

GAJDA, STANLEY JACOB, Ph.D. Persistence and Involvement Reconsidered: A Phenomenology of African American College Men Who Make a Difference. (2008) Directed by Dr. Deborah J. Taub. 170 pp.

The purpose of this study was to better understand how socially responsible leadership is experienced by African American men at a comprehensive university in the southeast. Employing the interpretive tradition of phenomenology, and building on college student retention, involvement, and leadership theories, the researcher asked 20 students what does making a difference mean and what is the result? Informants ascribed meanings to informal, individual encounters; but attributed outcomes to formal, group affiliations; and finally recommended formal, individual and community interventions. Furthermore, informants supported a non-positional, relational outlook on leadership and credited those relationships with persistence. Ultimately, the aim of phenomenology is to discover the essential structures of a lived experience. For these men, making a difference was structured by dialogue that developed a mindset to enable or enact positive role modeling and mentoring for other Black men. Thus, others are called to facilitate and further research cross cultural relationships that inspire student involvement.

PERSISTENCE AND INVOLVEMENT RECONSIDERED: A PHENOMENOLOGY
OF AFRICAN AMERICAN COLLEGE MEN WHO MAKE A DIFFERENCE

by

Stanley Jacob Gajda

A Dissertation Submitted to
the Faculty of The Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

Greensboro
2008

Approved by

Deborah J. Taub
Committee Chair

© 2008 Stanley Jacob Gajda

Dedykuję tę książkę do mojego ojca.

English translation from the Polish: I dedicate this book to my father.

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at The University of North Carolina at Greensboro.

Committee Chair _____
Deborah J. Taub

Committee Members _____
David Franklin Ayers

Kevin B. Lowe

Jen Day Shaw

April 7, 2008
Date of Acceptance by Committee

March 24, 2008
Date of Final Oral Examination

ACKNOWLEDGEMENTS

“To teach is to create possibilities for the construction and production of knowledge...”

In keeping with Freire (1997, p. 49), the following individuals merit special recognition

For guiding the construction and production of this work;

Deborah J. Taub

David Franklin Ayers

Kevin B. Lowe

Jen Day Shaw

For promoting a professional experience that supports graduate study;

Carol Disque

Checka Leinwall

Dawn Mays-Floyd

Bruce Michaels

For creating possibilities through your love and inspiration;

Davis Lee

Patricia R. Pavlovic

Beth Stafford

Tracy L. Stuck

Matthew White

TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
LIST OF FIGURES	v
CHAPTER	
I. INTRODUCTION	1
The Research Problem	1
Studies Addressing the Problem	3
Deficiencies in Previous Studies	6
Importance of the Study	8
Purpose Statement	8
II. REVIEW OF THE LITERATURE	10
Conceptual Framework	11
Retention: What We Know and What is Unclear	13
Personal Background Characteristics: What We Know and What is Unclear	15
Goals and Commitments: What We Know and What is Unclear	22
Institutional Experiences: What We Know and What is Unclear	26
Involvement: What We Know and What is Unclear	34
Leadership Development: What We Know and What is Unclear	39
Social Change: What We Know and What is Unclear	50
Chapter Summary	56
III. PLAN OF INQUIRY	60
Subjectivity	60
Qualitative Strategy	63
Site Selection	66
Participant Selection	70
Data Collection	71
Data Analysis	72
Validity	75
Ethics	76
Chapter Summary	78
IV. RESULTS	79

Purpose.....	79
Protocol.....	80
Participant Profiles.....	81
Findings.....	83
Meanings Participants Attributed to Making a Difference.....	96
Outcomes Participants Attributed to Making a Difference.....	101
Recommendations Participants Made for Making a Difference.....	106
Analysis.....	109
 V. CONCLUSION.....	 114
Summary of Research Findings.....	114
Meanings Participants Attributed to Making a Difference.....	115
Outcomes Participants Attributed to Making a Difference.....	119
Recommendations Participants Made for Making a Difference.....	121
Limitations of the Study.....	122
Implications for Future Research.....	125
Summary of Implications for Future Research.....	136
Implications for Practice.....	137
Summary of Implications for Practice.....	140
Chapter Summary.....	141
 REFERENCES.....	 143
 APPENDIX A: PARTICIPANT CONSENT FORM.....	 165
 APPENDIX B: INTERVIEW PROTOCOL.....	 166
 APPENDIX C: INSPIRATION FOR PARTICIPANT PSEUDONYMS.....	 167
 APPENDIX D: PROPOSED STRUCTURE OR CONCEPT MAP.....	 169

LIST OF TABLES

	Page
Table 1. Predictors of Leadership Outcomes.....	53
Table 2. Participant/Informant Profiles.....	82

LIST OF FIGURES

	Page
Figure 1. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study.....	5
Figure 2. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study....	12
Figure 3. Percentage of informant responses attributed to making a difference.....	84
Figure 4. Percentages of encounters informants attributed to making a difference differentiated by meanings, outcomes, recommendations, and overall references.....	86
Figure 5. Percentages of circumstances informants attributed to making a difference differentiated by meanings, outcomes, recommendations, and overall references.....	87
Figure 6. Four essential elements of making a difference differentiated by percentages in meanings, outcomes, recommendations, and overall references.....	89
Figure 7. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study...	110
Figure 8. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study...	112
Figure 9. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study...	115
Figure 10. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study...	169
Figure 11. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study...	169

CHAPTER I

INTRODUCTION

The Research Problem

Although scholars have found a burgeoning interest in social responsibility among young African American men (Franklin, 1994; Majors & Billson, 1992), only a few scholars (Akbar, 1991; Lima, 2000; Roose, Daphne, Miller, Norris, Peacock, White, & White, 1997) have deliberately considered how social responsibility might be linked with college student retention. This lack of consideration warrants attention because trend lines indicate that the college graduation rates of African American men keeps diminishing even as their enrollment has marginally increased (Cross & Slater, 2000). Empirical examination of the meanings attributed to and outcomes of socially responsible activities among African American college men constitute a critical research problem for the higher education community and society at large.

While use of the term social responsibility has increased among higher education scholars and practitioners, college students seem to embrace the idea and terminology “make a difference” in their everyday lives (Campus Compact, 2002, p. 1). Adams (1997) defined social responsibility as both a conduit and an outcome of social justice. As such, developing a sense of social responsibility compels one to respond to intentional and unconscious practices, structures, and systems of domination, subordination, and

unfairness. Subsequently, Langseth and Troppe (1997, pp. 37-42) distinguished six activities that exemplify social responsibility to educators or making a difference to students.

1. Charitable volunteerism: Activities that address immediate needs, but not necessarily the conditions from which these needs emerge.
2. Community/economic development: Activities that identify and increase the human or economic assets of a neighborhood or community.
3. Formal political activities: Activities that mobilize influence on public policy through formal political channels, such as campaign work, voting, or voter registration.
4. Confrontational strategies: Activities that use confrontation, advocacy, or public disobedience to raise awareness of or change policy on an issue.
5. Grass-roots political activity or public policy work: Activities that identify allies, build common ground, and implement a strategy for changing public policy.
6. Community building: Activities that build trusting relationships among individuals and groups around issues of common concern.

Increasingly, college educators and students are employing leadership development programs and curricula as a means to cultivate the skills and competencies necessary to make a difference (Komives, Lucas, & McMahon, 1998). Here leadership is seen as “a relational process of people together attempting to accomplish change or make a difference to benefit the common good” (Komives et al., p. 68). The perspective of

studying and developing leaders for social responsibility, also referred to the social change model, suggests that leadership is a relational, transformative, process-oriented, learned, and change-directed phenomenon (Kezar, Carducci, & Contreras-McGavin, 2006; Komives et al., 1998; Komives, Owen, Longerbeam, Mainella, & Osteen, 2005). In other words, socially responsible leadership involves influencing positive change or making a difference on behalf of others and society (HERI, 1996). Socially responsible leadership development programs may offer students opportunities for academic and social integration (Tinto, 1975) by fostering change efficacy (Dugan, 2006a, 2006b, 2007), and community engagement (Cress, Astin, Zimmerman-Oster, & Burkhardt, 2001). However, socially responsible leadership development programs have been underutilized as opportunities for integration in previous retention models.

Studies Addressing the Problem

Higher education has catalyzed social justice initiatives since colonial times and that sentiment has become ingrained in the American dream (Altbach & Berdahl, 2005; Thelin, 2004; Walpole, 2003). The notion that college graduates and institutions should work to improve society through providing and supporting opportunities for more equitable conditions has also come to be known as social responsibility (Tyree, 1998). Developing socially responsibility has been verbalized by higher education mission statements as an important aspect of creating educated individuals (Clark, 1985; Roberts, 1997). As such, higher education stakeholders are called to address inequalities in the demographics of degree completion (Kezar, Chambers, & Burkhardt, 2005; Rankin & Reason, 2005).

Citing high unemployment and underemployment, Parham and McDavis (1987) advocated for higher education to address social issues specifically for African Americans. The negative impact of social factors, such as deficient educational foundations and severe financial hardships, has been found to eliminate access for many African American men or, if admitted, to leave them under-prepared for higher education's academic rigor (Cuyjet, 1997). Scarcely 25% of the 1.9 million Black men age 18 to 24 have enrolled in college compared to 35% of Black women in the same age group and 36% of all 18 to 24 year olds: While the enrollment of Black men is up 7% from a decade ago, and up 20% since 1975, only 35% of the Black men who entered N.C.A.A. Division I colleges in 1996 graduated within six years; that is compared with 59% of the White men, 46% of the Hispanic men, 41% of the American Indian men and 45% of the Black women who entered the same year (American Council on Higher Education, 2007). As such, fostering African American men's college integration with particular attention to individual, group, and community needs remains a compelling interest for higher education and society at large.

In recognition of problems of attrition, higher education scholars have made considerable efforts attempting to explain the reasons behind student departure as well as strategies for promoting college completion (Anderson, 1985; Bean, 1982, 1986; Berger, 2000; Braxton, Sullivan, & Johnson, 1997; Swail, 1995; Tinto, 1993). Tinto's (1975, 1986, 1987, 1993) interactionist theory may hold the most prominence as a model for addressing college student departure as it is indexed by more than 775 scholarly citations (Braxton & Hirschy, 2004). Tinto (1975) theorized that academic integration and social

integration inspire students' initial and subsequent commitment to the institution and to the goal of college graduation.

In a recent review of the empirical evidence, however, academic affairs were judged not to be a reliable source of influence on the departure decisions of college students (Braxton, 2003). Instead, Braxton suggested the social milieu warrants empirical attention. Accordingly and throughout later iterations of his model, Tinto (1975) maintained that the ability to engage successfully in extracurricular activities contributes to the student's level of social integration.



Figure 1. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study.

Subsequent scholars substantiated Tinto's model with empirical evidence linking student involvement outside of the classroom to student learning, integration, and

persistence (Astin, 1977; DeSousa & King, 1992; Kuh & Hu, 2001; Pascarella & Terenzini, 1991, 2005; Sutton & Terrell, 1997). Leadership development activities constitute a significant portion of such involvement (Posner, 2004), but remain largely unexplored as retention interventions (Cress et al. 2001).

Deficiencies in Previous Studies

African American college men appear to be particularly drawn to socially responsible leadership activities outside the classroom but again the impact of such activities on persistence remains largely unexamined. According to recent analyses of the Cooperative Institutional Research Program (CIRP) data, participation in volunteer work, working on non-specified class projects, and participating in racial or cultural awareness workshops emerged as the strongest predictors of self-reported leadership ability for African American college men (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000). Increasingly, researchers have found African American college men generally prefer formally organized but non-positional opportunities for leadership development (Guiffrida, 2003; Strange, 1994).

In fact, both nationally (Dugan, 2006a, 2006b, 2007) and locally (Gajda, Bentrin-Tapio, & Hamilton, 2007), African American men scored significantly higher than other demographics and constructs on change efficacy measures of the Socially Responsible Leadership Scale (SRLS). Ironically, the theoretical foundation of such studies, namely the social change model (HERI, 1996) upon which the Socially Responsible Leadership Scale (SRLS) and other inquiries are based, excludes any reference to studies of ethnic or African American leadership in its bibliography and offers no indication of alternative,

non-majority perspectives (Walters & Smith, 1999). As such, how and why socially responsible leadership activities appear to resonate with African American college men constitute important questions for research.

In the fallout of recent affirmative action cases (*Grutter v. Bollinger*, 2003; *Gratz v. Bollinger*, 2003), Pascarella and Terenzini (2005) observed a substantial increase in research on students' racial-ethnic attitudes, structural or proportional diversity, and socialization since their 1991 comprehensive review of the literature on college students. The studies Pascarella and Terenzini reviewed mainly drew from large, nationally representative databases. Cross cultural educational benefits such as civic responsibility, cultural awareness, enhanced self-esteem, and cognitive development, have been attributed to a racially and ethnically diverse climate (Antonio, 2004; Perna, 2005; Chang, Denson, Saenz, & Misa, 2006). However, students benefit at varying levels depending upon their personal characteristics and campus experiences (Hu & Kuh, 2003; Chang et al., 2006). Thus, Pascarella and Terenzini concluded that the most important research question is not which experiences are most influential but which experiences are most influential for which kinds of students. To address current knowledge gaps, Pascarella and Terenzini repeated the call they made in 1991 for more naturalistic and qualitative approaches.

Importance of the Study

Qualitative examination into how African American college men view socially responsible leadership activities or making a difference and the impact of their involvement promises to address educational and research deficiencies noted above

clarifying which college initiatives, if any, matter and to what end. Within qualitative research traditions, one might choose empirical phenomenology as part of an analytic approach or framework. Empirical phenomenology refers to a unique subset of phenomenological research that begins with open-ended prompts to elicit stories that describe human experience (Moustakas, 1994). As such, interviews offer “an opportunity for critical reflection on social, political and cultural life,” one that can “move writers and readers, subjects and objects, tellers and listeners into a space of dialogue, debate and change” (Jones, 2005, pp. 763-764). Thus, an empirical phenomenology may nurture critical consciousness of the social milieu and its alienating or empowering effects.

A better understanding of African American college men’s lived experiences with socially responsible leadership may help enrollment managers, leadership educators and others design more effective pedagogy and programming to achieve the missions of their institutions (Council for the Advancement of Standards, 2006) and higher education today (ACPA & NASPA, 2004, 2006). Furthermore, this study will add to the growing literature on socially responsible leadership (Astin & Astin, 2000; Dugan, Komives, & Owen, 2006; Dugan, 2004, 2006a, 2006b, 2006c, 2007; Higher Education Research Institute, 1996) and inform the pedagogy and practice of leadership (Haber, 2006).

Purpose Statement

The purpose of this study was to better understand how socially responsible leadership and involvement is experienced by African American men at a comprehensive university with high research activity located in the southeast. In this study I engaged African American college men in phenomenological interviews as a means of learning (a)

the meanings they ascribe to making a difference and (b) the outcomes they credit to their involvement in activities that enable them to do so. Therefore, in this study I strived to answer the following research questions:

1. What does making a difference or socially responsible leadership mean to African American college men?
2. What outcomes do African American college men attribute to making a difference or socially responsible leadership?

CHAPTER II

REVIEW OF THE LITERATURE

Why do some students succeed in completing college while others do not? How is research on student involvement and leadership related to persistence? What do we know about social change that might be useful for facilitating and supporting African American men's college involvement and persistence? Where are the knowledge gaps? These are the types of questions that this chapter will address. Towards these ends, the literature on retention, involvement, leadership, and social change will be reviewed to identify what is known and what still needs to be learned. More specifically, components of retention, involvement, leadership, and social change are subcategorized as follows. First, the retention literature is framed by the three retention predictors of personal characteristics, goals and commitments, and institutional experiences. Second, what is known about involvement theory is grouped by environmental impacts, peer influence, mentoring, and learning. Third, research on leadership elaborates on the influence of peers, organizational affiliation, and mainstream versus minority-based activities. Finally, scholarship on social change involves context and predictors, findings on desire and efficacy, theory behind measurement, and deficiencies in the theoretical foundation and research. In short, this chapter will explain why this localized study of African American college men's experiences with socially responsible leadership or making a difference is

necessary and how it will contribute to existing literature.

Conceptual Framework

The field of higher education has benefited from substantive research on college student retention, involvement, and leadership. Scholars and practitioners alike have witnessed a marked increase in attempts to account for diversity in the literature since 1991 (Pascarella & Terenzini, 2005). Indeed, scholarly contributions have helped to clarify inputs and outputs related to college student retention, involvement, and leadership. For example, Tinto (1975) established personal background as an important predictor - or input - for retention. Likewise, Astin (1985) underscored significant student learning and retention outcomes that result from student involvement/interaction with the college environment or output. Finally, Dugan (2006a, 2006b, 2006c, 2007) called attention to African American men's remarkably consistent interest or input and involvement or output in social responsibility. Still, little is actually known about African American men's experiences between college enrollment and graduation, after involvement in but before reaping the benefits of campus involvement, and particularly in terms of making of difference through socially responsible leadership development.



Figure 2. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study.

When the inputs and outputs are fairly clear but the in-between processes are less understood or completely unknown, then the in-between processes are commonly considered analogous to a “black box” in which certain inputs go in and certain outputs come out (Hunt & Dodge, 2001, p. 9-21; Padilla, 1999, p. 134). The black box approach enables researchers and research consumers to study a phenomenon without having substantial knowledge of what is actually happening as inputs are transformed into outputs. In a review of over 2,500 studies, Pascarella and Terenzini (2005) confirmed higher education researchers spend an inordinate amount of time profiling first year students or inputs and verifying student learning outcomes or outputs. In effect, the college student experience remains a largely unexplored black box. The unknown or less understood happenings in between college student input and output encompass the black box. In review, the black box will be employed as an analogy to identify what is known

and what is unclear or less understood with regard to African American men's retention, involvement, and socially responsible leadership activities.

Retention: What We Know and What is Unclear

Retention paradigms. Student departure has generated empirical attention for more than 70 years (Braxton & Mundy, 2001). Much has been written on college student retention including theoretical models, research investigations, and best practices (Flowers, 2005; Pascarella & Terenzini, 1991, 2005; Tinto, 1993). Tinto's (1975) interactionist theory holds paradigmatic status as a framework for understanding college student departure as it is indexed by more than 775 citations (Braxton & Hirschy, 2004). In essence, Tinto (1975) postulated that academic integration and social integration inspire a student's initial and subsequent commitment to the institution and to the goal of college graduation. That is, the greater the student's level of academic integration, the greater the level of subsequent commitment to the goal of college graduation. Moreover, the greater the student's level of campus social integration, the greater the level of subsequent commitment to graduation at the focal college or university. Given that less than 25% of student departure has been attributed to academic dismissal (Tinto, 1993), understanding how contexts may contribute to or counter student departure decisions seems prudent (Braxton & Mundy, 2001; Murtaugh, Burns, & Schulster, 1999). Acknowledging student retention as contextual also implies a need for localized, campus based research on student experiences.

Paradigmatic shortcomings. However, retention stakeholders have yet to thoroughly consider localized means for furthering student integration and therein persistence. For example, Braxton, Sullivan, and Johnson (1997) could find no single institutional studies of targeted racial or ethnic minority groups that resulted in empirical evidence for Tinto's (1975) propositions. Braxton et al. identified 15 testable propositions, evaluated the empirical evidence of each, and concluded that the evidence provided only "partial support" (p.155) for Tinto's overall model in residential but not commuter settings. Furthermore, Braxton et al. discovered the evidence specific to men provided only "frail support" (p.156) for Tinto's original model. Later, Braxton (2003) found that the empirical support for the influence of academic integration on subsequent commitment to an institution, the goal of graduation, and overall persistence was modest at best. In most cases, academic integration was judged not to be a reliable source of influence on the departure decisions of college students. Given Braxton et al. and Braxton's findings, it seems reasonable to focus on the other side of Tinto's model – social integration – and to explore how African American men's experiences foster social integration.

Implications. To close knowledge gaps, Braxton et al. (1997) argued that existing paradigms should be infused with research on student experiences with institutional commitment and integrity, communal potential, social adjustment, and psycho-social engagement. While Braxton et al. did not elaborate on what these experiences might look or feel like, the implications are clear. This localized study on African American college

men's experiences with socially responsible leadership or making a difference may contribute to the knowledge base.

Interacting retention predictors. The scholars reviewed simultaneously both challenge and base their work on Tinto's (1975) interactionist propositions, especially the proposition that interaction influences student decisions to persist (Astin, 1993; Braxton et al., 1997). According to his interactionist theory, Tinto considered student departure as a consequence of the individual's interaction with the college or university. Individual meanings students ascribed to such interactions fell within formal and informal dimensions. Thus, the process of student retention is best viewed as longitudinal or unfolding over time as students increase the quantity and level of their interaction. Tinto (1975, 1975, 1986, 1987, 1993) proposed that personal background characteristics, goals and commitments, and institutional experiences interact to help predict whether or not a student will leave the institution before completing his or her degree program.

Personal Background Characteristics: What We Know and What is Unclear

Considering African American college men, researchers have agreed it is impossible to ignore sociological and retention research on personal attributes (Adelman, 1999; Murtaugh, Burns, & Schulster, 1999; Rowser, 1997; Schwartz & Washington, 2002). Reviewing the knowledge base on distinctive features among African American college men may provide a starting point for understanding how race, gender, and socio-economic status converge to inform persistence. Hence, the following findings on African American college men's pre-entry attributes are reviewed according to academic preparation, race and gender, and socialization.

Academic preparation. Rowser (1997) explored whether a lack of adequate academic preparation among African Americans contributed to unrealistic expectations regarding academic achievement in college and whether unrealistic expectations negatively affected their retention. Interviews with 89 African American students supported his hypothesis. Rowser advocated the need for precollege academic counseling and on campus interventions to help students more closely align their efficacies, capacities and strategies. For example, an introduction to calculus during high school may not equip students adequately for a college level course in the same topic area. Some students might do well to consider a lower level math course as a tactic for establishing their foundational knowledge and grade point average. As such, Rowser recommended students engage in critical self assessment.

Based on the High School and Beyond/[College] Sophomore longitudinal database, Adelman (1999) employed both linear and logistic regression to explore the power of twenty-four variables related to academic resources and stopping out or interrupting college enrollment. Towards these ends, Adelman identified the impact of academic resources such as intensity and quality of a secondary education on stopping out. Adelman found that students who attended more than one school and did not return to their first institution were less likely than students who did return to their first institution to complete a bachelor's degree within 11 years of entering college. Even when controlling for students' precollege academic resources, socioeconomic status, race-ethnicity, gender, degree expectations, financial aid, and institution selectivity, Adelman consistently demonstrated stopping out reduces the likelihood of degree

completion. Adelman concluded that academic preparation and continuous enrollment may be among the most important predictors of postsecondary retention.

At about the same time, Murtaugh, Burns, and Schulster (1999) applied univariate and multivariate survival analysis to model the retention of 8,867 undergraduate students at Oregon State University (OSU) between 1991 and 1996. They discovered persistence positively correlated with age, high school grade point average (GPA), and first-quarter college GPA. Supporting Tinto's notion of the role of integration, Murtaugh et al. found that nonresidents had higher attrition rates than did resident and international students and that students taking the OSU Freshman Orientation Course appeared to be at reduced risk of dropping out. Overall, Murtaugh et al. found that the average African American was more likely to withdraw than was the average White, but if compared to students of similar age, GPA, residency, etc., the African American student was actually less likely to withdraw. Murtaugh et al. called upon the higher education community to refute deficit perspectives and create experiences that engender motivation and empowerment for African Americans.

In a similar study of 229 first year African American college men who attended a southeastern regional college, Schwartz and Washington (2002) examined the extent to which precollege factors and college experiences affected students' academic performance and retention. Schwartz and Washington found that students' high school rank and students' perception of their social adjustment to college strongly predicted retention, at least through the second semester. Thus, Schwartz and Washington affirmed Tinto's (1975) notion of integration as relevant for the African American college men

surveyed. Such studies indicated student preparation and sense of belonging may cooperatively and positively impact retention.

Race and gender. Wise (2001) chronicled how people in different historical periods have viewed African American men. For instance, prior to the Civil War, public records tended to compare enslaved African American men to studs but during segregation depicted African American men as militant. Post-integration media portrayed African American men as either yuppie or Afrocentric. Throughout history, African American men have generally been associated with their individual rather than communal strength and stamina. Thus, Wise explained the limited impression of African American men dedicated to their families, churches, and local communities result from historical biasing and perceptions outside the African American community.

Similarly, Gerschick and Miller (2004) hypothesized that historical factors establish, maintain, and revere certain characteristics associated with masculinity that include independence, strength, autonomy, sexual prowess, athleticism, occupational accomplishment, and procreation. However, when Gerschick and Miller asked 10 African American and White men, all mobility impaired – most paraplegic or quadriplegic, over the course of three interviews, “What does it mean to be a man?” the two most consistent answers were “strength” and “responsibility” for both races. Furthermore, Whitehead’s (1992) research with Jamaican men offered “respect” and “reputation” as attributes and abilities of strength. Following up on Whitehead’s research, Baber, Aronson, and Melton (2005) reported 75% of their African American male informants chose “spiritual,” “family orientated,” and “self determined” as descriptors for the “ideal [Black] man” but

rejected traditional descriptors concerning hustling, toughness, and physical strength. In a qualitative study, Wise (2001) found six openly gay Black men referred to strength as “perseverance” and “endurance,” explicitly reframing those references as “character traits” rather than ability. On the whole, researchers (Baber, Aronson, & Melton, 2005; Gerschick & Miller, 2004; Wise, 2001) found African American men reform, realign, or resist stereotypical masculinity as they develop an individual consciousness of self, congruence, and commitment.

Akbar (1991), Franklin (1994), and Majors and Billson (1992) elaborated on the individual development of Black masculinity as a process that simultaneously necessitates and counters social responsibility. After reviewing the literature, Akbar wrote, “The force that transforms a person from a boy to becoming a man is knowledge ... education requiring [young men] to tackle real life problems and find solutions [through] early work responsibilities, management responsibilities and social responsibilities” (pp. 12-13). However, Majors and Billson (1992) pointed out that “cool pose,” a term that encapsulated coping mechanisms that inner city African American men adapt, may conflict with developing social responsibility.

Cool pose presents to the world an emotionless, fearless, and aloof front [which] counters the low sense of inner control, lack of inner strength, absence of stability, damaged pride, shattered confidence, and fragile social competence that come from living on the edge of society. (p. 8)

Building on Ogbu's (1991, 1992) theory of cultural inversion, Steele and Aronson (1995) added that discerning masculinity may entail developing oppositional educational identities, showing lowered efficacy or extreme effort in classes, or other domains of behavior as manifestations of desires to address stereotype threat:

Knowing exactly how to respond in an unfamiliar situation may be confounded by skills and behaviors that are functional in low income environments but not functional on a college campus. In academic settings, for example, a person's search for appropriate behavioral expression in response to stereotypes may result in pressures that negatively impact individual's academic performance. (p. 72)

As such, student affairs educators are called to provide African American college men opportunities for social responsibility that might help students examine and reveal what's behind their cool pose and respond to stereo-type threat with reasonable efficacy and appropriate effort.

Socialization. Based on historical and narrative reviews, Franklin (1994) theorized that for most Black men the socialization process of masculinity is triangular in that there are three major influences: their primary group, their peer group, and mainstream society. Echoing Astin's (1993) observations, which will be thoroughly reviewed in the next section, Franklin concluded the Black male peer group becomes the most significant self-validating agency.

Similarly, Terrell (2007) analyzed data for 5,400 Black and other minority men. Terrell found that the significance of Black male peer groups lies in the sense of belonging groups foster. So it seems the development of Black masculinity evolves

through a dynamic, peer mediated process of challenging social expectations and stereotypes.

Based on four focus groups with African American college men, Baber et al. (2005) suggested that bicultural skills, such as the ability to separate stereotypical perceptions from one's identity and behavior, also may help diminish stereotype threat. Stereotype threat is the fear that one's behavior will confirm an existing stereotype of a group with which one identifies (Steele, 1999). Baber et al. further recommended peer mentor programs, like *Brother to Brother*ⁱ, that enable participants to share insights and experiences that lead to bicultural skills and strategies to deal with societal stereotypes about race and masculinity. Through empirical analysis, Baber et al. confirmed that today's African American college men still need to and are intent on changing long held stereotypes of race and masculinity.

Based on a review of the literature, Dawson-Threat (1997) surmised African American college men expressed most concern with assimilation and their abilities to be leaders of other Black men. Furthermore, Dawson-Threat implied that Martin Luther King's well-known call to raise the African American race as well as the writings of W. E. B. DuBois (1903), Cornell West (2004), and other prominent scholars remain salient for African American college men today. If localized opportunities for social responsibility hold the most promise for integrating African American men, then the essential nature of those opportunities needs to be determined.

Summary. Tinto (1975) has long since established students' personal background characteristics as one predictor of student attrition. Scholars reported substandard

academic preparation marked the background of some African American college men (Adelman, 1999; Murtaugh et al., 1999; Rowser, 1997; Schwartz & Washington, 2002). Race and gender concerns exacerbated persistence issues (Akbar, 1991; Baber et al., 2005; Dawson-Threat, 1997; Franklin, 1994; Gerschick & Miller, 2004; Majors & Billson, 1992; Ogbu 1991, 1992; Terrell, 2007; Whitehead, 1992; Wise, 2000). In an effort to counter deficit perspectives, Murtaugh et al. (1999) demonstrated that African Americans may in fact have a higher potential for success than members of other ethnic groups. For African American college men to meet their potential, scholars confirmed the critical need for college experiences that cultivate continuous enrollment (Adelman, 1999), sound self appraisal (Rowser, 1997), and social integration (Schwartz & Washington, 2002).

Goals and Commitments: What We Know and What is Unclear

Tinto (1975) also theorized that students who were committed to their institution, reasonably satisfied with the learning environment, and maintained consistent degree completion plans are more likely to persist and graduate from their respective institution. As Tinto (1975, 1987, 1993) continued to employ the term “goal commitment” in the context of graduation, others began to wonder how much graduation, as an end unto itself, could really motivate a largely disenfranchised population like African American men, or anyone else for that matter. The review of scholarship on African American men’s personal background characteristics seems to suggest something more, such as socially responsible leadership activities within or among the Black community seems necessary to foster persistence goals and commitments. Researchers like Berger (2000),

Credle and Dean (1991), Mallinckrodt (1988), Perna (2005), and Walpole (2003) explored African American college men's goals and commitments.

For instance, Perna (2005) conducted descriptive and multivariate analyses of data from the National Educational Longitudinal Study (NELS:92/20) to examine economic and non-economic benefits associated with various levels of educational attainment. A total of 9,773 U.S. high school students who graduated in 1992 and participated in the 1994 and 2000 follow-ups were studied. Perna sought to demonstrate the extent to which benefits varied by sex, race/ethnicity, and social economic status (SES). With the exception of greater job satisfaction, economic and non-economic benefits reflected greater pay-offs for African Americans than Whites, suggesting that enrollment rates should be higher for African Americans than Whites. Moreover, the non-economic benefits for African American men included greater civic involvement as measured by both regular voting and volunteering in a civic or community organization. Perna surmised that differences in perceived versus actual benefits of higher education may contribute to racial/ethnic and socio-economic group differences in college enrollment and completion rates.

Berger (2000) developed a conceptual framework for viewing undergraduate persistence through a social reproduction lens. To guide the development of his conceptual framework, Berger extended Bourdieu's (1973, 1977, 1990, 1994) notions regarding the optimization of cultural capital and other resources. Berger employed concepts of cultural capital to explain how individual agency combines with socially structured opportunities, insider knowledge, network contacts, and memberships to

reproduce the existing U.S. social structure in American colleges and universities. Ultimately, Berger surmised higher levels of cultural capital results in higher institution retention rates and students' likelihood of persistence across all types of institutions. Cultural capital appeared especially significant for institutions with corresponding levels of organizational capital. In other words, those institutions that provided opportunities for students to develop and coordinate campus activities and programs exemplify high organizational capital that in turn fosters higher cultural capital among students. In addition, Berger theorized students with higher levels of cultural capital were more likely to become academically and socially integrated across all types of institutions but especially at institutions with corresponding levels of organizational capital.

Walpole (2003) lamented that higher education scholars often control for social and class differences rather than focusing on how those differences may shape student experiences and outcomes. To address these issues, she conducted a multivariate analysis of longitudinal, national data sets from the Cooperative Institutional Research Program's (CIRP) 1985 Student Information Form (SIF), the 1989 Four-Year Follow-Up Survey, and the 1994 Nine-Year Follow-Up Survey. Walpole found lower socio-economic status (SES) students work more, studied less, were less involved, and reported lower grade point averages (GPAs) than high SES peers. Walpole corroborated Berger's (2000) conclusion that students from low socio-economic backgrounds possess different cultural capitals than other students. Furthermore, attending college does not necessarily indicate that a student has risen economically or socially to a level similar to that of his or her

peers. In brief, Walpole confirmed negative long term effects of social status origins on college student experiences.

In a study examining the importance of African American versus White students' perceptions of social support from college environments, Mallinckrodt (1988) surveyed 98 African American and 171 White undergraduates starting their second semester at a large Eastern public university. The respondents' average age was 19.2 years old. Mallinckrodt found that perceptions of social and institutional support predicted persistence goals and commitments for over 70% of the African American students and also for nearly 70% of the White students sampled. From these results, Mallinckrodt surmised that strong peer support as well as concrete survival skills for both incoming African American and White students may be one of the most effective ways to help them cope with adjusting to college.

Goals and commitments summary. Tinto (1975) theorized that both student and institutional goals and commitments are directly related to persistence. A number of scholars validated and expanded Tinto's theory. Perna (2005) illustrated that racial/ethnic and socio-economic variations in persistence, and the failures of initiatives meant to address those variations, may stem from differences in perceived versus actual educational benefits. Berger (2000) employed concepts of cultural capital to explain how individual agency combines with socially structured opportunities, insider knowledge, network contacts, and memberships to impact student goals and commitments. Walpole (2003) reported students from lower socio-economic status (SES) work more, study less, are less involved, and report lower grade point averages (GPAs) than high SES peers.

Mallinckrodt (1988) found that African American students' perceptions of social and institutional support predicted persistence goals and commitments for more than half of the African American sampled. Credle and Dean (1991) advocated cross institutional efforts to retain African American men. Collectively, Perna (2005), Berger (2000), Mallinckrodt (1988), Walpole (2003), and Credle and Dean (1991), confirmed Tinto's (1975) early notion of goals and commitments as predictors of retention for African American college men.

Institutional Experiences: What We Know and What is Unclear

Throughout evolving iterations of the model, Tinto (1975, 1975, 1986, 1987, 1993) maintained that the ability to successfully engage in campus activities contributes to the student's level of social integration. Tinto (1975) also believed membership in subgroups contributes to persistence, especially in largely populated institutions. Additionally, Tinto (1993) added that successful integration in the dominant community increases student persistence. Since Tinto's (1993) latest revision, scholars (Smedley, Myers, & Harrell, 1993; Hall, 1999, Gardner, Keller, & Piotrowski, 1996; Nagda, Gregerman, Jonides, von Hippel, & Lerner, 1998; Rankin & Reason, 2005, Zea, Reisen, Beile, & Caplan, 1997) have attempted to localize Tinto's (1975, 1975, 1986, 1987, 1993) generalizations to understand better the experiences of African Americans and other minorities.

Increasingly, scholars cite service learning or volunteerism as a predictor of minority, particularly African American, student retention and overall success (Astin, Vogelgesang, Ikeda, & Yee, 2000; Keup, 2005; Lima, 2000, Roose et al., 1997). Astin et

al. (2000) conducted a four year longitudinal study with a national sample of 22,236 college undergraduates beginning when they entered college in the fall of 1994. Thirty percent of the respondents reported course-based community service or service learning and an additional 46 percent volunteered in some form of community service. Astin et al. found significant positive effects for service participation on 11 out of 11 outcome measures including academic performance (GPA, writing skills, critical thinking skills), values (commitment to activism and to promoting racial understanding), self efficacy, and leadership (leadership activities, self-rated leadership ability, interpersonal skills). Additionally, Astin et al. employed in-depth case studies of service learning on three different campuses through individual and group interviews with faculty and students triangulating interview data with classroom observations at each site. The researchers surmised that service learning facilitates four outcomes: an increased awareness of one's personal values, sense of personal efficacy, engagement in the classroom experience, and awareness of the world. Indeed, Astin et al. supported the argument that service learning impacts faculty/student and student/student interaction, thereby leading to increased integration and, ultimately, higher retention rates. In a study of 19,995 first-time, full-time, first-year students, Keup (2005) also demonstrated several positive relationships between first year seminar, service learning, learning communities, and integrative first year experiences as defined by Tinto's (1987, 1993) longitudinal model. Service learning also enables educators to empower and inspire students who might not readily grasp the intricacies of their desired course of study or their capacity to impact change within that area. For instance, in a longitudinal study, Lima (2000) found after taking a service

learning infused biological engineering course, 93% of women and minorities remained in the discipline – a strikingly higher number than the national average retention rate of 70%. In yet another study, Roose et al. (1997) examined 15 variables including community service to see which ones were associated with African American student retention at Oberlin College. The researchers converted 170 telephone interview transcripts to quantitative data. For these African-American students, involvement in community service was the factor most strongly correlated with graduation. Roose et al. found service activities were just as important for promoting student retention as they were for helping the local community. Indeed, service learning and volunteerism appear to promote persistence for the students surveyed by challenging students to consider both a social problem and their personal impact or response.

In a study of data on a random sample of 1,096 minority freshmen at a predominantly White institution and survey follow-up with 161 minority and 300 White students, Smedley et al. (1993) found that minority students at predominantly White institutions (PWIs) experienced stress on five separate factors, including social climate, interracial stresses, racism and discrimination, within group stresses, and achievement stresses. More specifically, minority students identified the following issues (a) not enough professors of my race; (b) few students of my race; (c) racist institutional policies and practices; (d) difficulty having friendships with nonminorities; (e) rude and unfair treatment because of race; (f) discrimination; (g) people close to me thinking I'm acting "White"; and (h) doubts about my ability to succeed in college. In short, Smedley et al. raised critical concerns related race and institutional experiences.

Taking a mixed methods approach, Hall (1999) investigated the interactions between students, the institution, and the external environment of successful African American students enrolled at an urban commuter university. Hall wanted to determine how students perceived campus climate, discover environmental factors impeding and contributing to success, measure the effect of students' perceptions and expectations of the university on their experiences and knowledge, and identify the actions these students take to succeed academically. Towards these ends, Hall first demonstrated there are more quantifiable differences between White college students and African American students who persist than between African Americans who persist and those who do not. Thus, Hall supported previous findings that institutional climate and other non-cognitive factors are more important determinants of the academic success of African Americans than of Whites. Next, through focus groups, Hall discovered that the availability of ethnic and cultural organizations and a "critical mass" of African American students helped reduce the isolation and alienation often found on predominantly White campuses (PWIs). Finally, Hall attributed African American informant coping strategies to high self-esteem, high aspirations, parental support and expectations, and the formation of on-campus support networks especially in the form of peer mentors and involvement in cultural and ethnic organizations. Thus, Hall demonstrated how some African Americans have overcome negative campus climates by creating social enclaves for empowerment and change.

Along these lines, Gardner et al. (1996) interviewed 60 African American students who attended a predominantly White institution (PWI) to gain their perceptions

on factors needed to enhance retention among African American students at their university. They found the following factors important to students: (a) the development of special support programs for African-American students; (b) diversity training for all faculty and staff; (c) hiring additional African-American faculty and staff; (d) increased faculty-student interaction; (e) the initiation of a counseling program specifically for African American students; and (f) opportunities to assist in planning campus programs. As a result, Gardner et al. (1996) recommended allowing other African American students to identify critical success factors for themselves.

Nagda et al. (1998) assessed the effect of the University of Michigan's Undergraduate Research Opportunity Program, which facilitated partnerships between faculty and first-year students as well as sophomores to support the retention of African Americans and students with low GPAs. Based on retention frameworks that advocate student college integration, Nagda et al. (1998) employed a participant-control group research design. Nagda et al. (1998) found the program increased retention of participating African American students and African American students with lower academic achievement. More specifically, Nagda et al. (1998) found student-faculty and student-student partnerships to be successful in promoting retention of some students. In effect, Nagda et al. (1998) corroborated previous research that demonstrated integration is critical to underrepresented minority students at predominantly White institutions, especially African Americans.

Zea, et al. (1997) studied 219 ethnic minority and 523 non-minority students' intentions to remain enrolled at a large, predominantly White, private, coeducational,

northeastern U.S. university. Specifically, they investigated the ability of previous achievement to predict persistence. The researchers found that the relationship between academic achievement and commitment to remain in college was strong for ethnic minority but not non-minority students. In addition, the researchers discovered identification with the university positively related and experiences of disrespect negatively related to commitment for all students. Furthermore, Zea et al. reported that when students perceived the environment as unwelcoming because of race, ethnicity, or religion, their desire to continue attending college diminished. Finally, Zea et al. confirmed ethnic minority students were more likely than non-minority students to report experiencing disrespect. In any event, Zea et al. surmised that when experiences of disrespect occur, all students are at higher risk of attrition and thus all students should be involved in fostering a community of mutual respect.

Using a campus climate assessment instrument developed by Rankin (1998), Rankin and Reason (2005) surveyed 7,347 students from 10 campuses to explore whether students from different racial groups experienced their campus climates differently. Similar to the findings of Zea et al. (1997), Rankin and Reason also found students of color continue to experience harassment at higher rates than Caucasian students, although female White students reported higher incidence of gender harassment than students of color. Further, Rankin and Reason reported students of color perceived the climate as more racist and less accepting than did White students, even though White students recognize harassment at similar rates as students of color. Overall, Rankin and Reason confirmed institutional experiences still include overt and covert instances of racism and

harassment. Thus, Rankin and Reason surmised infusing a campus with a diverse demographic does not, in and of itself, infuse tolerance or cultural proficiency.

As originally defined, Tinto's (1975) processes of academic and social integration occur as students set aside the values, norms, and behavior patterns from previous family and peer communities to gradually adopt the values, norms, and behavior patterns of the academic and social subsystems at college. Berger and Milem (1999) conducted a single southeastern institution, year-long, longitudinal study to test Tinto's notions. They employed the Cooperative Institutional Research Program (CIRP), Early Collegiate Experiences Survey (ECES), and the Freshman Year Survey (FYS). A total 718 students (46.4% of the entering freshman class) participated in all three surveys. Berger and Milem (1999) found the students who are most likely to persist are those who already have values, norms, and established patterns of behavior that are congruent with the dominant values, norms, and established patterns of behavior on campus. By extension, Berger and Milem suggested students who are least like the dominant peer group on campus, particularly with regard to race, are least likely to persist. Thus, lack of empowerment may be linked to concepts and assumptions of "normalcy" and "average" which are inevitably products of dominant cultures.

In a meta-analysis of research on navigating majority/minority culture, Strange (1994) theorized that individuals who do not share majority values or perspectives or participation in the majority culture are challenged by a press toward conformity in two divergent cultures: a subculture that acknowledges and supports their identities as members of a minority, and a dominant culture that challenges their identities for their

failure to match commonly held beliefs, expectations and norms. Rejection of the subculture removes an important source of support: Rejection of the dominant culture results in barriers to achievement. Conversely, Strayhorn (2007) found African American college men continue to report an acute double consciousness consistent with what W. E. B. DuBois put forward in 1903. In effect, for some minority students, success may involve maintaining a dual existence, capable of sustaining both the minority and the dominant culture.

Institutional experiences summary. The researchers reviewed in this section substantiated Tinto's (1991) contention that students' institutional experiences predict retention (Smedley et al., 1993; Hall, 1999; Stewart et al., 1997; Gardner et al., 1996; Nagda et al., 1998; Rankin & Reason, 2005; Strange, 1994; Strayhorn, 2007; Tinto, 1975; Zea et al., 1997). Smedley et al. (1993) raised critical concerns related to institutional experiences, but did not articulate how experiences might address these concerns. Hall (1999) found non-cognitive factors, particularly a "critical mass" of African American students, evidenced by the availability of ethnic and cultural organizations, positively impacted persistence. Gardner et al. (1996) reported African American students perceived opportunities to assist in planning campus programs as motivating their persistence. Nagda et al. (1998) reiterated the importance of student-faculty and student-student partnerships in promoting retention. Zea et al. (1997) reported that when students perceived the environment as unwelcoming, their desire to persist diminished. Rankin and Reason (2005) found students of color continue to experience campus climates as a more racist and less accepting than did White students. No wonder Berger and Milem

(1999) surmised students who are least like the dominant peer group on campus particularly with regard to race, are least likely to persist. Thus, Strange (1994) theorized that, for minority students, success often depends on maintaining a dual existence, capable of sustaining both the minority and the dominant culture. Fundamentally, the researchers cited above found mentoring relationships and positive perceptions of campus environments integral to effective institutional experiences.

Involvement: What We Know and What is Unclear

Considering the extensive body of retention literature, Astin (1984) theorized that college students learn best by becoming involved. According to Astin, “Student involvement refers to the amount of physical and psychological energy students devote to the academic experience” (p.297). Astin’s (1984) theory of student involvement can be represented by the following five propositions or tenets.

1. Involvement refers to the investment of physical and psychological energy invested in the educational experience;
2. Regardless of its object, involvement occurs along a continuum;
3. Involvement has both quantitative and qualitative features;
4. The amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in the program;
5. The effectiveness of any educational policy or practice is directly related to the capacity of that policy or practice to increase involvement. (p. 298)

Thus Astin (1984) theorized the importance of the investment of physical and psychological energy implied by Tinto's (1975) model. Berger and Milem (1999) maintained that prior to their study cited earlier, the relationship between Astin's (1984) theory of involvement and Tinto's (1975, 1993) interactionist theory of individual student departure had not been plainly demonstrated across a variety of assessments. In other words, Berger and Milem confirmed that Astin's (1984) theory of student involvement provides a viable means for explaining the process of integration in the first year of college.

Kuh and Hu (2001) further substantiated Astin's (1984, 1999) theory of involvement and Tinto's (1975, 1993) interactionist theory. Kuh and Hu set out to examine the effects of student-faculty interaction on student satisfaction and on a range of self-reported learning and personal development gains. In a study of more than 5,400 randomly selected undergraduates from 126 colleges and universities, Kuh and Hu demonstrated the frequency of student-faculty interaction increased from first year through the senior year. Moreover, class year significantly and positively related to students' reported gains in social and personal development even when controlling for gender, race-ethnicity, socio-economic status, high school preparation, major field, and institutional type. Ultimately, Kuh and Hu concluded that faculty-student interaction encouraged students to devote greater effort to educationally purposeful activities during college and thus enhanced students' self estimated gains, and self reported satisfaction.

DeSousa and King (1992) also compared levels of involvement between 273 African American college students, 67% of whom were female within campus-wide

organizations at predominantly White institutions (PWIs) versus historically Black colleges and universities (HBCUs). The sample was comprised of eight church related liberal arts colleges that are members of an educational consortium and similar in size and focus. Each institution participated in the 1992 Cooperative Institutional Research Project's (CIRP) Freshman Survey and in the 1996 follow-up of the entering class of 1992, the College Student Survey (CSS). The HBCU students comprised 84% of the useable sample. DeSousa and King found African American student involvement within traditional campus organizations had increased since the early 1980s. However, DeSousa and King also discovered African American students attending PWIs remained less likely to get involved than students enrolled at historically Black institutions (HBCU). Overall, DeSousa and King's (1992) findings on increases in African American student involvement reflected increased attention to minorities in higher education. However, because they did not break down their findings by gender and because the majority of the participants were women, the applicability to the current study of African American college men is not clear.

Astin (1993) analyzed data from the 1985-1989 student cohort surveyed during their first and fourth year of college. Nearly 25,000 student respondents rated their leadership development based on ability, popularity, and social self-confidence, and noted leadership positions held where applicable. Astin reported that students' leadership skills increased during the college years in ways that could not be attributed to their personal background and pre-college characteristics. Moreover, Astin found the number of years in college significantly and positively related to increases in leadership skills.

Since age was determined to be statistically unrelated to results, Astin ruled out maturation and attributed increases in leadership skills to college environmental factors. Thus Astin, like Adelman (1999) in his study on retention predictors (reviewed earlier), called for more research examining how college experiences foster leadership development and ongoing enrollment.

Next, Astin (1993) demystified how college environments and experiences foster retention when he reported the strongest effects of college on students result from interaction with peers. Peer influence, in Astin's study, stemmed from fraternity and sorority membership, intramural sports participation, and active involvement in the classroom, such as making presentations and working on group projects. Astin also implied that peer influence may be demonstrated by a variety of students associations depending on the time and population studied. Astin declared:

The student peer group is the single most potent source of influence on growth and development during the undergraduate years... students' values, beliefs and aspirations tend to change in the direction of the dominant values, beliefs and aspirations of the peer group. (p. 398)

By studying peer groups, Astin's (1993) confirmed that students who are leaders while in college will have greater gains in academic performance, degree attainment, and personal values than non-leaders.

So the question becomes how do African American college men come to realize and positively employ the influence of their presence and contributions? Furthermore, to what degree do peers augment a sense of socially responsible leadership in each other?

Early researchers labeled some cases of positive peer influence as mentoring (Chickering, 1969; Newcomb, 1966). In comprehensive reviews of the literature, Pascarella and Terenzini (1991, 2005) observed:

The central role of other people in a student's life, whether students or faculty, the character of the learning environments they create, and the nature and strength of the stimulation their interactions, provide for learning and change of all kinds. (p. 648)

Pascarella and Terenzini (1991, 2005) surmised that if African American men assumed greater leadership positions such as peer mentoring, they might feel their presence and contributions are valued and consequently strengthen their persistence goals and commitment. Thus, African American men appear most likely to tie mentoring relationships to meanings of socially responsible leadership.

In the second part to their mixed methods study at two institutions – one historically Black and the other predominantly White, Sutton and Terrell (1997) asked 80 informants to answer five open-ended questions regarding methods their campuses could use to improve leadership opportunities for African American men. Sutton and Terrell reported mentoring offers a unique leadership experience in which students become role models, guides, and confidants to new and transfer students while developing their own leadership skills. Furthermore, Sutton and Terrell found that African-American men gained their initial leadership experience through minority support groups and regarded the climate within White dominated groups as less supportive for learning leadership skills. Thus, institutions that recruit and train African American men as peer mentors

enhance not only their preparation, but may also strengthen retention by increasing the visibility of African American men as leaders (Sutton & Terrell).

Leadership Development: What We Know and What is Unclear

What happens to students once recruited to mentoring and other positions of leadership? The self-identified purpose of Logue, Hutchens, and Hector's (2005) phenomenological study was to describe the subjective experience of college students in leadership. They interviewed six White participants, four women and two men, from a large, southeastern university regarding their experiences. Student leaders revealed a common ground of positive experience ranging from sheer enjoyment to career, personal, or academic success and skill development. Logue et al. identified three interrelated themes: people, action, and organization corroborating past studies (Cress Zimmerman-Oster, Astin, & Burkardt, 2001; Astin 1993). In their study, the first theme, people, referred to informants' peers, family members, faculty, advisors, community members, prospective employers, and subordinates. Relating to others, serving others, motivating others, and finding a social niche were examples participants conveyed. Participants unanimously agreed that, without their niche or connection to others, their positions of leadership would be meaningless. According to Logue et al. the second main theme, action, demonstrated student activity level. Students described being energetic, goal oriented, driven, and unable to be still as well as being involved in multiple organizations, getting things done, and staying busy. Organization, a third primary theme across the interviews, referred to the students' awareness of the personal identity that the organization provided for each leader. Finally, each student identified his/her leadership

experiences in terms of an organizational affiliation or affair, replete with jargon, rules, roles, and events. Logue et al. provided one of few phenomenology on student leadership. However, with the informants being all White, and only two male, there is possibly limited applicability of their findings to the question of African American college men's experience in leadership activities.

The leadership development Logue et al. researched was circumstantial and completely co-curricular. Employing descriptive and multivariate analyses on longitudinal data for 875 students at 10 institutions, Cress, Zimmerman-Oster, Astin, and Burkardt (2001) wanted to assess whether leadership education and training had a direct effect on college students' leadership ability as well as on their personal and educational development. In other words, Cress et al. asked can leadership skills be taught; and does the development of such skills affect other educational outcomes? They were especially interested in learning whether leadership development increased students' motivation for civic responsibility such as a willingness to promote racial understanding, an intention to become involved with environmental issues, and a desire to influence the political structure and social values. The 10 institutions participating in the study all offered opportunities for volunteering or service-learning; experiential learning through internships and the like; and active learning through collaboration on group projects. Other common practices included seminars and journaling assignments geared towards self reflection, and peer mentoring opportunities. In their analysis, Cress et al. demonstrated that participation in leadership education and training programs did, in fact, positively affect educational and personal development. More specifically, Cress et al.

found leadership participants showed growth in civic responsibility, leadership skills, multicultural awareness, understanding of leadership theories, and personal and societal values. In effect, Cress et al. substantiated Logue et al.'s (2005) finding that student leadership experiences included planning, time management, task completion, and other action-oriented topics. Although the study by Cress et al. provided a substantial foundation for framing social responsibility, their sample is disturbingly homogeneous. Five hundred and ninety three, or 68%, of the respondents were female and 679, or 78%, were White. Only 17, or 2%, of the respondents identified as African American; Cress et al. did not provide a breakdown by gender within race. In all fairness, Cress et al. identified their sample as a limitation and called for more studies on students of color, particularly African Americans given their small sample size.

Schuh, Triponey, Heim, and Nishimura (1992) examined student involvement in historically Black organizations at a large Midwestern university. They learned professional experiences such as the National Pan-Hellenic Council (NPHC) not only enhanced African American men's understanding of leadership development but provided opportunities to interact with other African American male leaders and mentors. Schuh et al. concluded student affairs divisions should provide greater financial support to assist African American male leaders in attending professional leadership conferences such as NPHC. At the very least, Schuh and his colleagues suggested student affairs professionals should increase their knowledge of Black Greek organizations and recognize their leadership contributions throughout the campus community. More than six years after Schuh et al. appealed for greater faculty/staff interest and fiscal support for African

American college men, Moore, Lovell, McGann and Wyrick (1998) reiterated the need. That is, their literature review overwhelmingly supported the view that student involvement positively influences cognitive and moral development as well as vocational aspirations. In spite of clear connections between curricular success and co-curricular involvement, Moore et al. observed neither fiscal nor human resources adequately supported student affairs.

Similarly, LaVant and Terrell (1994) aimed to assess the level of involvement and participation of African Americans and other minorities in student activities and governance at predominantly White institutions. Their sample comprised 159 (63.6%) African Americans, 62 (24.8%) Hispanic Americans, 18 (7.2%) Asian Americans, 4 (1.6%) American Indians; and 7 (2.8%) returned questionnaires that did not indicate ethnicity. In total, LaVant and Terrell analyzed 250 useable questionnaires. The African Americans in LaVant and Terrell's study reported only moderate interest in student government, depending on their perception of faculty and staff sensitivity to minority issues. LeVant and Terrell's findings supported previous research findings (Astin, 1985; Tinto, 1975) by indicating that a lack of involvement by minority students in campus activities may be due to a lack of faculty concern about the involvement.

Wlodkowski and Ginsberg (1995) proposed an intrinsic motivational framework for educators to link student learning with cultural background and thereby enhance student involvement. Wlodkowski and Ginsberg came to their conclusions and recommendations based on a comprehensive, multi-disciplinary approach to the literature which included adult learning theory, anthropology, critical theory, communications,

feminist theory, multicultural studies, linguistics, philosophy and psychology. In short, Wlodkowski & Ginsberg theorized that effective, culturally responsive learning opportunities: respect diversity; engage motivation of all learners; create a safe, inclusive, and respectful learning environment; design experiences from principles that cross disciplines and cultures; and promote justice and equity in society. However, Wlodkowski and Ginsberg's model has not been explicitly, empirically tested on African American college men.

Terenzini, Pascarella and Blimling (1996) also completed an extensive review of the research regarding the influence of students' out-of-class experiences on their developmental learning outcomes. In their review, Terenzini et al. consistently demonstrated that students who participated in living learning communities succeeded at higher rates, even after controlling for pre-college academic achievement, gender, socio-economic status, degree aspirations, and other variables. Thus, they theorized that living learning centers (LLCs) provided students academically richer residential opportunities for faculty participation, academic advising, culture programming, mentoring, and on-site courses than conventional dormitories. Ultimately, however, Terenzini et al. argued that a wide variety of college experiences including Greek affiliation, participation in intercollegiate athletics, and extracurricular activities positively impact college student development. Thus, college learning communities exemplified Terenzini et al.'s notion of blurring curricular and co-curricular boundaries.

In another review of the literature, Cuyjet (1997) cited creating inclusive and equitable learning environments in which students can safely express personal

experiences, examine various background and social strata differences, and explore issues relevant to their own cultural identity. Cuyjet reviewed studies illustrating that mentored students, particularly African Americans, fare better during matriculation, complete college at higher rates, and report higher satisfaction. Furthermore, Cuyjet reported leadership opportunities appear to make a significance difference in African American men's matriculation. Lastly, Cuyjet advocated further study by pointing out African American college men are often in the best position to illuminate which, how, and why experiences foster their integration and retention, and in doing so, help the overall campus community prosper. Indeed, Cuyjet suggested localized questions related to cultural relevance may be important for curricular and co-curricular leadership education and engagement.

Acknowledging the importance of cultural relevance, Rooney (1985) set out to illuminate the differences and similarities between campus-wide and minority support organization outcomes. In his study, Rooney conducted 321 phone interviews with minority students at one large Midwestern university. 74 African Americans (23%), 86 Asian Americans (27%), 122 Hispanics (38%), and 40 Native Americans (12%). Fifty-six percent were male, and 76% lived on campus. Rooney inquired into student awareness and engagement in minority based involvement as well as campus wide involvement and overall feelings about the institution. African Americans reported special appreciation to Black Student Unions, Black Business Associations, and Black Gospel Choirs for developing their organizational and planning skills. Students involved in minority-based student organizations also evidenced higher aptitudes of self-reliance, independence, and

autonomy. African Americans generally perceived the climate within predominantly White groups as less supportive for learning leadership development skills. However, African Americans did credit leadership in campus-wide organizations for preparing them for the realities of civil, political, and social life upon graduation. Thus, both minority-based and campus-wide opportunities appeared necessary for developing leadership among the African American men Rooney surveyed.

Kimbrough (1995) compared the views of historically Black fraternity members ($n = 27$) and their role in leadership development with those of nonmembers ($n=24$) at a predominantly White institution (PWI) in a rural Midwestern setting. The nonmembers did, however, identify affiliation with another Black student group. Kimbrough found that African American members and nonmembers of Black Greek-letter Organizations (BGO) shared similar thoughts on their leadership status, on the value of leadership skills and experiences, but differed on the value of BGOs. Kimbrough's study is limited by its single institution focus and by the small sample; nevertheless, in his suggestions for future research, Kimbrough reiterated the need for more localized study. If African American college men who belong to minority based organizations share similar perspectives on leadership regardless of specific organization affiliation, then it stands to reason that perspectives on socially responsible leadership may be racially and ethnically based.

To further explore differing perspectives on Black Greek organizations (BGOs) and their potential for leadership and social change, Sutton and Terrell (1997) engaged 80 African American men from two institutions – one historically Black and the other

predominantly White – in a mixed methods study. In the first part, Sutton and Terrell analyzed a four-part questionnaire to ascertain participants' demographic information, fraternity leadership involvement, and respondents' perceptions of opportunities for leadership for African American men attending a predominantly White campus. Sutton and Terrell found Black men holding positions of leadership within Black Greek-letter organizations were also involved as members within campus-wide organizations at the predominantly White campus. Many of the campus-wide organizations Sutton and Terrell identified were related to socially responsible leadership further illustrating the potential for creating common ground among diverse college student leaders.

Given continued knowledge gaps and debate, Kimbrough and Hutchenson (1998) investigated net effects on leadership skills among African American students that might be associated with attending a historically Black college or university (HBCU) versus a predominately White institution (PWI). They found Black Greek-letter organization members, regardless of campus type, evidenced greater student involvement and more confidence in their leadership skills. However, they found no significant net effects, either positive or negative, related to type of institution. Therefore, Kimbrough and Hutchenson argued that Black Greek-letter organization membership provides an important means to enhance student involvement and leadership development for African American college men.

Guiffrida (2003) interviewed 88 African American undergraduates to understand the role of African American student organizations in facilitating social integration at a predominantly White institution. Guiffrida (2003) found the development of a healthy

self concept appeared to be inextricably tied to the development of a positive cultural identity that student organization involvement offered, and students of color affiliated with organizations with that intent. Thus, Guiffrida (2003) affirmed African American student organizations serve dual purposes of facilitating African American cultural connection and social integration. The most important reasons Guiffrida (2003) specified are (1) establishing out-of-class connections with faculty (2) providing opportunities to give back to other Blacks (3) feeling comfortable being around people perceived as like them and (4) helping expose and connect Black students from predominantly White home communities to African American culture. In effect, Guiffrida's results largely supported Tinto's (1993) theory of student departure but indicate limitations of the theory when applying it to African Americans from predominantly White home communities.

ACPA - College Student Educators International and NASPA - Student Affairs Administrators in Higher Education (2004, 2006) asserted that learning and personal development are inextricably intertwined. Moreover, they called faculty and student affairs educators to consider the work they that do as identity transformation. Transformative learning, ACPA and NASPA argued, evolves within interactive and mutually shaping contexts: (a) Social context of personal relationships, group memberships, and inter-group connections; (b) Academic contexts of constructivist teaching, with opportunities for reflective judgment and critical thinking, brain based learning, interdisciplinary study, experiential learning, and integrative conversations with faculty in all domains; (c) Institutional contexts such as opportunity/reward structures for campus leadership roles, work study positions, teaching and laboratory assistantships,

and off-campus connections through service-learning; and (d) Campus culture of ethical codes, judicial processes; norms of behavior; annual rituals and celebrations, geographic and economic location. As such, achieving the potential of higher education requires that higher education stakeholders broaden and diversify their understanding of learning and work cooperatively across institutional silos. Socially responsible leadership activities may constitute one such opportunity.

In national review of best practices in college student affairs programming for African American men (which included Student African Brotherhood (SAAB) founded at Georgia Southwestern State University; Black Man on Campus (BMOC) founded at Bowling Green State University; The Collegiate 100 founded as an affiliate of 100 Black Men of America; Brothers of Nubian Descent (BOND) and African American Male Institute (AAMI) founded at the University of South Carolina). Moore and Rhinehart (2007) assessed how institutional based programs increased African American male student retention and academic success. In doing so, they identified critical pedagogy as a common element of effective involvement/integration programs for African American college men. Critical pedagogy involves a practice in which students are invited to question, challenge, and think critically about issues pertaining to the circumstances of their lives and experiences. The main goal of critical pedagogy is to help students reach critical consciousness and to put the consciousness into action. Programmatically, critical pedagogy translates into helping participants reach an understanding and articulation of systemic challenges they face daily as well as developing skills for overcoming them. Moore and Rhinehart found student affairs educators implemented critical pedagogy

through large group mentoring meetings, culturally focused activities, and community leader presentations.

Leadership involvement summary. Clearly, minority-based student involvement opportunities not only equip African American students with valuable leadership skills, but also serve as social networks and support systems within the university (DeSousa & King, 1992; Guiffrida, 2003; Rooney, 1985). Leadership education and training has a direct effect on most college students' leadership ability as well as on their personal and educational development (Zimmerman-Oster, et al., 2001). Thus, scholars agree campus involvement may facilitate African American student learning and positively impact retention through academic and social integration (DeSousa & King, 1992; La Vant & Terrell, 1994; Rooney, 1985). Generally, students involve themselves in leadership development for interpersonal, action-orientated, and organizational based reasons (Logue, et al., 2005). However, the level of African American college student interest and involvement is contingent upon student perceptions of faculty and community sensitivity to minority affairs (La Vant & Terrell, 1994). Truly transformative (ACPA & NASPA 2004, 2006) learning and involvement experiences blur curricular and co-curricular boundaries (Terenzini, et al., 1996), facilitate cultural relevance (Cuyjet, 1997; Wlodkowski & Ginsberg, 1995), and employ critical pedagogy (Moore & Rhinehart, 2007). As such, African American college men's leadership involvement appears to foster and necessitate opportunities to make a difference.

Social Change: What Do We Know and What is Unclear

As previously discussed, the relationships between students' social integration/involvement, subsequent institutional commitment, and persistence are critically important and empirically supported (Braxton, 2003). Tinto (1993) reiterated the centrality of social integration through his third principle of effective retention. In this third principle, Tinto (1993) stated that retention stems from involvement programs that concentrate on the integration of all students into the social communities of a college or university. Social integration refers to the extent of congruency between the individual student and the social system of a college or university. The realization of this principle depends on involvement opportunities that are relevant and hold meaning for the students they are meant to serve. The following review illustrates how socially responsible leadership activities might be relevant and perhaps essential for African American college men's integration.

Civic engagement has been acknowledged as a catalyst for and manifestation of leadership for social change or socially responsible leadership (HERI, 1996). Historically, theories that explain African American men's civic engagement come either from a compensatory or an ethnic community approach. On one hand, the compensatory model postulates that a need to compensate for and to combat racist degradation motivates African American men. On the other hand, the ethnic community approach comes from the civil rights movement and centers on the role of racial solidarity as a motivator for collective social action (Mattis, Beckham, Saunders, Williams, McAllister, & Myers, 2004). However, Farmer (2006) hypothesized neither the compensatory nor

ethnic approaches adequately addressed the ecology of civic engagement or socially responsible leadership among African American men.

Instead, Farmer (2006) sought to identify and understand better those factors associated with the pro-social community involvement of African American men. Towards these ends, Farmer analyzed 1500 responses of African American male participants in the 2000 Social Capital Benchmark Survey originally administered by the Saguaro Seminar at the John F. Kennedy School of Government, Harvard University with telephone interviews through 2005. Farmer examined the interrelationships among micro-, mezzo-, and macro- level factors influencing African American men's civic engagement as follows. First, Farmer's micro- level variables comprised personal characteristics and community commitment. Second, Farmer's mezzo- level variables consisted of trust and social network. Third, Farmer's macro- level variables encompassed social organization involvement and faith-based capital. Farmer defined civic engagement as both civic activity and charitable behavior. For Farmer, civic activity involved behaviors like voting, signing a petition, attending political meeting, working on community projects, demonstrating, protesting, boycotting or marching. Farmer distinguished civic activity from charitable behavior by defining the latter as giving money and volunteering time. In his findings, Farmer underscored the importance of social organization involvement, the diversity of an individual's social networks, and social trust as predictors of civic engagement for African Americans men. All in all, Farmer established the context for African American college men's experience with socially responsible leadership as a communal, diverse, and trusted network.

Contrary to the historic centrality of faith-based organizations in Black culture noted in American literature (Morrison, 1987; Walker, 1982), Farmer (2006) discovered that involvement with secular organizations is more strongly associated with present-day civic engagement and social change activities than involvement with faith-based organizations. Thus, African American men's involvement in socially responsible leadership may derive from organizational but not necessarily faith-based organizations.

Recent findings validate the idea that social responsibility can function as a source of social integration for African American college men. First, Kezar and Moriarty (2000) and Moriarty and Kezar (2000) analyzed the 1987 – 1991 iteration of the Cooperative Institutional Research Program (CIRP) data. Controlling for pre-college experiences, demographics, and other measurers of academic and social integration, they found that leadership outcomes and applications vary by populations. Furthermore, they reported that the only significant extracurricular experience of predicting leadership development for African American men was participation in non-specified volunteer work. Being elected to office for Caucasian men and African American women, and being active in student organizations for Caucasian women were the strongest extracurricular predictors of leadership development for each population respectively. Additionally, for African American men, working on non-specified class projects and participating in racial or cultural awareness workshops emerged as the strongest co-curricular predictors of self-reported leadership ability. However, African American and Caucasian women's self-reported leadership ability was best predicted from co-curricular leadership classes.

The findings, illustrated in Table 1, indicated the African American men surveyed developed leadership through altruistic, cultural, non-positional, and project oriented activities. However, none of the researchers explained these phenomena in any depth.

Table 1.

Predictors of Leadership Outcomes (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000)

Demographic	Extra-Curricular Predictors	Co-Curricular Predictors
African American Men	Volunteer Work/Non-Positional	Cultural Workshops/Projects
African American Women	Election to Office/Positional	Leadership Classes
Caucasian Men	Election to Office/Positional	None
Caucasian Women	Organization Activity/Non-Positional	Leadership Classes

Second, Dugan (2006a, 2006b) set out to examine the hypothesis that there are mean differences between male and female college students across the eight constructs of the social change model of leadership (SCM). In doing so, Dugan intended to link empirical research on leadership to a leadership development model. From an initial random sample of 100 undergraduate courses, 60 professors successfully enrolled 859 students in Dugan's research. Dugan determined the sample represented each of the 10 undergraduate colleges and was consistent with institutional demographics. More specifically, women made up 52% ($n = 443$) of the participants and men made up 47.7% ($n = 410$). 61.7% identified as White ($n = 530$), 18% Asian Pacific Islander ($n = 149$), 7% Hispanic ($n = 58$), 5.7% Black ($n = 47$), 4.1% multiracial ($n = 34$), and 1% American

Indian ($n = 8$). Dugan discovered that type of involvement has differential learning outcomes based on student background. More specifically, Dugan confirmed Kezar and Moriarty's previous findings that non-positional leadership experiences are significant predictors for African American men's leadership development.

Third, researchers have confirmed African Americans and other minorities prefer formally organized leadership opportunities but not necessarily positional leadership (Guiffrida, 2003; Logue, Hutchens, & Hector, 2005; Strange, 1994). Both nationally (Dugan, 2006a, 2006b, 2007) and locally (Gajda, Bentrin-Tapio, & Hamilton, 2007), across both demographics and constructs, African American college men scored significantly higher on change efficacy constructs associated with the Socially Responsible Leadership Scale (SRLS). According to the SRLS instrument designer (Tyree, 1998, 2001), the desire to influence positive social change with integrity is the ultimate goal of leadership and by extension what is meant by change efficacy. Informally, students generally agree but instead speak of making a difference (Campus Compact, 2002). In any event, these researchers implied socially responsible leadership activities will resonate with African American college men as a desirable college outcome and thus provide a viable starting point for further investigation as to what might motivate their persistence.

The impetus to consider social responsibility, particularly leadership for social change, as a lens for studying African American men's persistence originates from the social change model of leadership (SCM). Developed by the Higher Education Research Institute (HERI), with funding from a U.S. Department of Education Eisenhower

Leadership Development Program grant, the SCM is founded on the premise that leadership involves change and “that effective leaders are those who are able to effect positive change on behalf of others and society” (HERI, 1996, p. 10). The HERI based the SCM on Astin and Leland’s (1991) in-depth study of 77 women leaders who were actively involved in the women’s movement from the 1960s to the 1980s. Thus, the HERI designed the SCM to use a social movement as the context for studying and developing leadership.

To facilitate change, the SCM encompasses three different levels or perspectives: (a) the individual, (b) group, and (c) community/society. In the first level, individuals concentrate on consciousness of self, congruence, and commitment. At the second level, leaders learn collaboration, common purpose, and controversy with civility. Within the third level, citizenship, leaders engage community/society for social change through collaborative efforts and specific, energizing acts of service that further develop the personal qualities of the participants (HERI, 1996). Thus, the SCM merits particular attention to leadership experiences at individual, group, and community levels.

The perspective of studying and developing leaders for social change, also referred to as the post-industrial paradigm, suggests that leadership is a relational, transformative, process-oriented, learned, and change-directed phenomenon (Kezar et al. 2006; Komives et al., 2004; Komives et al., 1998; Kouzes & Posner 1998; Rost, 1993). These perspectives are virtually identical except for the ethical imperative implicit within the social change model (HERI, 1996) versus the secular nature of post industrial paradigm (Rost, 1991). Consequently, the social change model has been propagated

among higher education scholars and practitioners (Dugan, 2006a, 2006b, 2007; Tyree, 1998, 2001); whereas, business management and organizational psychology scholars have embraced significant aspects of the post-industrial paradigm (Burns, 1978; Kouzes & Posner 1995; Lowe, Kroeck, & Sivasubramaniam, 1996; Yukl, Gordon, & Taber, 2002). For instance, transformational leaders have been theorized to create a strategic vision, convey that vision through framing and use of metaphors, model the vision by “walking the talk” or acting consistently, and build commitment toward the vision (Bass, 1998; Burns, 1978; Kouzes & Posner, 2002). Whatever the context for social movement, the SCM develops self-knowledge, leadership competence, and “facilitates positive social change” (HERI, 1996, p. 19).

However, the SCM appears to have ignored personal qualities of African Americans and other minorities in its development. Walters and Smith (1999) chastised the HERI (1996) for excluding any reference to studies of ethnic or African American leadership in its concepts or selected bibliography. Indeed, the HERI’s omission is ironic when the movements fostered by minority groups, particularly African Americans, are arguably the most powerful examples of social change in American history. Moreover, the HERI offered no indication that ethnic or racial leadership might encounter alternative challenges than mainstream majority leadership and, as such, warrants serious academic focus (Walters & Smith).

Chapter Summary

In summary, the essence of our knowledge base on retention contends that academic and social integration inspires students’ initial and subsequent commitments to

their institution and to the goal of college graduation (Tinto, 1975). Notwithstanding noteworthy variations and evolutions (Berger, 2000; Braxton et al., 1997; Tinto, 1986, 1987, 1993), deficiencies in attrition research endure. Race and gender differences exacerbate concerns (Braxton et al., 2003; Braxton & Mundy, 2002). For African American men, scholars tend to emphasize the challenges of discerning masculinity (Akbar, 1991; Baber et al., 2005; Dawson-Threat, 1997; Franklin, 1994; Gerschick & Miller, 2004; Majors & Billson, 1992; Whitehead, 1992; Wise, 2000) and navigating minority/majority cultures (Antonio, 2004; Guiffrida, 2003; Rankin & Reason, 2005; Strange, 1994). By and large, researchers cite the success of mentoring relationships (Astin, 1985; Pascarella & Terenzini, 1991, 2005; Sutton & Terrell, 1997), originating in minority-based (Guiffrida, 2003; Rooney, 1985), but not necessarily faith-based (Farmer, 2006) or fraternal (Kimbrough & Hutchinson, 1998) student organizations (Cress et al., 2001; Logue et al., 2005). In effect, the knowledge base indicates the need for a better understanding of African American college men's extracurricular experiences to support their persistence.

The promise of making a difference through campus involvement, particularly through socially responsible leadership, appears to be inadequately addressed in the research on African American college men. For instance, scholars considering African American college student leadership development at predominantly White institutions have compared levels of involvement between African American and Caucasian students within campus wide organizations (DeSousa & King, 1992) and in student government (LaVant & Terrell, 1994), and African American student involvement within minority

support organizations (Rooney, 1985). In addition, researchers compared the views of historically Black fraternity members and their role in leadership development at historically Black colleges and universities with those at predominantly White institutions (Kimbrough, 1995; Kimbrough & Hutchenson, 1998; Sutton & Terrell, 1997). As such, higher education literature on African American men's leadership development has been limited by variables considered (Pascarella & Terenzini, 1991), informant affiliations (DeSousa & King, 1992; LaVant et al., 1985) and institutional contexts (Kimbrough, 1995; Kimbrough & Hutchenson, 1998; Schuh et al., 1992; Sutton & Terrell, 1997).

Meanwhile research in the social sciences increasingly evidences social responsibility (Akbar, 1991; Baber et al., 2005; Dawson-Threat, 1997; Franklin, 1994; Gerschick and Miller, 2004; Majors & Billson, 1992; Whitehead, 1992; Wise, 2000) and socially responsible (Farmer, 2006; Mattis et al., 2004; Walters & Smith, 1999) but not positional (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000) leadership as important to African American men. Simultaneously examined, one may surmise that for African American college men, involvement in activities that they view as making a difference may emerge as the "tipping point" (Gladwell, 2002, p.1) which crystallizes students' social capital, learning, and personal reconciliation of gender, race, and ethnicity.

Dugan et al. (2006), Dugan (2006a, 2006b, 2006c, 2007) and Gajda et al. (2007) have identified social change as a significant variable in the leadership development of African American men. However, the theoretical foundation of such studies, namely the social change model (HERI, 1996), excludes any reference to studies of ethnic or African American leadership in its bibliography and offers no indication of alternative, non-

majority perspectives on social change (Walters & Smith, 1999). Thus, the meanings African American men ascribe to socially responsible leadership or making a difference, and the implications of those meanings, have yet to be uncovered. Therefore, this conceptual framework centers on the following questions:

1. What does making a difference or socially responsible leadership mean to African American college men?
2. What outcomes do African American college men attribute to making a difference or socially responsible leadership?

CHAPTER III

PLAN OF INQUIRY

In this chapter, I explain subjectivity and qualitative strategy including research site and participant selection, data collection, data analysis, validity, and ethics. To a certain extent, qualitative research requires the plan of inquiry to be a living document, evolving as necessary and appropriate through participant negotiation (Cresswell, 2003). Because the researcher will be the primary instrument for data collection – rather than some inanimate mechanism (Cresswell, 2003) –, subjectivity shall be addressed in the first person followed by an explanation of qualitative strategy.

Subjectivity

Prospective researchers must engage in continuous, explicit examination of their own subjectivity (Peshkin, 1988). Webster (Third New International) defined subjectivity as “the quality of an investigator that affects the results of observational investigation” (p. 1151). Peshkin expounded on Webster’s definition noting that quality affects the results of all investigation regardless of quantitative or qualitative methodology, research problem, reputation, or integrity. To remain consistent with qualitative guidelines, subjectivity will be addressed in the first person (Cresswell, 2003; Peshkin, 1988).

My subjectivity is colored by growing up in a working class Polish immigrant household while tending to my mother’s increasingly disabling hydrocephalous. In lay

terms, hydrocephalous results from excess fluid in the brain that wipes out memory, communication, bladder control, and mobility. I mention these facts with candor to illustrate ways in which my early years were defined by a keen sensitivity to difference, disregard, and underestimation. More importantly, having had to trust and be trusted with translating family concerns led me to handle others' stories with greater care and facilitate self authorship whenever possible.

The larger challenge for White researchers working with Black informants is in Casey's (1993) words, "to turn away from, step outside the White hermeneutical circle and in to the Black. For Black participants, this may consist of self-consciously shifting into a particular code; for White, entering an unfamiliar system of meanings" (pp. 110-111). In either case, the interpretative analysis needs to place transcribed text into a cultural context.

Ironically, I learned the implications of Casey's (1993) theory not through research but in practice. First, I served as a graduate and then the faculty advisor for the National Pan-Hellenic Council, that is, the governing body for historically Black fraternities and sororities at two public research intensive universities. I expanded my working knowledge of theory through traveling to and presenting diversity workshops for a dozen U.S. colleges while employed with a national speakers' bureau. In the process, I shadowed other educators, developed professional relationships, and learned techniques for communicating across ethnic and racial divides.

Circumspect of such approaches, Sommer (1988) cautioned: "The privilege of education often brings with it a combination of guilt, social responsibility, and a kind of

superiority that breeds messianism” (pp. 112-113). Other researchers have represented progressive political intentions through the metaphor of voice or giving voice to previously silenced groups by describing the diversity of their experiences (Gilligan, 1982; Reinharz, 1992). Riessman (1993) wrote, “I share the goal but am more cautious. We cannot give voice, but we do hear voices that we record and interpret” (p. 8). Following Sommer and Riessman, Casey (1994-95) observed that researchers are engaging in a fundamental reconstruction of their relationships with participants, increasing self disclosure to establish rapport, recasting participants as co-investigators, and thus achieving more democratic social relations in research. Throughout this study, I strived to follow suit.

Finally, I must acknowledge that my research questions have been inspired by my pilot study. True to narrative inquiry as advised by Casey (1994), informants were invited to “Tell me the story of your life.” Spradley’s (1980) semantic structure analysis led me to conclude that for those particular informants, leadership and social change activities may indeed motivate persistence. Consistent with the spirit of qualitative research, however, I forgo hypotheses based on my pilot study to avoid the risk of missing insights to the contrary.

Qualitative Strategy

Since Tinto (1975), research on college students has been approached from very different theoretical orientations. Nevertheless, Bensimon (2006) found most researchers approach African American and other minority student affairs from a deficit perspective. To counter these norms, Cuyjet (1997), Perry, Steele, and Hilliard (2003), along with Taylor and Miller (2000), all aimed to create a profile of a successful African American college man. By examining the experiences of African American college men, this study will take a bottom-up, grass-roots, qualitative approach versus a top-down, positivist quantification of student affairs, institutional strategies, and mutual shortcomings.

The aim of qualitative research is to understand a particular social situation, event, role, group, or interaction (Rudestam & Newton, 2007). Qualitative research occurs in natural settings, where human behavior and events occur (Cresswell, 2003). Qualitative methods typically involve a constructivist theory of knowledge because the intent is to understand experiences from the point of view of those who live them: The term constructivist/constructivism comes from an epistemological view that what people may consider objective truths are merely perspectives (Rudestam & Newton, 2007). Qualitative researchers have increasingly shifted the language with which they describe study participants from informants to co-investigators to reflect constructivist epistemologies (Maxwell, 2005). Complex, multiple, and sometimes competing perspectives demand qualitative researchers also rely on the utilization of tacit, intuitive, felt knowledge (Cresswell, 2003). In short, qualitative scholars take a personal approach to research.

Husserl established phenomenology in 1920 as a qualitative means to counter ways in which traditional science can distance researchers and research consumers from the world of everyday experiences (Rudestam & Newton, 2007). Thus, phenomenology seeks to convey the essence or structure of a phenomenon from the perspectives of persons who have experienced it (Cresswell, 2003). Typically, long, in-depth interviews are augmented by critical self reflection on the part of both the researcher and the informants (Schram, 2006). Phenomenological researchers do not compare populations, suggest hypotheses, or develop theories (Schram, 2006). Rather phenomenological researchers develop plausible insights that bring the researcher and research consumer in more direct contact with the world of study participants (Maxwell, 2005; Schram, 2006). In other words, after encountering a phenomenology, the researcher and research consumer should come away with the feeling, “I understand better what it is like to experience that.”

Underlying ontological (1) and epistemological (2, 3) assumptions of this phenomenology include the following.

1. “The reality of an object is only perceived within the meaning of the experience of an individual” (Cresswell, 1998, p. 53).
2. “You cannot develop an understanding of a phenomenon apart from understanding people’s experience of or with that phenomenon” (Schram, 2006, p. 99).
3. “Language is the central medium through which meaning is constructed and conveyed” (Schram, 2006, p. 99).

Another important concept in phenomenology is epoché which refers to the ability to suspend, distance from, or “bracket” judgment and preconceptions about the nature and essence of events in the everyday world. As such, epoché is integral to the heart of the “phenomenological attitude” (Schram, 2006, p. 99). Life world refers to one’s ordinary conscious experience of everyday life and social action: It encompasses the practical reasoning and common sense knowledge that people take for granted (Schram, 2006, p. 99). The aim of phenomenology is to pose questions to discover the concepts and essential structures of a lived experience or particular concept or phenomenon that give form and meaning to the life world (Rudestam & Newton, 2007).

Moustakas (1994) distinguishes between empirical versus heuristic phenomenological research. In empirical phenomenology, researchers gather raw descriptions of a phenomenon from open-ended questions and then employ reflexive analysis and interpretation of the participant’s story to understand the structure of the experience. With heuristic phenomenology, researchers begin with a question which they seek to answer or problem they seek to address. The current study follows closer to the former empirical approach. Phenomenological researchers attempt to elucidate the meanings of human experience, dig deep beneath descriptions of experience, identify structures that underlie consciousness, and arrive at the essential nature of ideas.

From the phenomenological perspective, Bailey (1992) explains researchers make no attempt to generalize to a specific population. Instead, researchers suggest findings are relevant from the perspective of the consumer of the research. Thus, this study is guided by purposeful context and participant selection.

Site Selection

The southeastern city of 240,955 residents, as well as the overall tri-city populace of approximately 1,513,576 embodies common American racial disparities. A third of the city is Black and comprises 35% of the region's population, with 60% being White. With 57% under age 50, the city's Black community is younger than the White community with only 45% under 50 (Greensboro Connects, 2007). U. S. Census (2000) reporters put the city's medium age at 33, a little more than two years younger than the state and national medium. Census reporters also indicated 37% of White residents are professionals, but only 23% of Blacks are; 22% of African-Americans work blue collar jobs, compared to 10% of Whites. Until recently, manufacturing employed over 145,000 people or 21% of all jobs in the region; however, the decline of textile, tobacco, and furniture industries has resulted in more than 21,000 jobs lost and widening economic disparities (Market Street Services, 2005). As such, 30% of households earned less than \$30,000 a year; 34% earned between \$30,000 and \$60,000; 26% make more than \$60,000; and the other 10% did not report earnings. Half of the city Black residents earned \$30,000 a year or less, while more than two-thirds of White residents make more than \$30,000 (Greensboro Connects, 2007). Thus, notable racial disparities still characterize the city's population.

These disparities are ironic given the southeastern city's civil rights legacy. On February 1, 1960, four African American men who were freshmen at a nearby historically Black institution defied the segregationist policy most prevalent in the southern United States by boldly asking to be served at the "Whites Only" lunch counter

at the downtown Woolworth's department store. Two White women from the local woman's college, which would become the future coeducational comprehensive university and the site of this study, joined them a short time later. Their courageous act launched the sit-in movement that was a major component of the civil rights movement of the early 1960s. Today, the city still evidences this legacy with the nation's first Civil Rights Museum under construction on a city street renamed "February One."

The research site, a 210-acre public south eastern state university campus, is located 1 mile from the center of the city. The university was established in 1891 as the State Normal and Industrial School dedicated to the education of women. In 1932 the university was one of three campuses chosen to join what would become the consolidated 16 campus state university system. The university became coeducational in 1963. Today, the university is classified by the Carnegie Foundation as a Doctoral/Research-Intensive University.

Academic schools and programs include the Arts and Sciences, Business and Economics, Education, Health and Human Performance, Human Environmental Sciences, Music, and Nursing. Over 100 undergraduate, 63 masters, and 23 doctoral programs offer degrees. Doctoral degrees were awarded in Consumer Apparel and Retail Studies, Counseling, Curriculum and Teaching, English, Exercise and Sport Science, Human Development and Family Studies, Psychology, and Music. In 2006-07, the institution awarded 2,195 bachelors, 908 masters, and 74 doctoral degrees.

In 2006-07, the institution employed 911.85 regular term budgeted FTE faculty positions making the student/faculty ratio was 17:1. Of these, 46% of the full-time faculty

was tenured, while 82% held a doctorate or terminal degree in their field. Average 2006-07 salaries were raised to \$95,255 for full professors, \$72,030 for associate professors, and \$58,824 for assistant professors, to be more competitive with other doctoral/research intensive universities.

The university's fall 2007 resident headcount enrollment was 16,386 (14,875 FTE), including 13,154 (12,375 FTE) undergraduates and 3,232 (2,501 FTE) graduate students. 11,527 or 88% of undergraduate and 1,295 or 40% of graduate students enrolled on a full-time basis in fall 2007. Women made up 68% of undergraduate students. A little more than 8% of undergraduate and 15% of graduate students were from out-of-state. Approximately 31% of undergraduate students lived in residence halls. An additional 528 resident students took extension courses making the extension headcount 771 and the total university student headcount 17,157.

In fall 2007, 2,446 students were first-time degree seeking freshmen and 1,368 first-time degree seeking transfer students. The average SAT score for enrolled first time freshmen was 1039. The middle 50% ranged for SAT scores were 460-570 for Verbal and 470-570 for Math. Approximately 60% of freshman applicants were accepted and 30% enrolled in fall 2007.

The in-state cost for attending in 2007-08, including tuition, fees, room, board and books, is slightly more than \$10,000. The university was recently recognized by Princeton Review's "America's Best Value Colleges" and the Review's "Best 361 Colleges" for academic excellence, generous financial aid packages, and relatively low costs of attendance.

In fall 2007, the university reported 4063 or 31% overall undergraduate minority student demographic of whom or 2615 or 21% were African American. African American women comprised 2039 or 78% and African American men 575 or 22%. The university is the most diverse of all system campuses. The institution's percentage of African American male departure is lowest of all campuses in the state system. Nearly 75% percent of fall 2006 freshmen returned in fall 2007, and 50% of freshmen who entered in fall 2001 graduated within six years. In spite of these factors, more than 50% of African American men leave during or at the completion of their junior year and do not return within three years to graduate.

The university center provided the main venue for cultural and community traditions. For example, the university center houses the campus Multi Cultural Resource Center that features an art gallery, library, and film screening area dedicated to celebrating diversity. The university center also provides office space for over 60 student organizations including the Neo Black Society. The Neo Black Society is a student organization that strives to provide the university and surrounding community with a greater awareness, understanding, and appreciation of Black culture and to enhance the academic, cultural, political, leadership, social, and spiritual lives of members. Interviews were held in a pre-reserved meeting room of the university center. Clearly, the research site presented an appropriate setting for the study of African American men's experiences with socially responsible leadership or making a difference.

Participant Selection

With the intent of idiographic sampling, the researcher invited faculty and staff affiliated with the Dean of Students Office, Department of Campus Recreation, Housing and Residence Life, Office of Campus Activities and Programs, and Office of Leadership and Service Learning to nominate participants for the study. Colleagues nominated 14 students. Participants were also invited to nominate their peers. However, only seven of the nominees were able to provide an accurate first and last name from which the researcher could access directory information. Additionally, one individual was nominated twice by his peers. All together, their nominations resulted in 20 informants.

As a past faculty advisor for the historically Black fraternity governing council and a past national diversity speaker, the researcher hoped to be “addressed as a person who understood at least some of their cultural repertoire, someone who knew some of the passwords” (Casey, 1993, p. 103). However, the nomination process brought forward several students who the researcher had not previously worked with or knew well. After the researcher informed each nominee of the office or student peer who nominated him, the informants seemed to reciprocate that trust with the researcher. Thus, each of the informants was carefully selected and presumably candid.

Moreover, the men selected were particularly connected to the research questions. Most of these men participated in a major community service program such as alternative spring break, campus community clean-ups, and tutoring local elementary and high school students. Because these men had, in most cases, sustained school, work, and involvement through their junior year, they promised insights into the meanings and

outcomes of social responsible leadership activities. Again, several men helped recruit other knowledgeable informants to interview. Thus, the researcher aimed to overcome limitations associated with privileging a single student organization or student organization leaders that previous scholars (Kimbrough, 1995; Kimbrough & Hutchenson, 1998; LaVant & Terrell, 1994; Sutton & Terrell, 1997) encountered.

Data Collection

The interview protocol began with what Casey (1994) called the “grand tour” question: “Tell me how you make a difference through the activities that you’re involved in.” Qualitative researchers, especially those outside of narrative inquiry, have come to use the term grand tour as a way to integrate their own thoughts on a research problem or purpose and carefully articulate their question in the language or tradition of inquiry, as opposed to drawing informants’ impressions (McCaslin & Scott, 2003). Either way, Quantz said (1992), “[Initial] questions are designed to be directive enough to require concrete and precise responses, yet open enough to allow any direction... Such questions allow the interviewees... to recall anything that they think might be important or amusing” (p. 189). Most importantly, in accordance with Casey (1995), participants were empowered to construct their own stories and make personal meaning of their experiences.

Next, per Rudestam and Newton’s (2007) recommendations, the informants were asked to describe the experience in accordance with the prompts below.

1. What did you do?
2. What did you say?

3. How did you feel about the experience?

The following probes were asked to encourage each informant to dig deeper and reflect on the meaning of the experience.

1. What aspects of the experience stand out for you?
2. How has the experience affected you?
3. What changes have you made in your life since the experience?

These questions were meant to facilitate interviews that are “self-communicating” or stand alone stories (Kvale, 1996). According to Rudestam and Newton (2007), recording interviews may be described along two dimensions: fidelity and structure. A semi-structured interview, when recorded and attended to, promises a high fidelity and moderately acceptable degree of structure. Each interview was digitally recorded, transcribed, and coded for analysis as described below. In this way, the experiences of these men were collected for analysis.

Data Analysis

The phenomenological research tradition lends itself well to the investigation of personal meaning (Worthen & McNeil, 2002). Interviews are the primary method of phenomenological data collection because they enable dialogue, immediate clarification, further elaboration, and relevant probing (Worthen & McNeil). Whereas phenomenological research strives to access the experience within individuals, the quality of the interview is determined by the relationship established between the researcher and each informant.

You look for meaning in the data and for its repetition and redundancy across cases. You see whether there are patterns to the data, and whether you can match the data with the emerging meaning and take the meaning and impose it back on the data to see whether it holds up (Worthen, 1998, p.140)

The search for the meanings African American men attribute to their involvement in socially responsible leadership activities was guided by Spradley's (1980) three-stage method of semantic structure analysis. Analysis refers to the systematic examination of phenomena to determine its parts, the relationship among parts, and their relationship to the whole. In this study, informant accounts were deconstructed into included terms, examined for relationships among those terms, and reconstructed to better understand African American men's lived experiences with making a difference or socially responsible leadership development.

First, the analysis consisted of condensing informant accounts into key quotes or phrases that convey the essence of their story and could be written off to the side of their transcript. Transcript margins also included the researcher's notes and suppositions about how the data might relate to the study's purpose, literature review, research questions, and method (Spradley, 1980). Included terms are direct quotes, words, or phrases from study participants. For example an extended story concerning an experience that made a difference might include the term "campus involvement." Thus, the first step involved reviewing and making notes on informant transcripts.

Second, the analysis involved a search for relationships among included terms or parts of informant transcripts. This search for relationships is also guided by the study's purpose, literature review, research questions, and method (Spradley, 1980). Findings are

also referred to as semantic relationships and explained with brackets (Worthen, 1998). In this study, semantic relationships included means to, outcomes of, and recommendations for making a difference. As included terms such as campus involvement were found throughout informant meanings, outcomes, and recommendations, the relationships among those findings were explored. For instance, informants might relate campus involvement to inspiring other Black men. The search for semantic relationships resulted in the identification of probable themes or topics. Eventually, the taxonomy was developed.

Third, the analysis consisted of an examination the taxonomy as a whole. In the third stage of analysis, cover terms were developed to interpret multiple semantic relationships and all the included terms within those relationships. For example, the topic inspiring other Black men might lead to the discovery that dialogue is essential to African American men's experiences with making a difference. Thus, phenomenological researchers may use cover terms to explain the essential structures of a lived experience (Worthen & McNeil, 2002). Specific findings will be discussed in the next chapter.

In sum, semantic structure analysis enabled the identification of individual, group, and community catalysts that made a difference to the African American college men interviewed. Moreover, this method of analysis led to a better understanding of how socially responsible leadership is experienced and shared among the African American men in this study. Finally, the analysis provided a means to structure an understanding the phenomenon as a whole.

Validity

Validation of this study followed the guidelines laid out by Maxwell (2005) and Riessman (1993). Accordingly, validity is a goal rather than a product; it is not to be proven or taken for granted; instead validity is assessed in relationship to the purposes and circumstances of the research rather than treated as a context-independent property of methods and conclusions (Maxwell, 2005).

You demonstrate validity by showing that you collected your data in a thorough and authentic manner, were rigorous in your analysis, can explain alternative and competing meanings, and can show through steps of data transformation the path that you took to develop your knowledge statement or findings. (Worthen & McNeil, 2002, p. 141)

Qualitative researchers forgo the term validity to sever historical links to objectivist research and escape expectations inappropriate to naturalistic inquiry (Rudestam & Newton, 2007). Instead, qualitative researchers embrace the term trustworthiness and establish trustworthiness through persuasiveness, correspondence, and coherence.

Persuasiveness (Riessman, 1993) or fluid analysis (Maxwell, 2005) means theoretical claims concerning African American college men are not only plausible but also evidenced through rich, thick descriptions of informants' accounts and considered with alternative interpretations (Cresswell, 2003). Furthermore, interviews actualize the notion of face validity by involving the participants in a manner that gives them voice in the process (Maxwell, 2005). All participants were informed of the purpose of the study and asked open-ended questions to enable free expression of their understandings in

regard to that purpose. Likewise, by asking informants to verify the accuracy of their account, correspondence (Riessman, 1993), also known as member checking (Maxwell, 2005) was employed. NVivo qualitative research software helped this study achieve coherence (Riessman, 1993) or catalytic validity (Maxwell, 2005). Coherence and catalytic validity refer to the means by which investigators continuously modify initial hypotheses about informants' overall beliefs and goals or global coherence, in light of the structure of particular informant accounts or local coherence, and recurrent themes that unify the text as a whole or thematic coherence (Agar & Hobbs, 1982).

Consistent with Spradley (1980), every step of the research was approached without any particular question in mind except, "What is going on here?" Personal and observed actions, thoughts and feelings were documented for each interview. Thus, through persuasiveness, correspondence, and coherence, a trustworthy explanation for the understandings and recommendations will be presented in the next two chapters.

Ethics

Primary ethical concerns for this study included respecting the rights of participants, honoring research sites, and reporting research fully and honestly (Cresswell, 2005). This study followed the guidelines established by the American Psychological Association (APA), National Association of Student Personnel Administrators (NASPA), and UNCG Institutional Review Board (IRB).

In accordance with these guidelines, every prospective participant was informed of the purpose and aims of the study, the use of results, and potential social consequences of the study (Cresswell, 2005). By signing a consent form, participants confirmed that

they understand the procedures; were assured of anonymity; and recognized the freedom to withdraw at any time without penalty or prejudice. Towards these ends, recorded information was de-identified and made anonymous, transcribed and compiled in a thematic report.

More specifically, digital recording was de-identified and made anonymous through numerical coding, then transcribed and compiled in a thematic report. Once transcribed, the audio was erased. Electronic transcripts were saved on a university computer that is password protected and located in a locked office in the university center. As indicated earlier, the university center was used for interviews.

Original transcriptions were kept for the duration of the researcher's doctoral studies and erased within two weeks of completion. All hard transcripts were shredded at that time. Consent forms were stored in a locked filing cabinet in the university center as well. Per federal regulations, forms are stored for the next three (3) years. In December 2010, the consent forms are to be shredded.

The discursive contributions of these African American students cannot be dismissed as merely individual or simply subjective, for these men “theorize in active and reciprocal relationships, as members of an interpretive community as part of a living tradition” (Casey, 1993, p. 165). The challenge, Casey (1993) surmised, “is not with voices that speak but with the ears that do not hear” (p. 223). Thus, this study may address knowledge deficiencies and help design practices that enhance relationships with, between, and among African American college men.

Chapter Summary

In this chapter, subjectivity and qualitative strategy including research site and participant selection, data collection, data analysis, validity, and ethics have been addressed. With regard to subjectivity, having had to trust others' translations, the researcher is deeply invested in handling informant stories with care. Furthermore, the researcher approaches this research from a point of solidarity with other marginalized populations. Scholars generally agree that qualitative research takes a personal approach (Rudestam & Newton, 2007). In keeping with qualitative research approaches, phenomenology seeks to understand the essence or structure of a phenomenon from the perspectives of persons who have experienced it (Maxwell, 2003). The research site bears the legacy of the civil rights movement, particularly a local sit-in with university alumnae. Employing idiographic sampling, African American men who appeared most qualified to speak on socially responsible leadership activities were nominated by faculty and staff to be informants and co-investigators.

Each experientially based interview was digitally recorded, transcribed, and coded for analysis. Then through persuasiveness, correspondence, and coherence, a trustworthy explanation of understandings and recommendations will be presented in the next chapter. Crediting citations, following protocol, and honoring sites all demonstrate due diligence on ethical matters. The experiences of these African American college men may offer important insights for both researchers and practitioners. Whatever the case, this chapter meant to convey adequate preparation for defending the research design, subjectivity, and ethics of interpretive, minority-based research.

CHAPTER IV

RESULTS

This chapter begins with reviewing the study's purpose, protocol, and participant profiles. An explanation of the analysis and sample coding schemes follow. Then major findings are presented in three distinct sections. Each section addresses a particular facet of the phenomenon –meanings, outcomes, and recommendations. Meanings and outcomes refer to the study's initial research questions on what the selected African American men attributed to and learned from their lived experiences (Creswell, 2003) with socially responsible leadership or making a difference. The recommendations presented in this chapter are taken almost verbatim from the men interviewed. Additional recommendations from the researcher will be presented in the next chapter.

Purpose

This study began with the contention that socially responsible leadership development has been underexamined in college student integration and retention models (Tinto 1975, 1986, 1987, 1993), particularly among African American men (Braxton, 2000; Braxton & Hirschy, 2003; Braxton, Sullivan, & Johnson, 1997). This lack of empirical scrutiny merits attention because college graduation rates of African American men continue to fall even though their enrollment has marginally increased (Cross & Slater, 2000). The dearth of research is especially ironic given increasing evidence of

African American men's interest in leadership and social change activities (Baber, Araonson, & Melton, 2005; Dugan, 2006a, 2006b, 2007; Farmer, 2006; Gajda, Bentrim-Tapio, & Hamilton, 2007; Guiffrida, 2003; Kezar & Moriarty, 2000; Moriarty & Kezar, 2000; Strange, 1994; Walters & Smith, 1999). Thus, the meanings and outcomes attributed to socially responsible leadership activities among African American college men constitute important research questions for the higher education community and society at large.

The aim of this phenomenological study is to pose questions to discover the concepts and essential structures of a lived experience, concept, or phenomenon (Rudestam & Newton, 2007) – in this case socially responsible leadership, or making a difference. Phenomenological researchers make no attempt to generalize to a specific population (Bailey, 1992). Instead, they seek to understand the essence or structure of a phenomenon from the perspectives of specified persons who have experienced it (Cresswell, 2003). Thus, this study is guided by specific contexts and purposeful participant selection. Research consumers, not the researcher, determine the extent to which findings are relevant.

Protocol

To achieve purposeful participant selection, key faculty and administrators from across campus nominated 14 African American male students whom they perceived as “making a difference” to participate in the study. At the conclusion of each interview, nominees were also given the opportunity to nominate peers (African American male students) whom they perceived as “making a difference” to participate in the study.

However, only seven participants provided a first and last name for their nominee from which the researcher could successfully access directory information. Subsequently, six more informants (one peer was nominated twice) were added to yield 20 total informants.

Administrative and peer nominators identified a few informants whom the researcher had not worked with or did not know as well but were recognized among peers as making a difference in the community. Without including peer nominated informants, the research might have been limited to the experiences and perspectives of positional leaders. Instead, non-positional leaders helped expand limitations of previous studies on leadership (Logue, et al., 2005) and African American men (Guiffrida, 2003; Kimbrough, 1995; Kimbrough & Hutchenson, 1998; Sutton & Terrell, 1997). To maintain each participant's confidentiality, the researcher assigned each participant an alias, which will be used to identify each participant throughout the study.

Participant Profiles

The following table of participant profiles is intended to establish familiarity with each individual who shared their meanings, outcomes, and recommendations regarding the phenomenon of socially responsible leadership or making a difference. The 20 African American men who agreed to participate in this study represented a variety of backgrounds, academic interests, and involvement activities.

Table 2.

Participant/Informant Profiles

#	Name	Rank	Hometown	Major Area of Study	Involvement Base
1	Ralph	Junior	Metropolitan	Sociology	Residence Life
2	Benjamin	Junior	Metropolitan	Dance	Local Community
3	Guion	Senior	Metropolitan	Political Science & Sociology	Campus Employment
4	Rube	Senior	Metropolitan	Information Systems	Minority
5	Rafer	Junior	Rural	Political Science	Governance, Religious
6	James	Junior	Metropolitan	Religious Studies	Religious
7	Fritz	Senior	Metropolitan	Communication Studies	Religious, Service
8	Hiram	Junior	Metropolitan	Exercise & Sport Science	Religious
9	Paul	Junior	Metropolitan	Business	Fraternal, Governance
10	Carl	Junior	Metropolitan	Exercise & Sport Science	Campus Employment
11	George	Junior	Metropolitan	Business	Special Interest
12	Ray	Senior	Rural	Business	Academic, Fraternal
13	Billy	Senior	Metropolitan	Anthropology & Sociology	Club Sports
14	Miles	Senior	Rural	Business	Fraternal, Governance
15	John	Senior	Rural	Music Ed. & Sociology	Fraternal, Governance
16	Langston	Senior	Rural	Secondary Ed. & History	Fraternal, Minority
17	Alain	Senior	Rural	Deaf Ed. & Social Work	Academic, Minority
18	Jesse	Senior	Rural	Nutrition	Religious
19	Sidney	Senior	Rural	Psychology	Local Community
20	Art	Senior	Metropolitan	Sports Management	Minority

As Table 2 shows, eight students were juniors and 12 students were seniors. Twelve participants came from metropolitan hometowns. Eight participants came from rural hometowns. Students came from a variety of majors with the largest numbers coming from sociology (n=4), business (n=3), political science (n=2), and exercise and sport science (n=2). Informants were involved in a wide variety of activities with the largest numbers involved in fraternities (n=5), religious organizations (n =5), campus governance (n=4), and minority-specific organizations (n=4).

Findings

Topics. Over the course of one and one-half hours (on average), each informant provided three or more examples of experiences that made a difference in his life. The researcher assigned over 430 different labels for all reported instances of making a difference. Reports concerned seeing yourself (47 references), inspiring other Black men (46 references), campus involvement (38 references), family upbringing (34 references), volunteering/community service (33 references), responsibility (27 references), involving faculty (25 references), becoming more open (23 references), being a positive influence (23 references), getting beyond media stereotypes (21 references), early experiences such as freshman orientation (17 references), discerning masculinity (13 references) particularly through all men's meetings (10 references), ethical decision making (10 references), and motivating persistence (10 direct references). To make the analysis more manageable, the researcher reshuffled and reduced these codes to identify the eight most common topics that emerged surrounding making a difference.

Identified topics included seeing one's self (22%, n=95), inspiring peers (20%, n=86), family/early experiences (15%, n=65), campus involvement (11%, n=47), volunteering/community service (10%, n=43), becoming more open (9%, n=39), taking responsibility (7%, n=30) and involving faculty (6%, n=26) as illustrated in Figure 3.

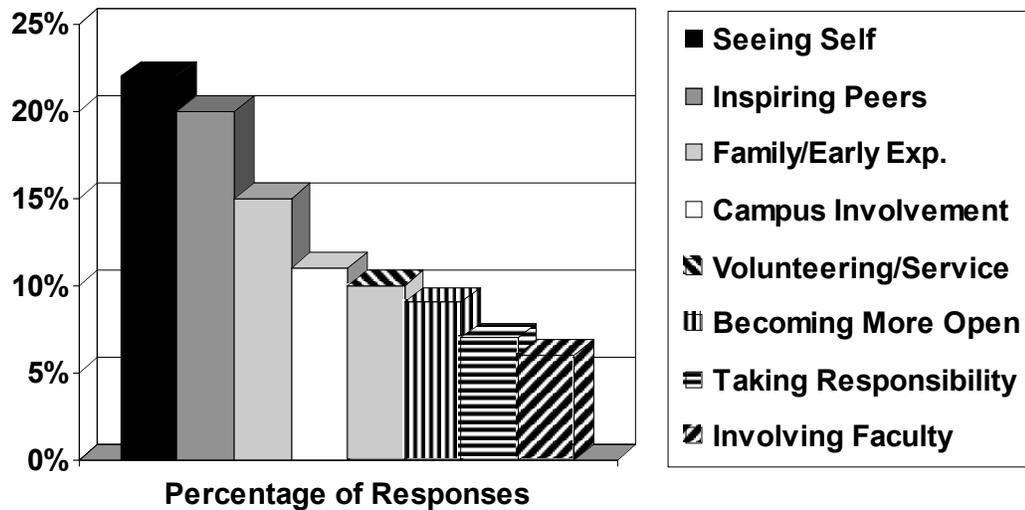


Figure 3. Percentage of informant responses attributed to making a difference.

Next, the researcher categorized codes according to research question 1. What does making a difference or socially responsible leadership mean to African American college men? (270 codes) and research question 2. What outcomes do African American college men attribute to making a difference or socially responsible leadership? (109 codes). Then the researcher categorized remaining codes as recommendations made by the African American men interviewed (52 codes).

The researcher labeled each of the original codes as a formal or informal reference as illustrated in Figure 4. The term formal encompasses structured class, student organization, or other university sponsored activities and programs. An example of a formal reference would be how Ray described inspiring his peers through joining a predominantly White student organization.

I make a difference by being one of the few minorities that is involved in Legal Professions Association – I hate the term [minority] but it is what it is. My membership is going to help me open the door for other minorities who are looking into getting in. I mean regardless of race it helps to see another guy that is doing it.

The term informal includes instances that were coincidental or happenstance, and not organized, planned, or otherwise scripted by community, faculty, or student leaders. An example of an informal experience would be how John described making a difference by talking his friend into pursuing college.

I remember my best friend. He is attending community college right now – finally – and hopes to attend a four year university. Ever since I enrolled in college I have always tried to push him to go. He was like yeah he would like to go but he really doubted himself. And that is just the task that we have to overcome. We have got to overcome those doubts that we have and just kind of help each other to be successful. So I just made it a task of mine to pester him and make him come to college because I knew he was fully capable.

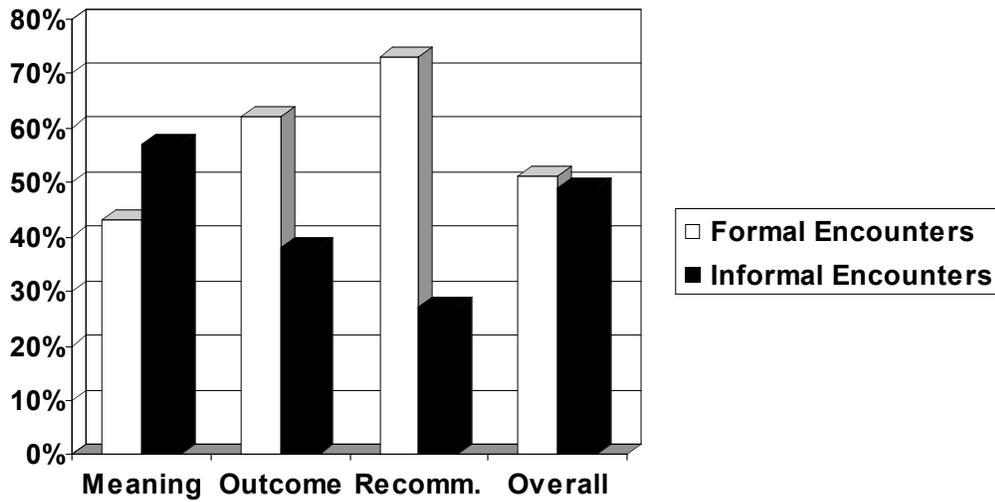


Figure 4. Percentages of encounters informants attributed to making a difference differentiated by meanings, outcomes, recommendations, and overall references.

The African American men interviewed ascribed more meanings for making a difference to informal (157 references) than formal (114 references) experiences, individual experiences (126 references) slightly more than group (86 references) and significantly more than community (44 references) experiences. However, informants attributed outcomes of socially responsible leadership more to formal (68 references) than informal (41 references) experiences, crediting group (59 references) over individual (27 references) and community (21 references) experiences. Ultimately, informants recommended formal (38 references) over informal (14 instances) experiences, individual (26 references) slightly more than community (20 references) and significantly more than group (5 references) experiences. Overall, the 20 African American men interviewed

attributed making a difference to individual (179 references), group (150 references), and community (85 references) experiences. These codes are illustrated in Figure 5.

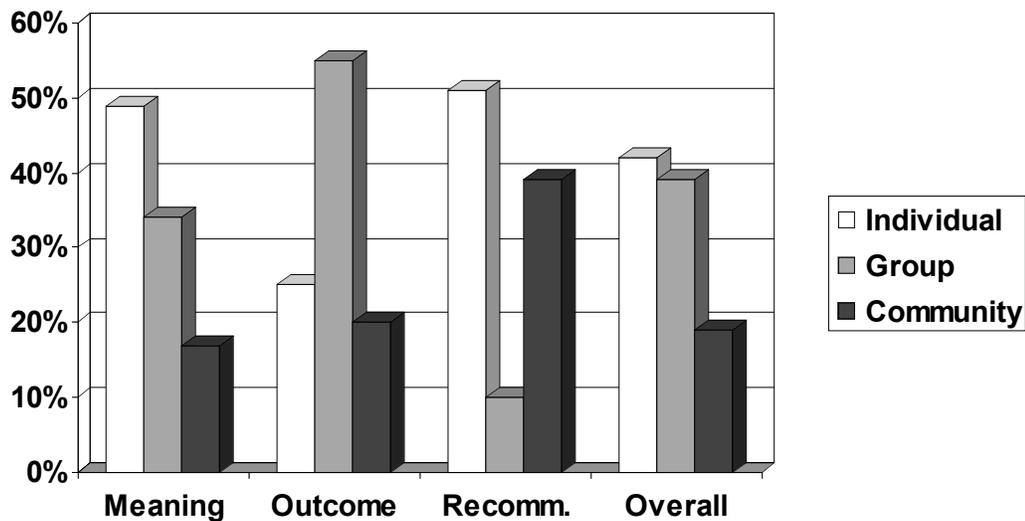


Figure 5. Percentages of circumstances informants attributed to making a difference differentiated by meanings, outcomes, recommendations, and overall references.

Analysis refers to the systematic examination of data to determine not only its parts (identified above), but also the relationship among parts, and their relationship as a whole (Spradley, 1980). As such, the researcher investigated relationships associated with the eight most common topics (illustrated in Figure 3) and collapsed them into the following cover terms: engaging a dialogue (156 references), mindset (152 references), role model (102 references), or mentor (71 references). The African American men interviewed indicated that the meanings they ascribe to making a difference begin with

dialogue (61 references) that either forms or strengthens a mindset (44 references) that enable individuals to appropriately choose or become role models (36 references), and ultimately mentors (27 references) among and for their peers. Again, in terms of outcomes, the informants described a mindset (50 references) that manifests itself through dialogue (28 references), role modeling (19 references) and mentoring (12 references). Finally, the African American men interviewed recommended formal (38 references) over informal (14 references) dialogue (20 references) to form or develop a mindset (21 references) mentor (13 references) and role model (9 references). Overall, informants indicated making a difference begins with dialogue (156 references) that evolves to form or develop a mindset (152 references) to expand expectations of and for other Black men (367 references). Expanded mindsets enable one to embrace and enact positive role modeling (102 references) and mentoring (71 references), in accordance with Figure 6.

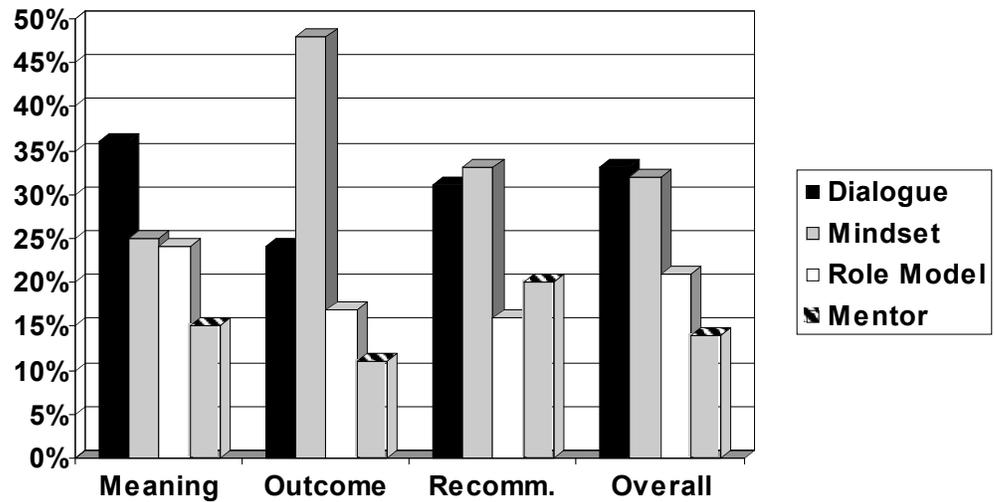


Figure 6. Four essential elements of making a difference differentiated by percentages in meanings, outcomes, recommendations, and overall references.

Sometimes researchers share specific examples of how included terms were coded to better explain how they arrived at their analysis. Such explanations help affirm that the findings are trustworthy (Maxwell, 2005). Included terms are direct quotes, words, or phrases from the participants. These terms are categorized according to their semantic relationship. A semantic relationship is a grouping of excerpts from various informants which imply meaning. Semantic relationships are explained within brackets (Worthen, 1998). Cover terms, on the other hand, refer to a broad, overarching way of seeing or interpreting multiple semantic relationships and all the included terms within those relationships. In phenomenological research an examination of cover terms may lead to the discovery of essential structures of a lived experience (Worthen & McNeil, 2002).

In the following coding examples, included terms are listed. Semantic relationships are explained within brackets. In this study, semantic relationships included means to, outcomes of, and recommendations for making a difference. As included terms such as inspiring other Black men, campus involvement, and volunteering/community service became more prevalent they were identified as themes or topics. Reoccurring terms are highlighted in the following example to note their prevalence. Terms related to motivating college persistence among African American men have been circled. The examples are meant to convey how the informant accounts were deconstructed into included terms, examined for relationships among terms, and reconstructed to better understand African American men's lived experiences with making a difference.

Coding Example 1 *From See Yourself to Role Model*

Included Terms	Semantic Relationships
Black Faculty Campus Minister Campus Leader/Involved Media Image Orientation Staff	These Included Terms were <i>categorized as a means to</i> [Semantic Relationship] See Yourself and ultimately collapsed into the Cover Term Role Model.
Campus Involvement Career Aspirations Ethical Decision Making Getting Past Media Images Leadership Development Motivation [to Persist]	These Included Terms were <i>categorized as outcomes of</i> [Semantic Relationship] Seeing Yourself and ultimately collapsed into the Cover Term Role Model.
Campus Involvement Orientation Programming	These Included Terms were <i>categorized as recommendations for</i> [Semantic Relationship] Seeing Yourself and ultimately collapsed into the Cover Term Role Model.

Since ascribed meanings, outcomes, and recommendations all included “Campus Involvement” the researcher went on to analyze this term.

Coding Example 2 *From Campus Involvement to Dialogue*

Included Terms	Semantic Relationships
<p>Being Intentional</p> <p>Building Relationships with Others</p> <p>Connecting with a Cause</p> <p>Being a Man</p> <p>Inspiring Other Black Men</p>	<p>These Included Terms <i>were categorized as meanings attributed to</i> [Semantic Relationship]</p> <p>Campus Involvement and ultimately collapsed into the Cover Term Dialogue.</p>
<p>Building Self Esteem</p> <p>Fostering an Open Mind</p> <p>Motivating [Persistence]</p> <p>Learning to Follow</p> <p>Leaving a Legacy</p> <p>Inspiring Other Black Men</p>	<p>These Included Terms <i>were categorized as outcomes attributed to</i> [Semantic Relationship]</p> <p>Campus Involvement and ultimately collapsed into the Cover Term Dialogue.</p>
<p>Crossing Color Lines</p> <p>Following Up After Orientation</p> <p>Starting Early</p> <p>Inspiring Other Black Men</p>	<p>These Included Terms <i>were categorized as recommendations for</i> [Semantic Relationship]</p> <p>Campus Involvement and ultimately collapsed into the Cover Term Dialogue.</p>

Brother to Brother
Black Business Students Association (BBSA)
Campus Ministry
Club Sports (Club Football)
Cliché
Community Advisor (CA)
Community Fellow
Every Nation
Greek Life (i.e., Alpha Phi Alpha, Phi Beta
Sigma, Kappa Alpha Psi)
National Association for the Advancement of
Colored People (NAACP)
Neo Black Society (NBS)
Legal Professions Association (LPA)
Peer Academic Leader (PAL)
On Campus Employment
Student Government Association
The Summit
Youth Taking Charge (YTC)

These Included Terms *exemplified* [Semantic
Relationship] Campus Involvement.

Since ascribed meanings, outcomes, and recommendations all included “Inspiring Other Black Men” the researcher went on to analyze this term.

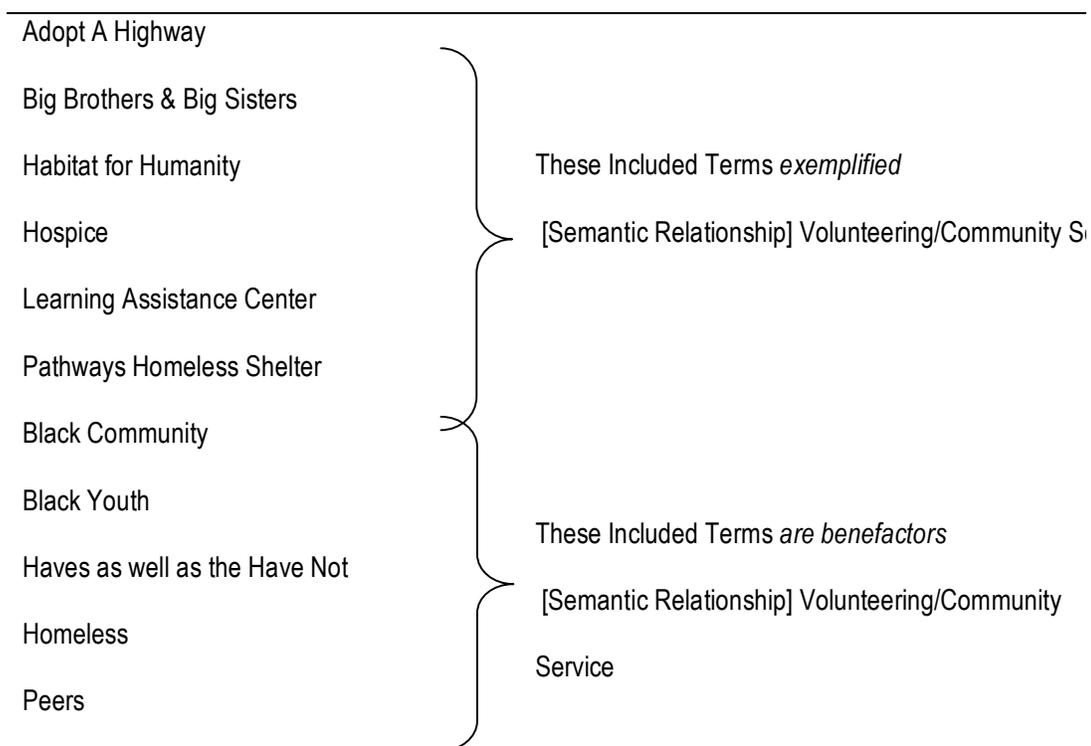
Coding Example 3 *From Inspiring Other Black Men to Mentor*

Included Terms	Semantic Relationships
<p>Checking In/Follow Up</p> <p>Delegating Authority</p> <p>Encouraging Others</p> <p>Truth Telling</p> <p>Volunteering/Community Service</p>	<p>These Included Terms <i>were categorized as meanings attributed to</i> [Semantic Relationship]</p> <p>Inspiring Other Black Men and ultimately collapsed into the Cover Term Mentor.</p>
<p>Follow Up & Return</p> <p>Leadership Development</p> <p>Motivating [Persistence]</p> <p>Redefinition of Identity</p> <p>Volunteering/Community Service</p>	<p>These Included Terms <i>were categorized as outcomes attributed to</i> [Semantic Relationship]</p> <p>Inspiring Other Black Men and also ultimately collapsed into the Cover Term Mentor.</p>
<p>Determination</p> <p>Following Up After Orientation</p> <p>Forum/Speaker at Orientation</p> <p>Naming an Aspiration/Rival</p> <p>Volunteering/Community Service</p>	<p>These Included Terms <i>were categorized as recommendations for</i> [Semantic Relationship]</p> <p>Inspiring Other Black Men and ultimately collapsed into the Cover Terms Mentor.</p>

Since ascribed meanings, outcomes, and recommendations all included “Volunteering/Service” the researcher analyze this term.

Coding Example 4 *From Volunteering / Community Service to Mindset*

Included Terms	Semantic Relationships
Checking In Greek Expectations Helping Peers Returning Home Men's Support	<p>These Included Terms <i>were categorized as meanings attributed to</i> [Semantic Relationship]</p> <p>Volunteering/Community Service and ultimately collapsed into the Cover Terms Mindset.</p>
Awareness of Privilege Belonging Connection Motivation [to Persist] Open Mind Pride	<p>These Included Terms <i>were categorized as outcomes attributed to</i> [Semantic Relationship]</p> <p>Volunteering/Community Service and ultimately collapsed back into the Cover Term Mindset.</p>
Assess Local Needs Target Marketing (for Men) Unify Greeks & Other Volunteers Volunteer Meetings for Men	<p>These Included Terms <i>were categorized as recommendations for</i> [Semantic Relationship]</p> <p>Volunteering/Community Service and ultimately collapsed back into the Cover Term Mindset.</p>



In brief, the analysis consisted of identifying and collapsing themes in meanings, outcomes, and recommendations such as returning to “Following Up” in Coding Example 3.

Meanings Participants Attributed to Making a Difference

Seeing one’s self beyond social expectations (47 references), particularly early interventions (17 references) aimed at seeing one’s self beyond media images (21 references), dominated informant explanations of making a difference. Thus, the African American men interviewed here confirmed the critical need for students to engage in sound self appraisal (Cuyjet, 1997; Hall, 1999; Tinto, 1975). Furthermore, informants echoed recent scholars who have called upon the higher education community to refute deficit perspectives and create experiences that engender motivation and empowerment

for African Americans (Bensimon, 2006; Murtaugh, Burns, & Schulster, 1999). For example, Sidney attributed meaning to formal community mentoring with peers to help African American youth move beyond media stereotypes and imagine succeeding in college.

I feel I am helping my “little brother” [who I mentor] through Campus Sidekicks by exposing him to a college atmosphere and by trying to teach him character traits that would further his success in life. Because a lot of them (Black youth) don’t see this atmosphere and don’t see positive images of themselves until they make it on the campus. Or a lot of them see it as so minute that lot of negative images of themselves overpower what they think is right and what the good images portray.

However, informants overwhelmingly agreed that just one early encounter can establish a mindset open to diverse others and possibilities for persistence as Guion illustrated.

An experience that really made a difference and helped me the most was coming to Orientation. You always hear about this being a predominantly White school and I think that might scare people off a little bit or whatever... Talking with African American Orientation leaders just helped me you know identify with the issues that I would face when I was coming here. And I guess they really made me feel better by saying its really not that bad coming to a school that’s mostly White because there are people to identify with and Whites here are not such a bad community to be around. So, I became more open to other opportunities here.

Furthermore, informants substantiated scholars who have underscored the challenges of affirming gender among African American men (Akbar, 1991; Baber et al.,

2005; Dawson-Threat, 1997; Franklin, 1994; Gerschick & Miller, 2004; Majors & Billson, 1992; Whitehead, 1992; Wise, 2000). Corroborating recent findings by Moore and Rhinehart (2007), thirteen out of 20 African American men in this study attributed separate or special men's meetings with helping them address concerns about persistence. For example, Rafer attributed formal peer group dialogue for men in Youth Taking Charge to making a difference.

Our organization has even included other things such as separate meetings for men and women. We found that people amongst the same sex sometimes have, [are] more comfortable sharing life issues to their own gender. Basically, it's [additional gender specific meetings] like a support group without an addiction to them. They [additional gender specific meetings] are going really well.

Indeed, the men interviewed indicated that the essence of making a difference is first and foremost bound to empowering other African American men like themselves. Furthermore, informants utilized men's groups to share feelings that indicated a lack of empowerment (Berger and Milem, 1999). Informants also corroborated Strayhorn's (2007) findings that African American men continue to report an acute double consciousness consistent with what W. E. B. DuBois put forward in 1903, but suggested that engagement in socially responsible leadership may provide a way to address those feelings. For example, Benjamin explained how community mentoring may be motivated by personal meanings and the promise of real world impact.

Volunteering [with Teen Court] really helped me develop as a person because I had a rough background as far as experiences and living situations and

background. I had seen the kinds of stories and had experienced first hand the kinds of situations that these teens were coming in with. You know there are many instances where I have seen drug deals go on. There have been many instances when I have seen gun shots. I have never seen any one killed but I have seen the environment. A lot of times our society wants to label kids “at risk” or “bad kids” but they don’t know the situations they live-in, they don’t know the things that they had to go to on an everyday basis and how that can effect somebody. I guess that is what I think of when I think of making a difference. I think how can I impact that reality?

In previous studies, some African American college men have been found to prefer organized (Guiffrida, 2003) but not necessarily positional opportunities (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000) for leadership development. However, the 20 men interviewed in this study ascribed meaning to individual or interpersonal experiences slightly more than group or organizational experiences (129 to 100 references). Of course, researchers also have argued that student organizations provide opportunities for social integration and foundations for lifelong friendships (Harper & Harris, 2006; Kimbrough, 1995; Rooney, 1985). As such, Jesse saw campus group or organization involvement as a vehicle for interpersonal dialogue that promotes and supports persistence.

Campus activities are a great thing to come to and have people come with you to. But I use them like a tool. The main impact that I have had on others lives have not been in an activity setting but in a personal setting where you sit down and talk to someone who has something to do or where they are going through a problem and you can call and you say, hey, what do you need?

Other informants such as James attributed making a difference and motivating persistence to volunteer/service activities that enable unanticipated dialogue and role models.

It definitely makes a difference to me meeting homeless people out there. Talking to them, you know, conversing while you're eating. Some people just ask me what school I go to. What's my major? What I be doing? They tell me not to give up. They tell me to stay focused. Don't forget about us when you make it big time. Don't forget about where you came from. It will pay off in the end. We talk a lot about education. They encourage you to take responsibility.

Collectively, the African American men interviewed here emphasized only three of Langseth and Troppe's (1997) original categories concerning taking responsibility: charitable volunteerism, community building, and community/economic development. Although a few students mentioned Langseth and Troppe's other categories, namely formal political activities and confrontational strategies, their emphasis remained on individual, interpersonal relationships. For instance, Langston advocated combining social and formal political dialogue to elicit student interest in campaign issues.

Voting is also a big thing, especially since this coming year is an election year so um we sponsor a cook out to raise awareness of registration deadlines because I mean you can't just always sit at a table and pass out flyers. Sometimes you have to be proactive and actually do something to make people want to get out there and make a difference.

In addition, informants emphasized faculty feedback and particularly relationship development outside of the classroom. For example, Hiram discovered a role model in

one of his faculty through whom he was able to see himself succeeding and thus was inspired.

One of my professors taught a class in deviant behavior from a sociology perspective. He was the first Black professor that I ever met. He was like an ex-convict. He was in jail, in gangs and all this stuff. But he got his act together, went to school, and got his doctorate. And now he is teaching us. For some reason he didn't intimidate me but I see by other [White] people's faces to them he was very intimidating. I felt some kind of connection or inspiration with him being a doctor and being a Black man. It made a difference.

Outcomes Participants Attributed to Making a Difference

Seeing one's self beyond general racial/social expectations was the most widely reported among outcomes (47 references). The ability to see one's self achieve beyond expectations was not necessarily developed through racial or cultural awareness workshops as previous researchers (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000) have suggested. In fact, neither racial nor cultural awareness workshops were significantly mentioned (3 references in total). Instead participants, such as Miles, said they began to see possibilities for their own achievement through peer role models.

I remember last year we had an African American male as president of Student Government. Seeing an African American male as president of Student Government really did a lot for men of color on this campus especially in the African American community. I mean, personally I feel as though we African Americans have trouble seeing ourselves as succeeding in life and what not. I think that if they can see their fellow African American peer doing this and being successful in all that he does and what not I think it kind of gives them a little hope, a little encouragement that they can be successful too

Informants ranked inspiring other African American men second among outcomes (46 references) ascribed to making a difference. All 20 informants referenced a lack of positive male role models and mentors. In fact, several informants explained how growing up without a father kept some social expectations from being ingrained. These social expectations included “learning how not to ball your fists up – no matter how much you are instigated” and “never ever hit a girl.” Fritz testified to the importance of establishing a mindset of self control, focus, and determination and then sharing that mindset with others to inspire them as well.

Regardless of the situation, father or no father, it really doesn't matter, just as long as you can get focused on that success, and you don't need to detour from that. I remember my freshman year I fell into the trap a lot of people fall into. You know, party all time, hang out, and all that stuff. My GPA was a 1.97. I mean it was like “Oh my God!” They wanted to take away my financial aid. It wasn't a good situation. If I would have stopped then, I wouldn't have gotten to where I am now. So I learned you have to keep striving and keep going. And when I hit that girl [an assault against another student], definitely a low moment in my life, it took me two years to get back to school [after being suspended], but you know if someone is struggling between high school and college, you know I can testify to say that I have been through the same thing. It's possible to lift yourself [and others] up. It's definitely possible.

Other informants, such as Rafer, discussed the outcomes of taking responsibility for college persistence in terms of family.

I had to deal with the reality that my parents are not nearly the most wealthiest. So, I have had to deal with a mindset that my siblings are dependent on my success. Being responsible is not doing what we see as the greatest thing. It's about understanding your impact. It's being successful in school in the mindset of

what your success could do for your family. Learning that has really changed my mindset about leadership and life.

Previous studies indicated involvement in peer dialogue on social issues may foster critical consciousness (Moore & Rhinehart, 2007), change efficacy (Dugan, 2006a, 2006b, 2007), and community engagement (Cress, Astin, Zimmerman-Oster, & Burkhardt, 2001). Corroborating these outcomes and previous research on the socio-economic effect of diversity within the Black community (Cuyjet, 1997; Parham & McDavis, 1987), Miles recalled living among mindsets that embraced low expectations.

One of my friends, when we were growing up, maybe around ten or eleven, I remember him telling me that he wanted to be like a leader of a gang. When we were 17 or 18 [years old], I guess he fulfilled his dream and became a leader of a gang. Unfortunately, now he is in jail and what not serving his prison term. As African American males we do not see ourselves in places... like we don't have dreams. Our dreams and expectations of ourselves are very low. I guess I am trying not to accept what our expectations are and just kind of get rid of this self loathing that we have of ourselves. I guess that we can make things possible and that we can be successful.

Informants agreed that minority-based involvement may help African American men and others navigate the diversity within minority and majority cultures (Antonio, 2004; Guiffrida, 2003; Rankin & Reason, 2005; Strange, 1994). Together, the researcher and informants surmised that for some African Americans it can be just as intimidating to approach as it is to be approached. Thus, the African American men interviewed, such as Rafer, credited campus involvement, particularly student groups like Student Government, with developing a relational leadership style and mindset.

When you deal with conflict as I do the mindset is that people hate you. You know they're like he's the evil dude that did not support me. He is always taking up meeting time, etc. But I am thankful now it [making a difference through Student Government] gave me an understanding of who I am and the mindset of a leader. And it helps me make the right changes that I need to help me be the best leader that I could possibly be. It has been hard but my mindset now is that I want to produce greatness in other people. Like I want to say I support and see your vision in you because I know it's necessary. So, I may be over complimentary not just to do it but because I wished so many times that somebody would have encouraged me.

Previous surveys of African American men have identified a number of predictors for self-reported leadership development outcomes. Among the strongest is participation in volunteer work (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000). However, the informants in this study attributed leadership outcomes to participation in campus activities and programs slightly more than volunteer/service activities (by 5 references – 33 to 38). Furthermore, when asked to discuss the outcomes of volunteering/service, informants attributed more outcomes to formal group activities such as a college or organization sponsored program over individual informal experiences like helping another student move into a residence hall (more than 2:1 or 49/22 times). For instance, Sidney suggested volunteering may motivate persistence through introducing students to prospective role models and mentors.

It helps them [students] connect to our campus. Like I know when I was a freshman I really didn't know how I was supposed to be or how to fit in. It is such a large place that it is kind of hard to find something to do and to meet other volunteers that are kind of like in the same predicament. Because there X number

of volunteers, there are potentially that many other friends that you can make. And just having fun... [Volunteering] is a great way to have fun.

Working on non-specified class projects has also been posited as one of the strongest predictors of African American men's leadership development. The informants in this study corroborated previous studies attributing faculty-student interaction to enhanced self estimated educational gains and persistence (Guiffrida, 2003; LaVant & Terrell, 1994; Kuh & Hu, 2001; & Pascarella & Terenzini (1991, 2005). For instance, Rafer credited individual faculty and staff for informally checking on his well being and progress with giving him the motivation to return and persist through school.

Having older people to mentor us, to give us motherly advice away from home, and just to know that someone is also depending on you [to succeed] and cheering you on makes a difference: A lady, she has since left University housing, but even after I left she stayed so dedicated saying I want you to get back into school and this and that. That made a difference because I thought that, you know, I had officially reached failure status and people don't want to see my face and I'm a nobody and, you know, why make any change and why try to do anything else and why make a difference? But when she called me and said, what are you doing? How are you doing? What are your plans? Are you going to do this? Well, maybe you should do this or here is the number to help you do this. It was just like, Wow! God, I can. There are people who believe in me. So, I made up my mind to come back. It must be crazy how many other people need that.

Consistent with seminal research (Astin, 1985; Franklin, 1994), however, informants referenced peer over faculty relationships by more than 90% in the instances they said made a difference. For example, Hiram cited informal group dialogue with other male members of Youth Taking Charge as making a difference.

Some guys, in the campus ministry, were going through some issues. They formed a bond, a friendship. We'd hang out. We'd bond three nights a week. We'd get together and hang out and maybe play football or basketball and afterwards just kind of talk, eat at the CAF [cafeteria] you know, kind of get together and talk, and just kind of get together and share topics. It made a difference.

Recommendations Participants Made for Making a Difference

As such, more than two thirds (13/20) of the African American men interviewed here recommended that a new mindset needs to be established among their peers. An open mindset, informants suggested, should be instilled early through family (34 references) and high school outreach (29 references), college programming (33 references) and orientation experiences (17 references). For example, James recommended that colleges and universities like his establish formal programs with role models to help high school students move beyond media stereotypes.

The thing to do maybe is an outreach program to reach different high schools to help kids see what's out there. They know what's on TV but the impression is that you gotta get rims, gotta get cars, gotta get girls, gotta work hard. There are some messages about education but they don't get emphasized. You might have a few [messages about education] get through like [those by] Cornell West or something like that. But the impression is do a dance, do a rap, and go platinum. And that's it. No one talks about school. That would probably be a good thing to do like a hip hop summit. Like how they have on BET but have like uh people who make a big difference on education, positive role models; like ones who own their own business and stuff like that. That would definitely be big. That would be good.

Over half the informants (11 in total) said a more open mindset may be nurtured through multicultural role models (7 references) and mentors (4 references). For instance, Billy indicated that mindsets be challenged informally by involving peers in dialogue on how to discern masculinity from self-destructive independence.

A lot of Black guys feel like they have to do everything on their own and you know that is where you lose them because you know there is only so much you can do on your own, that is the mindset that I had. You can go a good distance in college that way but after a while you have to learn how to network because you cannot pull all the weight yourself. You have to have people that can help you push on through.

Furthermore, more than a quarter of the informants (n=6) recommended African American men embrace White faculty members as mentors. Others agreed mentors, regardless of their race, may foster and support persistence. Thus informants like Art emphasized African American men open their minds to diverse others and possibilities.

I would also say that one diminishing factor of Black males is the way we look at White males. A lot of us come up socialized to believe it's their world. I will say although the world is dominated by White males what Black males don't know or realize coming to college, is White professors are ordinary people just waiting for someone to step up. I learned first hand if you only establish a relationship with those White professors, or leaders on campus, they will look out for you. So I guess the recommendation for Black males is for them to know that they are going to have to expand their horizons.

According to the African American men interviewed here, involvement in activities that they view as making a difference did catalyze social integration and thus

motivate persistence. Informants corroborated scholars who found service learning and volunteerism as a significant predictor of minority, particularly African American, student retention and overall success (Astin, et al., 2000; Keup, 2005; Lima, 2000, Roose et al., 1997). For example, Paul recommended institutions work to provide African American men with role models through formal but not mandated volunteering/community service activities.

Like I feel that if we had someone to help with the molding of young freshman men to develop them... someone who is sure of who he is because I feel like a lot of people really don't know themselves... and I think that is also where community service or making a difference comes in. It's a good way to meet people, to network, to get the opportunity to experience new things. ...and by helping someone else you can see the positive light in yourself... I think that would help retention.

All 20 African American men interviewed charged each other with helping young freshman men see themselves better. Orientation and follow-up programs were especially emphasized. Art may have said it best when he recommended having individual peers speak to the mindset necessary for college.

So, it's like my vision to have all the Black male leaders speak to freshman orientation. Orientation would be a perfect time to let Black males know that you are not here for sex. You are not here for the females. And even if you are, no female is going to want a dummy. If they had someone to tell them things like this who are experienced, who they can relate to, then maybe they would believe them.

On the whole, the African American men interviewed here recommended individual interventions (26 references) slightly over community (21 references) but largely over group (6 references) interventions. The disparity between recommendations for individual and community interventions over group interventions is notable. Furthermore, informants recommended formal (37 references) over informal (16 references) interventions more than two to one (2:1). Such interventions, informants said, should manifest themselves in dialogue (19 references), mindset (21 references), role modeling (10 references), and mentoring (13 references). Thus, making a difference through campus involvement, particularly leadership and social change activities, is recommended by the African American men interviewed here as Billy illustrates.

I guess the best way to improve retention is to get people involved in something whether its Club Football or Student Government or what ever. Just keep people involved somehow. Yeah. You never know it might give them motivation to want to stay [in school] 'cause um I love playing football so Club Football is like perfect for me. You just find something, sort of like an incentive to go to school. So you just don't go to school, you also have this too. That is pretty much what I think.

Analysis

For these 20 informants, making a difference appears to be seen as a relational process of people working together to accomplish change for or to benefit other African American men. Their views on making a difference corresponded to the social change model as a relational, change-directed phenomenon (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005; Komives, Lucas, & McMahon, 1998). Yet how a college

student moves from individual, group, and community relations to inspiring socially responsible leadership has remained a largely unexplained phenomenon.

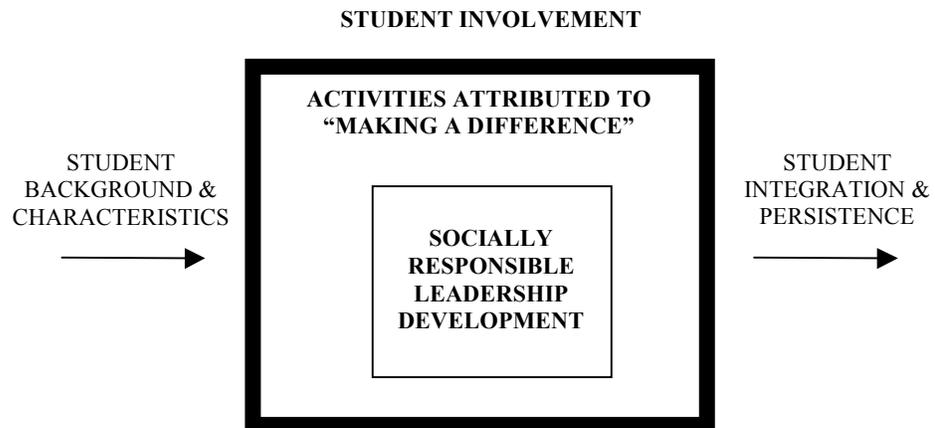


Figure 7. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study.

The black box approach (illustrated in Figure 7) enables researchers and research consumers to study such phenomenon without having substantial knowledge of what is actually happening as inputs are transformed into outputs. When the inputs and outputs are fairly clear but the in-between processes are less understood, then the in-between processes may be considered analogous to a black box in which certain inputs go in and certain outputs come out (Hunt & Dodge, 2001; Padilla, 1999). Activities attributed to making a difference may constitute an important component of student involvement, particularly for integration and persistence, but remains largely unexplored. As such, this phenomenology aimed to illuminate how activities said to “make a difference” influence socially responsible leadership development for these African American men.

The African American men interviewed here ascribed more meanings to informal (157 references) than formal (114 references) encounters. In addition, informants ascribed individual exchanges (126 references) slightly more than group (86 references) and significantly more than community (44 references) exchanges with making a difference. Furthermore, the African American men interviewed here indicated that the meanings they ascribe to making a difference begin with dialogue (61 references), that either forms or strengthens a mindset (44 references), to enable individuals to appropriately choose or become role models (36 references), and ultimately mentors (27 references) among and for their peers.

The African American men interviewed here credited outcomes to formal (68 references) more than informal (41 references) instances. In addition, the informants credited group (59 references) over individual (27 references) and community (23 references) encounters. Furthermore, in terms of outcomes, the informants described a mindset (50 references) that manifested itself through dialogue (28 references) role modeling (19 references) and mentoring (12 references).

Finally, the African American men interviewed here recommended formal (38 references) over informal (14 instances) initiatives. In addition, informants recommended individual interventions (26 references) slightly more than community (20 references) and significantly more than group (5 references) interventions. Furthermore, informants recommended formal (38 references) over informal (14 references) dialogue (20 references) to form or develop a mindset (21 references) to mentor (13 references) and role model (9 references) to expand expectations for other Black men (52 references).

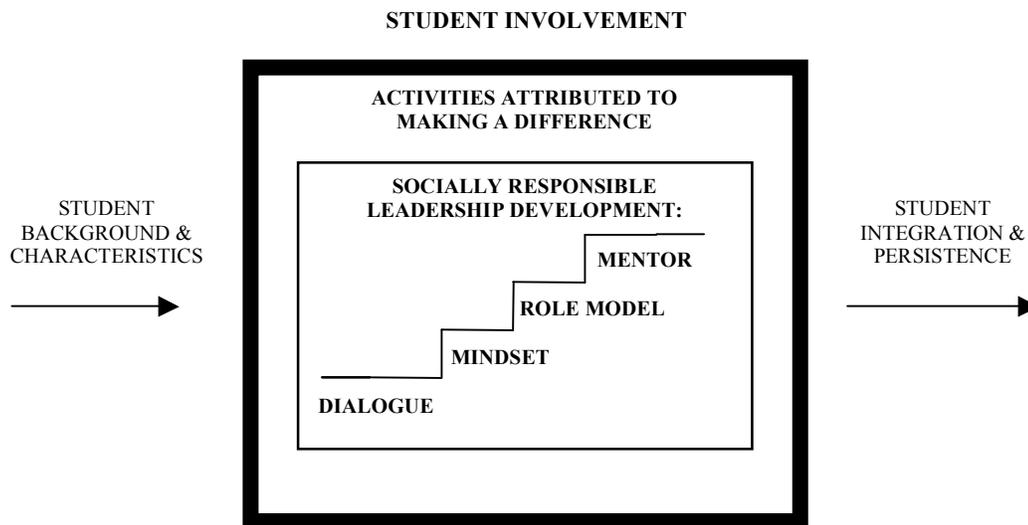


Figure 8. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study.

According to the 20 African American men participating in this phenomenology, the essence or structure of socially responsible leadership development or making a difference appears to involve four major stepping stones.

1. Dialogue encouraging peers to question, challenge, and think critically about issues pertaining to the circumstances of their lives and experiences.
2. A mindset open to diverse others and possibility
3. Role models within whom men can envision themselves and others succeeding
4. Mentors who nurture all the preceding elements and more.

This structure of socially responsible leadership development for the 20 African American men participating in this study is illustrated in Figure 8.

According to the 20 African American men interviewed here lowered personal and social expectations precluded student involvement in and out of the classroom. Thus, the four stepping stones may offer a preliminary structure for Tinto's (1975) paradigmatic theory of integration, Astin's (1984, 1991) involvement theory, and subsequent research like HERI's (1996) social change model. In other words, as Jesse said, making a difference all starts with seeing one self as capable of and responsible for inspiring others to a point of interpersonal readiness.

Ultimately, what we need to do is to take responsibility for others, realize that we are all in this together. Call friends. Check in. People really need to pay attention to other people. When you call me, it lets me know you care and I have a fair chance.

CHAPTER V

CONCLUSION

This chapter discusses the relevance of the findings of this study to higher education practice and future research. The chapter begins with reiterating the findings as they relate to the meanings, outcomes, and recommendations informants shared for making a difference or socially responsible leadership development. The section also discusses the limitations of this study. Next, implications for future research and practice are suggested. The chapter closes with an overall summary and conclusion.

Summary of Research Findings

According to the 20 African American men interviewed, the structure of socially responsible leadership or making a difference begins with dialogue (156 references) to form or develop a mindset (152 references) to expand their expectations and those of other Black men (367 references). Expanded mindsets enable and enact positive role modeling (102 references) and mentoring (71 references). In short, informants indicated that fostering dialogue, mindsets, role models, and mentors may in turn foster their retention and success as well.

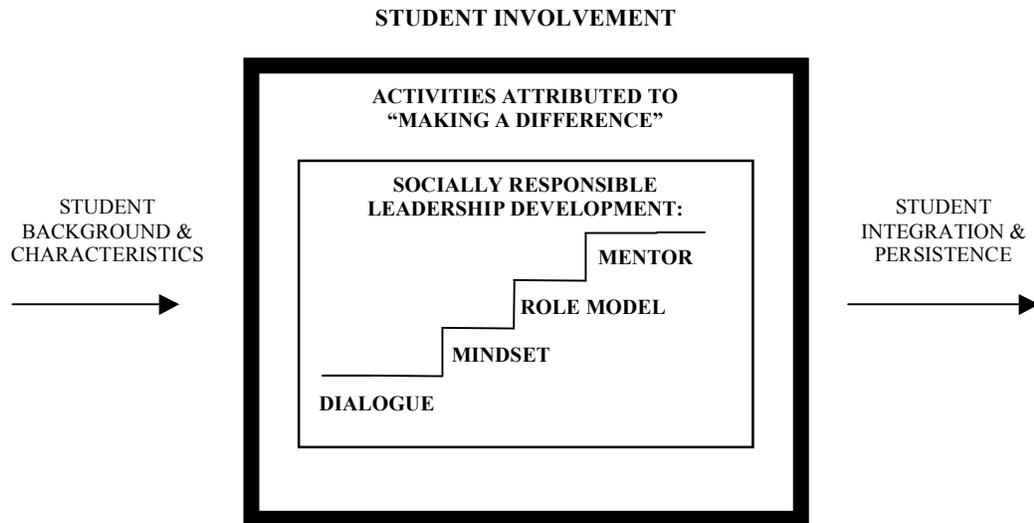


Figure 9. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study.

Meanings Participants Attributed to Making a Difference

Possibly one of the most important findings in this study is the extent to which the African American men valued their informal relationships and interventions with other African American men. According to these African American men, to make a difference means opening one's own or another's mind to diverse others and possibilities. Furthermore, informants indicated neither position nor title matter as much as an open mind. Informants said open mindsets are established through dialogue, role models, and mentors. Thus, the vast majority of African American men interviewed here ascribed meaning to making a difference on an informal, individual level.

It is informative to examine the findings in the context of the social change model of leadership (HERI, 1996). The HERI leadership development model has three components: individual, group, and society/community. The model further identifies seven values, known as the “7 C’s” – consciousness of self, congruence, commitment, collaboration, common purpose, controversy with civility, and citizenship. HERI organized the values within the three levels of the model – individual, group, and community/society – assigning consciousness of self, congruence, and commitment to the individual level; collaboration, common purpose, and controversy with civility to the group level; and citizenship to the community/society level. In other words, consciousness of self, congruence, and commitment are things that individual exhibit, whereas collaboration, common purpose, and controversy with civility are properties of groups (not individuals), and citizenship is similarly a property of communities.

Informants indicated that informal, individual meanings preceded but did not eclipse principles associated with organizational and community levels of the social change model, namely collaboration, common purpose, controversy with civility, and citizenship. The responses of African American men interviewed here reflected principles within the social change model. For example, as a community advisor (CA) Miles said he found meaning through informal and interpersonal but position driven dialogue.

I always reach out to each and every African American male resident. I am really hard on them. I tell them [that] I am just trying to get them to succeed and what not. I try to help them see themselves in a better place. Being an African American male is just a stereotype and a social expectation that they [male residents] have. It’s kind of hard to see ourselves in a better place or just trying to succeed in life for that matter. So I talk to them about it.

In the excerpt above, the informant transcended all three levels of the social change model (HERI) by demonstrating consciousness of self (“I am really hard on them.”), congruency (“I always reach out...”), collaboration (“I am just trying to get them to succeed...”), and citizenship (“Being an African American male is just a stereotype and a social expectation... So I talk to them about it.”). As such, the African American men interviewed seemed to draw group orientated and at times civic meanings from individual interactions.

The typical social science representation of Black men is one of masculinity in crisis (McClure, 2006), torn between fierce independence (Connell, 1995) and collective interdependence (Akbar, 1990). The people and experiences attributed to making a difference in this study helped informants find a middle ground between outsider status and group think. Thus, the African-American men interviewed for this research combated self limiting perspectives (Bensimon, 2006; Murtaugh, Burns, & Schulster, 1999) by inspiring other Black men.

For example, developing the wherewithal to participate in class discussion required a mindset that surpassed personal and societal expectations of Black masculinity. Carl explained how one faculty member strengthened his mindset through informal, interpersonal dialogue.

I was usually one of the few if not only minorities in my classes. So I was not always the first student to raise my hand. I would just mumble what I think was correct. One professor, in particular, would always hear me mumbling and mid-semester he asked me how come I never spoke up. And I was like, “That is something that Black men just don’t do.” And he was like, “Well, you should because for the most part you are right.” I learned from him that the perspective you have and the questions you ask may be useful to others.

The excerpt supports earlier research by demonstrating that classroom engagement may counter the notion that non-participation is an inherent quality of African American male identity (Majors & Billson, 1992; Ogbu, 1992; Steele & Aronson, 1995).

It is important to note, however, that Carl remained silent only until a single faculty member informally suggested his participation was worthwhile and may be useful to his peers. The exchange enabled Carl to redefine his sense of self as a Black man in a predominantly White classroom. Once again, informants substantiated previous research suggesting that successful African American men reconstruct, reform, or resist stereotypical masculinity (Baber, Aronson, & Melton, 2005; Dawson-Threat, 1997; Gerschick & Miller, 2004; McClure, 2006; Wise, 2001). Doing so appears to promote an individual consciousness of self, congruence, and commitment as well as a sense of group collaboration and common purpose. Thus, the African American men interviewed here reflected principles associated with all three levels of the social change model but most thoroughly embraced the model’s relational approach to leadership.

Outcomes Participants Attributed to Making a Difference

Consistent with Harper and Quaye's (2007) phenomenology, through the support of a single dialogue, role model, or mentor the African American men interviewed grew more comfortable with speaking up in class. In some cases, comfort led to a compulsion to ensure that African Americans were represented. Such compulsions overrode concerns with acting White, cross cultural communication, or tokenism. For instance, as a result of an informal dialogue Benjamin felt it was his obligation to speak up in class.

Now I believe that I make a difference just by being there, being a role model as some like to call it, and just by sharing my knowledge, and sharing my experiences with other people who might not necessarily have the same outlook or experiences as I do. I feel being an African American male I might bring a different set of perspectives or experiences that a White man or an Arabic woman might not have or feel, for example. So, I feel as though I need to teach them [my perspective or experience] and I don't worry about what anyone thinks about it.

Nevertheless, informants attributed most outcomes to formal group encounters that furthered their own and others' mindset through dialogue, role modeling, and mentoring. At first glance, informants' sweeping attribution of outcomes to formal group encounters substantiates the group level of the social change model as well as other scholarship on the positive impact of student organization involvement (Cuyjet, 2006; Guiffrida, 2003; Harper & Quaye, 2007; Kimbrough & Hutchinson, 1998; Terrell, 2007). However, what the African American men interviewed really seemed to value were the interpersonal opportunities to learn from individual group members as John illustrated.

I had a lot of guys who were older and who had seen a lot of things and were pretty much relaying to me their experiences so that I wouldn't make the same mistakes they did [as President and Associate Editor]. Not making the same mistakes they made means I am doing more. I am doing different things. So, the next person who comes after me, I am telling them what to do. Hopefully, we are making less and less mistakes as a whole. Certain people in the organization influence me. I influence others. Then they influence the next group of people. It's a chain. It's all a chain.

Informants substantiated previous findings that student organizations offer venues for African American men to voice the needs of racial/ethnic minority students (DeSousa & King, 1992; La Vant & Terrell, 1994; Rooney, 1985). Although Harper and Quaye (2007) as well as Baber et al., (2005) reported cross cultural communication as the most frequently cited outcome attributed to campus involvement, the African American men interviewed here cited cross cultural dialogue second to developing mindsets open to diverse others and possibility. In other words, some researchers (Baber et al.; Harper & Quaye) omitted establishing a mindset or personal readiness for participation in cross cultural dialogue.

The participants in the study by Harper and Quaye (2007) also reported that they had successfully learned how to work with people who were different in terms of race, ethnicity, nationality, sexual orientation, ability, socioeconomic status, and religion. However, Miles suggested the African American men in the current study were just beginning to come to that realization.

A lot of guys from different races are afraid to approach us. I guess cause of the stereotypes that we have. We are also afraid to approach people. Sure, its kind of nerve wracking to actually go up to someone and say, "How are you doing?" in a

casual conversation and what not. But I guess what we have to do is face our fears. We just have to overcome them [our fears], you know, face the challenge and what not. If we believe that we are in the positions that we have to do things it kind of helps us get the mental block out of our minds.

Furthermore, these African American men substantiated previous findings that both culturally-based and mainstream organizations provided opportunities for African American men to champion Black causes, advocate for resources, and offer a voice that was often missing when decisions were being made (Harper & Quaye, 2007; Kuh & Hu, 2001; La Vant & Terrell, 1994; Wlodkowski & Ginsberg, 1995). For instance, Miles discussed being a role model for other Black men concerned with School of Business affairs.

I got into the Black Business Student Association (BBSA) and am leading it to a better place and what not because it just makes a difference seeing an African American male on the Board and what not. Being an example. Being a role model. Cause say if you are a freshman and what not and you attend a BBSA meeting and you see an African American male president. Then you think maybe in two years that could be me standing up there and being president. So, you know, it kind of gives them a little hope. It sheds a little hope and whatnot.

The African American men interviewed here corroborated earlier findings that African American men, regardless of the organizational affiliation or positions held, shared a commitment to inspiring other African American men through dispelling stereotypes, breaking down barriers, and opening new doors (Franklin, 1994; Harper & Quaye, 2004).

Recommendations Participants Made for Making a Difference

Ultimately, informants recommended formal, individual, and community dialogue to challenge mindsets and encourage mentoring and role modeling. HERI (1996) theorized that citizenship involves addressing larger societal issues beyond personal and organizational concerns. For many of the African American men interviewed here, individual, group, and community concerns remained inextricably tied together in the relationships they pursued. For instance, Paul discussed the impact of mentoring on the child he served, his fraternity, and the African American community at large.

For me, what it [making a difference through mentoring] does for me, it helps me to see the world in a different view. And actually it makes me feel really good to know that I had something to do with this kid's changing as a person – or I had something to do with this kid's life like later on down the road he may remember that I was this cool guy who took the time out to listen to me and that might influence him to go to college. Or that might influence him to come to [our school] or be a part of my organization. Just like yeah I remember this guy he was Greek and he used to come talk to me and eat lunch with me and he made a positive influence on me. He made a positive influence on my life. He cared when no one else cared. Now I'll go Greek and join Campus Sidekicks too. So, I definitely recommend it.

The excerpt above demonstrates aspects of individual commitment and community citizenship at the organizational level. As such, the African American men interviewed here substantiated the integrated, relational nature of leadership HERI (1996) put forth.

Limitations of the Study

The unfolding nature of qualitative research models make it difficult to tightly prefigure at the onset of the design. For example, the research questions may change and

be refined as the inquirer learns what, how, and to whom questions should be asked (Cresswell, 2003). In this study, the researcher did not anticipate how much and to what degree the informants would provide recommendations for practice and further research. Otherwise, “What recommendations do African American men have for socially responsible leadership development?” would have been included along with meanings and outcomes in the study’s initial research questions.

Saturation refers to stopping data collection when results start to become redundant and ensures optimal sample size. To address limitations with research sampling and design, the researcher intended to collect a minimum of 13 through a maximum of 20 interviews until saturation was achieved. However, the researcher became somewhat overwhelmed by the number of African American men who were nominated and came forward to participate. More often than not, nominees dropped by the researcher’s office unannounced, anxious to share their views and experiences. Fortunately the researcher’s administrative connections enabled walk-ins to be interviewed in meeting rooms as planned. The informants expressed such appreciation for their nomination and such an interest in participating that the researcher had neither the time nor the inclination to confirm saturation before 20 interviews were completed. However, this study would have likely reached saturation with fewer participants.

Furthermore, qualitative research is fundamentally interpretative. Interpretative aspects include developing a description of individuals and settings, analyzing data for themes and categories, drawing conclusions, and offering further questions to be asked (Wolcott, 1994). Consequently, interviews can provide only indirect information filtered

by the informants' perspectives. Likewise, the researcher filters data through a personal lens that is situated in a specific sociopolitical and historical moment (Cresswell, 2003). Therefore, the researcher systematically reflected on subjectivity and remained sensitive to personal biography and how it might shape the study. Qualitative researchers have termed such introspection reflexivity (Cresswell).

In spite of every precaution, one cannot deny the possibility of interpretive limitations due to cultural misunderstanding, oversight, or those associated with common suppressions of culturally sanctioned interaction and behavioral styles, that is, acting White to succeed in the presence of White educators (Ogbu, 1999). Member checking was conducted to reduce the risk of interpretive limitations. The researcher provided each informant an abridged draft of the results chapter. The researcher also created a two page summary of excerpts and interpretations specific to each informant. Thus, informants generally approved the topical themes and the four step structure as representative of their experiences. The prospects of being nominated and having direct quotes included in the study appeared to make participation worthwhile. More often than not, informants stopped by the researcher's office with thanks or anticipation of inclusion. For instance, referring to his interview excerpts Paul asked, "This means I'll make the final cut, right?" In fact, several informants have asked for a forum of some kind to discuss the results.

In more recent phenomenology, Harper and Quaye (2007) found the 32 African American men they interviewed felt more compulsion to ensure that African American student views were represented than concern with acting White, cross cultural disclosure, or tokenism. Furthermore, academic training and professional experiences have been

reported to prepare researchers with sensitivity to code shifting (Casey, 1993) and signifying (Gates, 1987). In some cases, personal background has also been credited with granting researchers access to, and the creation of, unique interpretive communities (Casey). Thus, interpretative limitations were addressed through a mutual disclosure of personal experiences, academic preparation, professional experiences, and interpersonal relationships during member checking. Furthermore, both the informants and the researcher genuinely worked towards establishing a relationship throughout the study.

Implications for Future Research

Check assumptions. From general expectations for themselves and other men to a clear preference for relationships over positional leadership/status, the informants in this study continued to challenge traditional assumptions about men (McClure, 2006). In fact, the African American men interviewed presented men, not women, as providing physical and emotional nourishment for each other. For instance, Jesse discussed using food as a vehicle to support and inspire his peers.

The main thing for me is I love to help people so if I have a male friend that is actually going through something I will bring them some food and I will ask them what's wrong and check up on them and make sure that they're okay. I believe that is the strongest way to make a difference.

Additionally, this phenomenology presented further evidence for reconsidering underlying theoretical foundations associated with African American men's college involvement, leadership development, and persistence. In 1992 Tierney was among the first to ask whether Tinto's (1975) theory of social and academic integration and others to

follow were in effect assimilation in disguise. In the critique, Tierney expressed concern over ethnocentricity in seminal college student development research. In effect, the African American men interviewed here substantiated Tierney's argument that core assumptions underlying theories of cognitive and social development may require reconsideration.

A leading assumption embedded in core college student development theories is that students persist through academic and social integration, involvement, or participation. In his original theory of social and academic integration, Tinto (1975) sought to explain why some students persisted and others dropped out of college. He theorized that both academic integration and social integration were necessary for a student to persist. By social integration, Tinto meant the extent of agreement between the individual student and the social milieu of a college or university. The realization of this principle depends on involvement opportunities that are relevant and hold meaning for the students they are meant to serve. Astin (1984, 1991) advanced Tinto's notion of integration by theorizing that a student who gets personally involved in college will enhance his or her chances of persistence and talent development. Participation and engagement in student organizations, planning, executing, and experiencing campus events and programs, and developing leadership capacities while serving the community exemplify college involvement. Similarly, Tyree (1998) created an instrument to measure facets of the social change model (HERI, 1996) through self reported experiences with student leadership and involvement. What all three seminal constructs have in common is an interest in measuring the impact of student participation in the institution.

This prevailing interest in college student participation coupled with competing priorities and limited resources may lead some higher education researchers and student affairs educators to limit their attention to those already in positions of campus leadership. These informants demonstrated that equating leadership with position risks overlooking other qualified participants for future studies and involvement opportunities. Here, twelve of the fourteen informants whom faculty and staff nominated were in student organization or student staff positions of leadership, but the students ultimately ascribed the most meaning to non-positional experiences. For instance, George attributed relational characteristics over position to making a difference.

Mostly, I make a difference just by walking through my everyday life. I am a very honest guy. I am open. I am a friendly, welcoming, warm guy. I like to learn different things from others. I like to share my values and encourage people. That is what I do most of the time.

Five of the six informants whom student peers nominated discussed experiences with making a difference from a non-positional status. In other words, five students without titles or salaries were nominated by their peers for making a difference. These five students, one quarter of the informants, shared lived experiences with making a difference as members of minority, religious, and service based organizations that might have been missed had the researcher relied solely on faculty/staff nominations. Thus, the inclusion of non-positional leaders in this study expanded limitations of previous studies

on leadership (Logue, et al., 2005) and African American men (Guiffrida, 2003; Kimbrough, 1995; Kimbrough & Hutchenson, 1998; Sutton & Terrell, 1997).

Furthermore, an important finding in this study was the influence of non-positional leadership experiences on the formation of self-reported leadership skills for African American men. For instance, Fritz emphasized the non-positional, change orientated nature of socially responsible leadership or making a difference in his understanding of leadership.

In the leadership module we talk a lot about non-positional leaders. You don't have to be at the front to implement change. You do have to believe in it. For example, there is no denying that women in corporate America do not make as much as men. That is just a fact. Okay. That is a fact but 50 years ago there were in effect no women CEOs in a Fortune 500 company. Today, we're only just beginning to experience the change that many people once thought was impossible. So, you have to believe what you're doing is important because the reality of it is sometimes we don't get to see the change we're striving for or supporting.

Consistent with Kezar and Moriarty's (2000) informants, the African American men interviewed in this study here deemphasized position based leadership in favor a more progressive, relational leadership style. Such distinctions substantiated a departure from the leadership preferences of Caucasian men (Astin & Leland, 1991; Kezar & Moriarty) and may be important for future student involvement and leadership initiatives. Again student informants appeared to embrace new paradigms concerning non-positional leadership while faculty and staff nominators either fell back on or became unwittingly tied to traditional assumptions about the impact of positional leadership. Thus, the

question for future researchers and practitioners becomes how can they enhance their recognition and involvement of non-positional, relationally orientated male leaders?

De-norm instruments and opportunities. The question is problematic because men who are credited with making a difference from non-positional, relationally orientated leadership tend to fall outside of everyday administrative affairs and dominant norms. Concepts of normalcy and assumptions about involvement are inevitably products of dominant cultures (Strange, 1999). For instance, election to office or positional leadership remains a significant predictor of leadership development outcomes for Caucasian men (Kezar & Moriarty, 2000; Moriarty & Kezar, 2000). Likewise, contemporary researchers have suggested that the constructs put forward by Tinto (1975, 1993) and Astin (1984, 1991) not to mention HERI (1996) and Tyree (1998) tend to ignore the underlying Western European, straight, upper middle class, and male cultures of higher education (Astin, & Leland, 1991; Kezar & Moriarty, 2000; Tanaka, 2002).

For example, Tinto's (1975) original conceptualization of integration was restricted by the surveys of his time. Tinto developed his theory from the National Longitudinal Study (NLS) of 1972 which dealt with personal and family background, educational and work experiences, plans, aspirations, attitudes, and opinions. However, none of the NLS questions examined whether students felt their cultural history and unique potential for social contribution was addressed by the curricula and co-curricular programs. Thus, the NLS ignored the impact of power relations within the college campus that might reproduce inequalities in race, gender, or sexual orientation (Tanaka, 2002).

The term power relations, according to poststructuralists, refers to the ways in which people in power will tend to advance a rendition of knowledge and history that favors them and keeps them in power (Foucault, 1972). For instance, Tinto (1993) suggested that social integration among students of color at a predominantly White institution (PWI) is unlike White students whose social integration occurs primarily through informal associations with peers, and is more likely influenced by formal associations such as student organizations. Increasingly, critics have called for abandoning such observations of minorities in relation to an unexamined dominant culture; instead critics advocate for the study of all students' social positions in relation to other cultures on campus (Tanaka, 2002).

Astin (1984), on the other hand, argued institutions could change to meet specific student needs and interests. Subsequently, Astin changed the Cooperative Institutional Research Program (CIRP) survey to encompass not only social, personal, intellectual, and professional growth but also a number of questions about race, gender, and sexual orientation. For example, the revised CIRP instrument contained an experimental question asking students how much they had learned about their own racial or cultural identity while in college. A question like this enables studies of the impact of the college experience on individual and collective power relations. Nevertheless, scholars have called for extending the scope of higher education inquiry to encompass the interplay of power and cultural capital affecting each participant, institution, and researcher (Berger, 2000; Tanaka, 2002).

Following Tinto's (1975, 1993) and Astin's (1984, 1991) reasoning in the social change model, HERI (1996) theorized leaders develop through three levels of involvement: (1) individual, (2) group, and (3) community. However, HERI failed to reference studies of ethnic or African American leadership in their concepts and selected bibliography. Moreover, HERI offered no indication that ethnic or racial leadership might encounter alternative challenges than mainstream majority leadership (Walters & Smith, 1999). Ironically, very little appears to have been written on HERI's oversights.

As a matter of fact, Tyree (1998) designed the socially responsible leadership scale (SRLS) to act a measurement instrument for the social change model (HERI, 1996). Tyree meant for the instrument to examine the extent to which student leaders developed along seven constructs – consciousness of self, congruency, commitment, collaboration, common purpose, controversy with civility, and citizenship – at individual, group, and community levels. Although Tyree's SRLS instrument enables cross referencing between participant background and current involvement, questions concerning the seven constructs do not address how variances in context affect their development. For instance, participants are not able to indicate how mainstream versus minority-based groups increase or detour their ability to collaborate, achieve common purpose, or address conflict with civility.

As a result, higher education jargon like "integration," "involvement," "social change," "persistence," and "retention rates" may be misused to confuse academic success with conformance to a dominant culture, overestimate a student's point of personal readiness, or misinterpret institutional impact. For example, the African

American men in this study demonstrated that the idea of socially responsible leadership fostering retention is only plausible when participants are permitted to define what socially responsible leadership is. In this study, all 20 informants associated socially responsible leadership with addressing the needs of their peers, while the researcher, betrayed by privileged affiliations with dominant culture (being White and male) expected social responsibility to be defined more universally. In effect, the informants in this study reiterated the need for higher education stakeholders to compare field assumptions with student experiences. Furthermore, these informants indirectly reminded higher education stakeholders to consider what inquiries might convey by the questions they do not ask.

Study relationships. In spite of potentially marginalizing foundations and measurements, HERI (1996) suggested that college faculty and student affairs educators might employ the social change model of leadership to teach and foster individual growth, group collaboration, and community engagement. Subsequently, Moriarty and Kezar (2000) reported the social change model to be one of the most widely known leadership education tools in higher education. Indeed, the social change model appears to have become ingrained in college student leadership education as it may be found on over 500 student affairs web pages representing one quarter of U.S. colleges and universities.

The social change model (1996), like its predecessors Tinto's (1975) theory of college student integration and Astin's (1984, 1991) involvement theory, considers consequences of student interactions within college but does not delve into how to foster

interaction. While subsequent researchers have recommended specific kinds of involvement such as minority-based student organizations (DeSousa & King, 1992; Guiffrida, 2003; Kimbrough, 1995; Rooney, 1985; Tinto, 1993), none of the African American men interviewed in this study simply joined student organizations or got involved on their own. Instead, informants substantiated the success of mentoring relationships with fostering integration (Pascarella & Terenzini, 1991, 2005; Sutton, 2006) especially those developed through socially responsible leadership within the African American community (McEwen, Roper, Bryant, & Langa, 1990; Robinson & Howard Hamilton 1994). Informants explicitly concerned themselves with addressing the fear of engagement in and out of the classroom and urged higher education stakeholders to do the same. For instance, Alain discussed how a single call from a peer helped him overcome his fears concerning being accepted.

He just called me up, you know, on behalf of Every Nation Campus Ministry here. He told me he would like to come talk to me and stuff... I felt like I could trust him. So, I started telling him about my life. As I was doing that I felt myself growing and developing more like as far as being able to open up. I used to be really, really shy in high school. I was quiet. Most of my shyness really was around girls and big group settings. I felt uncomfortable in group settings I don't know why... yeah I do know why... I felt like people were not ready to hear what I had to say. I didn't feel like I could be who I was around people. It was like a fear that they would not accept me. So, yeah, I started talking more in class and getting involved in stuff as a result of the Ministry and other people influencing my life.

Once again, informants indicated that they would not have gotten involved were it not for interpersonal dialogue and outreach. The excerpt also supports previous research by

illustrating the power and influence of peer endorsement on involvement (Astin, 1984, 1991; Franklin, 1994; Terrell, 2007).

Furthermore, informants indicated that advocating involvement to insure future success assumes a future orientation that may be equally off putting for students who often by necessity tend to be present oriented. Future orientation has been defined as "the human ability to anticipate future events, give them personal meaning, and to operate with them mentally" (Nurmi, 1991, p. 4). Future orientation may also be conceptualized as a collection of schemata, or attitudes and assumptions based on previous experiences, that interact with incoming information from the individual's environment to form expectations for the future, set goals and aspirations, and give personal meaning to future events (McCabe & Barnett, 2000). As such, the African American men interviewed here corroborated previous research that aligned future orientation with the assumptions and privilege of the White middle class (Sue & Sue, 2003). For instance, Carl attributed making a difference to dialogue with his faculty advisor who helped him see himself worthy of future aspiration.

I remember one of my advisors. He helped me realize that I was "at risk." Like he just pulled me aside, sat me down, and asked me how I was doing. Then he asked, what are my dreams; what are my goals? When I told him that I really didn't have any, he told me that he really wanted me to think about it because – he told me – he really believed in me. And no one has really told me anything like that. He told me that my possibilities are limitless if I just put my mind to it. He said he saw a lot of potential in me and he believed that I could really make something of myself. Until then I never really thought about it [the future].

Both Tinto's (1975) theory of integration and HERI's (1996) social change model are process based models that begin at the point of involvement and assume a future orientation from consumers and subscribers. In spite of diverse institutional demographics and involvement initiatives, the accounts of these 20 African American men evidenced an initial mindset beset by lowered expectations for themselves and their peers. The dominant mindset precluded involvement until someone suggested otherwise. Therein lays the potential of relationships between and among African American men.

By ascribing meanings to informal, individual encounters, but attributing outcomes to formal, group affiliations, and then issuing recommendations for formal, individual and community interventions the 20 African American men interviewed here demonstrated the need for all higher education stakeholders to facilitate cross cultural, cross institutional, and cross community relationships. The seven C's – consciousness, congruency, commitment, collaboration, common purpose, controversy with civility, and citizenship – appear to be embraced throughout individual, group, and community affairs. These African American men said they could not begin to develop or apply individual leadership qualities were it not for significant others who through dialogue, role modeling, or mentoring broadened their mindset. Thus, to make a difference, Miles insisted that faculty, staff and students need to work cooperatively to help African American men see themselves succeeding and realize their potential for inspiring others through campus activities and organizations.

We need to encourage people to become involved in student activities or student organizations. That is one of the main things that I do. Because, you know, being

involved and being a member of a student organization or student activity, you know, it just kind of builds a support group and what not. I especially try to encourage people to join NAACP [National Association for the Advancement of Colored People]. I have been doing that since I have become a member.

Alain added that freshman especially need to be guided toward involvement opportunities that offer the dialogue, role models, and mentors necessary to move mindsets beyond media images and towards real relationships.

While I was ready to go to college, I didn't know what to expect. I mean I watched stuff on TV and movies and what not. A lot of times the first thing I'd hear or the people I was hanging around would say is party. You do a lot of partying in college. And you know they say girls and they say grades and teachers but they really don't talk too much about the academic side. I didn't expect to meet people that really encouraged me or people that were going to have a positive influence on my life. But it happened though.

Summary of Implications for Future Research

This study presents several issues for future research. Without intervening relationships, the fear of engagement these African American men expressed would counter their involvement, leadership development, and persistence. Thus, fear of or reluctance towards engagement warrants further phenomenological investigation. Overcoming fears of engagement appeared to be inextricably linked to broadening definitions of and expectations for Black men. Therefore, future researchers also should consider qualitative study that focuses exclusively on the meanings African American male college students ascribe to Black masculinity. Informants substantiated research on the impact of historically Black and minority based student involvement (Cuyjet, 1997;

Guiffrida, 2003; Harper & Quaye, 2007; Kimbrough, 1995; Kimbrough & Hutchenson, 1998; Moore & Rhinehart, 2007; Schuh, Triponey, Heim, & Nishimura, 1992). However, non-denominational Christian student organization-outreach and cross cultural communication also ranked high among the interventions that made a difference. Therefore, the impact of non-denominational Christian student organizations as well as ways to foster cross cultural dialogue also merits further phenomenological inquiry. Finally, replications of this study at other types of institutions and in different regions of the country would advance understanding of African American men's involvement and leadership development. In sum, future research is needed on how relationships play into definitions of masculinity, the impact of nondenominational Christian student organizations, and cross cultural dialogue, role modeling, and mentoring of African American men.

Implications for Practice

Foster interaction among African American men. The 20 African American men interviewed here confirmed the need for colleges and universities to create spaces and opportunities for African American men (Moore & Rhinehart, 2007) to dialogue, challenge mindsets, role model, and mentor one another. Throughout the study, informants have substantiated the challenges of discerning masculinity for African American men (Akbar, 1991; Baber et al., 2005; Dawson-Threat, 1997; Franklin, 1994; Gerschick & Miller, 2004; Harper & Quaye, 2007; Majors & Billson, 1992; Whitehead, 1992; Wise, 2000). Most of informants specifically recommended special sessions for African American men at orientation but also emphasized the need for follow-up. For

example, Ralph advised institutionally sponsored, not scripted group meetings.

The men's group should not be programmed but dialogue. It should not be presenter focused but based on the interaction and needs of participants.

Thus, predominantly Black and minority student organizations, particularly ones that facilitate discussion among men about what it means to be a man, should be supported and examined more closely.

Encourage interaction beyond social expectations. Researchers have theorized that increasing evidence of social responsibility among African American men indicates firsthand recognition of the social inequities that disadvantage them in society and ultimately compel some to become catalysts for social change (McEwen et al., 1990; Harper & Quaye, 2007; Mitchell & Dell, 1992). For instance, some of the men in Harper and Quaye's phenomenology credited their participation in Black student organizations with enhancing their willingness to engage in other cross cultural organizations, learning, and advocacy on behalf of gay and lesbian students, women, and other socially marginalized groups. When asked to discuss experiences making a difference, four of the African American men interviewed here described circumstances where they listened to one of their peers "come out" or identify as gay. For example, Rube recalled listening, emphasizing, and reassuring his peer.

Basically, he liked guys and all I could do was listen at first. I didn't know what to say. My response to him... You know I don't bring my story out of childhood a lot but I had to say I understand, you know, how it feels because I was molested –

well not molested but I was um sexually abused when I was 12. And he said I like this. I like that. And then the whole religious side of it came up because Christians believe homosexuality is wrong according to God. I had to look at it and say yes I am a Christian but I am not going to change my way of thinking of you as a friend because of your preference. This is your decision.

Entertaining conversations about homosexuality indicates a level of open mindedness among informants that, until recently and largely still, is taboo in the Black community (Wise, 2001). Other informants specifically addressed the need for institutions of higher education to address homophobia among African American men if for no other reason, because it precludes the potential of peer relationships. At any rate, informants viewed themselves as making a difference by expanding mindsets through interpersonal relationships. Thus, Rube's exchange illustrates the power and potential of African American men to facilitate nurturing and supportive relationships with each other regardless of social status or stigma. Again and again, the African American men in this study demonstrated attitudes and behaviors outside of dominant expectations in favor of peer relationships.

Challenge the status quo. The findings in this study also supported Harper and Quaye (2007), Kuh and Hu (2001), La Vant and Terrell (1994), and Wlodkowski and Ginsberg (1995), who concluded faculty and student affairs educators should be careful not to generalize from or tokenize those individuals who challenge existing mindsets by becoming role models and mentors. Instead, faculty, student affairs educators, and students themselves should engage African American men in conversations about the racial realities of their college experiences and how to make a difference. Furthermore,

those who advise mainstream student organizations and teach mainstream classes should challenge members to think critically and reflexively on how to engage with and advocate for underrepresented populations. According to Harper and Quaye, several disciplines and organizations espouse commitments to diversity in their mission statements, but few are actually held accountable for enacting such values. Thus, practitioners are called to challenge the status quo in attitude, rhetoric, and behavior.

Summary of Implications for Practice

In review, there are several implications for practice that emerge from this study. First, educators and students are encouraged to facilitate opportunities for dialogue in which African American men might question, challenge, and think critically about the circumstances of their lives and experiences. Second, educators and students are advised to free themselves from social expectations for their interaction, particularly as it might relate to acknowledgement of and advocacy for their gay and lesbian peers. Third, educators and students should facilitate cross cultural dialogue on the racial realities of their campus. These recommendations are consistent with those of previous studies (Harper & Quaye, 2007; Kuh & Hu, 2001; La Vant & Terrell, 1994; Wlodkowski & Ginsberg, 1995). Furthermore, this study substantiated research suggesting that dialogue opens minds to diverse others (Baber et al., 2005; Harper & Quaye; Moore & Rhinehart, 2007), role modeling and mentoring (Astin, 1985, 1991; Sutton & Terrell, 1997). In short, practitioners should remember that relationships, more than any other factor, influenced the meanings, outcomes, and recommendations attributed to leadership and involvement of the African American men in this study.

Chapter Summary

Honoring the lived experiences of the 20 African American men interviewed here demands higher education stakeholders check the assumptions embedded in core student development theories (Astin, 1984; Tinto, 1975). While informants corroborated Tinto's (1975) theory that personal characteristics, goals and commitments, and institutional experiences combine to predict retention, every account challenged the expectation that students simply involve themselves in academic and student affairs. Decisions to get involved were weighted by personal and social expectations for Black men. Furthermore, contrary to previous studies, every informant underestimated not overestimated his capacity to succeed academically (Rowser 1997) and socially (Pace, 1984).

The social change model of leadership (HERI, 1996), presumed by the researcher to facilitate persistence also begins at a point of individual involvement that none of the informants felt they reached individually. Furthermore, those who teach the social change model as guide or process should be aware that following the model's levels, principles, and processes requires a future orientation and path that may be unknown to or unlikely for some students. At least, the African American men interviewed here did not follow the train of thought laid out in the social change model.

Instead, informants ascribed meanings to informal, individual encounters; but attributed outcomes to formal, group affiliations; and finally recommended formal, individual and community interventions. Yet through it all, informants maintained a relational outlook on leadership and involvement consistent with the social change model and credited those relationships with persistence. As such, the meanings, outcomes, and

recommendations informants ascribed to socially responsible leadership or making a difference concerned expanding expectations for themselves and other Black men.

Through their accounts, the African American men in this study have suggested a preliminary structure for Tinto's (1975) paradigmatic theory of integration, Astin's (1984, 1991) involvement theory, and subsequent research like HERI's (1996) social change model. The structure begins a dialogue to develop a mindset that enables or enacts positive role modeling and mentoring at individual, group, and community levels of involvement. Thus, these 20 African American men demonstrated the need for all higher education stakeholders to facilitate and further research cross cultural, cross institutional, and cross community relationships to inspire student involvement.

REFERENCES

- Akbar, N. (1991). *Visions for Black men*. Tallahassee: Mind Productions and Associates.
- Adams, M. (2007). Pedagogical frameworks for social justice education. In M. Adams, A. B. Lee, Griffin, P. (Eds.), *Teaching for diversity and social justice* (2nd ed., pp. 30-43). New York: Routledge.
- Adelman, C. (1999). *Answers in the tool box: Academic intensity, attendance patterns, and bachelor's degree attainment*. Washington, DC: Office of Education Research and Improvement, U.S. Department of Education.
- Alford, K. A. (2003). Cultural themes in rites of passage: Voices of young African American males. *Journal of African American Studies*, 7(1), 3-26.
- Altbach, P. G., Berdahl, R. O., and Gumport, P. J. (2005). *American higher education in the twenty-first century: Social, political, and economic challenges*. Baltimore: John Hopkins University Press.
- American College Personnel Association and National Association of Student Personnel Administrators (2004). *Learning reconsidered: A campus wide focus on the student experience*. Washington, DC: authors. Retrieved July 9, 2007 from <http://www.myacpa.org/pub/documents/LearningReconsidered.doc>
- American College Personnel Association and National Association of Student Personnel Administrators (2006). *Learning reconsidered 2: A campus wide focus on the student experience*. Washington, DC: authors. Retrieved July 9, 2007 from <http://www.learningreconsidered.org/>
- Anderson, E. (1985). Forces influencing student persistence and achievement. In L. Noel, R. Levitz, D. Saluri, & Associates (Eds.), *Increasing student retention* (pp. 44-61). San Francisco: Jossey-Bass.

- Antonio, A. L. (2004). When does race matter in college friendships? Exploring men's diverse and homogenous friendships groups. *The Review of Higher Education*, 27(4), 553-575.
- Astin, A. W. (1984). *Student involvement: A developmental theory for higher education. A return to the academy. Student Personnel Monograph No. 16*. Washington, DC: American College Personnel Association.
- Astin, A. W. (1993). *What matters in college? Four critical years revisited*. San Francisco: Jossey-Bass.
- Astin, A., Vogelgesang, L., Ikeda, E., & Yee, J. (2000). *How service learning affects students*. Los Angeles: University of California, Higher Education Research Institute.
- Astin, H. S., & Leland, C. (1991). *Women of influence, women of vision*. San Francisco: Jossey-Bass.
- Ayers, D. F., Dyce-Miller, & Carlone, D. (In Press). Overcoming alienation: Toward understanding women's educational needs in the service economy. *Adult Education Quarterly*.
- Baber, W. L., Araonson, R. E., & Melton, L. D. (2005). Ideal and stereotypical masculinity and issues of adjustment to college life for men of color. *Southern Anthropologist*, 31(1/2), 53-73.
- Bailey, P. A. (1992). A phenomenological study of the psychological transition from being a mother of dependent daughters to being a mother of adult daughters. Unpublished doctoral dissertation. Fielding Graduate University: Santa Barbara CA.
- Bass, B. M. (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, 18, 19-31.

- Bass, B. M., & Avolio, B. J. (1989). *Manual: The multifactor leadership questionnaire*. Palo Alto, CA: Consulting Psychologists Press.
- Bensimon, E. M. (2006 November). The underestimated significance of practitioner knowledge in the scholarship on student success. Key note address presented at the meeting of the Association for the Study of Higher Education, Anaheim, CA.
- Bean, J. P. (1980). Dropouts and turnover: The synthesis and test of a causal model of student attrition. *Research in Higher Education, 12*, 155-187.
- Bean, J. B., & Braxton, J. M. (1998). Revising Tinto's interactionalist theory of student departure through theory elaboration: Examining the role of organizational attributes in the persistence process. *Research in Higher Education, 39*(2), 103-120.
- Bean, J. P. & Eaton, S. (2000). A psychological model of college student retention. In J. M. Braxton (Ed.), *Rethinking the departure puzzle: New theory and research on college student retention*. TN: Vanderbilt University Press.
- Berger, J. B. (2000). Optimizing capital, social reproduction, and undergraduate persistence: A sociological perspective. In J. M. Braxton (Ed.), *Reworking the student departure puzzle* (pp. 95–126). Nashville, TN: Vanderbilt University Press.
- Berger, J. B., & Braxton, J. M. (1998). Revising Tinto's interactionalist theory of student departure through theory elaboration: Examining the role of organizational attributes in the persistence process. *Research in Higher Education, 29*(2), 103-120.
- Berger, J., & Milem, J. (1999). The role of student involvement and perceptions of integration in a casual model of student persistence. *Research in Higher Education, 40*, 641-665.
- Berger, J. B., & Milem, J. F. (2000). Exploring the impact of historically Black colleges in promoting the development of undergraduates self-concept. *Journal of Student Development, 41*, 381-394.

- Berkovitz, R. A., & O'Quin, K. (2006). Predictors of graduation of readmitted “at risk” college students. *Journal of College Student Retention: Research, Theory & Practice*, 8(2), 199-214.
- Bourdieu, P. (1973). Cultural reproduction and social reproduction. In R. Brown (Ed.), *Knowledge, education, and cultural change* (pp. 189–207). London: Collier Macmillan.
- Bourdieu, P. (1977). Distinction: A social critique of the judgment of taste. In D. B. Grusky, (Ed.), *Social stratification: Class, race, and gender in sociological perspective* (pp. 487-511). New York: Westview Press.
- Bourdieu, P. (1990). Artistic taste and cultural capital. In J. Alexander, & S. Seidman, (Eds.), *Culture and society: Contemporary debates* (pp. 205-215). Cambridge: Cambridge University Press.
- Bourdieu, P. (1994). Distinction: A social critique of the judgment of taste. In D. Grusky, B. (Ed.), *Social stratification: Class, race, and gender in sociological perspective* (pp. 404-429). New York: Westview Press.
- Boyte, H. (2004). *Everyday politics: Reconnecting citizens and public life*. Philadelphia: University of Pennsylvania.
- Braxton, J. M. (Ed.). (2000). *Rethinking the departure puzzle: New theory and research on college student retention*. Nashville, TN: Vanderbilt University Press
- Braxton, J. M., Hirschy, A. S., & McClendon, S. A. (2003). *Understanding and reducing college student departure. ASHE Higher Education Report*, 30(3), 1-105.
- Braxton, J. M., & Mundy, M. E. (2001–2002). Powerful institutional levers to reduce college student departure. *Journal of College Student Retention*, 3, 91–118.
- Braxton, J. M., Sullivan, A. S., & Johnson, R. (1997). Appraising Tinto's theory of

college student departure. In J. Smart (Ed.), *Higher Education: Handbook of Theory and Research* (pp. 107–164). New York: Agathon.

Bringle, R. G., & Hatcher, J. A. (1996). Implementing service-learning in higher education. *Journal of Higher Education*, 67(2), 221-239

Brown, F.W., & Fritz, S.M. (1994). Determining the breadth of leadership and human resource management/development offerings in post-secondary departments of agricultural education. *Journal of Agricultural Education*, 35(3), 1-5.

Bums, J. M. (1978). *Leadership*. New York: Harper & Row.

Cabrera, A. F. & La Nasa, S. M. (2001). On the path to college: Three critical tasks facing America's disadvantaged. *Research in Higher Education*, 42(2), 119-150.

Campus Compact (2002). *The new student politics: The Wingspread statement on student civic engagement* (2nd ed.). Providence, RI: Author.

Casey, K. (1993). *I answer with my life*. New York: Routledge.

Casey, K. (1994). The new narrative research in education. *Review of Research in Education*, 21, 211-254

Chang, M. J., Denson, N., Saenz, V. & Misa, K. (2006). The educational benefits of sustaining cross racial interaction among undergraduates. *Journal of Higher Education*, 77, 431-455.

Chickering, A. W. (1969). *Education and identity*. San Francisco: Jossey-Bass.

Citizens Research Council (September 2006). *Proposal 2006-02 Michigan Civil Rights Initiative*. CRC Memorandum 1082, Livonia, Michigan: Author. Retrieved April 1, 2007 from www.lib.umich.edu/govdocs/affirm.html

- Clark, K. E. (1985). Teaching undergraduates to be leaders. *AAHE Bulletin*, 37(7), 11-14.
- Connell, R.W. (1995). *Masculinities*. Berkeley, CA: University of California Press.
- Council for the Advancement of Standards in Higher Education. (2006). *CAS professional standards for higher education* (6th ed.). Washington, DC: Author.
- Cress, C., Astin, C. M., Zimmerman-Oster, K., & Burkhardt, J. C. (2001). Developmental outcomes of college students' involvement in leadership activities. *Journal of College Student Development* 42(1), 15-27.
- Cresswell, J. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage.
- Cresswell, J. A. (2003). *Research design: Qualitative, Quantitative, & Mixed Methods Approaches (2nd Ed.)*. Thousand Oaks, CA: Sage.
- Cross, T., & Slater, R. B. (2000). The alarming decline of the academic performance of African-American men. *The Journal of Blacks in Higher Education*, 27, 88-87.
- Cuyjet, M. J. (1997). African American men on college campuses: Their needs and their perceptions. In M. J. Cuyjet (Ed.), *Helping African American men succeed in college* (pp. 5-16). San Francisco: Jossey-Bass.
- Cuyjet, M. J. (2006). Helping African American men matriculate: Ideas and suggestions. In M. J. Cuyjet (Ed.), *African American Men in College* (pp. 237-249). San Francisco, CA: Jossey-Bass.
- Dawson-Threat, J. (1997). Enhancing in-class academic experiences for African American men. *New Directions for Student Services*, 80, 31-41.
- Deci, E. L., & Ryan, R. M. (1991). A motivational approach to self: Integration in

- personality.” In R. Dienstbier (Ed.), *Nebraska Symposium on Motivation. Perspectives on Motivation*, (38)1, Lincoln: University of Nebraska Press.
- Derby, D., & Smith, T. (2004). An orientation course and community college retention. *Community College Journal of Research and Practice*, 28(9), 763-773.
- DeSousa, D. J., & King, P. M. (1992). “Are White students really more involved in collegiate experiences than Black students?” *Journal of College Student Development*, 33, 363–369.
- DuBois, W. E. B. (1965). *The souls of Black folk*. In J. W. Johnson (Ed.), *Three Negro classics*. New York: Avon.
- Dugan, J. P. (2004, December). *Research & assessment: Creating a data-driven leadership program*. Paper presented at the Leadership Educators Institute, Greensboro, NC.
- Dugan, J. P. (2006a). Involvement and leadership: A descriptive analysis of socially responsible learning. *Journal of College Student Development*, 47, 335-343.
- Dugan, J. P. (2006b). Explorations using the social change model: Leadership development among college men and women. *Journal of College Student Development*, 47, 217-225.
- Dugan, J. P. (2006c). *SRLS-Rev 2: The second revision of SRLS*. College Park, MD: National Clearinghouse for Leadership Programs.
- Dugan, J. P. (2007). Examining race and leadership: Emerging themes. *Concepts & Connections*, 15(2), 13-16.
- Dugan, J. P., Komives, S. R. & Owen, J. E. (2006, November). *Multi-institutional study of leadership*. Paper presented at the meeting of the International Leadership Association, Chicago, IL.

- Eaton, S., & Bean, J. P. (1995). An approach/avoidance behavior model of college student retention. *Research in Higher Education, 36*, 617-645.
- Farmer, G. L. (2006). African American males' civic engagement: The importance of social organization involvement and friendship diversity. *Journal of African American Studies, 10*(2), 51-68.
- Flowers, L. A. (2006). Effects of attending a 2-year institution on African American males' academic and social integration in the first year of college. *Teachers College Record, 108*, 267-308.
- Flowers, L. A. (2004). Examining the effects of student involvement on African American college student development. *Journal of College Student Development, 45*, 633-654.
- Foucault, M. (1972). *Archaeology of knowledge*. New York: Pantheon Books.
- Franklin, C. W. (1994). Men's studies, the men's movement, and the study of Black masculinities. In R. G. Majors & J. U. Gordon (Eds.), *The American Black male* (pp. 51-84). Chicago: Nelson-Hall Publishers.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Freire, P. (1997). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Roman & Littlefield Publishers, Inc.
- Gajda, S., Bentrim-Tapio, E., & Hamilton, C. (2007, June). *We matter. Men change: How socially responsible leadership might impact student retention*. Paper presented at the International Assessment & Retention Conference, St. Louis, MO.
- Galston, W. (2003). Civic knowledge, civic education, and civic engagement: A summary of recent research. In W. Galston (Ed.) *Constructing civic virtue: A symposium on the state of American citizenship*. New York: Campbell Public Affairs Institute.

- Gates, D. (1988). *The signifying monkey: A theory of African-American literary criticism*. New York: Oxford University Press.
- Gerschick, T. J., & Miller, A. S. (2004, reprinted). Coming to terms: Masculinity and physical disability. In M. Kimmel and M. A. Messner (Eds.), *Men's lives* (pp. 349-362). Boston: Allyn & Bacon.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. MA: Harvard University Press.
- Gladwell, M. (2002). *The tipping point: How little things can make a big difference*. New York: Back Bay Books.
- Grutter v. Bollinger, No. 02-241 (6th Cir. June 23, 2003). Retrieved July 15, 2006, from <http://laws.findlaw.com/us/000/02-241.html>
- Gratz et al., v. Bollinger et al., No. 02-516. (6th Cir., Decided June 23, 2003). Retrieved July 15, 2006, from <http://laws.findlaw.com/us/000/02-516.html>
- Greensboro Connects (January, 2003). *Greensboro education, economics, freedom, justice, and more*. Retrieved November 1, 2007, from http://www.greensboroconnects.com/opinion_poll/index.html#
- Guiffrida, D. A. (2003). African American student organizations as agents of social integration. *Journal of College Student Development*, 44(3), 304-319.
- Haber, P. (2006). *Co-curricular involvement, formal leadership roles, and leadership education: Experiences predicting college student socially responsible leadership outcomes*. Unpublished master's thesis, University of Maryland, College Park. Retrieved May 25, 2007 from <https://drum.umd.edu/dspace/bitstream/1903/3720/1/umi-umd-3539.pdf>
- Hall, C. (1999). *African American college students at a predominantly White institution:*

Patterns of success. Paper presented at the annual meeting of the Association for Institutional Research, Seattle, WA.

Hall, R. E., & Rowan, G. T. (2001). African American males in higher education: A descriptive analysis. *Journal of African American Men* 5(3), 3-14.

Harper, S. R. (2006). Enhancing African American male student outcomes through leadership and active involvement. In M. J. Cuyjet (Ed.), *African American Men in College* (pp. 69-94). San Francisco, CA: Jossey-Bass.

Harper, S. R. & Quaye, S. J. (2007). Student organizations as venues for Black identity expression and development among African American male student leaders. *Journal of College Student Development* 48(2) 127-144.

Higher Education Research Institute. (1996). *A social change model of leadership development: Guidebook version III*. MD: National Clearinghouse for Leadership Programs.

Howe, N., and Strauss, W. (2004). *Millennials rising. The next great generation*. New York: Vintage Books. In M. D. Coomes & R. Debard (Eds.), *Serving the millennial generation* (pp. 87-98). San Francisco: Jossey-Bass. (Original work published in 2000).

Hunt, J. E., Dodge, G. E. (2001). Leadership déjà vu all over again. *Leadership Quarterly*, 11(4), 435-458.

Hurston, Z. N. (1937). *Their eyes were watching God*. New York: Harper Collins.

Jones, S. H. (2005). Autoethnography: Making the personal political. In N. K. Denzin & Y. S. Lincoln (Eds.), *The sage handbook of qualitative research* (pp. 763-791). Thousand Oaks, CA: Sage.

Keup, Jennifer R. (2005). The impact of curricular interventions on intended second-year enrollment. *Journal of College Student Retention*, 7(1-2), 61-89.

- Kezar, A. J., Chambers, T. C., & Burkhardt, J. C., (2005). Higher education for the public good: Emerging voices from a national movement. San Francisco: Jossey-Bass.
- Kezar, A. J., Carducci, R., & Contreras-McGavin, M. (2006). *Rethinking the "L" word in higher education: The revolution of research on leadership*. *ASHE Higher Education Research*, 31(6), 1-217.
- Kezar, A. J., & Moriarty, D. (2000). Expanding our understanding of student leadership development: A study exploring gender and ethnic identity. *Journal of College Student Development*, 41, 55-68.
- Kimbrough, W. M. (1995). Self-assessment, participation, and value of leadership skills, activities, and experiences for Black students relative to their membership in historically Black fraternities and sororities. *Journal of Negro Education*, 64, 63–74.
- Kimbrough, W. M., & Hutchenson, P., A. (1998). The impact of membership in Black Greek-letter organizations of Black student's involvement in collegiate activities and their development of leadership skills. *The Journal of Negro Education*, 67, 96-105.
- Komives, S. R., Lucas, N., & McMahon, T. R. (1998). *Exploring leadership: For college students who want to make a difference*. San Francisco: Jossey-Bass.
- Komives, S. R., Owen, J. E., Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a leadership identity: A grounded theory. *Journal of College Student Development*, 46, 593-611.
- Kouzes, J. M. & Posner, B. Z. (2002). *The leadership challenge* (3rd ed.). San Francisco: Jossey-Bass.
- Kouzes, J. M., & Posner, B. Z. (1995). *The leadership challenge* (2nd ed.). San Francisco: Jossey-Bass.

- Kouzes, J. M., & Posner, B. Z. (1998). *Student leadership practices inventory: Facilitator's guide and student workbook*. San Francisco: Jossey-Bass.
- Kuh, G.D., Hu, S. (2001). The effects of student-faculty interaction in the 1990s. *The Review of Higher Education*, 24, 309-332.
- Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. CA: Sage.
- Lang, M., & Ford, C. A. (1992). *Strategies for retaining minority students in higher education*. IL: Charles C. Thomas.
- Langseth, M. & Troppe, M. (1997). So what? Does service-learning really foster social change? *Expanding Boundaries*, 2, 37-42.
- Lapchick, I. (2006). *Significant progress for African-American students*. Orlando: The Institute for Diversity and Ethics in Sport at the University of Central Florida.
- LaVant, B. D., and Terrell, M. C. (1994). Assessing ethnic minority student leadership and involvement in student government. In M. C. Terrell and M. J. Cuyjet (Eds.), *Developing student government leadership. New Directions for Student Services*, 66, 59-71. San Francisco: Jossey-Bass.
- Lewin, K. (1936). The psychology of success and failure. *Occupations*, 14, 926-930.
- Lima, M. (2000) Service-learning: A unique perspective on engineering education. In E. Tsang (Ed.), *Projects that matter: Concepts and models for service learning in engineering* (pp. 109-117). D.C.: American Association for Higher Education.
- Logue, C. T., Hutchens, T. A., & Hector, M. A. (2005). Student leadership: A phenomenological exploration of postsecondary experiences. *Journal of College Student Development*, 46, 393-408.
- Longo, N. V., & Meyer, R. P. (2006, May). College students and politics. A literature

review. *Center for Information and Research on Civic Learning and Engagement (CIRCLE) Working Paper 46*. MD: University of Maryland.

Lowe, K. B., Kroeck, K. C., & Sivasubramaniam, N. (1996). Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature. *Leadership Quarterly*, 7(3), 385-425.

Majors, R., & Billson, V. M. (1992). *Cool posse: The dilemmas of Black manhood in America*. New York: Lexington Books.

Mallinckrodt, B. (1988). Student retention, social support, and dropout intention: Comparison of Black and White students. *Journal of College Student Development*, 29, 60-64.

Market Street Services, Inc. (2005, July 25). *Meeting the legislative mandate: Piedmont Triad Region, NC*. Retrieved November 1, 2007, from http://www.piedmonttriadvision.com/Meeting_the_Mandate.pdf

Mattis, J. S., Beckham, W. P., Saunders, B. A., Williams, J. E., McAllister, D. Y., & Myers, V., (2004). Who will volunteer? Religiosity, everyday racism, and social participation among African American men. *Journal of Adult Development*, 11(4), 261-272.

Maxwell, J.A. (2005). *Qualitative research design: An interactive approach (2nd Ed.)*, CA: Sage.

McCabe, K., & Barnett, D. (2000). First comes work, then comes marriage: Future orientation among African American young adolescents. *Family Relations*, 49, 63-70.

McCaslin, M. L., & Scott, K. W. (2003). The five-question method for framing a qualitative research study. *The Qualitative Report*, 8(3), 447-461.

McClure, S. M. (2006). Improvising masculinity: African American fraternity membership in the construction of a Black masculinity. *Journal of African*

American Studies, 10(1), 57-73

McEwen, M. K., Roper, L. D., Bryant, D. R. & Langa, M. J. (1990). Incorporating the development of African American students into psychological theories of student development. *Journal of College Student Development*, 31(5).

Mertens, D.M. (1998). Major paradigms in research: A brief history of research. In S. B. Merriam & Associates, *Research methods in education and psychology: Integrating diversity with quantitative and qualitative approaches* (pp. 6-23). CA: Sage.

Mitchell, S. L., & Dell, D. M. (1992). The relationship between Black students' racial identity attitude and participation in campus organizations. *Journal of College Student Development*, 33, 39-43.

Moore, J., Lovell, C. D., McGann, T., & Wyrick, J. (1998). Why involvement matters: A review of research on student involvement in the collegiate setting. *College Student Affairs Journal*, 17(2), 4-17.

Moore, L. V., & Upcraft, M. L. (1992). *Theory in student affairs: Evolving Perspectives*. San Francisco: Jossey-Bass.

Moriarty, D., & Kezar, A. (2000). The new leadership paradigm: Expanding our notions of leadership development. *Net Results*. Retrieved May 15, 2005, from <http://www.naspa.org/membership/mem/nr/article.cfm?id=18>

Morrison, T. (1987). *Beloved*. New York: Alfred Knopf, Inc.

Moustakas, C. (1994). *Phenomenological research methods*. CA: Sage.

Murtaugh, P. A., Burns, L. D., & Schuster, J. (1999). Predicting the Retention of University Students. *Research in Higher Education*, 40(3), 355-371.

- Nagda, B. A., Gregerman, S. R., Jonides, J., Hippel, W., Lerner, J. S. (1998). Undergraduate student-faculty research partnerships affect student retention. *Review of Higher Education* 22(1), 55-72.
- Newcomb, T. M. (1966). The nature of peer group influence. In T.M. Newcomb & E.K. Wilson (Eds.), *College peer groups*. Hawthorne, NY: Aldine.
- Nurmi, J. E. (1991). How do adolescents see their future? A review of the development of future orientation and planning. *Developmental Review*, 11, 1-59.
- Ogbu, J. U. (1991). Immigrant and involuntary minorities in comparative perspective. In M. A. Gibson & J. U. Ogbu (Eds.), *Minority status and schooling: A comparative study of immigrant and involuntary minorities* (pp. 249-285). New York: Garland.
- Ogbu, J. U. (1992). Understanding cultural diversity and learning. *Educational Researcher*, 21(8), 5-14.
- Ogbu, J. U. (1999). Beyond language: Ebonics, proper English, and identity in a Black-American speech community. *American Educational Research Journal*, 36(2), 147-184.
- Pace, C. R. (1984). *Measuring the quality of college student experiences*. Los Angeles: University of California, Los Angeles, Center for the Study of Higher Education.
- Padilla, R. V. (1999). College student retention: Focus on success. *Journal of College Student Retention*, 1, 131-145.
- Parham, T. A., & McDavis, R. J. (1987). Black men, an endangered species: Who's really pulling the trigger? *Journal of Counseling and Development*, 66(1), 24-27.
- Pascarella, E. T. (1980). Student-faculty informal contact and college outcomes. *Review of Educational Research*, 50, 545-595.

- Pascarella, E. T. & Terenzi, P. T. (1991). *How college affects students: Findings and insights from twenty years of research*. San Francisco: Jossey-Bass.
- Pascarella E. T., Terenzi P. T. (2005). *How college affects students, Volume 2: A third decade of research*. San Francisco: Jossey-Bass.
- Paulsen, M. B., & St. John, E. P. (2002). Social class and college costs. *The Journal of Higher Education*, 73(2), 189-236.
- Perna, L. W. (2000). Differences in the decision to attend college among African Americans, Hispanics, and Whites. *The Journal of Higher Education*, 71(2), 117-141.
- Perna, L. W. (2005). The benefits of higher education sex, racial/ethnic, and social economic group differences. *The Review of Higher Education*, 29, 23-52.
- Perry, T., Steele, C., & Hilliard, III, A. (2003). *Young, gifted and black: Promoting high achievement among African-American students*. New York: Beacon Press.
- Person, D. R., & LeNoir, K. M. (1997). Retention issues and models for African American male athletes. In M. J. Cuyjet (Ed.), *Helping African American men succeed in college* (pp. 5-16). San Francisco: Jossey-Bass.
- Peshkin, A. (1988). In search of subjectivity: One's own. *Educational Researcher*, 17(7), 17-21.
- Posner, B. Z. (2004). A leadership development instrument for students: updated. *Journal of College Student Development*, 45(4), 443-456.
- Quantz, R. (1992). Interpretative method in historical research. Ethnohistory reconsidered. In R. Altenbaugh (Ed.), *The teacher's voice* (pp. 174-190). DC: Falmer.
- Rankin, S. R., & Reason, R. D. (2005). Differing perceptions: How students of color and

- White students perceive campus climate for underrepresented groups. *Journal of College Student Development*, 46(1), 43-61.
- Reinharz, S. (1992). *Feminist methods in social research*. New York: Oxford University Press.
- Riessman, C. K. (1993). *Narrative analysis*. CA: Sage.
- Roberts, D. C. (1997). The changing look of leadership programs. *Concepts & connections: A newsletter of leadership educators*, 5(2), 1-14.
- Roberts, D. C., & Huffman, E. A. (2005). Learning citizenship: Campus-based initiatives for developing student change agents. In *About Campus*, 10(4), 17 – 22.
- Robinson, T. L. & Howard-Hamilton, M. F. (1994). An Africentric paradigm: Foundations for a healthy self-image and healthy interpersonal relationships. *Journal of Mental Health Counseling*, 16, 327-339.
- Rooney, G. W. (1985). Minority students' involvement in minority student organizations: An exploratory study. *Journal of College Student Personnel*, 26(5), 450–456.
- Roose, D., Daphne, J., Miller, A.G., Norris, W., Peacock, R., White, C., & White, G. (1997). *Black student retention study*. Oberlin, OH: Oberlin College.
- Rost, J. C. (1993). *Leadership for the twenty-first century*. CT: Praeger.
- Rudestam, K. E., & Newton, R. R. (2007). *Surviving your dissertation*. CA: Sage.
- Scheurick, J.J. & Young, M.D. (1997). Coloring epistemologies: Are our research epistemologies racially biased? *Educational Researcher*, 26(4), 4-16.
- Schlossberg, N. K., Lynch, A. Q., and Chickering, A. W. (1989). *Improving higher education environments for adults*. San Francisco: Jossey-Bass.

- Schuh, J. H., Triponey, V. L., Heim, L. L., and Nishimura, K. (1992). Student involvement in historically Black Greek letter organizations. *NASPA Journal*, 29 (4), 274–282.
- Schram, T. H. (2006). Choosing a research approach. In T. H. Schram (Ed.), *Conceptualizing and proposing qualitative research*. NJ: Pearson.
- Shandley, T. C. (1989). The use of mentors for leadership development. *National Association of Student Personnel Administrators (NASPA) Journal*, 27, 59–66.
- Shang, P., & Moore, L. V. (1992). Applying cultural theory: The environmental variable. In L.V. Moore (Ed.), *Evolving theoretical perspectives on student*. *New Directions for Student Services*, 51, 73-82.
- Skubikowski, K. (2006). Final report on the model institutes for faculty on social justice education. Proceedings of the National Conference on Race and Ethnicity. Retrieved July 14, 2007 from <https://seguecommunity.middlebury.edu/index.php?&action=site&site=cwwright>
- Smedley, B. D., Myers, H. F., & Harrell, S. P. (1993). Minority-status stresses and the college adjustment of ethnic minority freshmen. *Journal of Higher Education*, 64, 434-452.
- Sommer, D. (1988). Not just a personal story: Women’s testimonials and the plural self. In B. Brodzki & C. Schenck (Eds.), *Life/lines: Theorizing women’s autobiography* (pp. 107-130). Ithaca, NY: Cornell University Press.
- Spradley, J. P. (1980). *Participant observation*. New York: Holt, Rinehart, and Winston.
- Spradley, J. P., and D. W. McCurdy. (1972). *The cultural experience: Ethnography in complex society*. Prospect Heights, IL: Waveland Press.
- Steele, C. M. (1999). Thin ice: Stereotype threat and Black college students. *The Atlantic*

Monthly. Retrieved October 12, 2007 from
<http://www.theatlantic.com/doc/prem/199908/student-stereotype>

- Steele, C. M., & Aronson, J. A. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology, 69*, 797-811.
- Strange, C. C., & King, P. M. (1990). The professional practice of student development. In D. G. Creamer (Ed.), *College Student Development*. Alexandria, Va.: American Personnel Association.
- Strange, C. (1994). Student development: The evolution and status of an essential idea. *Journal of College Student Development, 39*, 87-99.
- Strayhorn, T. L. (2007, June). *Understanding how Black men experience White campuses*. Paper presented at the International Assessment & Retention Conference, St. Louis, MO.
- Sutton, E. M., & Terrell, M. C. (1997). Identifying and developing leadership opportunities for African American men. *New Directions for Student Services, 80*, 55-64.
- Swail, W. S. (1995). The development of a conceptual framework to increase student retention in science, engineering, and mathematics programs at minority institutions of higher education. Unpublished doctoral dissertation. The George Washington University.
- Swail, W. S., Redd, K. E., & Perna, L. W. (2003). Retaining minority students in higher education: A framework for success. *ASHE-ERIC Higher Education Report 30(2)*, San Francisco: Jossey-Bass.
- Sue, D. W., & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice* (4th ed.). New York, NY: Wiley & Sons.

- Tanaka, G. (2002). Higher education's self-reflexive turn toward an intercultural theory of student development. *The Journal of Higher Education*, 73, 263-296.
- Taylor, J. D., & Miller, T. K. (2002). Necessary components for evaluating minority retention programs. *NASPA Journal*, 39, 266-282
- Terenzini, P.T., Cabrera, A.F., Colbeck, C.L., Bjorklund, S.A. & Parente, J. M. (2001). Racial and ethnic diversity in the classroom: Does it promote student learning? *Journal of Higher Education*, 72(5), 509-531.
- Terenzini, P. T., Pascarella, E. T., & Blimling, G. S. (1996). Students' out-of-class experiences and their influence on learning and cognitive development: A literature review. *Journal of College Student Development*, 37, 149-162.
- Tierney, W. G. (2000). Power, identity, and the dilemma of college student departure. In J. M. Braxton (Ed.), *Reworking the student departure puzzle* (pp. 213–234). TN: Vanderbilt University Press.
- Thelin, J. R (2004). *A history of American higher education*. MD: Johns Hopkins University Press.
- Tinto, V. (1975). Dropout from higher education: A theoretical synthesis of recent research. *Review of Educational Research* 45, 89–125.
- Tinto, V. (1986). Theories of student departure revisited. In J. Smart (ed.), *Higher education: A handbook of theory and research* (Vol. 2, pp. 359–384). New York: Agathon.
- Tinto, V. (1987), *Leaving college: Rethinking the causes and cures for student attrition*. Chicago: University of Chicago Press.
- Tinto, V. (1993). *Leaving college: Rethinking the causes and cures for student attrition*. (2nd ed.) Chicago: University of Chicago Press.

- Tyree, T. M. (1998). Designing an instrument to measure the socially responsible leadership using the social change model of leadership development. (Doctoral dissertation, University of Maryland, 1988). *Dissertation Abstracts International*, 59(06), 1945.
- Tyree, T. M. (2001). Assessing non-hierarchical leadership. In C. L. Outcalt, S. K. Faris & K. N. McMahon (Eds.), *Developing non-hierarchical leadership on campus*, (pp. 238-250). CT: Greenwood Press.
- Walker, A. (1982). *The color purple*. New York: Simon & Schuster.
- Walpole, M. (2003). Socioeconomic status and college. How SES affects college experiences and outcomes. *The Review of Higher Education*, 27, 45-73.
- Walters, R. W., & Smith, R. C. (1999). *African American leadership*. NY: State University of New York Press.
- Weis, L., & Fine, M. (2000). *Speed bumps: A student-friendly guide to qualitative research*. New York: Teachers College Press.
- Western Interstate Commission for Higher Education. (1993). *The ecosystem model: Designing campus environments*. CO: Western Interstate Commission for Higher Education.
- Whitehead, T. L. (1992). Expressions of masculinity in a sugar town: Implications for family planning programs. In T. L. Whitehead & B. L. Reid (Eds). *Gender constructs and social issues*, 103-141. Chicago: University of Illinois Press.
- Wilson, T. L. Y., & Banks, B. (1992). A perspective on the education of African American males. *Journal of Instructional Psychology*, 21(1), 97-100.
- Wise, S. (2001). Redefining Black masculinity and manhood: Successful Black gay men speak out. *Journal of African American Men*, 5(4), 3-23.

Wlodkowski, R.J., & Ginsberg, M.B. (1995). *Diversity & motivation: Culturally responsive teaching*. San Francisco: Jossey-Bass.

Worthen, V. E., & McNeil, B. W. (2002). A phenomenological investigation of “good” supervision events. In S. B. Merriam & Associates (Eds.). *Qualitative Research in Practice: Examples for Discussion and Analysis*. San Francisco: Jossey-Bass.

Worthen, V. E. (1998). Phenomenological research and the making of meaning. In S. B. Merriam (Ed.), *Qualitative research in practice: Examples for discussion*. San Francisco: Jossey-Bass.

Zea, M. C., Reisen, C. A., Beil, C., & Caplan, R. D. (1997). Predicting intention to remain in college among ethnic minority and non-minority students. *Journal of Social Psychology, 137*, 149-160.

APPENDIX A: PARTICIPANT CONSENT FORM

Participant's Name: _____

DESCRIPTION AND EXPLANATION OF PROCEDURES:

Twenty African American male college students will be "invited to assist me with studying African American college men's perspective on leadership and social change." Towards these ends, these African American men will be asked to "Tell me how you make a difference through the activities you're involved in." I will then record informant stories with an electronic audio device. Digital recording will be de-identified and made anonymous, transcribed and compiled in a thematic report. Once transcribed, the audio will be erased immediately. Electronic transcripts will be saved on a university computer that is password protected and located in a locked office at the university. Original transcriptions will be kept for duration of the project director's doctoral studies, and will be erased within two weeks of completion. All hard transcripts will be shredded at that time. Consent forms will be stored in a locked filing cabinet. Per federal regulations, forms will be stored for the next three (3) years. In March 2010, the consent forms will be shredded. Participants will be asked to allow up to two (2) hours for each interview.

RISKS AND DISCOMFORTS:

None: Participants will maintain full discretion as to what and how much they share. Participants may take as much time as they need. In addition, participants are free to ask questions to gain the fullest possible clarification, comfort, and understanding.

POTENTIAL BENEFITS:

Phenomenological interviews may help educators and students alike

- (1) Foster a better understanding of participants' college experience;
- (2) Address prior research deficiencies concerning attrition, leadership, and social change; (and)
- (3) Provide additional considerations for select retention and leadership development initiatives

CONSENT

By signing this consent form, you agree that you understand the procedures, risks or discomforts, and benefits involved in this research. You are free to refuse to participate or to withdraw your consent to participate in this research at any time without penalty or prejudice; your participation is entirely voluntary. Your privacy will be protected because you will not be identified by name as a participant in this project. Information will be securely stored on a university computer via electronic password protection. Once transcribed, the audio will be erased immediately. Original transcriptions will be kept for duration of the project director's doctoral studies, and will be erased within two weeks of completion of those studies.

ASSURANCE

The Institutional Review Board, which ensures that research involving people follows federal regulations, has approved the research and this consent form. Questions regarding your rights as a participant in this project can be answered by calling Mr. Eric Allen at (336) 256-1482. Questions regarding the research itself will be answered by Mr. Stanley Gajda via telephone (336) 334-5800 or email sgajda@uncg.edu. Any new information that develops during the project will be provided to you if the information might affect your willingness to continue participation in the project.

By signing this form, you are affirming that you are 18 years of age or older and are agreeing to participate in the project described to you by Mr. Stanley Gajda.

Participant's Signature

Date

APPENDIX B: INTERVIEW PROTOCOL

Project: African American College Men Who Make a Difference

Sampling: Purposeful Concept Sampling

Place: The University Center

Interviewer: Stanley Jacob Gajda

Interviewee: _____

Time: _____

Date: _____

Rank: _____

A. Purpose:

The purpose of this study is to explore the meanings and outcomes African American college men ascribe to making a difference through socially responsible leadership and involvement

B. Individuals & Sources of Data:

African American college men will be purposely selected from areas across campus including the Dean of Students Office, Campus Recreation Center, Housing & Residence Life, Office of Leadership & Service Learning, and Office of Campus Activities & Programs. In addition to their work commitments, each participant will be visibly involved with service-related campus organizations and/or co-curricular programs. As such, these men may provide the best available means of exploring meanings and outcomes of socially responsible leadership and involvement.

C. Confidentiality of Participants:

Digital recording will be de-identified and made anonymous, transcribed and compiled in a thematic report. Once transcribed, the audio will be erased immediately. Electronic transcripts will be saved on a university computer that is password protected and located in a locked office of the university center. Original transcriptions will be kept for duration of the project director's doctoral studies, and will be erased within two weeks of completion. All hard transcripts will be shredded at that time. Consent forms will be stored in a locked filing cabinet in a locked office. Per federal regulations, forms will be stored for the next three (3) years. In March 2010, the consent forms will be shredded.

D. Length of Interview:

Participants will be asked to allow up to two (2) hours for each interview.

E. Opener:

We're studying African American college men who are viewed as making a difference in our community.

F. Questions

-Tell me how you make a difference through the activities that you're involved in.

-What did you do?

-What did you say?

-How did you feel about the experience?

-What aspects of the experience stand out for you?

-How has the experience affected you?

-What changes have you made in your life since the experience?

G. Potential Benefits:

Exploring these semi-structured questions may help educators and students alike

(1) Foster a better understanding of participants' college experience;

(2) Address prior research deficiencies concerning attrition, leadership, and social change; (and)

(3) Provide additional considerations for select retention and leadership development initiatives

APPENDIX C: INSPIRATION FOR PARTICIPANT PSEUDONYMS ²

- "Ralph" was named for Black American pastor and civil-rights leader Ralph David Abernathy (March 11, 1926 – April 17, 1990) who was Martin Luther King's chief aide and closest associate during the Civil Rights Movement of the 1950s and '60s.
- "Benjamin" was named for mathematician, astronomer, compiler of almanacs, inventor, and writer Benjamin Banneker (November 9, 1731- October 25, 1806), one of the first important Black American intellectuals.
- "Guion" was named for U. S. astronaut Guion S. Bluford, Jr. (November 22, 1942 -), who was the first African American launched into space.
- "Rube" was named for American baseball player Rube Foster (September 17, 1879 - December 9, 1930) who gained fame as a pitcher, manager, and owner and as the "father of black baseball" after founding in 1920 the Negro National League (NNL), the first successful professional league for African American ballplayers.
- "Rafer" was named for American athlete Rafer Johnson who won a gold medal in the decathlon at the 1960 Olympic Games in Rome.
- "James" was named for American civil rights activist James Meredith (June 25, 1933 -) who gained national renown at a key juncture in the civil rights movement in 1962, when he became the first African American student at the University of Mississippi.
- "Fritz" was named for pioneering African American player and coach in American collegiate and professional gridiron football Fritz Pollard (January 27, 1894 - May 11, 1986). He was the first African American selected to a backfield position on Walter Camp's All-America team (1916) and the first African American head coach in the National Football League (NFL), with the Akron Pros in 1921.
- "Hiram" was named for American clergyman and educator Hiram Revels (September 1, 1822 - January 16, 1901) who became the first black citizen to be elected to the U.S. Senate (1870–71).
- "Paul" was named for celebrated American singer, actor, and Black activist Paul Robeson (April 9, 1898 – Jan. 23, 1976). Robeson appeared in a number of films, including *Sanders of the River* (1935), *Show Boat* (1936), *Song of Freedom* (1936), and *The Proud Valley* (1940).
- "Carl" was named for American lawyer and politician Carl Stokes (June 21, 1927 - April 3, 1996) who became the first African American to serve as mayor of a major U.S. city, having been elected to that office in Cleveland, Ohio (1967–71).
- "George" was named for American agricultural chemist, agronomist, and experimenter George Washington Carver (1861 - Jan. 5, 1943) whose development of new products derived from peanuts (groundnuts), sweet potatoes, and soybeans helped revolutionize the agricultural economy of the south.
- "Ray" was named for American pianist, singer, composer, and bandleader, a leading black entertainer billed as "the Genius" Ray Charles (September 23, 1930 - June 10, 2004). Charles was credited with the early development of soul music, a style based on a melding of gospel, rhythm and blues, and jazz music.
- "Billy" was named for American singer and bandleader Billy Eckstine (July 8, 1914 - March 8, 1993) who achieved great personal success while fostering the careers of a number of younger jazz musicians including Sarah Vaughan, Dizzy Gillespie, and Miles Davis.
- "Miles" was named for American jazz musician Miles Dewey Davis III (May 26, 1926 - September 28, 1991), a great trumpeter who as a bandleader and composer was one of the major influences on the art from the late 1940s.
- "John" was named for African American historian noted for his scholarly reappraisal of the American Civil War John Hope Franklin (Jan. 2, 1915 -). He helped fashion the legal brief that led to the historic Supreme Court decision outlawing public school segregation, *Brown v. Board of Education of Topeka* (1954) and was instrumental in the development of African American Studies programs.
- "Langston" was named for Black poet and writer Langston Hughes (Feb. 1, 1902 - May 22, 1967) who became, through numerous translations, one of the foremost interpreters to the world of the black experience in the United States. His works included *The Weary Blues* (1926), *The Ways of White Folks* (1934), *The Big Sea* (1940), *The Poetry of the Negro* (1949) and *The Book of Negro Folklore* (1958; with Arna Bontemps).
- "Alain" was named for American educator, writer, and philosopher Alain Locke (Sept. 13, 1886 - June 9,

1954). He is best remembered as the leader and chief interpreter of the Harlem Renaissance. Locke was the first Black Rhodes scholar. He received his Ph.D. in philosophy from Harvard (1918). His many works include *Four Negro Poets* (1927), *Frederick Douglass, a Biography of Anti-Slavery* (1935), *Negro Art—Past and Present* (1936), and *The Negro and His Music* (1936).

“Jesse” was named for American track-and-field athlete Jesse Owens (September 12, 1913 - March 31, 1980) who set a world record in the running broad jump (also called the long jump) that stood for 25 years and who won four gold medals at the 1936 Olympic Games in Berlin. His four Olympic victories were noted for countering Adolf Hitler's intention to use the 1936 Games to demonstrate Aryan superiority.

“Sidney” was named for Bahamian American actor and motion-picture director and producer Sidney Poitier (February 20, 1927 -). Poitier is recognized as the actor who broke the color barrier in the U.S. motion-picture industry and made the careers of other black actors possible.

“Art” was named for American jazz musician Art Pepper (Sept. 1, 1925 - June 15, 1982). Pepper was noted for the beauty of his sound and his improvisations on alto saxophone, and a major figure in the 1950s in West Coast jazz. Among his major recordings are his 1956 *Besame Mucho* and the albums *Art Pepper Meets the Rhythm Section* (1957), *The Way It Was* (1960), and *Smack Up* (1960).

APPENDIX D: PROPOSED STRUCTURE OR CONCEPT MAP



Figure 10. The black box approach to discover the structure of socially responsible leadership development for the African American men participating in this study.

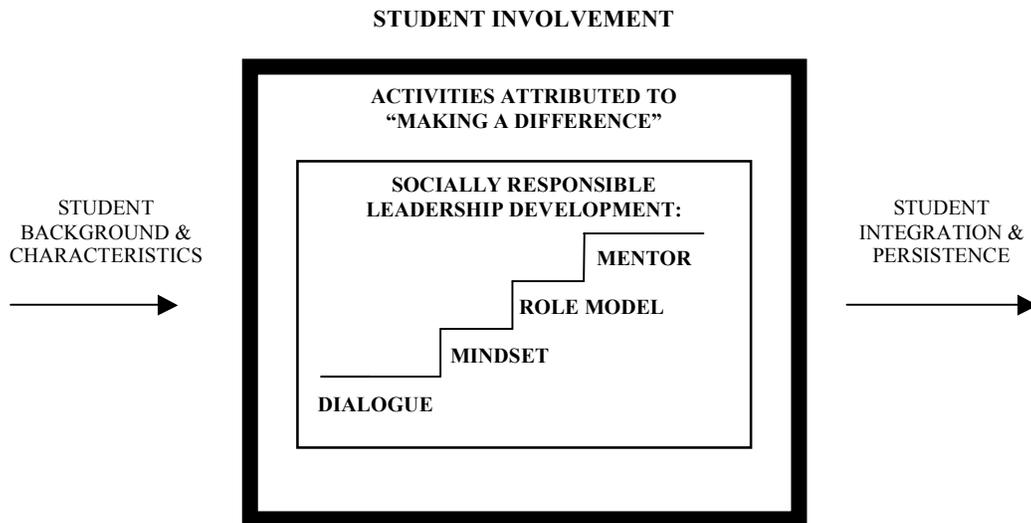


Figure 11. Inside the black box: A proposed structure of socially responsible leadership development for the African American men participating in this study.

¹ *Brother to Brother* is a college peer support group designed to provide academic, social, and cultural forum primarily for male students of color.

² Excerpts from Encyclopedia Britannica (2008). *A Guide to Black History*. Retrieved February 28, 2008 from <http://www.britannica.com/blackhistory/>