2014

Characterization And Catalytic Upgrading Of Crude Bio-Oil Produced By Hydrothermal Liquefaction Of Swine Manure And Pyrolysis Of Biomass

Dan Cheng
North Carolina Agricultural and Technical State University

Institutional Culture and Hispanic Student Engagement at HBCUs

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A dissertation proposal submitted to the graduate faculty

in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Department: Leadership Studies

Major: Leadership Studies

Major Professor: Dr. Edward B. Fort

Greensboro, North Carolina

2014

The Graduate School
North Carolina Agricultural and Technical State University
This is to certify that the Doctoral Dissertation of

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has met the dissertation requirements of
North Carolina Agricultural and Technical State University

Greensboro, North Carolina
2014

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Biographical Sketch

Robert Louis Canida, II was born and raised in the Great State of Ohio (home of the Wright Brothers) and the Queen City of Cincinnati. He is a graduate of Withrow High School's International Baccalaureate Program (Cincinnati), Xavier University (Cincinnati) and the University of Kentucky (Lexington, KY). Before moving to North Carolina, he planned on becoming an attorney in Cincinnati, but God had another plan for him. Moving to Lumberton, North Carolina in 1995 was the best life move ever. It was in the rural south (Lumberton, Pembroke, and finally Red Springs) that he learned so much about himself and gained a true appreciation for the rich cultural diversity he encountered.

Robert is a university middle level administrator with over 20 years in higher education (public and private). Currently he serves as the Director for Diversity and Inclusion for the University of North Carolina at Pembroke, the only Historically American Indian University in North Carolina. During his tenure at UNC Pembroke, Robert has made numerous contributions, making positive changes in the lives of students. One contribution which he is most proud of is the establishment of a scholarship to honor his late mentor and extraordinary leader, Dr. Collie Coleman. The Dr. Collie Coleman Scholarship is awarded annually to a member of the National Pan-Hellenic Council (NPHC) for their academic success.

Robert has written numerous articles in the area of diversity, as well as made presentations which encouraged young scholars.

And lastly, but definitely not least, Robert is a proud member of Kappa Alpha Psi Fraternity, Inc., within the Middle Eastern Province.

Dedication

This journey of my life was only made possible through God's love, grace, and mercy. Lord, thank you for the Angels that you sent to watch over me every time I traveled to and from Greensboro. Thank you, for blessing me, with the boldness to speak for others. Therefore I dedicate my dissertation/research to you and those individuals/groups who feel voiceless in their current environment and/or situation. May this work allow them to find their place, speak up and speak out, without fear!

Lastly, but definitely not least, I give so much gratitude to my partner and best friend, Virgil Oxendine who endured these last 4 ½ years of my life, as I attempted to make a difference in the lives of others, through this work. Virgil thanks for being there for me, literally driving me to and from Greensboro for the first full year. Thank you for being that listening ear, my extra set of eyes, and always welcoming me home with those special notes and for just loving me.

Acknowledgements

I must confess that this thing called, "The Dissertation Journey" is no joke. Once I received my approval to be admitted into A&T's Ph.D. Leadership Studies program, I had no idea of what I was about to encounter. I vividly recall Dr. Alexander Erwin, my former advisor and the programs first Director, telling my cohort "from this day forward, your life is going to change. In order to succeed in this program, you will have to start saying no!" Now reflecting on my dissertation journey and experiences, I am so grateful for Dr. Erwin's advice. But more importantly, I am grateful for the HBCU experience. I have grown academically and professionally because of these experiences. From the academic perspective, I learned so much as compared to my PWI experiences. My professional experiences are priceless. I had no earthly idea that I would be changed by the new friendships forged. So when I think about my dissertation, I sit back and thank everyone and every experience that made it possible for me to be Dr. Robert Louis Canida, II.

To my family, friends, and program colleagues, thank you! Mom, thank you for your love and support. It means the world to me. My LEST sisters, Dr. Toni Bradsher, Dr. Sheila Robinson, Ms. Trinnette Cooper, ABD (soon to be Dr. Trinnette Cooper), Dr. Antonia Reaves, and Dr. Bertha Dixon (Ms. Bee Dee), you are the best! Sheila, thank you so much for opening your home and heart to me. But more so, thank you for allowing me to hear your voice, through your experiences. And to my extended family (Lisa Gonzalez Bullard, the best Administrative Associate ever, Ericka Whitaker, aka SG, Ms. Anne Coleman, and Dr. Frankie Denise Penn Powell), and my UNCP family, thanks for your support over these years and always encouraging me. This has been a wonderful and meaningful journey, one in which I will always remember.

As I move through life, I will take with me the love, support, encouragement, and experiences given me and pay it forward.

To my dissertation chair, Dr. Fort, thank you for serving as my chair. It was truly an honor having a former A&T Chancellor as my committee chair. To my former chair, Dr. Barber, thank you for introducing me to critical ethnography. Dr. Toms, thank you for pushing me beyond my comfort zone and always encouraging me to think philosophically and conceptually. Dr. Paredes, your willingness to serve on my committee and being another voice for our Hispanic students. Dr. Burgess, you are truly an inspiration. Dr. Nsonwu, I appreciate your input and belief in my work. Lastly, but not least, a big thanks for my editor, Richard Allen! Your talents are amazing.

In addition to my family, friends, colleagues, and committee members, I owe a world of gratitude to my study participants. Your willingness to share your voice and experiences with me has truly contributed to the validity of my research on Hispanic students' engagement and organizational culture.

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Abstract

This study explores the impact of institutional culture at three North Carolina Historically Black Colleges and Universities (HBCUs) on the extracurricular (non-academic) activities of 15 Hispanic students. Through a cultural ethnographic research approach, this study utilizes the Critical Race and Latino Critical theories as a framework to ascertain if institutional programs and policies are discriminatory, racist, or unfair to Hispanic students. Both theories critically examine how societal norms and values intersect with race and culture. However, Latino Critical Theory recognizes the multifaceted aspects (language, sexuality, identity, or immigration) of the Hispanic student. The fundamental focus remains on the extent to which university policies, practices, and programs affect the level of Hispanic student's non-academic engagement.

CHAPTER 1

The Needs of a Few, Served by the Majority

This study explores Hispanic students' sense of belonging at selected historically Black colleges and universities (HBCUs) in North Carolina. In particular, it focuses on their engagement, or lack of it, in extracurricular activities on these campuses. Despite the increase in the Hispanic population at HBCUs, little scholarship has examined their unique socio-cultural needs and levels of adjustment within the HBCU setting. Through a critical ethnographic approach (Giroux, 1982; Guba & Lincoln, 2005) this study seeks to provide insight into the lives of selected Hispanic students in an attempt to answer the question of how they are socialized in extracurricular activities in campus life at HBCUs. The critical ethnographic (Madison, 2012) lens allows a focus on acts of unfairness or injustices such as those that might be encountered by Hispanic students on HBCU campuses (Kennedy, 2012). Outcomes of this research hold promise to inform the development of an environment of inclusivity and fairness to all students. For the purposes of this study, student engagement is defined as active involvement in extracurricular activities.

Hispanic Students Attending Colleges

The changing face of American society has implications for who participates in higher education. Institutions of higher education now serve significantly greater numbers of students from multiple racial and ethnic backgrounds (Allen, 2008). College students in 2012 represent a diverse sampling of American society that includes differences by race, ethnicity, gender, and sexual orientation (Sanlo, Rankin, & Schoenberg, 2002). Institutions of higher education face a dilemma in terms of addressing the needs of this mixed population. Within the University of North Carolina (UNC) system, where my research focuses on three of the 17 independent

universities, attention is given to the challenging and changing student demographics. In the University of North Carolina System's (2013), strategic plan in an effort to meet these challenges has acknowledged the necessity to address the needs of all students. "We will promote diversity and maintain an environment that celebrates and values the many perspectives, cultures, and traditions of our state" (University of North Carolina, 2013, p. 11). Even though diversity awareness has become an important topic in academe in recent years, HBCU campuses have largely failed to address it in any substantive way: "diversity outcomes have been a fabric within higher education however the issues of diversity outcomes and multiculturalism have been neglected at HBCUs" (Dwyer, 2006, p. 38). Many institutions take for granted that all students feel welcome (Cramer, 2002).

More than 40 years after the Higher Education Act of 1965, the Latino/Latina relationship to higher education remains a complex one. The Latino/Latina narrative has been marked by dialectics of educational access and societal constraint, opportunity achieved, and expectations tempered (MacDonald, Botti, & Clark, 2007). Forty-five years after the Higher Education Act of 1965, the number of Latino/Latina students is steadily increasing on many college campuses in the United States (González & Ting, 2008). The National Center for Education Statistics (2011) reported that of the approximate 302,666 students on HBCU campuses, approximately 12,205 (3%) were Latino/Latina. This number indicates a definite increase as compared to the 4,000 enrolled Latino/Latina students at HBCUs 25 years ago (Magna Publications, Inc., 2005). According to Brown, Santiago, and Lopez (2003), "the college-going rate for Hispanics between the ages of 18-22 has increased to 35% and their enrollments in undergraduate education increased by over 200% in the last 25 years" (p. 41). Additionally, Fry and Lopez (2012) report that "between 2010 and 2011, the number of young

Hispanics enrolled in college grew by 15%, or 265,000 students, to 2.1 million" (para. 2). Despite this increase, there has been scant research on the experiences of Latino/Latina students in the field of higher education. Although they are the fastest growing racial or ethnic group, they remain the least well-educated major population group in the United States (Villalpando, 2004). The increase in numbers of Hispanic college students in the United States is being documented; however, less is known about the quality of student experiences at Minority-Serving Institutions (MSIs), Hispanic-Serving Institutions (HSIs), HBCUs, and Tribal Colleges and Universities (TCUs) (Bridges, Kinzie, Laird, & Kuh, 2008).

Although scholars have examined HBCUs in terms of their educational effectiveness for African American students compared to predominantly White institutions (PWIs), there is little research on Hispanic students at HSIs and PWIs (Laird, Williams, Bridges, Holmes, & Morelon-Quainoo, 2007). Black colleges in the twenty-first century are remarkably diverse and serve a wide range of populations, with an average of 13% being White students (Gasman & Tudico, 2008). Unfortunately, research on Hispanic students at HBCUs is almost nonexistent. Continued population growth, particularly in regions that previously lacked a Latino/Latina presence, has challenged college and university personnel to better understand this group of students (Hernandez & Lopez, 2004).

To address Hispanic students' needs, universities have attempted to incorporate programs that have traditionally worked with other populations. The problem with this approach is that these programs (e.g., special college outreach and transition programs, enhancing academic support services, and involving Latino/Latina college graduates as mentors and role models) are not yielding a level of success to match the increase in the population in higher education (Villalpando, 2004). Another problem involves the impact of institutional culture on Hispanic

students and what effect it may have on these students in a globally diverse society. Hurtado and Ponjuan (2005) conclude that despite the increase in Latino/Latina student populations, institutions are still operating under the same organizational structure and practices, which continue to maintain dominant cultural norms.

Responding to Student Needs

It is paramount that educational institutions that serve diverse populations strive to become proficient in multiculturalism (Roach, 2004). Institutions of higher education are socially obligated to provide a learning environment for students with varied backgrounds (Bridges et al., 2008). It is essential that universities take a very close look at how they can contribute to the greater good of society by instilling a sense of worth in all students, regardless of ethnicity and other features of student cultural background. Williams and Swail (2005) argue that "attending college can be a liberating, developmentally powerful experience with the potential to increase individual productivity and, to some degree, the quality of life of the larger society" (p. 222).

University student support offices at HBCUs must start thinking in new ways about how to serve all students, especially students who do not look like the dominant culture. Stage and Manning (1992) define the dominant culture as "the culture whose values predominate pervasively on campus, ranging from administrative decision making to architectural style" (p. 3). Dominant culture can also include those who lead and who constitute the membership within student organizations. Hispanic students may find engagement outside of the classroom to be a particularly challenging aspect of campus life, as cultural differences with those in positions of leadership at HBCUs can be a disincentive to participation (Pluviose, 2007).

College campuses in the southeast United States, regardless of their classification (PWI, HBCU) are striving to understand their newly arrived Latino/Latina students, but these

students'social/cultural acclimations into these institutions present challenges for them as well as for institutional leaders (González & Ting, 2008). Hispanics, who like many African Americans are first generation college students who matriculate into dominant serving institutions, constitute a major challenge to university leaders:

> As a category of students, Hispanic students may not have the same advantages of being socialized and nurtured into the social construct called college…furthermore, groups labeled as minorities may experience their learning environment as hostile, where the dominant group may view it as friendly. (Betances, 2004, pp. 46–47)

Taking the cultural gap into consideration, the question can be asked: Are university leaders on HBCU campuses listening to the voices of their Hispanic students? Davies (2007) argues that "leaders of HBCUs who claim openness to diversity do not acknowledge the presence or participation of Others in activities that are characteristic of a free and democratic society" (p. 154).

African American students are recognized as the dominant group at most HBCUs, while other racial and ethnic groups are viewed as the "Others." My research explores the experiences of Hispanic students—a subgroup of the "Others"—at selected HBCUs in the southeastern part of North Carolina, by focusing on their engagement in extracurricular activities. The study documents the ways in which institutional culture (i.e., policies, programs, and practices) may appear to advance or impede the success of Hispanic students' co-curricular involvement, and their adjustment, on HBCU campuses. The overall analysis is that institutional culture can impact campus student involvement.

Hispanic Students on HBCU Campuses

MSIs have a history that can be traced to the mid-nineteenth century with the development of HBCUs following the Civil War. The second Morrill Act of 1890 mandated that states with higher educational systems for Whites and non-Whites were to provide land grants to non-White institutions as well as White ones (Hoffman, Snyder, & Sonnenberg, 1996; Lucas, 1994). The development of HBCUs came as the result of forced segregation laws in the southern region of the United States. Their very foundation is "rooted in the aspiration of African Americans to gain education during a time in which legalized racial segregation and the preclusion of African Americans from obtaining formal education" (Brown & Freeman, 2004, p. xi) held sway. The increased number of public universities during the Civil War era made matriculating into college somewhat easier for students. However, according to Brown and Ricard (2007),

> . . . this in no way universalized education. . . . the South did not have a public education system at any level for people of any race. Out of all of the southern states, only Kentucky and North Carolina had anything that even resembled a public education system before 1860. (p. 119)

HBCUs have long been seen as welcoming to all students. Unlike elitist White institutions (Brown, Ricard, & Donahoo, 2004), they opened their doors to anyone who was interested and met students where they were, regardless of their socioeconomic status, ethnic affiliation, or cultural norms. Although these institutions accepted students from all racial and ethnic groups, their history and mission have attracted mostly African American students. Now, however, as more Black students are matriculating into PWIs, HBCUs have witnessed a decline in their Black student enrollment (Sims, 1994). As a result, HBCUs have come under pressure to

reconfigure their enrollment policies to include more non-African Americans (Mixon et al., 1995; St. John, 1998; St. John & Hossler, 1998). Additionally, multiculturalism enhancement has increasingly become a global anticipation.

By 2030, Latino/Latina students will constitute the numerical majority in the United States; even now they deserve to be visible and benefit from additive college experiences (Reyes & Halcon, 2001; Romo & Falbo, 1996; Valencia, 2002; Valenzuela, 1999). As they incorporate this population into their student bodies, it is important for university leaders to recognize that openness does not equate to willingness:

> . . . just because an institution is categorized as a minority-serving entity and just because a student is identified as African-American or Hispanic does not guarantee the institution or student is multiculturally sensitized and supportive of difference. (Davies, 2007, p. 153)

HBCU Campuses

The White House Initiative on Historically Black Colleges and Universities federally recognizes 105 HBCUs that exist in Alabama, Arkansas, Delaware, the District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Michigan, Mississippi, Missouri, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, West Virginia, and the U.S. Virgin Islands (United States Department of Education, n. d.). Of these 105 institutions, North Carolina has the second largest number of HBCUs, while Alabama leads the United States with 13 HBCUs.

North Carolina is home to 11 HBCUs which include Barber-Scotia College, Bennett College, Elizabeth City State University, Fayetteville State University, Johnson C. Smith University, Livingston College, North Carolina Agricultural & Technical State University, North

Carolina Central University, Saint Augustine College, Shaw University, and Winston-Salem State University. From these 11 institutions (6 private and 5 public), where 40,087 students are enrolled, 809 have self-identified as Hispanic or Latino/Latina (National Center for Education Statistics, 2011), representing barely 2% of North Carolina's HBCU student population. In the University of North Carolina system, HBCUs were under orders by system officials to recruit a more diverse student body—one that better reflects North Carolina's demographics, which currently has a larger average of African Americans and American Indians than the national average (Healy, 1996; UNC Tomorrow, 2009). Based on their having the largest Hispanic student populations at HBCUs, three of the five public HBCUs in North Carolina form the context for my research.

Fayetteville State University (FSU). Fayetteville State University, founded in 1867 as the Howard School for African Americans, serves as the second oldest public institution of higher education in North Carolina (Fayetteville State University, 2014). As a historically Black institution, Fayetteville State University's mission, vision, and a core value is to "provide students with the highest quality learning experiences that will produce global citizens and leaders as change agents for shaping the future of the State . . . a leading institution of opportunity and diversity . . . belief in respect for diversity, global responsibility (http://www.uncfsu.edu/mission, paras. 1, 2, and 4).

According to FSU's website (http://www.uncfsu.edu/pr/fsu-history):

> In 1865**,** a 'sophisticated' education agenda was already underway in Fayetteville's Black [*sic*] community. A year after the Civil War ended, the Phillips School provided primary education to Fayetteville's Black citizens, and the Sumner School provided intermediate education for this population. The two schools were consolidated in 1869 and dedicated

> in April of that year as the Howard School, in honor of the Freedman's Bureau chief General O. O. Howard. Seven prominent African-American men pooled $136 to purchase two lots for the first building that housed the Howard School. (para. 1)

In 1877 the North Carolina General Assembly passed legislation to establish an institution to train Black North Carolinian teachers, which was called a Normal School. As the State Colored Normal School, the Howard School in Fayetteville became the first and oldest state-supported institution of its kind in North Carolina. In addition to becoming a public school for North Carolinian African Americans in 1877, the Howard School gained the recognition of becoming first in the United States educating African American teachers in the South. What is now known as Fayetteville State University underwent several name changes. In 1939 the institution was renamed twice: the State Colored Normal School in Fayetteville, and Fayetteville State Teachers College. In 1963 it was renamed Fayetteville State College, and in 1969 it was again renamed Fayetteville State University. Through another act of state legislation in 1972, Fayetteville State University became part of the University of North Carolina system. FSU became a Comprehensive Level I institution offering a variety of baccalaureate and master's degree programs. In the fall of 2013, Fayetteville State enrolled 6,179 with approximately 5.8% of the student population self-identifying as Hispanic (University of North Carolina, n.d.). Fayetteville State currently has one Hispanic student organization, the Spanish Club (Fayetteville State University, 2012).

North Carolina Agricultural and Technical State University (NCA&T). As one of the United States' largest historically Black institutions of higher education, North Carolina Agricultural and Technical State University is part of the University of North Carolina System. In 1891 it was founded as the Agricultural and Mechanical College for the Colored Race. Since

its inception, A&T has maintained a tradition of excellence in education. In 1915 state legislators changed the college's name to the Agricultural and Technical College of North Carolina, and in 1967 elevated its status to that of a university. Today North Carolina A&T is a public, land-grant institution located in Greensboro, N.C. Prior to the Carnegie Foundation for the Advancement of Teaching, recognizing A&T as a doctoral-granting research university, the institution in 1994 expanded its doctoral instruction program (North Carolina A&T State University, 2011). Its mission as a public, research, and land-grant university is "committed to exemplary teaching and learning, scholarly and creative research, and effective engagement and public service" (University Mission, n. d., para 1). Operating from five themes of Distinctive Visionary Interdisciplinary Programs and Centers, Strategic Partnerships, Globalization, Enhanced and Diversified Resources, and Responsive Learning Environment, A&T is a learner-centered community that develops and preserves intellectual capital through interdisciplinary learning, discovery, engagement, and operational excellence. Through these five themes, A&T has an exemplary College of Engineering and School of Business. It has graduated one of the largest groups of African-American certified public accountants in the United States and a nationally recognized School of Business and Economics (University Vision Statement, n. d. para 1). Additionally, it produces the largest number of baccalaureate degree holding engineers than any other institution in the country. North Carolina Agricultural and Technical University's strategic plan, serves as a platform to tell the University's story. From the six goals adopted within this strategic plan, goal five speaks to the issue of diversity and inclusion. "As regional and national demographics change, the university must embrace a transformative internal culture that appreciates individual differences…and will cultivate respect for diverse people and cultures" (NCA&T A&T Preeminence 2020, 2011, p. 11).

In the fall of 2013, North Carolina A&T State University enrolled 10,561 students with approximately 1.96% of the student population self-identifying as Hispanic (The University of North Carolina, n. d.). In addition to the only Hispanic affiliated organization (Society for Professional Hispanic Engineers)—A&T is the only HBCU in the University of North Carolina system that currently houses a Multicultural Student Center. Hispanic Heritage activities are sponsored through this center on a regular basis (North Carolina A&T State University, 2011).

North Carolina Central University (NCCU). Originally named the National Religious Training School and Chautauqua for the Colored Race, North Carolina Central University was founded in 1910 in Durham, North Carolina, and is the nation's first state-supported liberal arts institution for African Americans (North Carolina Central University, 2012). Chartered in 1909, NCCU opened on July 5, 1910 as a private institution with 130 students. The school was sold and reorganized in 1915, supported by Margaret Olivia Slocum Sage of New York, and renamed as the National Training School. In 1923 the school was purchased by the state General Assembly of North Carolina, at which time it became a public institution and was renamed Durham State Normal School. It was renamed again in 1925 as the North Carolina College for Negroes. The school awarded its first four-year baccalaureate degree in 1929. The General Assembly in 1947 renamed it North Carolina College at Durham. The college was designated as one of North Carolina's regional universities by the state General Assembly in 1969, and was renamed North Carolina Central University. In 1972, NCCU became a part of the University of North Carolina system (Brooks, 2012). In supporting the multicultural student populations, the NCCU 2020 (2010) strategic plan indicates through its mission statement, "to expand in its commitment to meet the educational needs of a student body that is diverse in race and socioeconomic qualities" (p. 3). Additionally through the university's core values statement, they

commit to valuing the divergent culture populations. In the fall of 2013, North Carolina Central University enrolled 8,093 students with approximately 2.6% of the student population self-identifying as Hispanic (University of North Carolina, n. d.). NCCU currently has two Hispanic student focused organizations: Los Salseros and Hispanic Law Student Association (North Carolina Central University, 2012).

Research Context in Terms of Theory

Regardless of the type of university or college a student chooses to attend, that decision forms an important determinant of her/his educational satisfaction, professional development, and future success (Brown et al., 2004). Institutions have a significant vested interest in assuring that students' academic and socio-cultural needs are met. Leaders within the HBCU context, as well as leaders at other institutions serving Hispanic students, should be cognizant of the institutional culture that these students enter on their campuses.

Hispanic students who find themselves at HBCUs attend for various reasons. However for many Hispanic students, their interest and scholastic ability to attend college may not be supported by their prior family or community experiences (Laird et al., 2007). Whether they matriculate for academics, location, or family, most likely they are seeking an overall positive college experience. Although students largely control their own levels of engagement, the cultural practices of the institution play a role in determining the ways in which and the extent to which students are engaged (Laird et al., 2007).

Critical race theory (Yosso, 2005) and Latino critical theory (Villalpando, 2004) form the theoretical framework to ground my research exploring Hispanic student extracurricular experience(s) and how institutional policies might impact student involvement. These theories provide ways of analyzing institutional policies, programs, and practices. Critical race theory

(CRT) and Latino critical theory (LatCrit) acknowledge that race and racism are defining characteristics of American society, which are reflected in university structures, discourses, and policies (Taylor, 1999). LatCrit theory allows a view of the Hispanic student through a holistic lens, in that it speaks to the student's language, sexuality, as well as other personality traits and not just as another ethnic group. According to Brown et al. (2003),

> . . . policies designed to improve Hispanic educational achievement should be carefully thought out . . . Effective policy implementation requires a commitment from all sectors of the institution . . . A successful campus welcomes Latino students as assets and views not only their arrival on campus but their success as part of achieving its mission. (pp. 44–45)

Research Questions

The following research questions serve to guide and inform the study:

1. How do Hispanic students explain their level of adjustment on HBCU campuses?
2. How do Hispanic students become involved in extracurricular activities?
3. In what ways, if any, does the campus environment/culture influence their desire to become involved/engaged?
4. What role should institutional leaders play in creating a culturally competent campus where ethnic and cultural diversity are celebrated?

Employing a critical ethnographic perspective (Madison, 2012), my research seeks to illuminate issues in campus involvement for Hispanic students.

Definition of Terms

The following operational definitions are assigned to the terms in this study, by their meanings in the context of their cited references:

- *CRT (Critical Race theory)* is a conceptual framework arising from legal studies that can help improve our understanding of issues related to social justice and racial inequality in society. CRT can be used to analyze patterns of racial exclusion and other forms of discrimination against college students (Villalpando, 2004).
- *HBCUs (Historically Black Colleges and Universities)* are "any historic Black [*sic*] college or university that was established prior to 1964, whose principal mission was, and is, the education of Black Americans, and that is accredited by a nationally recognized accrediting agency or association determined by the Secretary [of Education] to be a reliable authority as to the quality of training offered or is, according to such an agency or association, making reasonable progress toward accreditation" (United States Department of Education, n.d.).
- *Hispanic or Latino/Latina* is ". . . a person of Cuban, Mexican, Puerto Rican, South or Central America, or other Spanish culture or origin regardless of race" (United States Census Bureau, 2010, p. 2).
- *LCT (Latino Critical theory)* is a conceptual framework arising from legal studies that can help improve our understanding of issues related to social justice and racial inequality in society. LCT can be used to analyze patterns of racial exclusion and other forms of discrimination against college students. More specifically, LCT helps to analyze issues like language, immigration, ethnicity, culture, identity, phenotype, and sexuality (Villalpando, 2004).
- *Leadership* is the process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and

coherent (Northouse, 2004). Additionally, leadership is seen as providing a way to bring about positive and effective change, when change is needed.

- *Organizational culture* is an important environmental condition affecting the system and its subsystems. It can be defined as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that have worked well enough to be considered valid and to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein, 1992).
- *Socialization* is the manner in which an individual learns the behavior appropriate to her/his position in a group through interaction with others who hold normative beliefs about what her/his role should be and who reward or punish her/him for correct or incorrect actions (Jean-Marie, 2008).
- *Student engagement/involvement* is the frequency with which students participate in activities that represent effective educational practices. It involves a pattern of involvement in a variety of activities and interactions both in and out of the classroom and throughout a student's college career (National Survey on Student Engagement, 2012).

Delimitations and Significance

In recent years, the southeast United States has seen the fastest growing numbers in Latino/Latina populations in the United States. The population increase is encouraging leaders within the Latino/Latina communities and state officials to grow the Latino/Latina enrollment in higher education (Roach, 2004). As Hispanic enrollment increases and campuses become more globally diverse, student affairs professionals, especially at HBCUs, might find the data resulting

from this study beneficial. However, it is important to recognize at the outset that the study is delimited to a convenience sample (Marshall, 1996) of Hispanic students at three public HBCU institutions in North Carolina. Considering linguistic diversity among the targeted population, written materials employed in the research process may be interpreted differently by the participants. The same may hold true for prompts during interviews, but face-to-face contact allows the researcher to adjust to ensure clear communication.

According to the United States Department of Education's website (2011), there are 11 public and private HBCUs in North Carolina. My study holds promise to inform student affairs professionals wishing to develop programs and services that are specifically geared toward Hispanic students at HBCUs. The study holds the potential to inform future practice, research, policy, and leadership in terms of how universities and colleges address the sociocultural needs of Latinos/Latinas students.

Findings from my research may inform universities, particularly HBCUs, in changing institutional policies that impact Hispanic students' overall academic success, retention, and/or graduation. Findings from this and similar work add to a body of knowledge that could bring about benefits for the Hispanic student, student affairs personnel, and the university as a whole. In listening to the Hispanic student voices, arrayed in my research, university personnel may gain insights into how to develop more culturally relevant programs and services that will benefit the student in a holistic way. Improved insight should in turn allow for the Hispanic students to experience an affirming environment through culturally sensitive services. The ultimate benefit would be the development of a campus that embraces cultural differences, regardless of how challenging these may seem.

Organization of Study

Chapter one has introduced the topic of the study, the research questions, and significance. The second chapter reviews the relevant literature to form a theoretical/conceptual framework for the research. Chapter three expands the methodology employed, including the procedures used to collect and analyze the data. The chapters that follow examine findings in terms of thematic foci that emerge from the data. A final chapter discusses those results and their implications for future practice, research, policy, and leadership.

CHAPTER 2

A Theoretical-Conceptual Framework for Documenting Student Perceptions

The eagerness to be included within the university environment constitutes a major goal for most students. Fry (2002) notes that Hispanic students not only value a college education, they also see their collegiate experience as a social one. Fry poses the question, "To what extent are Latinos encountering difficulties integrating themselves socially on college campuses?" (p. 14). It is the social aspect of being involved in extracurricular activities at HBCUs that is the focus of my research. Scholarship supports the notion that collegiate student engagement matters significantly in student outcomes. The existing research highlights how institutional culture influences such engagement. However, studies are lacking to directly address how, if, and in what ways Hispanic students become engaged outside of the classroom, specifically at HBCUs. Brown, Santiago, and Lopez (2003) advocate that "campus leaders must shape the climate by articulating institutional goals and holding employees accountable…thus creating a successful environment for Latino students success" (p. 44). Using critical ethnography, critical race and Latino critical theories as lenses, informed by research on student engagement and institutional culture, my research examines Hispanic student engagement on HBCU campuses. To examine how Hispanic students become engaged in co-curricular activities on HBCU campuses, I document their perceptions of the impact of institutional policies, programs, and practices on their level of involvement.

Critical Ethnography

Critical ethnography (Giroux, 1982; Guba & Lincoln, 2005), informed by Critical race theory (Yosso, 2005) and Latino critical theory (Villalpando, 2004), ground this study. These frameworks support an examination of issues of exclusion based on race and additional forms of

discrimination, and constitute my lens for analysis. A number of studies have shown the importance of on campus engagement. This literature informs my work, as does research on institutional culture/environment, which focuses on how institutional culture plays an integral part in student engagement. Figure 1 outlines the conceptual framework which informs my research.

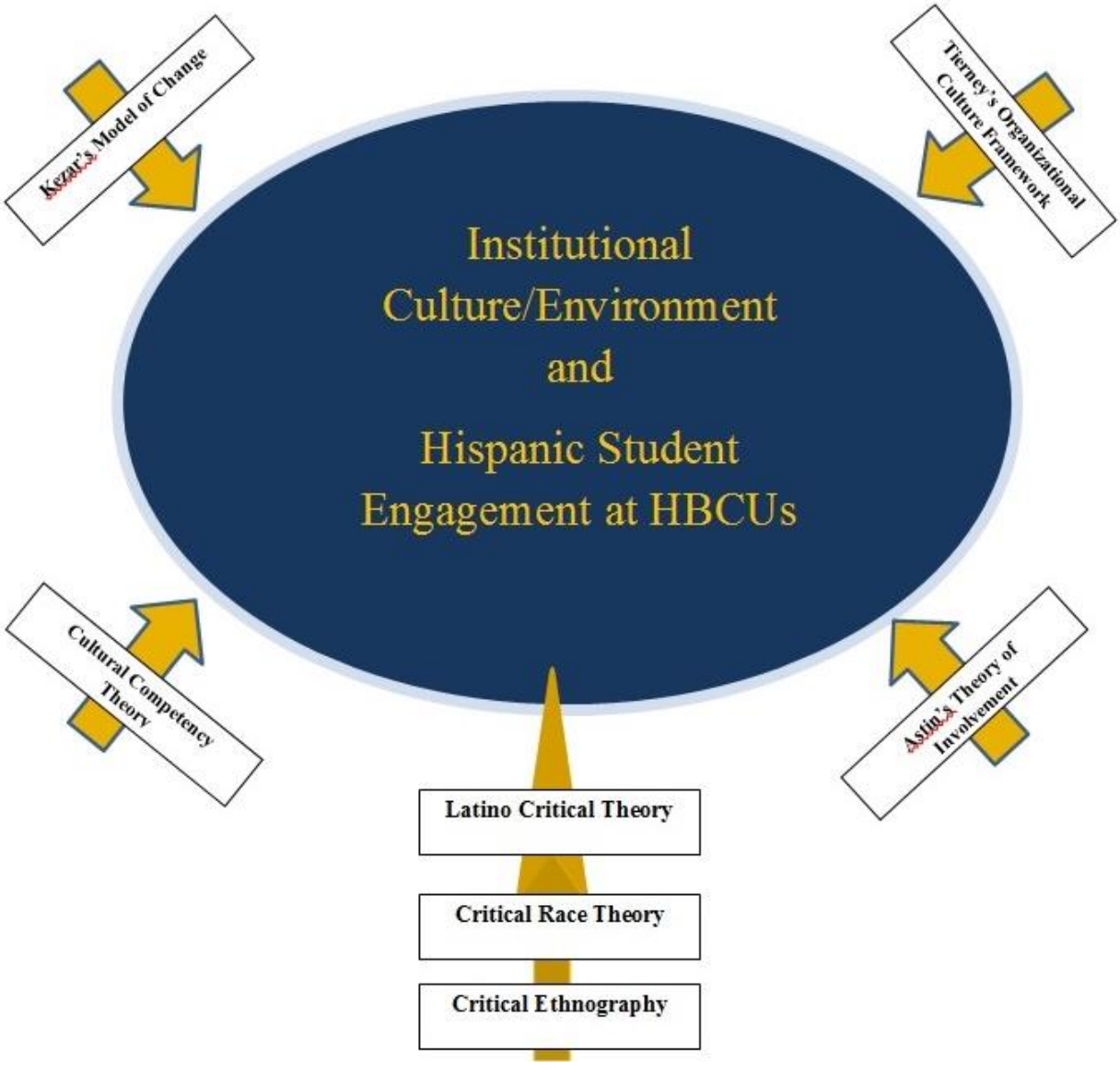

Figure 1. Conceptual framework.

According to Salkind (2003),

> The general purpose of qualitative research is to examine human behavior in the social, cultural, and political contexts in which they occur. This is accomplished through a variety of tools, such as interviews, historical methods, case studies, and ethnography, and usually results in qualitative (or non-numeric) primary data. (p. 13)

The critical ethnography perspective allows participants to share the world as they see and experience it. Based on this premise, qualitative research is the best methodology because it explains and provides an interpretive and epistemological approach on the participants lived experiences, which the research study relies on (Marshall and Rossman, 2011; Stake, 2006; Creswell, 2009). A dialogic process holds the power to better reveal a sense of my student informants' worldviews. Equally important is for my interviewer listening skills to be sharp. Student voices are essential to my study, because through their voices I develop an understanding of how they perceive their experiences. Furthermore, their voices provide evidence of how institutional culture impacts their level of engagement. Additionally through the dialogic process, I gain a better sense of the students' worldview. Creswell (2009) argues that "the researcher's intent is to make sense of the meanings others have about the world" (p. 8).

Ethnography is the study of culture, based on belief system(s), individual or group behaviors, and social interactions (Denzin & Lincoln, 2011). Critical ethnography is a "type of reflection that examines culture, knowledge, and action" (Thomas, 1993, p. 2). It requires the researcher to be reflexive, as well as having a sense of ethical responsibility to move to action when issues of inequity are evident (Thomas & O'Maolchatha, 1989; Madison, 2012). For a researcher to be engaged in critical ethnography the research should have or move to "emancipatory intent" (Habermas, 1972); "commitment to the eradication of oppression"

(Trueba, 1999); and a "catalytic validity: changing the status quo" (Lather, 1991). In other words, critical ethnography urges the researcher to move toward action of social consciousness and positive change. Critical ethnography is "conventional ethnography with a political purpose" (Thomas, 1993, p. 4).

When addressing the connection between Hispanic student educational experiences and critical ethnography, one can turn to George Sanchez's (1996) *Forgotten People: A Study of New Mexicans,* Ernesto Galarza's (1971) auto-ethnographic *Barrio Boy*, or autobiographical *Hunger of Memory: The Education of Richard Rodriguez* (1983). Through these texts, the authors critically examine the "systematic exclusion" that Latino/Latina students experience in the culture of higher education (Villenas & Foley, 2011, p. 175). Guajardo and Guajardo (2002) argue that engaging in qualitative research and critical ethnography spontaneously will engender individuals to give voice to those being studied. As Madison (2012) points out, one main purpose of an ethnographer is to "do the right thing" (p. 4) through "a sense of duty" (p. 5). Through the Hispanic students' stories, possible issues of injustices and/or unfairness can be brought to light.

Ellison (1952) in his work *Invisible Man* espouses similar views which call into question how dominant groups visualize "Others." According to Bernal (2002), "for too long, the histories, experiences, cultures, and languages of students of color have been devalued, misinterpreted, or omitted within formal educational settings" (p. 105). Higher education has systematically operated in an uninformed state, rationalizing that Latino/Latina students share the same equality as that of a dominant student population (Villalpando, 2004). Within the environment of academe, exist multiple dynamics which can negatively impact a student's level of campus involvement. Nora and Cabrera (1996) reported the importance of minority student's

perceptions of campus environmental prejudices and discrimination, as it related to their level of persistence.

Critical race theory (CRT) and Latino critical theory (LatCrit) grew from the paradigm of critical theory to focus on specific populations. Whereas CRT and LatCrit relate to institutional policies, programs, and practices, LatCrit primarily addresses the holistic dimensions of Hispanic students. Both theories examine educational qualitative research from a different perspective (Bernal, 2002). CRT and LatCrit call into question how institutions utilize policies and practices to subordinate certain racial and ethnic groups (Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2000). These theories challenge the dominant institutional ideologies, such as being color blind, objective, and race neutral. Dominant ideologies mask the self-interest, power, and privilege of America's dominant groups (Calmore, 1992; Delgado, 1989). An additional and vital tenet to CRT and LatCrit is Fernández's (2002) call to "recognize and address the lives of students of color who are often the objects of our educational research and yet are often absent from or silenced within this discourse" (p. 46). This is how these authors used CRT and LatCrit to address the inequalities that exists within the academy, but in my work I plan to use these theories to highlight how campus environments may hinder the Latina/Latino students' level of extracurricular engagement.

CRT and LatCrit are frameworks that allow an un-masking of the workings of race, racism, and cultural oppression of Hispanic students in the higher education system, in my case, specifically at HBCUs. CRT and LatCrit challenge dominant liberal ideas such as colorblindness and meritocracy, two examples of hegemony that operate to disadvantage people of color and further advantage Whites (Delgado & Stefancic, 1994). Even with higher education making strides in meeting the needs of the Hispanic students through traditional institutional means,

supporters of Hispanic student success question the impact of such means (Vallalpando, 2004). Much of the existing literature addresses CRT from the lens of White institutional oppression of people of color.

One major tenet of CRT and LatCrit is to acknowledge that race and racism are defining characteristics of American society and, by extension, are embedded in the structures, discourses, and policies that guide the daily practices of college campuses (Taylor, 1999). For many students who identify as persons of color and who seek a college education, the institution may be seem as a "cultural battlefield of ideological, economic, and social landmines that they feel they have little power of influence" (Giles, 2008, p. 118).

Critical Race Theory

According to Crenshaw, Delgado, Lawrence, and Matsuda (1993), there are six unifying themes that define the critical race theory movement:

1. Critical race theory recognizes that racism is endemic to American life.
2. Critical race theory expresses skepticism toward dominant legal claims of neutrality, objectivity, colorblindness and meritocracy.
3. Critical race theory challenges ahistoricism and insists on a contextual/historical analysis of the law. Critical race theorists . . . adopt a stance that presumes that racism has contributed to all contemporary manifestations of group advantage and disadvantage.
4. Critical race theory insists on recognition of the experiential knowledge of people of color and our communities of origin in analyzing law and society.
5. Critical race theory is interdisciplinary.

6. Critical race theory works toward the end of eliminating racial oppression as part of the broader goal of ending all forms of oppression. (p. 6)

These theorists argue that recognition involves the theme of voice. The concept of voice is vital in understanding why Hispanic students at HBCUs may or may not get involved. A study by Teranishi (2002) documented how Filipino students reported experiencing less than positive outcomes during their educational experiences. Similar studies within higher education explore the experiences of students of color within the campus culture. Solórzano (2001) studied a diverse group of approximately 34 African-American students at three predominately White institutions. Solóranzo's focus group informants described their "non-classroom and classroom situations as feeling unwanted, very tense . . . faculty maintained low expectations of them . . . negative interactions with faculty . . . personally diminished by nonverbal microaggressions by White counterparts, and feeling drained" (pp. 65–68). The study concluded that racial microaggressions created a non-conducive campus environment for the African American students, which deeply and emotionally affected their campus engagement. In a similar study of disenfranchised students, Dixson and Rousseau (2005) found "feelings of invisibility, low expectations expressed by student and faculty, and assumptions by others about how they entered the university" (p. 12). Studies such as these demonstrate the importance of student voice in attempting to understand the effects of campus institutional culture.

Teranishi (2002) indicates that CRT is instrumental in such research and emphasizes the importance of voice for the unheard student, and allows students to share their educational experiences. Critical race theory provides what Parker and Lynn (2002) call "a discourse of liberation that can be used as a methodological and epistemological tool to expose the ways race

and racism affect the education and lives of racial minorities in the United States" (p. 119). Basically through the CRT framework, the workings of race and racism can be exposed.

Latino Critical Theory

Latino critical theory (LatCrit) grew from CRT. Both theories originated from legal studies to address the issue(s) of race, but LatCrit expands beyond the monolithic construct of race. Solórzano and Yosso (2001) see LatCrit as a better lens for analyzing the multifaceted aspects of Hispanic student life. They advocate that this theory can address the intersecting issues of sexism, heterosexism, classism, and other forms of oppression that Hispanic students may face. These intersections can easily range from Latinas/Latinos students feeling discriminated against based on their gender, to the gay, lesbian, bisexual, and transgendered students facing sexual orientation discrimination (Ortiz, 2004).

In a qualitative study conducted by Huber and Malagon (2007), six interviews with undocumented California college students uncovered the impact of institutional oppression. The authors utilized an inductive qualitative process and a standard interview approach. The outcome was to capture the students' collegiate and life experiences. Carlos, a student who at the time of the study was undocumented, shared how there was "a lack of support for undocumented students . . . something must be done to provide us with a space on campus where we can feel comfortable, supported, and empowered" (p. 851). Sonya, a Latina student, voiced how she felt excluded and marginalized at a campus event that was primarily for students of color. In her interview she stated,

> There really wasn't a connection at all. I really didn't feel like I was a part of that . . . like a lot of the groups you don't fit in. You don't feel like you have a connection with—like even regular Latino people, it's like; it's just not the same. (p. 857)

The study concluded by indicating that when Latino/Latina students do not receive adequate collegiate support, this lack not only hinders them socially and personally, but seriously perpetuates societal injustices endured by this population (Huber & Malagon, 2007). As Valdes (1996) and Huber and Malagon (2007) identify, LatCrit not only exposes the institutional oppression faced by Hispanic students, it also gives voice to their experiences and realities. Through their voices, the status quo of institutional policies and practices are challenged, whereby possible changes are made to benefit the non-dominant student populations.

Moving from a discussion of the worldviews that anchor my research, the next section takes up the two bodies of research that further inform it: scholarship on student engagement/involvement, and on institutional culture.

Student Engagement/Involvement

In terms of Astin's Theory of Involvement, "involvement" and "engagement" can be interchangeable terms. How students, specifically Hispanic students engage and/or get involved academically or socially on campus is linked to their cognition of acceptance (Hernandez & Lopez , 2004; London, Anderson & Downey, 2007). I draw on Astin's Theory of Involvement to inform my research. Astin (1999) describes student involvement as

> the amount of physical and psychological energy that the student devotes to the academic experience. Thus, a highly involved student is one who, for example, devotes considerable energy to studying, spends much time on campus, participates actively in student organizations, and interacts frequently with faculty members and other students. (p. 518)

Astin (1985) describes student involvement in terms of the following:

1. Students learn by becoming involved.

2. Involvement provides a context for understanding the diverse literature in this field because it seems to explain most of the empirical knowledge gained over the years about environmental influences on student development.
3. Involvement embraces principles from such widely divergent sources as psychoanalysis and classical learning theory.
4. Involvement is equally applicable to students and to faculty.
5. Involvement can be used both by researchers, to guide their investigation of student and faculty development, and by college administrators and faculty as they attempt to design more effective learning environments. (p. 36)

Involvement theory supports the argument that students learn best and are more likely to persist by becoming involved in the campus community (Morre & Upcraft, 1990). Tinto (1987, 1998) notes that when students are engaged in the classroom environment, they find themselves collectively involved in the institution, both academically and socially, thus adjusting to the institutional culture. Astin's theory supports research that seeks to understand a student's involvement, embraces the unique experiences of students of color, and reveals the impact of institutional culture on student involvement. Torres (2003) indicates that Hispanics, who matriculate at majority serving institutions, where the absence of other Hispanics is evident, are faced with social and academic challenges.

Bronfenbrenner's theory of reciprocal engagement further supports a search for understanding involvement from the student's perspective. It examines student involvement from the aspect of interaction between the individual and the environment. This theory addresses how students and their campuses exist in a relationship of mutual influence and how the environment must be carefully studied (Outcalt & Skewes-Cox, 2002). Research has shown that when

students are engaged in extra-curricular activities during college experience(s), their cognitive and intellectual skill development is positively affected (Anaya, 1996; Baxter Magolda, 1992; Kuh, 1995; Ory & Braskamp, 1988; Pike, 2000). Pascarella and Terenzini (1991) state, "one of the most inescapable and unequivocal conclusions that can be made is that the impact of college is largely determined by the individual's quality of effort and level of involvement in both academic and non-academic activities" (p. 611). Students are more actively engaged in their education, and consequently gain more from their experiences at institutions that they perceive as inclusive and affirming (Chickering & Reisser, 1993; Hurtado, Milem, Clayton-Pedersen, & Allen, 1999; Kuh, 2001; Kuh, Schuh, Whitt, & Associates, 1991; Pascarella, 2001; Pascarella & Terenzini, 1991, 2005). This premise is a clear indicator for university leaders to be cognizant of their campus and its impact on students. Hernandez and Lopez (2004) note that:

> Colleges and universities should ensure that Latino students have multiple options for on-campus involvement opportunities that reflect the many differences in students' background characteristics. Institutions should not assume that a Latino student will automatically want to be involved in a Latino-based student organization. Rather, student affairs practitioners should encourage active participation in a full range of co-curricular activities such as leadership development programs and community/service-learning. (p. 48)

Bonous-Hammarth and Boatsman (1996) studied the relationship between student experience and campus culture. Their findings highlighted that institutional environment related to the level of student satisfaction, which in turn determined the student's level of campus involvement. Collegiate activities and/or involvement outside of the classroom (including student organization membership) produce vital and positive outcomes that are linked to a

student's academic persistence (Pascarella & Terenzini, 1991). Abrahamowicz (1988) noted a relationship between students' participation in campus organizations and their level of institutional involvement. He concluded that a student's involvement in organizations led to better engagement campus-wide.

Postsecondary institutions of higher learning have been called upon to answer whether they have established an environment that is conducive to student engagement (Kezar & Kinzie, 2006). The majority of research addressing student engagement comes from the perspective of either African Americans or Hispanics at PWIs. Hurtado, Carter, and Spuler (1996), in a longitudinal study involving academically gifted Latino students, reported that their informants perceived a sense of racial tension between on-campus groups, which had a negative impact on their academic and psychological adjustment in college. Their study further highlighted how this negative impact resulted in the Latino students remaining disengaged within the institution. Another study by Laird et al. (2007) indicates that unlike PWIs, HBCUs—as well as historically Hispanic institutions—provide a better, but not perfect environment for fostering student engagement. None of these studies address Hispanic student engagement at HBCUs, however. Through qualitative inquiry, this is how I am using these theories or bodies of research to inform my own study.

Although the above studies primarily focused on Hispanic students at PWIs, HBCUs could apply the same conceptual underpinnings to their Hispanic student populations. When Hispanic students matriculate into a postsecondary institution, they are often confronted with barriers that may decrease engagement beyond the classroom setting. Astin's (1999) theory of involvement argues that "the greater the student's involvement in college, the greater will be the amount of student learning and personal development" (pp. 528–529). Hispanic students face

additional challenges and impediments that are exacerbated by their academic preparation and personal characteristics such as socio-economic status (SES), being first generation college attendees (Laird et al., 2007), as well as linguistic and cultural differences.

Institutional Culture, Change, and Cultural Competency

Leaders at HBCUs, as well at other institutions serving Hispanic students, should be cognizant of the institutional culture that these students are coming into, and of the barriers these students may face. Freeman (1998) posits that it is necessary to consider both the culture and traditions of an institution when conducting academic research. Institutions of higher learning in this new millennium (21st century) are deeply entrenched in organizational culture that has been rivaled over time, and is resistant to change. According to Brown et al. (2003),

> . . . policies designed to improve Hispanic educational achievement should be carefully thought out . . . Effective policy implementation requires a commitment from all sectors of the institution . . . A successful campus welcomes Latino students as assets and views not only their arrival on campus but their success as part of achieving its mission. (pp. 44–45)

McQueen and Zimmerman (2004) provided such an example where many HBCU' nursing programs are providing special support services that attract other minority students, particularly Hispanic students. Their position is that "support systems are integral part of an HBCU, which benefits all minority students and are evident throughout the students' HBCU experience" (p. 52). These authors illustrated how institutional culture can lead to positive outcomes. In building a campus culture where everyone feels welcome, HBCUs, as well as other minority serving institutions should strive to keep a student from saying or feeling like:

> "I was intimidated that if I went to a university, that I would be the only Hispanic in the class, making you the representative of your group. At [the HIS] it's more about the individual and not so much a focus on your race. You don't feel like there's added stress or pressure because you're the only minority in the classroom" (Dayton, Gonzalez Vasquez, Martinez, & Plum, 2004, p. 33)

University administrators seeking success in the 21st century and beyond must first understand the institutional culture(s) that exist. Regardless of one's position in an institution, there still exists the difficulty to understand or justify one's own experiences in the institution (Schein, 1992). Institutional culture plays a vital role in the organizational structure of any university. Many have changed the organizational culture in order to meet the growing needs of their diversified populations. Niemann and Kotze (2006) make a compelling argument that "institutional culture is influenced by the actions of leaders and is embedded and strengthened by effective leadership" (p. 611). Institutional culture can be altered by and through the effectiveness of the leader. In order to accommodate a diverse constituency, university leaders should implement the necessary internal changes. As leaders attempt to move toward positive change, particularly as related to one's impact on student involvement, they must increasingly realize the importance of institutional specific culture in this setting. If an institution's goal is to have a positive impact on student development, then a reinforced commitment to student equality and institutional diversity become paramount and visible within the institution's overall mission (Huber & Malagon, 2007).

Institutional culture. In the past 20 years, studies exploring collegiate institutional culture have increased (González, 2002). The concept of organizational culture has been studied

and diagnosed by many (Fong & Gibbs, 1995; Smart & St. John, 1996; Tierney, 1988). Fong and Gibbs (1995) define organizational culture as:

1. Pattern of basic assumptions.
2. That are invented, discovered or developed by a given group.
3. The group learns to cope with its problems of external adaptation and internal integration.
4. These basic assumptions have worked well enough to be considered valid and, therefore.
5. Are to be taught to new members as the correct way to perceive, think, and feel in relation to certain problems. (p. 6)

Culture, as viewed by Schein (1992), is

> . . . the accumulated shared learning of a given group, covering behavioral, emotional, and cognitive elements of the group members' total psychological functioning. For shared learning to occur, there must be a history of shared experience, which in turn implies some stability of membership in the group. Given such stability and a shared history, the human need for parsimony, consistency, and meaning will cause the various shared elements to form into patterns that eventually can be called a culture. (p. 10)

Researchers in higher education consistently define organizational culture as shared beliefs and values held by organization members, either through their thought processes and/or actions (Hofstede et al., 2010; Masland,1985; Peterson & Spencer, 1990, 1994; Tierney, 1988). Broadly defined, culture is a person's or group's way of life. From an organizational perspective, culture is intangible in that it is built on beliefs and values. Viewing change from this perspective,

culture can be seen as being embedded within an organization. With this embedded perspective comes the impact of institutional policies.

Institutional policies can be influenced by external as well as internal factors. External factors that may influence a university's institutional policies include demographics, economics, and political conditions. Internal factors within the university such as institutional culture, norms, and personnel may influence the adoption and implementation of policies by faculty, staff, and students. Fletcher (2012) makes reference to Tinto's Student Integration Model stating, "he found that institutional variables, the social systems, and individuals with whom students connected had an effect on their staying or departing the institution" (p. 22). Even with the increased enrollment of Hispanic students at PWIs, several studies have found that these students experienced a collegiate culture that was not supportive or welcoming (Allen, 1981, 1985, 1988; Fleming, 1984; Loo & Rolison, 1986; Murguía, Padilla, & Pavel, 1991; Sedlacek, 1987; Thompson & Fretz, 1991). London et al. (2007) ask the pivotal question, "What are the pervasive barriers to engagement and how are they created and maintained by the institutional culture?" (p. 391). An organization's culture is reflected in the What, Where, Who, Why, and How determinants. Tierney (1988) writes, "it concerns decisions, actions, and communication both on an instrumental and a symbolic level" (p. 3). Table 1 provides a framework on organizational culture.

Administrators could learn from Tierney's framework as they begin to unpack the organizational culture in which they lead. The way each aspect of organizational culture is carried out will be different within each organization. The impact that institutional leaders have on organizational change according to Yukl (as cited in Hickman, 2010, p. 327) are either by direct leader behavior or transforming the existing culture. To further support this research,

transforming the existing culture through infrastructural (established policies, systems, cultural norms) adjustments are vital. Fayetteville State University, in a concerted effort to improve an understanding of their institutional culture and new Latino/Latina student populations, has support structures in place that help these students feel more welcome and included (Magna Publications, Inc., 2005). However, not all universities create such a positive institutional culture. In Hurtado's (1994) findings, it was well noted that "elements of institutional culture, perhaps associated with its historical legacy of exclusion, that continue to resist a Latino presence on campus" (p. 35).

Table 1

A Framework of Organizational Culture

A Framework of Organizational Culture	
Environment	How does the organization define its environment? What is the attitude toward the environment? (Hostility? Friendship?)
Mission	How is it defined? How is it articulated? Is it used as a basis for decisions? How much agreement is there?
Socialization	How do new members become socialized? How is it articulated? What do we need to know to survive/excel in this organization?
Information	What constitutes as information? Who has it? How is it disseminated?
Strategy	How are decisions arrived at? What strategy is used? Who makes decisions? What is the penalty for bad decisions?
Leadership	What does the organization expect from its leaders? Who are the leaders? Are there formal and informal leaders?

Note. Adapted from Tierney's (1988) discussion on organizational culture in higher education.

González (2002) implemented a study that further disclosed how institutional culture impacted students of color. The participants consisted of two Chicano male college students who were enrolled at a PWI. During González's two-year study, the findings concluded that the students' experiences were "troubled by particular elements of the campus culture" (p. 201). Alexander, Garcia, Gonzalez, and O'Brien (2007), in addressing the negative impact of institutional culture on student engagement, point to limited Latino/Latina personnel, cultural bias, and the lack of appropriate procedural policies. A primary goal for institutions that are committed to creating an inclusive culture is to navigate through differences. Through a genuine commitment, universities will realize that change must occur within the campus culture in order to address the needs of their new student demographics. One such change is to establish "targeted support to groups who are least likely to have a smooth academic or social integration" (González & Ting, 2008, p. 210). This goal can be accomplished by ensuring that any group identities that fall outside of the traditional culture do not encounter an unwelcoming and threatening institutional environment (Stewart & Dottolo, 2005).

Institutional change. The chronological development of the academy has been one of long and fortified traditions (Brubacher & Rudy, 1997). As a result of these traditions, today's universities and their leadership may find it difficult to adapt to the new influx of diverse student and employee populations. Broadly defined, change is an act or process through which something becomes different (Oxford Dictionaries, 2012). Zilber (2002) identifies institutional change as "dialectical interplay between . . . actions (practices and structures), meanings, and actors" (p. 235). Due to this interplay, organizations and individuals are constantly in flux as to whether this fact is accepted.

In the confines of higher education, change has either been accepted or rejected. Kezar (2001) notes that "change occurs because leaders, change agents, and others see the necessity of change" (p. iv). There are times when change occurs it is not in the best interest of the student. Fletcher's (2012) research, which addresses Black students' persistence enrolled at a Hispanic serving institution, found that "the lack of institutional change" contributed to lower achievement levels (p. 48). A study conducted by Adams (2005) found that even with an increased enrollment of Black students, the overall PWI institutional climate had not changed, resulting in these students experiencing a sense of not feeling welcome. Institutions that are willing to implement, accept, nurture, and embrace change may be seen as culturally competent organizations. An institutional assessment would bear witness to how competent the institution is and the necessity to bring about change. There would be no denying that services and programs that were once productive no longer meet the needs of the diverse student populations of today. Thus, change occurs due to a shift within the institution's cultural framework and should be a collaborative effort between all institutional constituents (Kezar, 2001). The collegiate student population within the United States within the last three decades has experienced a major demographic shift. Universities are now having historically underrepresented populations (e.g., gay, lesbian, adult learners, ethnic, and racial groups) comprise an increasing percentage of their student population. Even with such groups matriculating into higher education, racial, ethnic, and diversity injustices and inequities still exist. These inequities are preventing universities from fully experiencing the benefits of diversity (Williams, Berger, & McClendon, 2005).

However, a change from within is crucial before the proper handling of the external forces can be addressed: "To transform an organization from its origination into the present and the future, requires addressing both the formal and informal systems operating in any climate or

culture" (Kilmann, 1989, p. 112). Universities/colleges must be committed to addressing and implementing diversity programs, policies, and procedures. A genuine commitment on behalf of a university would not result in non-majority students stating, "If there was one thing they could change about the university, it would be increasing the number of Chicano on campus and not feeling frustrated with being in the minority" (González, 2002, p. 203). Before attempting to implement change(s), leaders must first have an understanding of the existing culture and subcultures. Student affairs practitioners as institutional change agents, according to Fletcher (2012) "must eliminate barriers to inclusion and modify hierarchies that perpetuate majority" (pp. 46–47). If a goal is to have a culturally competent organization where ideas, values, and differences of opinions are valued, an organizational understanding is paramount.

Kezar (2001) discusses six change models that impact organizations as seen in Figure 2. For the purpose of this research, the cultural change model best addresses the interweaving of organizational culture and individual worldviews. This model explains the various steps in the organizational change process, through a theoretical framework. Administrators must understand that culture influences the policy and practices of the institution, thus impacting all of its constituents. The lack of understanding the dynamics of institutional culture and its subsets, (e.g., subculture, anti-culture, disciplinary culture) can inhibit change. In Latta's (2009) research on the OC3 Model (Organizational Change in Cultural Context), she substantiates Kezar's change models on organizational change. Through a qualitative study exploring organizational change at a public research university, Latta reported notable change within the targeted university, based on Kezar's typology of change models.

	Evolutionary	Teleological	Life Cycle	Political	Social Cognition	Cultural
Why change occurs	External environment	Leaders; internal environment	Leaders guiding individual's natural growth	Dialectical tensions of values, norms, or patterns	Cognitive dissonance; appropriateness	Response to alterations in the human environment
Process of change	Adaption; slow; gradual; non-intentional	Rational; linear; purposeful	Natural progression; result of training and motivation; altering habits and identity	First order followed by occasional second order; negotiation and power	Learning; altering paradigms or lens; interconnected and complex	Long-term; slow; symbolic process; nonlinear; unpredictable
Outcomes of change	New structures and processes; first order	New structures and organizing principles	New organizational identity	New organizational ideology	New frame of mind	New culture
Key metaphor	Self-producing organism	Changemaster	Teacher	Social movement	Brain	Social movement
Examples	Resource dependency; strategic choice; population ecology	Organizational development, strategic planning; re-engineering; TQM	Developmental models; organizational decline; social psychology of change	Empowerment; bargaining; political change; Marxist theory	Single and doubled-looped learning; paradigm-shifting; sensemaking	Interpretive strategy; paradigm-shifting; processual change
Criticisms	Lack of human emphasis; deterministic quality	Overly rational and linear; inability to explain second order change; plasticity of people	Little empirical proof; deterministic character	Deterministic; lack of environmental concerns; little guidance for leaders	De-emphasizes environment; over emphasizes ease of change; ignores values and emotions	Impractical to guide leaders; focus on universalistic culture; mostly untested
Benefits	Environmental emphasis; systems approach	Importance of change agents; management, techniques and strategies	Change related to phases; temporal aspect; focus on people throughout the organization	Change not always progressive; irrationality; role of power	Emphasizes socially constructed nature; emphasis on individuals; habits and attitudes as barriers	Context; irrationality; values, and beliefs; complexity; multiple levels of change

Figure 2. Appendix 1 from Kezar's (2001) discussion of six change models that impact organizations.

McNeill, Burnett, and McCulloch (2010) in their examination of Scottish community justice organizations and how the concept of change within these organizations occurred, draw upon Kezar's change models framework. Their understanding of the multiple aspects that must occur in the change process is credited to Kezar. They reference Kezar by noting "factors that may influence success and failure in public service reforms must take account of other

theoretical models of change" (p. 9). Organizations, companies, and higher educational institutions which experience changes within their human capital, will be wise to welcome change. Ultimately, when implementing the best change practice, everyone benefits.

Cultural competency. The reality is that communities in the U.S. are becoming more diverse, and institutions of higher education more global. Cultural competence may be thought of as a goal either for the individual or the organization (McRae & Johnson, 1991; Parker, Valley, & Geary, 1986; Ponterotto & Casas, 1987). Cross, Bazron, Dennis, and Isaacs (1989) define cultural competency as "a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations" (p. 13).

From a historical perspective, institutions that found the need to comply with being culturally competent only applied this need to the "outsiders within" (Bensimon & Soto, 1997, p. 44). With the numerous demographic changes occurring on university campuses, these authors are confident that, the future of organizations may be necessitated on their willingness to develop a culturally competent infrastructure. The crucial point for any organization is to know that recognition of diversity does not equate with cultural competency.

Although cultural competence research has primarily been conducted in the healthcare and mental health areas, many of its tenets can be applicable in higher education. Cultural competence includes the policies and practices of an organization's values, and behaviors of an individual, that nurture effective cross-cultural communication (Purnell, 2002). Organizations that embrace it will promote inclusiveness and institutionalize the process of learning about differences (diversity). University efforts can be enhanced by better understanding the cultures that are being served. Schein (as cited in Hickman, 2010, p. 335) encourages a genuine

commitment by organizational leaders toward cultural diversity. Even supposing that universities are responsible for educating students to be culturally competent (Zhao, Kuh, & Carini, 2005), the more appropriate question would be, what steps are being taken for organizational leaders to be culturally competent?

Cultural competence (or the lack of it) ranges from cultural destructiveness, cultural incapacity, and cultural blindness to cultural competence and cultural proficiency. Hernandez (1998) outlines and expands the continuum:

> *Cultural destructiveness*: end of the continuum, where attitudes, policies, and practices are destructive to cultures and to the individuals within those cultures.
>
> *Cultural incapacity*: whereby systems, agencies, or the individual does not intentionally or consciously seek to be culturally destructive. Old belief systems are still practiced. The agency or individual remains extremely biased, believes in the racial superiority of the dominant group, and assumes a paternalistic posture toward the perceived lesser races and cultures. The capacity to help others is not present.
>
> *Cultural blindness*: a system has expressed the belief of being unbiased as an organization or as an individual. The philosophy that ethnicity, race, or culture makes no difference and that all people are the same.
>
> *Cultural pre-competence*: an agency or system realizes that it has weaknesses in helping others that are different and attempts to improve some aspects of its services to specific populations. Many agencies at this point can fool themselves by thinking that they have accomplished something good.

> *Basic cultural competence*: agencies and individuals are characterized by acceptance of and respect for difference, continuing self-assessment regarding culture, careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources.
>
> *Advanced cultural competence (Proficiency)*: agencies and individuals hold cultures in high esteem. A strong and adamant effort to add to the knowledge base of culturally competent practices. (pp. 9–11)

So, how does an organization/institution become culturally competent? According to Fitz (1997), "organizations should seek culture enriching opportunities in their community or workplace by becoming familiar with the various cultures that exist within an organization" (p. 795). Organizations should initiate assertive efforts to become acquainted with people of different backgrounds. Institutional leaders should assess their organization to determine when it is on the continuum. It may be at cultural destructiveness or at cultural proficiency. Although much has been written about cultural competency, little has been accomplished in institutions of higher education. In order for institutions to move towards cultural competency, internal self-assessment is required. Importantly, traditional boundaries should be removed, but not forgotten. Just as important is the fact that institutions that create welcoming and inclusive campuses provide opportunities not only for the dominant culture, but for others as well.

Building cultural competence will require the efforts, dedication, commitment and involved leadership of the entire organization. The transformation to becoming a culturally competent organization requires time for thinking, reflecting, assessing, deciding, and most importantly, changing. Cultural competence does not emerge overnight; it evolves over time. Developing effective tools and strategies for accomplishing cultural competency can be a goal

and challenge for university administrators in the twenty-first century. Using this theory of institutional cultural competency, will inform my own study by encouraging university leaders to truly examine or re-examine their campus environment, ensuring it is a welcoming place for all.

Summary

Chapter two has provided the theoretical framework that grounds my study. Chapter three broadens the methodology employed to do so.

CHAPTER 3

Documenting Student Perspectives

Grounded in constructivism/interpretivism (Denzin & Lincoln, 2011) and Latino/Latina critical race theory (Bernal, 2002; Villalpando, 2004), my research draws on methods from critical ethnography (Museus & Quaye, 2009) to document the ways in which, and extent to which, institutional culture impacts 777 Hispanic students, who might be engaged in extracurricular activities at selective HBCUs in North Carolina. For each research participant's confidentiality, pseudonyms were assigned. A constructivist perspective (Marshall & Rossman, 2011) recognizes that knowledge is constructed in social interaction. The critical ethnographic lens supports revealing acts of unfairness or injustices as perceived by informants. Critical ethnography emphasizes an "ethical responsibility to address processes of unfairness or injustice within a particular *lived* domain" (Madison, 2012, p. 5).

Salkind (2003) argues that the general purpose of qualitative research is to "examine human behavior in the social, cultural, and political contexts in which they occur" (p. 13). Creswell (1998) states that in qualitative research, "the research builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting" (p. 15). Qualitative research assists the researcher in understanding how a targeted group reacts to a certain phenomenon. Ethnographic methods (Hammersley & Aktinson, 2010) provide opportunities to document insight into the lives of selected Hispanic students and into how they are socialized in extracurricular activities, particularly in campus life (outside of the classroom) at HBCUs. The researcher strives to "make sense of the meanings others have about the world . . . the goal of the research study is to rely as much as possible on the participants' views of the situation being studied" (Creswell, 2009, p. 8).

Stake (2006) argues for the importance of examining situations through "the experience of real cases operating in real situations" (p. 3). Although critical ethnography in and of itself cannot cause a social system reconfiguration, it does allow for the "relationship of liberation and history . . . and calls into question the social and cultural conditioning of human activity and the prevailing sociopolitical structures" (Kincheloe & McLaren, 2002, p. 118). It is my hope that my findings can be used to inform HBCUs to move toward an environment of inclusivity and fairness to all students.

Role of Researcher

The principal investigator's role is primarily that of observer. Initial contact takes place with the appropriate institutional gatekeepers on each campus, which varies from site to site, to gain their assistance in disseminating an invitational email to their Hispanic student population. The email briefly outlines the aims of my study, invites interested students to participate, provides information about the researcher's institutional review board approval, and attempts to ease any apprehensions they may have about participating. The email informs potential participants that my research explores how Hispanic students engage in extracurricular activities on HBCU campuses, and how the institutional culture may impact their engagement. Finally, it points out how my findings may inform new methods of addressing Hispanic students' socio-cultural needs on HBCU campuses.

As principal investigator I am uniquely positioned to conduct this research. I understand firsthand the importance of campuses providing a safe and welcoming environment for all students. As the Director for the Office for Diversity and Inclusion, I am responsible for developing and executing programs and services that promote and meet the socio-cultural needs for the diverse student populations at the University of North Carolina at Pembroke. On a daily

basis, I consult with UNC Pembroke's diverse student populations, facilitating cross-cultural interactions through educational opportunities, which foster an environment of respect and inclusion. With over 10 years' experience providing educational student services to UNC Pembroke's students of color, particularly Hispanic, African American, and American Indian students, I know that both the student and I need to feel comfortable and have a good sense of relationship building before honest disclosure can take place. As important as having a safe and trusting environment that encourages authentic disclosure and sharing, is interrogating my own perceptions or biases regarding students who may speak English as their second language and/or whose culture is different from my own. Being mindful not to interject my view of the world, onto their worldview was pivotal.

As a former faculty member and now a mid-level administrator at UNC Pembroke I became aware that the university environment as a whole might be of a racist or discriminatory nature. During my first five years at UNC Pembroke, I was cognizant not to share my opinion or my knowledge of oppression or injustices in the work environment due to my inexperienced knowledge about the university's culture. Once I had a very good sense of the organizational environment and achieved a professional reputation, I began to let my voice be heard on issues of institutional racism or discrimination. Now with the knowledge and biases of my university's organizational culture, I was very careful not to transpose or influence the research participants' perceptions regarding their campus culture. Now, in my role as a reflexive researcher, I recognize the need to regularly interrogate my own perspectives, recognizing that they influence how I view my research data. Separation of self and data is never fully achievable; we are all firmly situated within the experiences of our own lives. However, a researcher interrogating her/his own ideas as distinct from the data collected is important, according to Marshall and

Rossman (2011), "because it allows the researcher to perceive the phenomenon 'freshly, as if for the first time" (p. 97). Additionally, Ellsworth (1999) points out that "ironically for educators (who problematize positionality), there is power and positive productivity in finding and putting to use the limits of one's own knowledge" (p. 31). As much as I believe how researchers are vested in our experiences, it is our responsibility as researchers not to allow our experiences to prejudice our work. Through member checking and external review from objective friends and colleagues, any biases that was transparent in my research was addressed.

As researcher, I fold my student informants into my own world of ideas and experiences in order to make sense of what I observe and what they tell me. I become part of their worlds, as well, both concretely by attending any organizational meetings the participants may be involved in subject to their invitation, and abstractly as I listen to their narratives.

Research Context

Davies (2007) states that in "academe, Latino is utilized to collectively denote the diversity within Mexican American, Puerto Ricans, Cubans, and Latin Americans" (p. 27). In my research a convenient sampling included a collective group of 15 Latino/Latina students as evident in Table 2.

Table 2

Student Cultural Ethnicity (Participants' Pseudonyms)

Student	Cultural Identity/Ethnicity
Alexa	Puerto-Rican
Ana	Ecuadorian
Christina	Mexican
Emilio	Guatemalan
Gabriel	Mexican

Table 2

(Cont.)

Student	Cultural Identity/Ethnicity
Isabel	Puerto-Rican
Micaela	Guatemalan
Natalia	Puerto-Rican
Noa	Mexican
Olivia	Puerto-Rican
Ramon	Mexican-Filipino
Renata	Puerto-Rican
Salome	Puerto-Rican
Sofia	Puerto-Rican/Honduran
Tomas	Puerto-Rican

However, I paid close attention to how the research participants prefer to be identified. Ozuna (2012), note when referring to this population of persons, the terms "Latino and Hispanic are pan-ethnic terms often used interchangeably" (p. 15). Hispanic/Latino/Latina populations that have United States origins can be defined as complex, simply based on their wide range of differences. These differences are ones of "class, color, gender, generation, and level of assimilation" (Davies, 2007, p. 27). Trueba (1999) described the struggle Hispanics feel in establishing their identity in U.S. culture as follows:

> Wrestling with our ethnic identity is a daily event that takes many forms. If we carry the language and ideology from one setting (our home) to another (school or work) we are in trouble. We readily see ourselves as unable to function and communicate. If we keep these worlds separate, we feel marginalized in all of them, not really belonging to any.

> Worse still, we feel we are betraying one cultural world or another any time we switch codes, cultural audiences, communicative styles, or patterns of behavior. (p. 1)

The three HBCU campuses where this research takes place—North Carolina Agricultural and Technical State University, Fayetteville State University, and North Carolina Central University—are comprehensive, open-door four year public institutions. Their missions are to enhance lifelong educational opportunities for adults appropriate to their needs, interests, and abilities regardless of class, sexual orientation, and of particular relevance to this study, regardless of student ethnic identity. These sites provide an environment of familiarity for the student informants who participate in my research.

I employed convenience sampling to target the most accessible Latino/Latina students for participation in the study. Participants self-select, based on accessibility and their connection to the study's research questions (Marshall, 1996). According to Hilton (2007), convenience sampling is "practical and statements can be made to the generalization of a population with qualification" (p. 92).

A representative from each university sent out an email and flyer inviting interested Hispanic/Latino/Latina student participants to at least one roundtable focus group discussion regarding their on-campus engagement experiences. The focus group discussion was designed to elicit information from participants such as their demographic characteristics, college activities, university classification, college environment, and quality of effort regarding involvement. Three separate focus groups were conducted with 15 students, each one being held at the prescribed university. An analysis of these focus groups will be discussed in the next chapter.

Additionally, the focus groups were used to get participants to sign up for face-to-face interviews. Based on the approximate 777 self-identified Latinos/Latinas students enrolled at the

three research sites, these potential participants include all student classifications, ranging from freshmen to seniors, undergraduate to graduate students, with the only qualification that all participants in the study must be 18 years of age or older. Participants live either in close proximity to their institution or on campus. Potential participants were informed that they can opt not to participate in the study without any negative consequences. I submitted the proper documents to the appropriate IRB offices at North Carolina Agricultural and Technical State University, Fayetteville State University, and North Carolina Central University.

Data Collection Procedures

Data collection strategies include focus group sessions, which are group interviews involving a collective body of individuals who share a common interest on a specific research topic (Gibbs, 2012; Kamberelis & Dimitriadis, 2005); individual face-to-face interviews, a method by which the researcher and informant engage in a one-on-one conversation, providing beneficial information derived from the participant's voice and body language (Briggs, 1986; Opdenakker, 2006; Perakyla & Ruusuvuori, 2011); and field notes, which begin as brief notes based on observation, conversation, or participation by the researcher, and are fashioned later into complete field accounts (Emerson, Fretz, & Shaw, 2011). Member checking (Kuper, Reeves, & Levinson, 2008) ensures that the themes that emerge in my analysis are substantiated by informant accounts, my observations, and any documenting or artifact evidence. Transcriptions of audio recordings are stored electronically on an independent flash drive.

My plan of action to collect data is as follows:

1. Obtain the necessary permission from campus/institutional gatekeepers.
2. Work with university representatives to send an institutional email (Appendix A) to my target population inviting and recruiting them to attend a group round table

discussion pertaining to my research. At the round table meeting students are invited to participate in the study and give signed consent (see Appendix B). Once consent is secured, focus group interviews are then conducted at these roundtable sessions.

3. Individual interviews are scheduled for those students who choose to participate further in the study.
4. Initial interviews are completed by either note taking or audio recording.
5. Conduct at least one focus group and two individual interviews at each site.
6. Conduct a brief follow-up interview that includes member checking.
7. Complete final analysis, write-up, and inclusion of interview transcripts.

Focus group interview questions (see Appendix C) explore how participants became engaged in their current or past extra-curricular organization/club. The interview questions are used as a guide only, and neither represent all questions to be asked in a given setting/event, nor will all be necessarily used in every focus group interview event. As the interviewer I work from this guide to adapt to each unique interview event, adding questions or prompts as needed for theoretical sampling (Glaser & Strauss, 1967). For individual interviews, an individual interview guide (see Appendix D) is similarly used with participants. These questions allow me to delve into and follow up on personal experiences that may have been suggested during a focus group conversation. The analysis of these interviews will be outlined in the proceeding chapter.

Interpretive Process in Data Analysis

I analyze and interpret the data for similar trends, but also remain alert to anomalies that may signal significant points. I draw on my own experiences as a "critical personal narrative" (Chase, 2005) in analyzing data. Also, following Rosaldo (1989), I understand what my informants share with me *as a form of analysis in its own right*. Rosaldo argues that when

informants shape their experiences into words for researchers, they are actively engaged in meaning-making from the stuff of their own memories. What they tell us is a first-order analysis of its own.

The literature informs my analysis as well. CRT and LatCrit theory are my guiding conceptual frameworks. These analytical lenses call into question how institutions utilize policies and practices to subordinate certain racial and ethnic groups (Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2000), and challenge the dominant institutional ideologies, such as being color blind, objective, or race neutral. Calmore (1992) and Delgado (1989) argue that these dominant ideologies mask the self-interest, power, and privilege enjoyed by America's dominant groups.

Most importantly, ethnographic analysis is a recursive process that starts with the very formation of the study in the choices a researcher makes about problems to explore, site, and methods. The fieldwork process is also a form of analysis. Field jottings (Emerson et al., 2011) get augmented into fully detailed field notes soon after the researcher leaves the site. I also transcribe all audio recordings myself, to stay as close to my data as possible. As I transcribe, I create an index of emerging themes (Hammersley & Atkinson, 2010), and constantly compare the index and transcription to my field notes from each event, to correct any misapprehensions that may have occurred. As the sole person collecting data and analyzing, I ensure that any themes I find in the data are substantiated with the research participants through member checking.

Trustworthiness of the Findings

Shenton (2004) states that "Although many critics are reluctant to accept the trustworthiness of qualitative research, frameworks for ensuring rigor in this form of work have

been in existence for many years" (p. 63). Marshall and Rossman (2011) view the primary areas that can strengthen a qualitative study as "triangulation, member checking, engaging in reflexivity, rich description, researcher/author bias, peer debriefing, disconfirming evidence, and an external audit" (p. 40). Commonly all are not used in one study.

To assist with supporting and validating my interpretations and findings, I use member checking to "determine the accuracy of the qualitative findings through taking the final report back to participants and determining whether these participants feel that they are accurate" (Creswell, 2009, p. 173). Cognizant of critiques of triangulation (Blaikie, 1991) I employ "thick description" (Geertz, 1973, 1983), layering of different types of evidence from multiple sources, and researcher reflexivity.

The methods or strategies that the researcher chooses are essential to the study's trustworthiness and require extensive documentation. Creswell (2009) suggests a detailed documenting of the procedures and steps of the researcher's case study. A detailed "research biography" is included in the final research report to unpack how the study's research methods actually unfolded in the field.

Summary

This chapter presented the research methods employed in my study. The chapters that follow examine themes that emerge in the data. A final chapter provides the discussion (introduction and summary), implications (practice, leadership, policy, future research), recommendations, and conclusion.

CHAPTER 4

Results and Analysis

The purpose of this chapter is to report the study's findings, as well as to provide a personal look into the lived experiences of Latino/Latina students at several North Carolina HBCUs. For each research participant's confidentiality, pseudonyms were assigned. The key findings within this chapter will be addressed, as they pertain to how these students engage in extracurricular activities within the institutional culture at their respective universities.

Based on the study's theoretical framework of critical ethnography, the findings will allow participants to share the world as they see and experience it. Additionally through the critical ethnography perspective, should the findings indicate any sense of unfairness, there is an "ethical responsibility to address those issues of unfairness or injustices" (Madison, 2012, p. 5). Fifteen students participated in this study, with only 6 providing personal background information through individual interviews, as indicated in the following section on "Student Lives." This will be followed with dialogue between the researcher and student participants based on the focus group and individual interview guides, while incorporating my research questions. The subsequent sections will be contextualized through student biographical information, structured and recurring themes.

Student Lives

Ana. Ana was born in Ecuador and has lived in the United States for over 11 years. Prior to her and her family moving to the United States, they spent over 8 years trying to become United States citizens. The reason for the long time frame was due to the 9/11 terrorist attack on the United States, which made transitioning into the U.S. more complicated for international persons. She is the older sister of another sibling. After attending high school at the School of

Math and Science in North Carolina, which had a diverse student population, Ana decided to attend a North Carolina HBCU based on her high school counselor's recommendation. Although at the time of Ana's interview, she was not a United States citizen, she became very involved on campus. Ana is now a junior in college.

Ramon. Ramon is Mexican-Filipino and at the time of this study was a senior. He was born into a military family. His father is Mexican-American and his mother is Filipina. Ramon has attended ethnically diverse schools throughout his K-12 education. It was during his senior year in high school that he realized how important furthering his education was. His mother had a major influence on him attending college. Ramon stated, "I knew to get to where I wanted to be, a college education would be the foundation for that goal."

Emilio. Emilio is a graduate student, majoring in engineering. He is of Guatemalan decent, born in California and raised in North Carolina. Emilio is the first person to graduate from high school and college in his family (paternal and maternal). Prior to him coming to college, Emilio was somewhat of a shy student, who just wanted to finish his work and leave class. He earned A's and B's, and strived to be the best in class. Due to his family's socio-economic status, he was not sure about college. Therefore Emilio looked for universities that would base admission on his SAT scores. When he applied to a North Carolina HBCU, Emilio was not aware that it was a HBCU. The only thing he knew was the HBCU was close to his home.

Tomas. Tomas was born in San Juan, Puerto Rico, but raised in Juncos, Puerto Rico. He and his family moved to North Carolina at the age of 10. Tomas's decision to attend college was due to his father's influence of, "go to college or join the military." Since Tomas did not wish to join the military, he decided to look for a university that had a degree program in engineering. At

the time Tomas applied to his university of choice, he did not know it was a HBCU. He had never heard of a HBCU. The only thing that mattered to him was, "I hope college is for me."

Renata. Traveling only with her best friend, Renata came to the United States in 2012 seeking adventure in a new place and university enrollment. According to Renata, "I was looking for a good university where I can develop my skills and have better opportunities." Born in Puerto Rico to a Dominican mother and a Cuban father, Renata attended the University of Puerto Rico, prior to traveling to the United States. She always had a desire to attend college. In Puerto Rico, it is normal for many students to attend college because of the low tuition and due to the FASFA covering the majority of the costs. When Renata was accepted to a North Carolina HBCU, she did not know it was a historically black university. Her goal was to become either a medical doctor or a Ph.D., but most importantly to be a good professional in her chosen field.

Natalia. Natalia is a non-traditional college student, who joined the military right after high school with the intention of becoming an aviator. Born in Colombia, she joined the military to capitalize on the post-9/11 GI Bill school benefits. In addition to earning her wings as an aviator, Natalia's goals are to return to the military and become a dentist.

Adjusting for Campus Engagement

Based on my first two research questions which explored student engagement, the majority of participants indicated they experienced an easy adjustment process, although they did encounter some barriers.

1. How do Hispanic students explain their level of adjustment on HBCU campuses?
2. How do Hispanic students become involved in extracurricular activities?

Adjusting to a new campus environment can predicate how engaged a student becomes. Research has shown that students of color may find adjusting to a dominant culture campus more

difficult (Fischer, 2007). From my conversations with the students, it was evident that many of them socially integrated into their campuses through joining established organizations, as some Latino/Latina students do at non-Hispanic serving institutions.

Students from all focus groups had a sense of campus engagement, as defined in Tables 3-5. Regardless of the student participant's level of campus engagement, Ozuna (2012) cites in her research that "involvement opportunities do not intrinsically motivate students to participate in campus activities" (p. 178).

Table 3

Focus Group 1

HBCU 1 Participants' pseudonyms	University Classification	Campus Involvement
Ana	Sophomore	SGA, Hispanic Dance Team, American Chemical Society
Christina	Junior	Tennis Team
Gabriel	Sophomore	Centennial Scholars and Honors Program
Ramon	Senior	Fraternity, SGA, Centennial Scholars, Business Honor Organizations
Sofia	Junior	SGA, Modeling Troupe

Table 4

Focus Group 2

HBCU 2 Participants' pseudonyms	University Classification	Campus Involvement
Emilio	Graduate student	Society for Professional Hispanic Engineers, Soccer
Tomas	Senior	Society for Professional Hispanic Engineers

Table 5

Focus Group 3

HBCU 3 Participants' pseudonyms	University Classification	Campus Involvement
Alexa	Senior	Spanish Honors Society
Isabel	Junior	Spanish Honors Society
Micaela	Senior	N/A
Noa	Junior	Political Science and History Clubs
Olivia	Junior	N/A
Renata	Junior	RISE Program
Salome	Junior	N/A

Campus Culture: The World They Live In

Institutional culture is real. Stewart and Dottolo (2005) states that universities should strive to ensure that any groups that fall outside of the traditional culture do not encounter an unwelcoming and threatening institutional environment. The research participants weighed in on their perceptions on how the campus culture influenced their appetency to become engaged. This is the premise to the third research question;

3. In what ways, if any, does the campus culture influence their desire to become engaged?

At HBCU focus group one, several participants agreed that the "university environment was very heartwarming." When asked, how campus culture was regarding their level of involvement, all agreed that becoming engaged in extracurricular activities was pretty easy. Other participants shared a similar experience. Through their campus involvement and previously developed university relationships they used their organizational membership(s) to

acclimate to the campus culture in a positive way. HBCU focus group two, Tomas and Emilio made similar statements by saying, "We do believe it helps people to get accustomed to a new environment." "Joining organizations does assist you in adjusting to a new and different culture at the university by being exposed not only to your own campus but to other campuses within the UNC system." From HBCU focus group three, Renata commented that she adjusted well to the campus culture. However in her individual interview, her statement was just the opposite. She did admit encountering an unfriendly environment within her academic program, but through her co-curricular involvement, she had some positive experiences.

> It helped me to adapt myself with other students with different cultures and language because most of them are African American students and just three of us are Hispanic and we learn from their culture and they show us new things about how they are and how their culture is.

Subcultures within an organization can be as impactful on student engagement as the actual organizational culture. The subcultures unique to student organizations are very relevant in this research. Museus (2009) cites in his research that "ethnic student organizations can play an important role in positively shaping the experiences and outcomes of racial/ethnic minority students" (p. 569). As for Hispanic student organizations, each campus culture was lacking. Guiffrida (2003) and Harper and Quaye (2007) support the idea that ethnic student organizations can impact how students of color socially and culturally engage on campus. From several interviews, I perceived that the campus culture on the campuses was not receptive to establishing a Hispanic student organization or had no idea that one was needed. At HBCU campus one, the focus group stated, "We would like to see more Hispanic organizations." When posed with the question, why they had not asked for more Hispanic organizations, Ramon and Ana replied, "we

just settle into the norm of the university." They furthered explained that since there are few Hispanic organizations for them to join, they just "fix themselves to the campus social norm." The second focus group at another campus shared that their university was "pretty accepting" toward them. Many participants felt that providing more inclusive activities for Hispanic students would be helpful. "More multicultural events throughout the year would be nice and not just one time things." Several students perceived that other Hispanic students just stick to themselves. They did feel that although the university should do more to celebrate cultural diversity, it was also their responsibility. Emilio who was in focus group two said, "We have to do more things to bring awareness to our culture." The HBCU campus 3 participants had similar feedback about their campus culture. Their comments were, "feel good being here," "never felt tension on campus," "this is a new environment for me." One participant's comment was just the opposite. "My friend who is Hispanic wanted to join the Black Millennials, but was told that she couldn't because she was Hispanic." The experience encountered by this one student reminds me of how some members of dominant groups visualize "Others." In summary, there were incidences where the campus culture, either through the dominant student culture or the overall campus practices hindered involvement by some research participants. Overall, students who had a positive experience did so through their organizational membership(s).

Improving the Campus Environment/What About Us?

My fourth research question, which asked research participants, "How do you feel institutional leaders are creating a culturally competent campus where ethnic and cultural diversity are celebrated?" unmasked several interesting responses. Also by addressing how a dominant campus culture and its leadership can improve the environment for the "Others" who are from the non-dominant culture, by creating a culturally competent campus, Friere's

dialogical concept comes to mind. Through Friere's dialogical concept, he strongly encourages educators to engage in dialogue, because it brings about a "better sense of learning and knowing," "thus requiring an ever-present curiosity about the object of knowledge" (2000, pp. 17, 18).

For several of the participants, talking about their culture is very important. When asked in HBCU focus group one, if they perceived a suppression of their culture on campus, Ramon replied, "Our culture is not talked about enough to be suppressed." Friere (2000) reminds us that, "class remains an important factor in our understanding of multiple forms of oppression" (p. 14). Ramon, further replied that "having more Hispanic cultural events besides in October would be nice." Tomas suggested for the university to advertise more of the "multicultural student population than just the majority." As my dialogical interactions moved from campus to campus, other student participants shared similar suggestions and concerns. In the HBCU focus group three, the participants were invited to share if they perceived or sensed their cultural identity being suppressed on campus? One female student indicated that her cultural identity was not suppressed, but stated, "They're not doing anything for the Hispanic culture." For many of the participants, acknowledging more of the Hispanic culture on their campus would be a step in the right direction. Ana in her individual interview had a very different experience and suggestions for her university. She shared that there were times when university administrators would look at her, as if to say, "What are you doing here?" She adamantly asked for University administrators, "Not to have a judgmental look, because of a student's race and to reach out to all students, but especially those that are not African-American." In order for each campus to create a more inclusive environment, all three focus group participants gladly suggested, but crisply recommended:

1. “Do more research on the Hispanic culture”
2. “Have something for us!”
3. “Focus on what they can help us get involved in”
4. “Host more cultural events, besides just Black events”
5. “Provide more options for us to be involved in”
6. “Invest more in the Spanish program” This statement was made because many of the participants in focus group three, who were frustrated in how they felt their campus was not fully invested in the current Spanish program. According to many of these participants, the Spanish program had been moved around campus, from building to building, a couple of times. They expressed concern that the University did not care about the program.

The last focus group comprised all female students. My first two campus focus groups were diverse in gender. But what I found very interesting and rewarding with my last focus group, was their conversation with me. Our time together was one that Patterson (2012) calls an honest and open dialogue. It was Patterson’s concept of being honest with my research participants that allowed meaningful sharing in the individual interviewing process. And it was through these individual interviews that I began to really hear the personal stories, their voices, and similar themes they share.

The individual campus focus groups provided an enlightening experience for me as well. It was through these focus groups, that I gleaned the cultural dynamics between the diverse student research participants. Although I was very cognizant of the heterogeneity within the Hispanic cultures, I saw firsthand how different each self-identified student really was. During the 60 to 90 minutes focus group sessions, I witnessed how certain students interacted with each

other and with me. When further analyzing my data from campus one, I came to the conceptualization that those students who were more engaged in campus life as a whole, had a smooth adjustment and did not encounter a negative campus culture.

In my individual interview sessions, I engaged the participants through a series of statements that allowed me to gain a better understanding of their collegiate experiences. The student responses provided insight to this study's research questions. Adjusting to a dominant culture campus did not present any major hindrances in their level of engagement for the majority of students. Table 6 illustrates information based the six research participants from all three participating HBCUs, who agreed to provide individual interviews. This information was based on the four thematic frames outline in the following paragraphs, which derived from my research questions.

Table 6

Individual Interviews (Participants' Pseudonyms)

Individual Interviews	Initial university experience(s) as related to the culture	Adjusting to campus culture	Engagement	Improving campus culture
Ana	Was aware of her non-US citizenship	Positive, people contacted to her	Provides a sense of community	Campus leaders react to all students the same way
Ramon	Was aware of his differences as compared to the dominant culture	Natural feel. By joining student organizations, "It was something that kept me involved with the institution and the people who are here."	Became active on campus as the result of being recruited by employees and students	Have more Hispanic cultural events

Table 6

(Cont.)

Individual Interviews	Initial university experience(s) as related to the culture	Adjusting to campus culture	Engagement	Improving campus culture
Emilio	Looked for more Hispanic and Caucasian students	Due to his non-collegiate friendships, his adjustment to a dominant culture campus was minimal	Became involved with the Multicultural Center, which increased his on-campus activities	Have more resources that expose any student to other cultures
Tomas	No real expectations. Just questioned if he was ready for college	Did not experience any culture shock. Tries to get along with everyone	Became involved with the Multicultural Center. Felt welcome	Create a multicultural campus
Natalia	More bureaucracy than previous attended universities	Experienced culture shock, but military experiences made it easy to interact with others	Bio-research team	Had no suggestions for improvement
Renata	To challenge herself, stay focused and be a good student	Perceived an unwelcoming environment. "Sometimes I feel excluded by some ladies in the program"	Very active as a RISE scholar. Developed many positive relationships.	Create a campus environment for everyone to become familiar with other cultures

Giving Voice through Their Stories

For many, telling their story was an opportunity to say, "I'm here!" Their pride to be in college was something worth sharing with others. Each participant that decided to share their experiences from a deeper and more personal level did so with a sense of saying, "This Is My

Story!" And although each story shared with me was very special in its own way, two stories particularly stood out. Ramon was a senior, ready to graduate, Spring semester 2013. While a high school student, he realized that education was an important aspect in his life. His mother was a big influence in Ramon going to college. Both of his parents had earned only a high school diploma. Ramon made the point to tell me, "I knew to get to where I wanted to be, a college education would be the foundation for that goal." Having made the choice to attend a HBCU, Ramon was pleased with his decision, but there was an incidence of feeling like the outsider. He recalls when arriving on campus with his parents, the first thing he felt was, "I look different from everyone else." Despite this one situation, Ramon was able to adapt to the campus culture, because the majority of his high school friends were African-American. "It seemed natural, but I do believe that hadn't I been accepted by the population here, things would be very different because I'd feel segregated from others." From this statement, I further engaged Ramon by asking if acceptance was important to him. He explained by saying,

> Acceptance wasn't really a deciding factor for me, when choosing colleges because I was more so focused on the institutions accreditation and what they had accessible to me, but what I am saying is that the acceptance factor is more of a mental objective that plays a factor in most people's lives. Acceptance usually plays into people's happiness in your current environment and even though acceptance wasn't a factor I was looking for I initially, I would say that my experience at HBCU would more than likely be different had I not been accepted.

As for Ramon's involvement on campus, he was a very engaged student. His extracurricular activities ranged from being a member of an African-American fraternity, SGA and several honor organizations. When asked what influenced him to become part of these groups, he stated,

> A good majority of these organizations were influenced by the directors of the programs and the concise verdict as to why I was recruited into these organizations was because of my academics and leadership on campus. I accepted these invitations because I believed in the missions behind them and the people who are part of these organizations.

As compared to the majority of other participants, Ramon was really involved on campus. I needed to know if Ramon felt the need to be so involved on campus, in order to be accepted. He replied by saying,

> I am very involved because towards the end of my high school career and in the beginning of my collegiate career, I was already being bred into becoming a leader, so I wanted to take those leadership roles on campus to be a positive example. Also, ironically, I was set apart from everybody because of the way I looked and because of my separation, everyone knew me by face and I didn't want to be a "negative" face on campus.

Ramon's experiences have allowed him to develop positive relationships, learn new cultures, grow in a dominant campus culture, and position himself for success. He views these experiences as "opening a huge door for conversation, relationship building, and most important to me, the knowledge gaining that I believe I need."

Ana was a sophomore, who was very active on campus. When Ana and I first met in the focus group session, she was vocal in her comments. However during our one on one time together Ana personally opened up more than in the focus group.

One of the first points of clarification that I asked Ana was, what she meant in the focus group by saying, "we just adapt to the university's social norm." Her reply was, "it was easy for me to adapt to the campus cultural environment, because my high school was very diverse, so it

wasn't hard for me to fit in this environment." From this point, I assumed that Ana's overall collegiate experience was going to be a positive one.

Ana's arrival to college was not one that other participants could relate to. She comes from a family that came to the United States, but not as documented immigrants. For eight years, they attempted to gain U.S. citizenship. Despite these circumstances, Ana attended a North Carolina high school and now attends college. One of her first memories when arriving to campus was how people connected to her, because "they really didn't know what I was, White or Hispanic." Without having too many challenges on campus, Ana did face challenges with her family, as it related to her level of campus involvement. She explained, "Since college is so different in Ecuador in that campus extracurricular activity is not important or not even apparent, they don't understand why I have to stay after so many hours." "They don't understand why I'm so involved." "Don't see how it fits into the big picture of my overall education." These types of feelings are common in Hispanic parents. There are potential negative consequences of an immediate and complete break from family for students of color in general, and especially Latinos and Mexican Americans (Yosso & Lopez, 2010, as cited in Ozuna, 2012, p. 78). Even with family pressures surrounding her campus involvement, Ana found comfort in her developed relationships with a faculty member and her boyfriend. It was through this support and her self-reliance that Ana developed a sense of community within several student organizations.

Ana and Ramon told their stories that allowed me to really feel the experiences they encountered during the time at their respective universities.

Summary

The purpose of chapter four was to document the student participant's experiences, through their level of involvement outside of the classroom, in a dominant culture environment.

These students shared their voice through focus group discussion or individual storytelling, based on their campus experiences, bringing attention to how their perceive campus culture and offering recommendations for creating a more inclusive campus. Their voices provided evidence of how institutional culture impacts their level of engagement. Teranishi (2002) indicates the importance of voice for the unheard student, and allows students to share their educational experiences. Their experiences addressed this research's overarching issue of how university campus culture shapes the level of their involvement. The experiences of my research participants scanned from the culture being very welcoming to the impression that "your participation is not welcomed." In order for any student not to have a sense of exclusion, University officials must create a campus culture that accepts everyone. Institutional change does not and cannot occur instantly. However, intentional steps should be taken to create positive change, where an organization can move away from being perceived as culturally incapacitated or culturally blind. Continually striving to implement new and inclusive strategies, whereby students of the non-dominant culture can become engaged without reservations or hesitations are necessary.

The findings were based on my research's primary theoretical frameworks of Critical Race Theory and Latino Critical Theory, the research questions, and themes. Ultimately the purpose of this chapter was to determine what impact the campus culture, particularly issues of injustices or unfairness had on the Hispanic student's level on extracurricular involvement. The final chapter discusses the introduction, summary, implications for practice, leadership, policy, recommendations for future research, and conclusion.

CHAPTER 5

Discussion

Introduction

This final chapter begins with a summary statement of this study. Conjointly, an analysis of the thematic findings and their relationship to the research questions will be addressed. To adequately examine the research questions, the research participant's perceptions and collegiate experiences were interwoven through the lenses of critical ethnography, CRT, LatCrit, and through the lens of student engagement. Lastly, the chapter concludes with implications for research, practice, and policy, as well, recommendations for future research, and conclusions.

Overview of the Summary

The change in the United States' student demographics impacts colleges and universities. More specifically, the increased enrollment of Hispanic students on college campuses and how institutions address their socio-cultural needs remains unaddressed. Issues of institutional racism, discriminatory practices and policies, and unwelcoming environments have been lightly consigned. Institutional leaders that recruit student diversity to campus must be willing and ready to meet the needs of these students. Creating and sustaining a culturally competent organization whereby cultural diversity is appreciated and students feel a presence of inclusion, will be paramount. The purpose of this study was to examine North Carolina Historically Black Colleges and Universities and determine how the campus culture impacted the Hispanic student's level of extracurricular engagement. Capturing these student's experiences was attained through utilizing a critical ethnographical approach. Three public universities and 15 culturally diverse Hispanic students participated in this research. Through three separate campus focus groups and six privately conducted individual interviews, a deeper inquiry of the research questions emerged.

The leading research questions that were enclosed in this study were:

1. How do Hispanic students explain their level of adjustment on HBCU campuses?
2. How do Hispanic students become involved in extracurricular activities?
3. In what ways, if any, does the campus environment/culture influence their desire to become involved/engaged?
4. What role should institutional leaders play in creating a culturally competent campus where ethnic and cultural diversity are celebrated?

Summary of Thematic Findings

The students who accepted the invitational email to participate in this study, shared their out of class college experiences. And based on their experiences, four themes: (a) Adjusting to Campus Culture; (b) Level of Involvement; (c) Institutional Culture on Student Involvement; and (d) Improving the Campus Culture emerged which reinforced the established research questions and overarching theoretical framework. A summary of these themes follows.

Adjusting to campus culture. Adjusting to the culture of any organization, regardless if you are the majority or minority group can be an intimidating experience. Research within this study substantiates this fact. Adjusting to the institutional culture can result in students engaging or disengaging on campus (Astin, 1985; Fischer, 2007; Tinto, 1987, 1998). Developing a welcoming and inclusive campus, where everyone experiences a personal connection is crucial. When the research participants were asked to explain how they adjusted to their respective university, the majority indicated the adjustment was like a sense of belonging. The fact that so many of their high schools were racially and ethnically diversified, allowed them to easily transition and/or acclimate into the HBCU dominant culture environment. The ability to adjust to a new culture and learn from others who are culturally different was the sentiments from two

students. Another dimension associated with adjustment dealt with the research participant's level of extracurricular campus involvement/engagement. The focus groups and individual interviews presented more than half of the research participants as engaged in student or professional organizations, hence allowing them to have a positive campus adjustment. This was evident, based on their wide range (SGA: Student Government Association, Society for Professional Hispanic Engineers, Modeling Troupe, History club, etc.) of campus student involvement. The conclusion of these findings indicates no apparent incidences of overt prejudice, racial and cultural discrimination.

Level of involvement. Students can find themselves engaging within the university environment through academically and socio-culturally activities. Additionally, students are more likely to persist in college when they are involved on campus (Morre & Upcraft, 1990). Campus engagement can be the interrelationship that fosters between the student and the institution. In support of this study, the Hispanic students connected to campus life. The fact that only one or two Hispanic student organizations existed at each institution, did not deter the students from being involved. Their campus engagement was evident in the overall number of organizations they held membership in. Ozuna (2012) recounts just because students are involved does not automatically make them wish to directly participate in co-curricular events. When speaking with six of the 15 student participants, they voiced that being involved on campus was based on their academic major or a developed campus relationship. Regardless of the number of student organizations these Hispanic students were affiliated and active in, universities should encourage all students to become engaged in a variety of co-curricular activities (Hernandez & Lopez, 2004). We must note that there exist organizational dynamics,

such as institutional policies, practices, and programs that impress on student involvement. Thus the findings conclude no apparent incidences of prejudice, racial and cultural discrimination.

Institutional culture on student involvement. Institutional culture plays an essential role in student involvement/engagement. Beyond this, culture is deeply embedded in every aspect of the institution. Nevertheless, to what extent are institutions of higher education operating under an oligarchical system, where policies are not improving the lives of those being served? Studies within this research indicated how a negative campus culture, made students of color not have a sense of belonging, coupled with the perception of feeling unwelcomed and excluded. Organizations that continue to do business as usual through antiquated policies, practices, and programs or who only exist to serve the majority will continue to suppress individuals who are seen as the "Others." Sustained systemic practices of this nature, as it relates to culturally minority students, on a majority serving campus, has the real prospect of having the minority students, "Others" feel excluded, with no urge to get involved. The research participant's voice in this study gave credence to how campus culture influenced their level of involvement. However their experiences were not grounded on blatant discriminatory acts, but ones that can fall into being microaggressions. With the exception of an isolated incidence from one participant, everyone commented on how positive their campus culture was, as it interconnected with their level of co-curricular involvement.

Improving the campus culture. A college campus should be a place where students encounter positive experiences. An inclusive campus should see their Hispanic student populations as supporting the success of the institutional mission (Brown, 2003). The perception of institutional leaders creating a culturally competent campus where Hispanic student's cultural diversity is celebrated was the most conversed research question. Based on several of the student

participant's comments on improving their campus environment, I internally question how much, if any dialogue occurs between the majority of Hispanic students and appropriate campus offices. Are the selected HBCU campuses truly recognizing their diverse Hispanic student populations by promoting an environment of inclusiveness in addition to institutionalizing the process of learning about other ethnic and cultural diversity differences? Ninety-five percent of the research participants had the opinion that campus leaders could do more to celebrate, embrace, and be inclusive of their Hispanic culture. Renata shared, "Invest more in our Spanish program." Even with organizational changes that occurred at one specific university, regarding improvements in their student support services, students still deeply reflected and freely proposed solutions that would create a more inclusive and multicultural campus environment. Emilio stated, "Host more cultural events, besides just Black events." Enhancing institutional programs that address cultural diversity, from a broader perspective, acknowledging the existing Hispanic culture on campus, and indubitably create an environment where all students feel a sense of belonging. At HBCU 2, such programs are being created through their Multicultural Center. The feeling of doing a better job was the overall sentiment.

As participants acquiesced to have their voices heard, the relationship between this study's primary philosophical and theoretical framework and the recurring themes became transparent. Critical ethnography framed this research's exploration of how the dynamics of Critical race theory (CRT) and Latino critical theory (LatCrit) acknowledges that race and racism are defining characteristics of American society, which are reflected in university structures, discourses, and policies (Taylor, 1999). These theories, along with other supporting paradigms throughout this study catalyzed awareness to why university leaders must improve their campus environment, whereby minority students are not subjected to social or racial injustices. Critical

ethnography served as the paradigm for which I was able to experience culture and action, thus charging leaders with the ethical responsibility to address issues of unfairness.

Implications for Research, Practice, and Policy

Based on the findings, the justification for this section is to recommend implications for research, practice, and policy, which will broaden the body of knowledge and research on the impact of organizational culture on student co-curricular involvement. The implications for research, calls into action further research in the areas of Hispanic student engagement across academe, but specifically at HBCUs. Earlier studies have examined this student demographic at PWIs and HSIs. Nevertheless, dismal attention has been given to the Hispanic student at HBCUs. The knowledge coming from this research could position HBCUs as leaders in the area of student engagement. How Hispanic students are engaged outside of the classroom via student life programs will be addressed as implications for practice. Finally, reviewing how university policies impacts Hispanic student involvement will be addressed. The outcome for each of these tenets has the real possibility to advance the practice of leadership for any university official who is responsible to develop well-rounded and positive experiences for all students. Equally important is for universities to assess any policies and/or programs that could be or perceived as unfair.

Implications for research. This research study contributes to the awareness of institutional culture and the influence it has on student engagement. Notably this study can enlighten the body of knowledge on Critical race and Latino critical theories. Whereas these theories are well examined at majority serving institutions, little attention for them has been addressed at minority serving institutions. Future research that can be established from this study

includes the importance of socio-cultural involvement for Hispanic college students and minority serving institutional culture on these students.

The present study acknowledged how Hispanic students adjust to and engage at Historically Black Colleges and Universities. The findings indicate that for some of the research participants, being involved in student organizations and clubs was a way to adapt to the campus norm (campus culture). Despite Pluvoise's (2007) supposition that Hispanic students may encounter difficulties engaging outside of the classroom, the presence of cultural differences was not a determining factor for this study's participants. Furthermore, the findings showed evidence that having a social component to their college experience was important.

Having institutional leaders accountable for creating a campus atmosphere of inclusion and one that genuinely embraces cultural diversity is imperative. Niemann and Kotze (2006) make a compelling argument that "institutional culture is influenced by the actions of leaders and is embedded and strengthened by effective leadership" (p. 611). Institutional culture can be altered by and through the effectiveness of the leader. In order to accommodate a diverse constituency, university leaders should implement the necessary internal changes. As leaders attempt to move toward positive change, especially those who may have a direct impact on student involvement, they should realize that "institutional culture, climate, and practices are instrumental in a student's level of involvement" (Laird et al., 2007, p. 39). If an institution's goal is to have a positive impact on student development, then a reinforced commitment to student equality and institutional diversity become paramount and visible within the institution's overall mission (Huber & Malagon, 2007). Providing a qualitative, critical ethnographical approach, presented this study a richer interpretation of the possible challenges faced by Hispanic college students.

Implications for practice. Findings from this study recommend several significant implications for higher education institutional leaders and to the discipline of leadership studies. Institutional leaders (student affairs practitioners or executive level decision makers) should take heed to the student voices within this study. Research question four which essentially asked this study's participants, how to improve their campus culture, was a main focus of discussion.

As one student expressed how they received questionable looks from university leaders, many others recommended that their campus just do more to embrace their cultural heritage, in addition to creating a true diverse campus. Students should never feel culturally neglected, like Ramon did when he commented, "our culture is not talked about enough to be suppressed." In order to rectify unfortunate feelings like this, university's need to possibly rethink how students are being heard. More importantly, how students feel, who fall outside the dominant culture. Outside of these findings, additional research exploring the enrollment impact of Hispanic students on college campuses suggest creating specific student support services, peer mentoring programs, Latino student organizations, or even a center focusing on Hispanic culture (Valbrun, 2014). For example, institutions could consider developing a student centered program that addresses engagement, diversity, multiculturalism, and inclusion, in addition to an institutional commitment to hiring more Hispanic faculty and staff. HBCUs that really want to see their Hispanic student population academically, socially, and culturally succeed, may want to implement other university's best practices for engaging Hispanic students. I have the strong belief that when universities spend state or private funds recruiting Hispanic students, funding should be earmarked for services and programs, ensuring that these students receive equal opportunities.

The very nature of this study should capture the attention of universities leaders, as well as leadership studies programs, in that there is the necessity to support cultural and ethnic diversity. As Davies (2007) points out, "the various parties must be invited to the table where their voices are heard and honored" (p. 391-392).

Implications for policy. Institutional policies that impact the collegiate experience of students should be transparent and comprehensive. Changing policies that were created to address the needs of a particular cultural group will need to be altered, to accommodate culturally diverse newcomers. We understand that such changes will and cannot occur overnight. Nevertheless, for institutional leaders to acknowledge a need for assessing existing policies, exhibits an inclination to change. Programs that engage students academically, need to engage students socially and culturally. More importantly, these programs need to be inclusive. As earlier research has shown, outside of the classroom experiences are just as important as the academic experiences (Laird, 2007; Pascarella & Terenzini, 1991; Hammersley & Atkinson, 2010). University officials, responsible for creating such policies, can use this study to build a campus that is truly culturally competent and multicultural. Ultimately, this study, can serve as a catalyst to revise and or create policies conducive to specifically engaging Hispanic students.

Other implications. As with any research study, additional questions arise. This study has generated very relevant supplementary questions that will follow. These questions may assist in furthering the body of knowledge on Hispanic student engagement and the academy's institutional culture. The questions that are classified as other implications were:

1. How are Hispanic students socialized in higher education, especially when they are from a segregated/homogenous neighbor, versus a diverse high school?

2. What impact would identity development have on Hispanic students being more involved/engaged on campus?
3. What beneficial, multicultural practices are in place to socialize Hispanic students into campus life?
4. What institutional resources provide essential support to the socio-cultural success of Hispanic students?
5. What is the institutional commitment to a genuine multicultural education?
6. What is the institution's commitment to the overall educational advancement of Hispanic students?

Recommendations for Future Research

The purpose of this study was to examine how HBCU institutional culture impacts Hispanic student's level of extracurricular campus engagement. Reinforcing this study was the examination of critical race and Latino critical theories, and how these research paradigms intersected with campus culture. With the continued increase of Hispanic students enrolling in U.S. colleges and universities, more attention should be given to services and programs that will assist these students in acclimating to a dominant campus culture. From this study's findings, it is evident that the current institutional policies, practices, and programs are in need of some modifications.

Future research could be conducted to further study the socio-cultural needs and levels of adjustment for Hispanic students matriculating into HBCUs. Special attention can focus on the first year student, since this is a critical point in their academic life. Any institutional assumptions on, "one size fits all" needs to be challenged. As equally important, future research

addressing how governmental policies impacts the complexities of immigration status on Latino/Latina students matriculating into higher education should be taken into consideration.

Another recommendation is for HBCUs, specifically offices responsible for Hispanic student engagement to conduct an internal audit/assessment. Such an assessment could and probably will uncover institutional culture policies, practices, and programs not very supportive of this unique culture. Thus, developing inclusive and embracing policies will prove beneficial.

Future studies to measure the impact of family, assimilation to campus social norms, the effects of diversity education for institutional leaders, as it relates to understanding cultural differences, and how dominant student organizations affect Hispanic student involvement can enlighten the overall Hispanic student experience. Finally, the inquiry of a cross national study exploring how Hispanic students become engaged at HBCUs would produce new bodies of knowledge.

Conclusions

This study began as an organized plan to research the impact of university culture on a specific cultural group of students and their level of extracurricular activity. What concluded were perceivable findings that, institutional inequalities existed toward students of Hispanic heritage. It was those times of perceived inequalities that require university leaders to attentively listen to the voice of their Hispanic students. However, not all of the findings fully substantiate my postulations of these students having an overall negative college experience, keeping them from being engaged.

What transpired for me from this research was two-fold: A heightened interest by further studying the phenomena of the “Voice of Others,” and their positionality in academe.

Furthermore a closer examination of transformative leadership and how it can result in positive organizational change, both for the leader and follower.

Finally, this study brings attention to the absence of literature on the extra-curricular engagement of Hispanic students. Further research in higher education is warranted on addressing the socio-cultural needs of Hispanic students. In the same regards, the work must continue addressing the psychological functioning of organizational culture. University leaders must be accountable for ensuring a campus culture of inclusion and cultural affirmation.

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Appendix A

Institutional Invitation and Recruitment E-mail

"Round Table Discussion"

- For Hispanic/Latina/Latino students, 18 or older, who want to share their campus involvement experiences
- To be held on campus in a Student Services Office

Appendix B

Informed Consent Form

INFORMED CONSENT TO PARTICIPATE
IN A RESEARCH PROJECT

Study Title: **Institutional Culture and Hispanic Student Engagement at HBCUs**
Principle Investigator: **Robert L. Canida, II, Ph.D. Student**
Faculty Advisor: **Dr. Edward B. Fort, Dissertation Chair**

Purpose of the Research

I am inviting you to participate in a research study about how Hispanic students become engaged in campus life at HBCUs.

This research explores how and why Hispanic/Latina(o) students become engaged in campus extracurricular activities, but specifically looks at experiences that may have been helpful, harmful, neutral, or not significant in your collegiate journey.

You have been asked because you self-identify as being a Hispanic/Latina(o) undergraduate or graduate student, who would like to have their voice heard.

Procedures

I may request that you meet with me for one or more individual interviews (approximately one hour each), and one or more group discussion (not to last more than two hours).

I may also request to observe while you are engaged in organizational and/or campus activities.

All interviews and/or observations will take place at a designated area on campus, unless you request to meet off campus.

With your permission, I may audio record any interviews in order to accurately capture what is said. The recordings will be transcribed, but your name will not be included in the transcriptions.

During all sessions I will keep brief notes.

I may later ask you to review the interview transcriptions and note summaries for clarification, changes, or deletions. Each review session will take approximately 20 minutes, and we can do them face-to-face or online, according to your preference.

All recordings and transcriptions, and notes from the interviews, group discussions, observations and conversations, as well as any electronic communication not in public domain, will be:

1. Kept in a locked cabinet at my home office and/or on a campus protected computer.
2. Used only for research purposes by me.
3. Should I decide to destroy these materials, I will do so in a secure manner.
4. Reports of study findings will not include any identifying information.

Risks

Although I do not anticipate any risks from your participation, it is possible that you may at times experience emotional discomfort in revealing personal experiences. If this becomes a problem, you can skip any question(s) you choose during interviews, but continue to participate in the study.

Benefits

There are no direct benefits to participants in this research. Your participation and the information that you share, however, may help others to learn more about how Hispanic/Latino/Latina students navigate and become socially and culturally engaged in campus life at HBCUs.

Confidentiality

All information collected in this study will be kept confidential to the extent permitted by law.

At no time will your identity be revealed in any written reports.

You will be assigned a random numerical code. The key linking the code to your name will be kept in a locked file cabinet in a locked office, and no one else will have access to it.

The information you give me will be used for my dissertation research and may be used as the basis for articles or presentations in the future. I won't use your name or information that would identify you in audio recordings, publications, or presentations.

Participation/Withdrawal

Your participation is completely voluntary, and you may withdraw from the study at any time without penalty.

Contact

If you have questions or concerns about this research, please contact the Principal Investigator:

Robert L. Canida, II, at 910.736.4713 or rlcanida@ncat.edu.

You may also contact Dr. Edward B. Fort, the faculty member and dissertation chair supervising this work at 336.285.4402 or fort@ncat.edu.

If you have any study-related concerns or any questions about your rights as a research participant, you may contact the Office of Research Compliance and Ethics at North Carolina A&T State University at 336.334.7995.

Statement of Consent

I have read the above information and have received answers to all my questions. I am at least 18 years old and voluntarily consent to take part in this research study and to have this interview audio recorded.

Participant's Name (Printed): _____

Participant's Signature: _____ Date: _____

Principal Investigator's Signature: _____ Date: _____

Appendix C

Focus Group Interview Guide:

Hispanic Students on HBCU Campuses Focus Group Interview Questions

1. What university organizations/clubs do you belong to? Any others you have been a member of in the past?
2. What influenced you to become a part of these groups?
3. Describe the process of becoming a member.
4. Why were you interested in becoming a member or participating?
5. If you ceased to be a member, why did you leave?
6. How easy is it to become engaged in extracurricular activities for Hispanic/Latina/o students?
7. What is the culture/environment at your institution, regarding inclusion in campus life of Hispanic students?
8. What have you witnessed as either a support or hindrance when wanting to become engaged in extracurricular activities?
9. How culturally competent and inclusive is your campus?
10. Is it your sense that some people at NCAT (FSU, NCCU) want you to suppress your Hispanic Latina/o culture?
11. Do you think negotiating your identity would be easier, the same, or harder at a predominantly White institution?
12. What would you recommend to NCAT (FSU, NCCU), regarding ways to create a better inclusive environment for Hispanic students?
13. How can NCAT (FSU, NCCU) better meet the needs of Hispanic students on this campus?

Appendix D

Individual Interview Guide: Hispanic Students on HBCU Campuses

1. Tell a little about your background before you came to college.
2. What influenced you to attend college? What are the reasons you chose to attend a HBCU?
3. Describe your initial thoughts upon arrival to this institution.
4. Did you experience culture shock when you came to this university? What was that experience like?
5. Were there ever times where you had difficulties communicating?
6. How was your relationship with your family affected by your going to college?
7. Elaborate on key relationships developed at this university. How did these individuals influence you?
8. What organizations/clubs are you involved with? What influenced you to become part of these groups?
9. Did joining organizations assist you in adjusting to the new culture at the university? What advice would you give incoming Hispanic students about getting involved with extracurricular activities?
10. While attending this institution have you experienced any incidents of discrimination, exclusion, or conflict? If so please share the incidents and your reaction.