include racial diversity at Euleen University, ask:
 - 4a) Was racial diversity an important factor for choosing to attend Euleen University?
- 5) How do you select the classes in which you enroll?
- 6) What was it that attracted you to this course, an Afrocentric Perspective in Psychology?
- 7) What did you like most about the course content?
- 8) Think back about class, what topic, issue, assignment made you most uncomfortable?
- 9) Was this class material relevant to you?
- 10) What was your greatest "a-ha" moment during this class?
 - * If student doesn't discuss their most significant learning experience, ask:
 - 10a) In which activity did you learn the most?
- 11) How was this class similar to other classes you have taken at Euleen University?
- 12) How was this class different from other classes you have taken at Euleen University?
- 13) Tell me about, or describe any impact this course had on your life or way of thinking.
- 14) Tell me about the friends you have made at Euleen University. How are they similar to you? How are they different?
- 15) Tell me three changes that you would like to see at Euleen University.
- 16) Is there anything else that you wanted to tell me about the course, or the experience of the class, that hasn't come up so far?

APPENDIX F: QUALITATIVE RESEARCH PROCESS OVERVIEW

Data Analysis Steps:

- **Step 1:** Reflexivity
- **Step 2:** Transcription
- **Step 3:** Themeing
- **Step 4:** Theme reorganization/refinement
- **Step 5:** Negative/diverse case analysis
- **Step 6:** Peer debriefing
- **Step 7:** Confirmability

Data Analysts:

- **Data analyst # 1:** Confirmability (step 7). Data for participants 1, 3, 6, 7, 8, 10, 11, 12, 15, and 18. Journal entries for participant 13.
- **Data analyst # 2:** Confirmability (step 7). Data for participants 2, 4, 5, 9, and 17. Qualitative interview for participant 13.
- **Data analyst # 3:** Peer debriefing (step 6). Class reaction log, interview reaction document, and themeing reaction document.
- **Data analyst # 4:** Peer debriefing (step 6). Reflexivity document

APPENDIX G: Deductive Theme Definitions by Percentage of Total Themes



(Note. Broad themes are listed by roman numeral, narrow themes within each broad theme are bulleted.)

- I. Commitment to social justice and racial justice (14.58%)
 - **Understand (10.13%)**- “Try to understand our social situation”; Participants discussing their attempts to understand/or correctly understanding social phenomenon
 - **Empowerment (2.35%)**- Empowerment of people of color and other subordinated groups;” Participants discussing experiences that give power to members of subordinated groups (themselves included), such as having a role model to imitate, growing, making changes, or developing plans that cause them to feel empowered/inspired/autonomous/able.
 - **Activism (2.09%)**- Makes plans to “work toward the elimination of racism, sexism, and poverty”; discusses activism experience; believes that activist/revolutionary changes can be made/can be successful/can make a difference

- II. Race as central to society (9.15%)
 - **Intersectionality (2.61%)** - anti-essentialism; identity is multifaceted; “racism intersects with subordination based on gender, class, sexuality, language, culture, immigrant status, phenotype, accent, surname”

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- **Ordinariness** (2.55%) - race/racism is indigenous/ordinary/“permanent” in American society; Participants discussing this ordinariness in the past or present American society, or in their own families
- **Camouflage** (2.29%) - “Claims of objectivity, meritocracy, color blindness, race neutrality, and equal opportunity... camouflage the self-interest, power, and privilege of the dominant group”; Participants referencing/calling out this camouflage, or demonstrating their own attempts at camouflage; Belief that one perspective/their perspective is universal
- **Ignoring** (1.24%) - ignoring racism makes it “difficult to address or cure”; Participants referencing/calling out this ignoring, or demonstrating their own attempts at ignoring race/racism
- **“Material determinism”** (0.26%) - most are unmotivated to end racism; material/psychic benefits
- **Social construct** (0.20%) - race is a social construct

III. The importance of an interdisciplinary perspective (6.27%)

- **CRT in education** (5.62%) - “the application of CRT to educational issues such as understanding issues of school discipline and hierarchy, tracking, affirmative action, high-stakes testing, controversies over curriculum and history, and alternative and charter schools.”; Participants discussing the one perspective or eurocentrism of education, pedagogy, or instructors; One-sided perception of knowledge or being educated as normal or universal
- **Beyond disciplinary boundaries**(0.65%)- “CRT extends beyond disciplinary boundaries to analyze race and racism within both historical and contemporary contexts”; Scholars from multiple disciplines contribute to understanding issues through CRT (e.g., history, sociology, law, economics, religion, philosophy)

IV. Experiential knowledge as legitimate (3.27%)

- **“Unique voice of color** (1.18%)... because of their different histories and experiences with oppression, black, American Indian, Asian, and Latino/a writers and thinking may be able to communicate to their white counterparts matters that the whites are unlikely to know.
- **“Experiential knowledge** (1.05%) - Experiential knowledge of people of color is “legitimate, appropriate, and critical to understanding, analyzing, and teaching about racial subordination.”;
- **History** (0.59%) - Ensuring that history also represents the perspectives of minorities; participants discussing history from the perspective of POC
- **Presumed competence** (0.46%)- Minority status... brings with it a presumed competence to speak about race/racism.”

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V. The dominant ideology should be challenged (1.76%)

- “**Idealists**” (0.72%): “images, words, attitudes, unconscious feelings, scripts, and social teachings” allow racism to persist. To end racism, these ideas must be changed
- “**Realists/economic determinists**” (0.46%): “privilege and status... physical circumstances,” the distribution of power allows racism to persist. To end racism, these physical circumstances of privilege must change [e.g.,] “unions, immigration quotas, the prison-industrial complex”
- “**Interest convergence**”(0.39%)- People of color are given rights or allowed opportunities when in the interest of the dominant group
- “**Structural determinism** (0.20%)... the American system, because “of its structure and vocabulary, is ill equipped to redress certain types of wrong.”

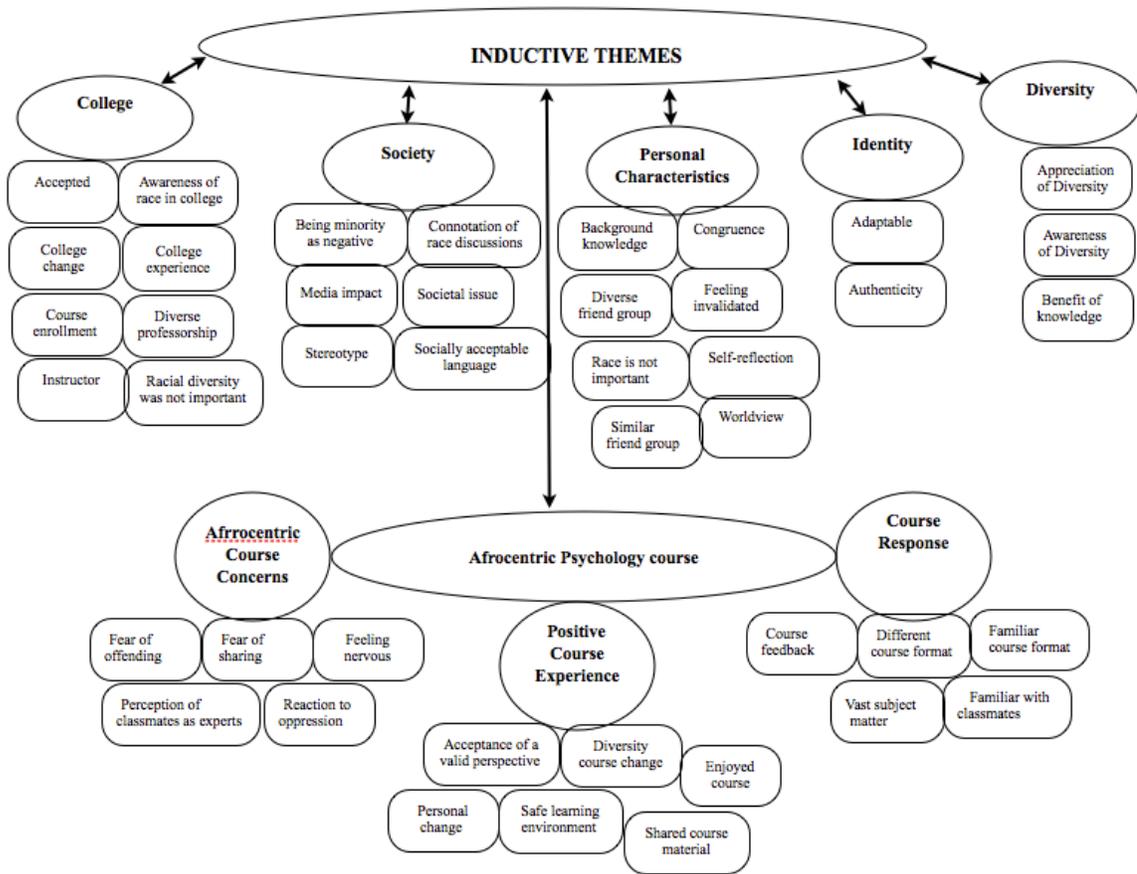
CRITICAL RACE THEORY (CRT) Themes				
Commitment to social justice	Race as central to society	Interdisciplinary perspective	Experiential knowledge is legitimate	Challenge dominant ideology
<ul style="list-style-type: none"> - Understand - Empowerment - Activism 	<ul style="list-style-type: none"> - Intersectionality - Ordinariness - Camouflage - Ignoring - Material determinism - Social Construct 	<ul style="list-style-type: none"> - CRT in education - Beyond disciplinary boundaries 	<ul style="list-style-type: none"> - Unique voice of color - Experiential knowledge - History - Presumed competence 	<ul style="list-style-type: none"> - Idealists - Realists - Interest convergence - Structural determinism

Participatory Action Research

- **Participatory Action Research** (0.52%): Participant reflecting on the research process, or expressing an interest in the research
- **Discomfort** (0.20%): discussion or reflection of experiencing discomfort or feeling uncomfortable having to do with the research activities

Participatory Action Research	
- Participatory Action Research	- Discomfort

APPENDIX H: Inductive Theme List Definitions by Percentage of Total Themes



- I. Personal characteristics (16.66%)** - Participants discussing their personal characteristics that played a role in how they interacted with the course material.
- **Self-reflection (8.37%)**- Participant reflecting on their experience/self-perception/ experiences
 - **Background knowledge (3.33%)**- having personal context or background knowledge of a concept/situation. Being interested in a topic because of that personal context/ background knowledge.
 - **Worldview (1.57%)**- the idea that one’s worldview affects their interpretation of the world or perspective
 - **Diverse friend group (1.11%)**- participants discussing their intergroup friendships
 - **Congruence [causes positive reaction] (0.52%)**- participant having a positive reaction when information that is learned is in line with personal belief(s)
 - **Similar friend group (0.92%)**- Participant reflected on friends; identified how their friend group is similar to them
 - **Race is not important (0.85%)**- Participant reported that race is not important to their life or identity

II. Afrocentric Psychology course:

- Positive Course Experience (12.42%)

- **Enjoyed course** (5.82%) - participants discussing why/how they enjoyed the course
- **Acceptance of a valid perspective** (2.35%) - participants discussing that they accept the validity of a different perspective; or acknowledging that a different perspective exists that may be different from their own.
- **Personal change** (1.96%) - Participant made a personal change in response to completing the course
- **Safe learning environment** (1.18%) - Participant perceived an environment to be safe for them to learn or participate in the learning process
- **Diversity course change** (0.52%) - Participant discusses adding diversity courses as a change they would like to see in college
- **Positive course feedback** (0.33%) - Participant comments in a positive manner on the way in which the class/activities/reading was structured
- **Shared course material** (0.26%) - Participant shared course material with individuals outside of class

- Neutral Course Response (7.06%)

- **Course feedback** (4.12%) - participant pointing out issues that they had in the class, or providing recommendations
- **Different course format** (0.98%) - participant highlighting aspects of the class that are different from previous classes
- **Familiar course format** (1.24%) - participant discussing/recalling aspects of the course that are similar/familiar to previous college courses that they have taken
- **Familiar with classmates** (0.20%) - participants discussing having previous experience/being familiar with the students in this class
- **Vast subject matter** (0.52%) - Participant reflects on the “vast subject matter” covered in the course (BDB)

- Afrocentric Psychology Course Concerns (3.73%)

- **Feeling invalidated** (1.05%) - Participant feeling that their perspective is ignored/misunderstood/attacked
- **Fear of offending** (0.65%) - participant being fearful of offending others with their comments, or understanding that other students might be fearful of sharing their own perspectives due to worry about offending others
- **Fear of sharing** (0.65%) - participant being fearful of sharing their comments, or understanding that other students might be fearful of sharing their own perspectives (NOT due to offending others)
- **Feeling nervous** (0.13%) - Participant mentions their feelings of nervousness regarding the Afrocentric course
- **Perception of classmates as experts** (0.39%) - Participant believes that classmates are more knowledgeable or experts compared to self
- **Reaction to oppression** (0.85%) - Participant reported having a reaction to learning about oppression

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III.College (8.30%) -

- **College experience** (2.61%)- participant reflecting on their college experience - separate “Lack of acceptance” as NEG “Accepted”
- **Course enrollment** (1.44%)- the way in which participants choose to enroll in courses
- **College change** (1.18%)- participant reflecting on changes that they would like to see at their college
- **Racial diversity was not important** (1.18%)- Participant reported that racial diversity was not an important factor in deciding whether or not to enroll in a specific school
- **Diverse professorship** (0.78%)- Participants discussing their experiences having a diverse professor, and discussing the lack of diversity in the professorship
- **Accepted** (0.65%)- Participant feeling a sense of “belongingness” or feeling accepted in a setting, or their perception that others are accepted.
- **Instructor** (0.26%)- Participants’ previous experience with the instructor of the course
- **Awareness of race in college** (0.20%)- awareness of/exposure to race/racial diversity in college

IV.Society (4.77%)

- **Media impact** (1.76%)- the impact of the media/media exposure/media perspective on individuals
- **Socially acceptable language** (0.85%)- Participant attempting to figure out whether a term is socially acceptable/appropriate to say; participants corrects their language to be more socially acceptable language
- **Connotation of race discussions** (0.65%)- participant reflecting on the connotation of race-related discussions
- **Stereotype** (0.65%)- participant discusses stereotypes
- **Societal issue** (0.59%)- participant identifies an overall issue with society
- **Being minority as negative** (0.26%)- Perception that being in a minority group is a negative experience or limiting

V.Diversity (4.64%) -

- **Awareness of diversity** (2.09%)- awareness of/exposure to diversity/differences between groups
- **Benefit of knowledge** (1.44%)- Having diversity-related knowledge, and being culturally competent is useful/important/beneficial for various reasons
- **Appreciation of diversity** (1.11%)- Being grateful/thankful for, or appreciating diversity/differences

VI.Identity (0.72%) -

- **Adaptable** (0.46%)- Perception of being “adaptable,” able to fit in with different types of people
- **Authenticity** (0.26%)- Reflecting on the internal struggle to maintain an authentic self (e.g., Du Bois’ double consciousness)

APPENDIX I: Social Justice Themes by Percentage of Total Themes

I. Deductive Critical Race Theory themes discussing social justice

- **Activism (2.09%)**- Makes plans to “work toward the elimination of racism, sexism, and poverty”; discusses activism experience; believes that activist/revolutionary changes can be made/can be successful/can make a difference (CRT Commitment to social justice and racial justice)
- **“Empowerment (2.35%)**- Empowerment of people of color and other subordinated groups;” Participants discussing experiences that give power to members of subordinated groups (themselves included), such as having a role model to imitate, growing, making changes, or developing plans that cause them to feel empowered/inspired/autonomous/able. (CRT Commitment to social justice and racial justice)
- **Understand (10.13%)**- “Try to understand our social situation”; Participants discussing their attempts to understand/or correctly understanding social phenomenon (CRT Commitment to social justice and racial justice)
- **“Idealists” (0.72%)**: “images, words, attitudes, unconscious feelings, scripts, and social teachings” allow racism to persist. To end racism, these ideas must be changed
- **“Interest convergence”(0.39%)**- People of color are given rights or allowed opportunities when in the interest of the dominant group
- **“Structural determinism (0.20%)**... the American system, because “of its structure and vocabulary, is ill equipped to redress certain types of wrong.”
- **“Realists/economic determinists” (0.46%)**: “privilege and status... physical circumstances,” the distribution of power allows racism to persist. To end racism, these physical circumstances of privilege must change [e.g.,] “unions, immigration quotas, the prison-industrial complex”

II. Inductive themes discussing social justice

- **Self-reflection (8.37%)**- Participant reflecting on their experience/self-perception/experiences (Personal characteristics)
- **Acceptance of a valid perspective (2.35%)** - participants discussing that they accept the validity of a different perspective; or acknowledging that a different perspective exists that may be different from their own. (Positive Afrocentric Course theme)
- **Personal change (1.96%)**- Participant made a personal change in response to completing the course (Positive Afrocentric Course theme)
- **Diversity course change (0.52%)** - Participant discusses adding diversity courses as a change they would like to see in college (IND Positive Afrocentric Course theme)
- **Shared course material (0.26%)**- Participant shared course material with individuals outside of class (Positive Afrocentric Course theme)

III. Curriculum and pedagogy-related social justice themes

- **CRT in education** (5.62%) - “the application of CRT to educational issues such as understanding issues of school discipline and hierarchy, tracking, affirmative action, high-stakes testing, controversies over curriculum and history, and alternative and charter schools.”; Participants discussing the one perspective or eurocentrism of education, pedagogy, or instructors; One-sided perception of knowledge or being educated as normal or universal- (CRT Importance of an interdisciplinary perspective)
- **Diverse professorship** (0.78%)- Participants discussing their experiences having a diverse professor, and discussing the lack of diversity in the professorship (IND College)

APPENDIX J: Diverse/Negative Theme List by Percentage of Total Themes

I. Miseducation (2.22%)

- **Misunderstand (1.11%)** - Participant reports incorrect information as if it is factual
- **Self-oppression (0.92%)**- Participant reports/references that individuals oppress themselves
- **White experiential knowledge (0.13%)** - Whites can be just as knowledgeable as POC in regards to POC culture
- **Race as genetic (0.07%)**- Perception that race is genetic instead of a social construct

II. Disbelief (2.09%)

- **Irrelevance of perspective (0.92%)** - The perspective being presented is not relevant, or denies the experience of another person
- **Rejection of idea (0.52%)** - Rejects theory/idea; states that it is not legitimate
- **Disbelief in social action (0.39%)** - Does not believe in social justice/that social action will make changes.
- **Not Ordinarity (0.26%)** - Racism is not ordinary. Racism no longer exists.

III. Perspective/Exposure (1.57%)

- **No background knowledge (1.11%)** - Participant does not have/was not given personal context or background knowledge on a specific topic
- **Divisiveness (0.46%)** - participant discussing a perspective/idea/thought that they perceive to be divisive

DANIELLE A. YEARWOOD, MA, CAS, NCSP

School Psychologist. Researcher. Educator.

Yearwood.danielle@gmail.com

EDUCATION

- Doctor of Psychology in School Psychology, Alfred University, expected August 2019
- Certificate of Advanced Study, Alfred University, June 2015
- Master of Arts in School Psychology, Alfred University, May 2012
- Bachelor of Arts in Behavioral Science and French, Drew University, May 2008
 - Minor: Pan-African Studies
 - I.E.S. Semester Abroad in Paris, Spring 2007
 - Drew International Seminar in Ghana and Benin, May 2006

CERTIFICATIONS

- Nationally Certified School Psychologist
- Pennsylvania Certified School Psychologist
- New Jersey Certified School Psychologist
- PREPaRE, School Crisis Prevention and Intervention Training Curriculum

CLINICAL EXPERIENCE

School Psychologist Enspire Consulting LLC (Feb. 2019 - present)
School Psychologist Montgomery County Intermediate Unit (Nov. 2017-March 2019)
School Psychologist Foundation Academy Charter School (Aug. 2015 - May 2017)
Doctoral Psychology Intern Maximal Living, LLC (Aug. 2014 - June 2015)
School Psychology Intern Portville Central School District (Aug. 2013- June 2014)
Student Clinician ACCORD Corp. Domestic Violence Services (Sept. 2012- May 2014)
Field Practicum Student Hammondsport Central School District (Sept. 2010- June 2012)
Student Clinician Lea Powell Institute (Aug. 2011- May 2012)

PROFESSIONAL PRESENTATIONS

- Yearwood, D. (2017, January). *Memory, mnemonics, and management: Organizational skills at the secondary level*. Professional development at Foundations Collegiate Academy, Trenton, NJ.
- Yearwood, D. (2017, January). *Behavioral Intervention Best Practices: Implications of emotional and behavioral disorders*. Professional development at Foundations Collegiate Academy, Trenton, NJ.
- Yearwood, D. (2016, March). *Cognitive Processes and Instructional Recommendations*. Professional development at Foundation Academy Charter School, Trenton, NJ.
- Yearwood, D. (2015, September). *ADHD in the Classroom*. Professional development at Foundation Academy Charter School, Trenton, NJ.
- Yearwood, D. (2015, March). *Autism Spectrum Disorders: Diagnostic Changes and Effective Behavioral Interventions*. Professional presentation at WES Health Systems School Therapeutic Services site, Philadelphia, PA.
- Yearwood, D., Grabski, J., & Young, H. (2014, August). *An investigation of the relationship between racial microinvalidation and academic performance*. Poster presentation at annual APA conference, Washington, D.C.
- Grabski, J., Yearwood, D., & Young, H. (2013, February). *Directive bibliotherapy bullying program for 3rd-5th graders in rural, Western NY*. Paper presentation at annual NASP conference, Seattle, WA.

MORE THAN ONE PERSPECTIVE

RESEARCH EXPERIENCE

- Dissertation Researcher** Alfred University (Jan. 2013- present)
Researcher Alfred University, Graduate Student Senate (Aug. 2011- May 2013)
Graduate Assistant Alfred University (Aug. 2010- May 2013)
Graduate Assistant Rural Justice Institute (Aug. 2010- Jan. 2011)

TEACHING EXPERIENCE

- Instructor** College of Professional Studies (CPS) (Spring 2014)
▪ PSYC 639: Exceptionality in Learning and Behavior
▪ COUN 616: Mental Health, Exceptionality, and Disability
- Instructor** College of Liberal Arts and Sciences (Spring 2013- Spring 2014)
▪ PSYC 300: Afrocentric Perspective in Psychology (special topics course)
▪ PSYC 101: Introductory Psychology
- Lecturer** Alfred University College of Liberal Arts and Sciences (Fall 2012)
▪ Guest lecturer for an undergraduate Introductory Psychology course, 70 students
- Teaching Assistant** Alfred University CPS (Fall 2011- Spring 2012)
▪ PSYC 632: Norm-Referenced Testing II
▪ PSYC 629: Social-Emotional Assessment
▪ PSYC 627: Norm-Referenced Testing I
▪ PSYC 692: Supervision of Psychological Services

WORK EXPERIENCE

- Data Collection Examiner** PAR, Inc. (June 2013- Aug. 2014)
Borough Supervisor New York Police Athletic League, Play Streets (Summer 2013)
Graduate Assistant Alfred University (Aug. 2012- May 2013)
Site Director New York Police Athletic League Play Streets (Summers 2011, 2012)
Development Coordinator Patrons Programs (Aug. 2008- Aug. 2010)
Community Building Intern Harlem Children's Zone (Jan. 2008-May 2008)
House Assistant Residence Life, Umoja Theme House (Aug. 2007- May 2008)
Resident Assistant NJ Commission for the Blind/Visually Impaired (Summers 2005-07)

AFFILIATIONS

- American Psychological Association (APA) Member since 2011
▪ Association of Black Psychologists (ABPsi) Member since 2011
▪ National Association of School Psychologists (NASP) Member since 2010

AWARDS

- Leaders in the Education and Training of the Next Generation of School Psychology Practitioners Grant, 2011
▪ Alfred University Division of Counseling and School Psychology 1st Year Powell Fellowship, 2010