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Measuring Racial Competence in Athletic Academic Support Staffs

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Measuring Racial Competence in Athletic Academic Support Staffs

A thesis submitted in partial fulfillment
of the requirements for the degree of
Master of Education in Recreation and Sport Management

by

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Abstract:

Critical Race Theory, a theoretical framework that has been gaining much recognition in sport literature, is a useful and beneficial tool in discussing race and racism. To better understand the context in which academic support staff appreciate the functionality and significance of race, the present study measures the racial competence of athletic academic support staffs. This research study explores the need to integrate a model such as Critical Race Theory that promotes “racial competency” among academic support staffs working closely with student-athletes of color, and measures Color-Blind Racial Attitudes that may have effects on the types of interactions individuals are having with their athletes. The study surveys 101 academic support staff employees at Division 1 Institutions in the Power 5 NCAA Conferences. Findings suggest that there is a lack of understanding of the tenets of Critical Race Theory and a need to implement multicultural competence and diversity training for academic support staffs. Results associated participants’ race with racial competence which can alter how individuals interact with their student athletes of color. Implications for findings, limitations and future research are also discussed.

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Chapter 1: Introduction

Morrice (2011) explained the selection of an institution and deciding to go to college are some of the most important decisions an individual can make socially and economically. Unfortunately, schooling for Black students, especially for those attending predominately-White institutions (PWIs), has proven to be problematic because of their history of racism. These students have reported common experiences of physical isolation, feelings of cultural alienation and having to stay silent. According to DeCuir & Dixon (2004), when Blacks attend PWIs these feelings are often intensified. Many Black students have used intercollegiate athletics as an opportunity to access higher education. Society often expects less from Black students academically and socially, so Salinas (2013) explains that Black student-athletes often buy into the dream of being famous, financially stable, and a more talented athlete, because the opportunity to play sports opens doors for opportunity.

Scholars have argued that many Black student athletes come from troubled neighborhoods and impoverished backgrounds. Gender variables, family structure, socioeconomic status, and other demographic factors have a significant impact on the academic performance of African-American student athletes. "Racial minorities were very likely to attend public inner-city high schools that were generally associated with a lower quality education. Thus, ethnic minorities might perform more poorly in college than do their White counterparts as a result of having received inadequate preparation at underperforming schools that offer a watered-down curriculum" (Reynolds, Fisher & Cavil, 2012, p. 97).

Cooper & Hawkins (2014) stated Black male student-athletes have consistently underachieved when compared to their White male equivalents since the NCAA began tracking academic progress rates (APRs), graduation success rates (GSRs) and academic success rates

(ASRs). The gap in college enrollment between Black students and White students continues to persist with 44 percent of White students attending college but only 35 percent of Black students attending college (Morrice, 2011). It is not a coincidence that Black student athletes are struggling in their academic endeavors. Nettles, Thoeny, and Grossman (1986) concluded that college grade point averages were significantly lower for ethnic minorities.

Cooper & Dougherty (2015) stated Black students are underrepresented in the general student body, as well as often having their Black cultural identity clumped into one entity, if even recognized at all at PWIs. This means that Black culture, often misunderstood, is not present on the campuses of predominately White institutions, and when it is, the culture they produce is one that is basic and not relative to what Black students are accustomed. According to Swail & Holmes (2000), the retention rate of Blacks at PWIs is amongst the lowest, and the retention rate for Black athletes is even lower. There are reasons Black students and student athletes do not want to return to these types of schools, one of which is very simple to understand, PWIs do not give the Black students what they need.

Black student-athletes have a large presence in the sports of football and basketball, which makes them the most heavily recruited race in college sports. According to Murty, Roebuck and McCamney (2014), this also makes Black student athletes largely impacted by academic exploitation of all kinds. Although the role of the recruiter is to recruit student-athletes for their athletic expertise, they are increasingly recruiting student-athletes who are academically unprepared, which only causes those students to struggle (Cooper & Dougherty, 2015). Purdy, Eitzen, and Hufnagel (1985) suggests borderline scores on tests, low GPA's, and lack of academic focus were some of the gauges for student failures. Cooper and Dougherty (2015),

further argued that Division I PWIs are not structured to facilitate positive educational outcomes for Black student-athletes, which results in Black athletic exploitation and academic neglect.

There has been plenty of conversation about the controversies of the student-athlete experience, which includes the contradictory idea that student-athletes are actually athlete-students. Unlike students in the general population, student-athletes are burdened with many demands, expectations, and stresses resulting from the existing structure of athletic departments that pose challenges to athletes' learning and personal development (Comeaux, 2011). How does this ideology affect the academic support staff who tries to enable these young athletes? Unfortunately, Murty et al, (2014) believe that Blacks are not as academically efficient as White student-athletes, even though they are thought to be more athletic and skillful in sports. This can cause concern for student athletes who are given lofty expectations to excel on the field but are struggling in the classroom.

At many postsecondary institutions, particularly major Division I PWIs, the social, cultural, and academic climates have been found to be unfit for meeting the unique needs of Black students because they don't enter college with the same skills, equipment and proficiencies as White students do (Cooper & Hawkins, 2014). Black students often aren't exposed to the same technology, curriculum and skills that White students are. The role of an employee of academic support is to foster an environment that meets the needs of all of their students, especially the students of color. According to Comeaux (2011), faculty members, on the personal and academic level, can either facilitate or hinder student desired outcomes.

Often, academic support staff aren't trained or equipped with the skills necessary to facilitate the desires of student-athletes of color, specifically the ones from impoverished or troubled backgrounds. Black males, and all other ethnic minorities' academic achievement

showed a positive correlation with a sense of school belonging, academic self-efficacy, and educational aspirations (Uwah, McMahon, & Furlow, 2008). According to Harris, Hines, Kelly, Williams and Bagley (2014), school counselors have demonstrated the capacity to facilitate student success when they implement strategic interventions aimed at academic achievement. Uwah et al. (2008) suggest that school counselors utilize their relationships to create a culture of encouragement and participation for their students. Such information can be adapted to academic counselors at the college level.

Theoretical Framework

When examining the educational experiences of Black students, the role of race and racism needs to be examined given the deceptive and indirect way in which racism often operates. Individuals often believe that racism must be direct and obvious for situations and circumstances to be considered racist, which is why many people like to believe we live in a post-racist society. It is the things that people do not, or choose not to see, that really are the racism that individuals experience today. According to DeCuir & Dixson (2004), Critical Race Theory (CRT) is a useful perspective from which to explore such phenomena.

The experiences of people of color are acknowledged by critical race theorists, understanding that racism is a pervasive and perpetual aspect of the lives of people of color, which influences economic, political and social aspects of U.S. society (McCoy & Rodricks, 2015). CRT argues that race and racism play a significant role in the functioning of U.S. society, including the mainstream institution of sport (Bimper, 2014). Critical Race Theory provides a valuable theoretical approach highlighting the significance of conceptualizing and understanding race, ethnicity and culture. Using CRT as a framework, a survey instrument will be adapted to

measure if a lack of racial (multicultural) competence is an issue in Division I academic support staff members.

Tenets of Critical Race Theory

CRT recognizes different principles that are important for individuals to understand. The tenets of CRT are: endemic racism, race as a social construct, interest convergence, differential racialization, intersectionality, and finally racial narratives/storytelling. The tenets in combination provide an understanding of racism as it is exhibited today.

The first tenet of CRT, endemic racism, suggests that racism is prevalent and normal in all societies. Racism is ordinary, not aberrational, and people of color experience racist situations daily. Regardless of one's race and ethnicity, endemic racism tenet examines the prevalence of racism and the impact it has on those individuals.

The next principle of CRT recognizes and establishes race as a social construct. "Acknowledging race as a social construct involves understanding that associations and meanings of race are consistently transformed by political, social, economic and historical processes" (Campbell, 2014, p. 74). Race is a product of social thought rather than an objective or fixed thought. Races are categories that are developed by society, which is manipulated or retired when it is convenient.

Privilege, power and social location are all explored by the interest convergence principle. "The principle of interest convergence/materialist determinism establishes the reality that social change can only occur if the dominant racial group develops interests in converging with oppressed racial and ethnic minority populations" (Campbell, 2014, p.75). There has been little incentive to eradicate racism because it benefits and advances the interest of both elite Whites and working class Whites. Derrick Bell (1980), who some call the "father of CRT,"

suggested that civil rights litigation, which many celebrated as a triumph, was more of a result of the self-interest of Whites than a desire to help Blacks. For example, some scholars argue sports were integrated because Whites realized they could collect more revenue by increasing competitiveness in athletic events, which meant including Black athletes.

Differential racialization is another principle of CRT. Differential racialization uses a racialized lens to examine the processes by which the dominant racial group constructs and allocates specific expectations, behaviors, language, norms and meanings to racial and ethnic minority populations. Differential racialization is the way the dominant group justifies their superiority over other oppressed groups. “Racial constructions enforced and accepted by the dominant racial group ultimately serve as a tool for placing racial and ethnic minorities in the category of “otherness” (Campbell, 2014, pg. 75). Images and stereotypes of various minority groups shift over time in response to the needs of the dominant group. For example, stereotype of Asians during WWII was that they were sneaky and deceitful. Now the stereotype of Asians is similar to the idea that they are “models of assimilation” and that they are essential in advancing technology because all of them are extremely smart.

Intersectionality constitutes the fifth principle of CRT. This ideology suggests that individuals may even have conflicting identities and allegiances (Delgado & Stefancic, 2012). Intersectionality recognizes there are multiple forms of oppression and inequality an individual may experience in society whether it be racism, sexism, ageism, etc., which results from one’s social location (Campbell, 2014). Intersectionality provides a space for professionals to explore the interrelatedness of race, gender, sexuality and class (Campbell, 2014). An example of intersectionality would be a White 65-year-old female. Although this woman may not have

experienced oppression as a White person in society, she may have experienced discrimination in the workplace because she is a woman and because of her age.

Finally, CRT encourages racial/ethnic minorities to express themselves through racial narratives and storytelling. This form of expression has proven to be useful in the way it conveys the lived experiences of minorities, while also offsetting and challenging current narratives promoted and reinforced by the dominant, White, hegemonic culture (Campbell, 2014). Narratives are important because it gives individuals of other races and ethnicities an opportunity to learn about the lived experiences of others. This movement urges individuals of color to recount their experiences with race and racism, while applying their own unique perspectives to the narratives (Delgado & Stefancic, 2012). This is an important aspect of CRT because it aims to discredit the generalizations and fabrications that White people believe, which enables them to be content with a system in which they enjoy more benefits and privileges than other races.

Racial Competence

Racial competence, or multicultural competence, is the need to be knowledgeable of cultural values, aware of one's own cultural background and personal biases, and the ability to integrate culturally relevant and appropriate interventions in their work with all clients (Barden, Sherrell, & Matthews 2017). Multicultural education is important as it reinforces cultural diversity by promoting respect of diverse cultures. Individuals with elevated levels of racial competence are most effective and understanding when working with people of color.

Color-Blind Attitudes

Color-blind attitudes, as measured by the color-blind racial attitudes scale (CoBRAS), does not equate to racist attitudes. Rather, it tends to mask or deny realities that arise from racial inequities and injustices. CoBRAS does not determine what is racism and what are racist acts, as

that is determined by the context and individuals involved. “This interpretation and exploitation of “post-racial” attitudes are referred to in critical race theory as color-blindness, which has been theoretically described as attitudes or beliefs that ideological and structural racism does not exist” (Neville, Lilly, Duran, Lee, & Browne, 2000, p.60). Individuals with high levels of color-blind racial attitudes have a lack of understanding of the existence of racism and are more likely to hold racial bias, even unconsciously.

Statement of the Problem

Based on the review of literature this research study explores racial competence of academic support staff, and their understanding of the significance of race, and how it functions in the U.S., using Critical Race Theory. Color-blind racial attitudes are introduced to determine if there is a relationship between it and racial competence. Academic support staff, especially at PWIs, are assisting large numbers of student-athletes of color at their colleges and universities to be successful. Academic support staff member need to understand their own racism to competently work with these students. The research questions guiding the research study are:

1. Are academic support staff employees racially competent in a way that they appreciate the difficulties Black minorities experience at a PWI?
2. Are color-blind racial attitudes a concern for athletic academic support staffs and does it influence their interactions with their student-athletes?

Hypotheses

1. There is a lack of understanding among academic support of the existence of racism.
2. White employees are less racially competent than their non-White counterpart.
3. White employees will have higher color-blind racial attitude scores than their non-White counterpart.

4. Individuals with higher color-blind racial attitude scores will have lower racial competence scores.
5. The longer someone has worked in athletic academic support, the more racially competent they are.
6. The longer someone has worked in athletic academic support, the less they will have color-blind racial attitudes.

Definitions

Academic Support Staff: Individuals hired by the university to work exclusively with student-athletes to track academic progress and assure athletes remain eligible to play.

Student-Athlete: A current undergraduate participant on a team in an organized NCAA university sport.

Critical Race Theory (CRT): A scale of attitude and competence of racism as measured by the Critical Race Theory Measurement (CRTM).

Power 5 Conferences: The conferences that are regarded as having the nation's richest athletic departments. They hire support staff, coaches and athletic directors who earn six figure salaries (Lavigne, 2016). Conferences include: Big East, Big 10, Pac-12, Southeastern Conference (SEC), and the Atlantic Coast Conference (ACC).

Racial Competence: also, referred to as Multicultural competence, allows individuals to recognize cultural similarities and differences between themselves and the students they serve. Additionally, it is the knowledge to comprehend the worldview of culturally diverse students, as measured by CTRM.

Color-Blind Racial Attitudes: refers to the denial of the social significance of race and the existence of racism in the United States today as measured by the Color Blind Racial Attitudes Scale.

Assumptions

1. Academic employees have worked with both White and non-White student-athletes
2. Employees have duties that require frequent interaction with student-athletes who are racially different from themselves.

Delimitations

1. Study was confined to institutions in the NCAA Power 5 Conferences

Significance of the Study

Academic support staff play a crucial role in the lives of student-athletes. These employees interact with student athletes daily, helping them to remain eligible athletically and be successful academically. If the study shows that there is an issue with racial competence, collegiate institutions can develop training programs for their academic support staff to better train their employees to be more racially competent.

Although race and ethnicity do not define the experiences of a student-athlete, they are a component in understanding an athlete's view of the world. Academic support staff can better aid their students when they are competent in understanding that view.

Chapter 2: Review of Literature

Introduction

“Recent and recurring national events point to the salience of race and the consequences of ignoring the obvious racial issues faced in the United States” (Harrison & Clark, 2016, p. 231). Most research regarding racial or cultural competence are a part of social work literature. There are several studies that use CRT to examine racial experiences of athletes in sport but none that examine the racial competence of academic support staff. To better understand CRT and its framework to demonstrate racial/cultural competence, instances of racial microaggressions and racism are examined. This review of literature is broken into seven sections: (a) Racism (b) Critical Race Theory (in Sport) (c) Color-Blind Racial Attitudes (in Schools) (d) Racial Microaggressions (e) Black students at PWIs (f) Academic Support and (g) Measurement of CRT and CoBRAS.

Racism

Prejudice is a dislike of a certain group of people or an unfavorable opinion that often is formed beforehand or without knowledge. People are often prejudice against those who do not look or act like themselves. It may be because of clashing backgrounds, conflicting religions, or differing race. This study focuses on race, which is most often determined by skin color, and prejudice based on race is racism.

The question of whether the United States has moved beyond racism is one with which scholars have struggled for decades. Social inequalities and the ways it is often portrayed in the USA are often unnoticed by most people, making racism frequently unseen or denied. (Neville, Awad, Brooks, Flores, & Bluemel, 2013). The belief that we were entering into a post-racial America and a color-blind society where racism has begun to heal itself, if not entirely

dismissed, is often supported with the election of Barack Obama as President. Some people argue, if a Black American man could be elected twice to the highest office, then the country has surpassed its racist past.

According to Chaney and Robertson (2013) “Racism is an ideology, or belief system, designed to justify and rationalize racial and ethnic inequality” (p. 481). Racism is exhibited in the physical, mental, economic, and spiritual violence done to people of color. "In the United States, Native Americans, the indigenous people, were the first to experience this violence, followed by Black Africans, and later to various degrees, other people of color as they immigrated to the United States" (Ponds, 2013 p. 23).

Critical Race Theory

The overarching goal of CRT is to address racism and White hegemonic societal practices that silence the voices of marginalized ethnic and racial groups (Haskins & Singh, 2015). Critical race theory not only goes beyond the belief that racism is more than getting rid of ignorance, but it also treats race as central to the law and policy of the United States (Delgado & Stefancic, 2001). Derrick Bell developed CRT as a race-based critique to address covert and subtle forms of racism within the legal system (Valdes, 2013).

In the 1990s, CRT was applied to education with scholars exploring the use of CRT in examining curricula, restructuring instructional strategies, and developing more equitable assessment methods (Solorzano, Ceja, & Yosso, 2000). Furthermore, CRT studies in higher education provided marginalized students a voice by revealing their personal narratives of oppression, liberation, and resilience (Solórzano & Yosso, 2000). Accordingly, CRT is used in the social work and counseling fields, since it challenges current training approaches related to

multicultural counselor preparation and gives voice to content needed to address the lived experiences of students of color (Lynn & Parker, 2006).

CRT is becoming increasingly more popular in the sport sector. Scholars are challenging the ideology behind Blacks in sport, and using CRT as a framework to understand the experiences of Black student athletes. “In sum, CRT and its tenets that focus specifically on the engrained nature of race and racism, the importance of narratives and counter-narratives, and the interest-convergence principal provide an appropriate analytical tool and methodological framework for conducting research with Black athletes in college sport” (Singer, 2005, p. 106).

CRT (in Sports)

Many sport scholars have utilized Critical Race Theory (CRT) to better understand the experiences of Blacks in sport and education. Cheeks and Carter-Francique (2015) explain that examining racial oppression’s impact on college sports is important because race and racism have played pivotal roles in sport at all levels throughout history of college athletics.

Cooper and Hawkins (2012) assert that Black male student-athletes’ experiences with racial discrimination, social isolation, academic neglect, and limited leadership opportunities are due to the pervasive racism occurring at colleges and universities across the United States. “The components of CRT applied to the institutionalization of college athletics support the stereotypes of African-American athletes as poverty stricken individuals being exploited on the premise of their athletic abilities by the National Collegiate Athletic Association (NCAA) and its membered PWI through commercialism” (Smith, Obeng, & Sales, 2015, p. 407).

Singer (2009) conducted a qualitative case study concerning institutional integrity in college sport. The study enlisted the dialogue from four Black football players at a PWI in a single focus group to bring this marginalized group of voices to the forefront. Singer described

institutional integrity as a phenomenon that involves an “athletic program’s actual commitment to the educational interests of college athletes as expressed through their structures, functions, and activities” (Singer, 2009, p. 103). Singer argued that there are three tenets of CRT that are useful for exploring issues pertaining to institutional integrity and the Black male student-athlete in the context of college sport and higher education. These three tenets are: race and racism are engrained in American society, racial oppression and subordination (differential racialization), and interest convergence principle.

Throughout the Singer study (2009), three common themes emerged from the data. These themes from the athletes’ perspectives were; a need for more Black role models in leadership positions within the athletic departments of PWIs, need for more financial support for athletes, and a platform for Black athletes where they can voice their concerns. The findings suggest that there were some barriers to institutional integrity in the athletes’ beliefs. A desire for these athletes to see more Black role models in leadership positions within athletic departments was particularly in the area of academic support (Singer, 2009). The athletes in the study contended that there was a need for more Black academic counselors among staff. The participants believed that Black academic counselors can give them better insight on what is best for them and would have a better ability to relate with the Black athletes.

Singer (2009) concluded, the Black athletes participating in the study believed that big time sport programs’ institutional settings must begin to resemble the culture from which the Black athletes come. Having role models such as academic counselors, coaches and administrators of Black decent will be much more helpful with Black student-athletes and the sociocultural issues they must navigate at PWIs. Singer asserts that these findings are consistent

with literature in the past that have stressed having more Blacks in leadership positions to improve Black athletes' educational development (Singer, 2009).

Cooper and Hawkins (2014), conducted a study of Black male student-athletes who transferred from PWIs, to HBCUs, to examine their experiences. The case study included one focus group interview and two individual interviews, and used CRT as a theoretical framework to examine the impact of race and racism on the individual's experiences in different educational and sociocultural environments. The topics of interest for the researchers were the participants' reasons for transferring from a PWI and understanding their experiences at the HBCU. The researchers explained four tenets of CRT that were incorporated in thematic analysis for their study: interest convergence; permanence of racism, whiteness as property norm; and (counter) storytelling.

Research has shown that HBCUs excel at cultivating positive educational environments for student-athletes' holistic development, but there is no evidence that shows if there are any differences between the institutional environment of a HBCU and a PWI, and its influence on Black male student-athletes' positive experiences in college. To examine these students' experiences, the study interviewed 57 Black male athletes from either football or basketball teams who transferred from a PWI to a HBCU. The researcher employed an extreme case sampling method causing them to choose only five of the unique experiences to further investigate (Cooper and Hawkins, 2014).

The first question of the study, why students decided to transfer, was answered by a recurring theme of "we were the outcasts." The participants reported a lack of social connection with faculty, staff, administrators, and peers at the PWIs they attended in the past. They attributed this feeling of isolation to their race. Another theme that appeared from participants'

responses were incidents of both covert and overt racism. The participants stated they were blatantly treated differently from their White peers. Cooper and Hawkins (2014) concluded the participants' motivation to transfer from their PWIs was due to the lack of perceived fit between their institution and their sociocultural background, and more importantly, the institutions' failure to meet their needs as minority students.

The second question of the study was answered by positively expressed feelings about their decision to transfer and a theme of "they want to see you succeed." The biggest difference that was reported was the quality of relationships with their professors. Participants felt professors were unapproachable at PWIs but the professors at a HBCU expressed a sincere interest in their well-being and personal development. The participants also felt an increased sense of belonging and connection to the HBCU because the social environment also consisted of students who were from similar backgrounds. Cooper and Hawkins' conclusion indicated the findings suggest participants' encounters with racism at PWIs resulted in negative college experiences, which motivated the students to transfer to a HBCU.

Cooper and Dougherty (2015) conducted a similar study, but instead of examining Black transfer student-athletes, they focused on the experiences of Black and non-Black student-athletes and compared them between Division I PWI and Division I HBCU. The purpose of the study was to identify any factors associated with academic performance and any differences in college experience and educational goals. The researchers incorporated a conceptual model from Comeaux and Harrison (2011) as a framework to study student-athlete academic success. The participants in the study were 553 Division I student-athletes across 10 sports, 147 of whom were at the HBCU and 406 at the PWI. The focus of the study guided Cooper and Dougherty (2015) to four research questions:

(1) Are there any differences in the quality of college experiences (relationships, engagement, and satisfaction) among student-athletes based on racial identification and college institution type? (2) Are there any differences in terms of frequency and type of involvement (academic, athletic, and social) among student-athletes based on racial identification and college institution type? (3) Are there any differences between the educational goal commitments among student-athletes based on racial identification and college institution type? (4) Is there an association between academic performance and educational goal commitments and the measures of relationships, engagement, and satisfaction among student-athletes based on racial identification and college institution type? (p. 80)

The researchers used the Student-Athlete College Experiences Questionnaire (SACEQ) to measure background characteristics and levels of positive college experiences of student-athletes. They constructed the SACEQ by establishing construct validity by using previous instruments that were designed to measure student development, level of academic identity, and student-athletes' college experiences. The results suggested several differences based on race and institution type among academic, athletic, and social experiences. Black student-athletes reported more satisfaction socially with campus environment, off campus environment, social opportunities and overall social experiences at the HBCU than the Black student-athletes at the PWI (Cooper and Dougherty, 2015).

Cooper and Dougherty concluded that because of HBCUs' unique educational missions, demographic characteristics, and institutional practices, Black student-athletes are more likely to feel integrated into the campus culture. Researchers also found that the non-Black athletes who attended the HBCU experienced feelings of social isolation and cultural dissonance, similar to

Black student-athletes at PWIs. This finding revealed that student-athletes who are racial minorities at their institution may experience less positive overall college experiences, which can make them feel marginalized and socially isolated. The researchers suggest in order to enhance racial minority student-athlete experience, “postsecondary institutions should work with student affairs professionals and multicultural offices to implement programs and services such as advocacy groups to take into account and ultimately address the unique challenges facing these student-athlete subgroups” (Cooper & Dougherty, 2015 p. 95).

Color Blind Racial Attitudes

Color-blind racial attitudes were first rooted in the law field, frequently applied to the Constitution, before emerging widely as a theoretical concept characterizing new forms of racial attitude expressions (Neville et al., 2000). According to color-blind theory, individuals who manifest color-blind attitudes are more likely to not observe racism or associate it as a factor in apparent inequalities that are judicial, economic, social, or political in nature. Therefore, even compassionate color-blindness can covertly allow racism and racist attitudes to endure. “Several studies have been published in the educational and sociological literature that acknowledges the existence and effects of color-blind racial attitudes in schools” (Atwater, 2007, p. 2).

There are three mechanisms that make up color-blind racial attitudes: unawareness of racial privileges, institutional discrimination, and blatant racial issues. Unawareness of racial privileges refers to blindness to White privileges. (e.g., race does not determine who is successful and who is not). Unawareness of institutional discrimination refers to a limited obliviousness of formal forms of discrimination (e.g., affirmative action is a discriminatory practice against White people). Unawareness of blatant racial issues shows a denial of common and persistent racial discrimination (e.g., racism is not a contemporary social problem) (Worthington, Navarro,

Loewy & Hart 2008). Higher color-blind racial attitudes have been connected to negative assertions toward people of color among individuals considered allies or stakeholders in a multicultural society, such as counselor trainees and counseling professionals (Langrehr, 2014), or in this case, academic counselors.

Sommers and Norton (2006) stated that “individuals who manifest color-blind attitudes may fail to accept their own prejudices because they pick and choose aspects of these theories to fit their own psychological needs” (p. 950). In other words, those exhibiting elevated levels of color-blindness tend to define racist acts or racism in terms that are self-excluding. No one wants to seem prejudice and no one wants to be labeled a racist, so excluding themselves is a way to save face, and make individuals believe that they aren’t, in fact, racist or prejudice by thinking of themselves as the exception. Their study further implies that individuals who does not define an act as racist are typically the ones holding and acting on racist views (Sommers & Norton, 2006).

Color-Blind Racial Attitudes in Schools

According to Atwater (2008), teachers hold racial and cultural biases against their students, which affects their expectations of them and ultimately affect student performance, although it is mostly unconscious. Atwater conducted a study (2007) using 46 elementary school teachers to examine the prevalence of color-blind racial attitudes in racially diverse school settings. Past research has demonstrated that skin color significantly impacts how students are treated. Additionally, some teachers hold “color-blind” attitudes where they pretend not to notice or care about students’ ethnicity. The participants ranged from 24-64 years old with a mean of nearly 12 years of experience. Sixty-five percent of the sample were White, while 33% labeled themselves as non-White. Teachers completed both a Color-Blind Racial Attitude Survey (Neville et al., 2000) and a diversity training questionnaire. Results indicated that teachers who

undergo “color conscious” diversity trainings are less likely to have color-blind racial attitudes and more likely to engage their students in racial and cultural discourse (Atwater, 2007).

Racial Microaggressions

Solarzano, Ceja & Yosso (2000), conducted a study that examined racial microaggressions, or unconscious racism, directed at students of color. They defined microaggressions as insults, whether verbal, nonverbal and/or visual, that are subtle in nature. The researchers believed that Black students will experience important and positive academic outcomes when facilitated by a positive collegiate racial climate. On the other hand, Black students experience high dropout rates and poor performance academically in negative or non-supportive campus climates (Solarzano, Ceja & Yosso, 2000). Researchers used CRT as a framework to examine the racial climate at collegiate institutions and how that may be influenced by racial microaggressions. To analyze such actions, Black students from three different PWIs were studied in 10 focus groups. The participants included 34 Black students consisting of 18 females and 16 males.

The focus group interviews covered seven areas of inquiry, only five of which are important in this study. These areas included: the types of racial discrimination experienced by students; how students responded to racial discrimination; how racial discrimination affected the students, including their ability to perform academically; the advantages of having a critical mass of Black students on campus; and whether or not the racial climate for Black students had improved or worsened on the students' campuses in the past few years.

The participants expressed experiencing a very tense racial climate inside and outside of the classroom. Inside the classroom, participants described feelings of being invisible and often ignored in class because they were the racial minority. They also described their interactions

with faculty to be unfavorable, stating that instructors often had low expectations of them. Participants also felt the need to defend themselves against stereotype threat in regard to study groups and their White peers, who often believed as Black students they were not intelligent, even after proving that was not the case (Solarzano, Ceja & Yosso, 2000).

Outside of the classroom participants expressed dealing with racism, both subtle and obvious, noting their presence in non-classroom settings was unwanted. Administration and faculty were said to be discouraging and not supportive at all. The findings from the study suggest that within academic spaces the racial climate exhibited subtle racism but in social spaces on campus the racism was more overt.

Racial microaggressions in both academic and social spaces have real consequences, the most obvious of which are the resulting negative racial climate and Black students' struggle with feelings of self-doubt and frustration as well as isolation. This means that the Black students on the campuses studied must strive to maintain good academic standing while negotiating the conflicts arising from disapproving perceptions of them and their group of origins. Additionally, they must navigate through a myriad of pejorative racial stereotypes that fuel the creation and perpetuation of racial microaggressions (Solarzano, et al., 2000, p. 11).

Results from the study revealed how racial microaggressions have a negative impact on the racial climate of each campus. The study also demonstrated how Black students experienced the racial microaggressions and how they responded to it. In response to the racial microaggressions, Black students create “counter spaces” on and off campus, which serve as sites where positive racial climates can be established and notions of discrepancy about people of color can be challenged. Such counter-spaces are established within Black student organizations,

Black fraternities and sororities, and peer groups, some of which were co-created with Black faculty (Solarzano, et al, 2000).

CRT focuses on the social realities that people of color have lived and experienced, and according to Cheeks & Carter-Francique (2015), the social reality described above is historically one of oppression and discrimination. In conclusion, Solarzano, Ceja & Yosso (2000), assert the experiences of Black students demonstrate that discrimination and inequality are prevalent in more subtle and hidden forms, even at prominent level of accomplishment where educational conditions might, on the surface, appear to be equal.

Black Student at PWIs

Literature in the past has shown that the experiences Black male student-athletes encounter at PWIs are mostly mitigated from race and racism (Cooper & Hawkins, 2014). Morrice (2011) explained that compared to their White counterparts, Black students are less likely to attend college, and more likely to attend less selective institutions if they do decide to attend. Due to the demands of a student-athlete, researchers argue that Black student-athletes do not have as much academic success compared to their White teammates because of their inability to utilize academic resources and preform as a student first, then an athlete second (Murty, et al., 2014).

Carter-Francique, Hart, and Cheeks (2015) conducted a study of Black student-athletes at a PWI. The purpose of the study was to understand how Black student-athletes' academic success was influenced by social capital and social support. The participants in the survey were seven Black women and two Black men. The sports represented by the participants in the sample included football, women's basketball, women's soccer and women's track and field. The researchers employed demographic questionnaires and semi-structured interviews. According to

the researchers, the study attempted to illuminate how race and culture can be leveraged to promote academic success among Black student-athletes who attend a PWI.

Cooper & Hawkins (2014) stated Black male student-athletes have consistently underachieved when compared to their White male equivalents since the NCAA began tracking academic progress rates (APRs), graduation success rates (GSRs) and academic success rates (ASRs). Carter-Francique, Hart, and Cheeks (2015) used critical race theory to address the experiences of Black students and their educational environments. They argue that CRT has been useful in: illuminating the educational inequalities of Black athletes; examining the benefits of social support on academic success; and understanding the benefits of mentors for Black student-athletes (Carter-Francique, Hart, & Cheeks, 2015).

Researchers in the past have noted that Black student-athletes experience challenges when interacting with faculty. The findings revealed that four of the student-athletes identified as being academically successful and five indicated they were not academically successful. Six of the nine participants expressed an overall positive academic experience, one expressed a negative experience and two expressed a mix of the two. The positive experiences consisted of faculty interactions and relationships, peer assistance, GPA, and good general experiences. Because Black student-athletes' status promoted both positive and negative interactions, the findings from the study concluded that Black student-athletes' academic success was contingent on their interactions with faculty.

“Research examining the interaction between faculty and student-athletes reveals student-athletes are a special population (e.g., at risks, non-traditional culture) that endure prejudice, stereotypes, and systematic degradation” (Carter-Francique, Hart, & Cheeks, 2015, p.169). The researchers suggest that on-campus support for Black student-athletes should not challenge or

compete with family support, especially with the lack of Black faculty at PWIs. Carter-Francique, Hart, and Cheeks (2015) concluded that PWIs need to acknowledge increasing racial diversification for Black student-athletes because it is crucial as their over representation as athletes and under representation as students can create challenges, such as social stigmas and stereotypes that can affect their development and ability to enroll.

Given the nature of PWI campuses, which are often perceived to be unwelcoming by Black Americans, the experiences of Black students at such institutions are of interest (Payne & Suddler, 2014). Murty and Roebuck (2015) also conducted a study on Black male student-athletes on White campuses. The objective of the study was to analyze Black male football and basketball student athletes on PWI campuses to see if they experienced distinct types of exploitations from the 1960s-2013. The researchers stated their research findings indicate Black student-athletes tend to be victims of race and class exploitations.

Another study asked academically successful Black students about their academic, social and racial experiences at a PWI. Particularly within the Black ethnic experience, the meaning of Blackness on PWI campuses is in great flux (Payne & Suddler 2014). Fries-Britt and Turner (2001) concluded that Black students faced stereotypes that eroded their academic sense of self, which was a common theme that emerged from the data. The focus group and individual interviews conducted in this study included 15 Black students at a research university on the East coast. The sample consisted of six males and eight females, broken down into two freshmen, four sophomores, six juniors, and two seniors. The participants described three types of academic and social experiences: general stereotypes, the proving process, and physical characteristics.

General stereotypes surfaced because most of the participants were one of the very few Black students in the classroom. They reflected on having to remain calm because that is what is

expected in the classroom and it was a pressure for them as Black students because they did not want to reinforce any more stereotypes. One stereotype participants experienced was the assumption that they were all athletes. The proving process involved the pressure of the Black students having to prove their intellectual ability. Every individual who participated in the study revealed they believed their intellectual ability had to be proven more than their White peers. The other aspect of the students' lives that were called into question was their physical appearance. Participants revealed that their White peers would question their physical characteristics such as wearing a head scarf.

Academic Support

Student-athletes are required to make decisions about their academics whether it is choosing a major, selecting tutors, or deciding on a career path. With the overwhelming number of decisions and work athletics entails, academic support staff are designated to help make these decisions easier for the athlete. Many universities offer workshops and advice through academic support services because college athletes are often at risk of having their academic success and career development underdeveloped (Burns, Jasinski, Dunn, & Fletcher, 2013).

Athletic obligations often negatively impact student-athletes' personal, academic and career development. Burns, Jasinski, Dunn, and Fletcher (2013) conducted a study to evaluate the relationship of student-athletes' career decision-making self-efficacy and academic support services. They studied 158 student-athletes from Division I institutions who answered surveys about academic support services, career decision making self-efficacy, and locus of control. All participants were required to participate in academic support programs and rate their satisfaction in three areas: the academic support services provided, the tutoring received, and the personnel

of the academic support staff. The results indicated that student-athletes who were more satisfied with their academic support staff had higher levels of career decision making self-efficacy.

Although the results showed that student-athletes had a favorable experience with their academic support staff, and they were satisfied with their services, the population used in this study was not representative of the student-athletes who need the most help. Sixty-eight percent of the participants were male and 86 percent of the participants were Caucasian. Student-athletes of color, more specifically Black student-athletes, need an environment that is conducive to their special needs. As revealed in a study above, PWIs are not structured to facilitate positive educational outcomes for Black student-athletes, which results in athletic exploitation and academic neglect (Cooper & Dougherty, 2015).

“According to NCAA records in 2009, Blacks made up 10 percent of the student body in Division I universities; 21 percent of college-athletes; 46 percent of football players; and 60 percent of men’s basketball players with athletic scholarships” (Murty, et al., 2014). The teams represented in the study were 54 percent ice hockey, 13 percent lacrosse, 8 percent tennis, 17 percent basketball and 8 percent track. There were no student-athletes in the study that represented football, and only a small percentage represented basketball.

Black student-athletes have a large presence in the sports of football and basketball, making them the most heavily recruited race in college sports, but also are greatly impacted by academic exploitation of all kinds (Murty, et al., 2014). This study would have benefited from including more student-athletes of color in the pool of participants to see how satisfied they were with academic support staff advice and programs, especially because Black students represent a larger number of student-athletes at most PWIs, and because they have a larger need for such assistance.

Measurement of CRT and CoBRAS

Campbell (2014) conducted a study that measured racial competence among social workers. The study surveyed 175 practitioners in the social work field across four Midwest regions. The study examined their understanding of the significance and functionality of race. The researcher employed Critical Race Theory using it as a useful tool for social justice, promoting race as an important topic of analysis. After examining six different principles of CRT, the researcher employed a survey that measured practitioners understanding of all aspects of CRT. This study is used as a foundation for the current study being conducted.

The researcher identified the six tenets of CRT as: endemic racism, race as a social construction, differential racialization, interest convergence, racial narratives and intersectionality (Campbell, 2014). Using these six themes, the researcher created the Critical Race Theory Measurement (CRTM) tool to analyze individuals' levels of understanding of race and racism in the U.S. A pilot study was conducted to evaluate feasibility, reliability and validity of the CRTM. The pilot study allowed the researcher to evaluate all aspects of the instrument and explore ambiguities of potentially subjective questions; language and comprehension of questions; and rate of responses per item.

The researcher tested inter-rater reliability by having each item on the questionnaire evaluated to assess if the item was measuring the appropriate constructs. The evaluation was completed by faculty members in the departments of Women's Studies, Social Work, Counseling, Psychology, and Black Studies at the researcher's university (Campbell, 2014). Reliability matrix correlations were conducted to test the internal consistency reliability of each item measuring the six constructs. Faculty members with proficiency and understanding of Critical Race Theory evaluated each item on the measurement, providing feedback to assure each

item measured as intended, as a form of face validity and construct validity (Campbell, 2014). The researcher emailed the questionnaire to 840 individuals in the social work and counseling field who held a minimum of a Master's degree.

Results from the study indicated differences among White and non-White practitioners' understanding of endemic racism. Regarding endemic racism, White practitioners indicated a slightly higher level of disagreement. But when asked about racial incidents and race isolation in the U.S., most practitioners indicated similar views regardless of race. Both White and non-White participants also had similar levels of understanding of race as a social construct. White participants indicated a slightly higher level of disagreement with differential racialization than non-White practitioners did.

The interest convergence construct measured the understanding and awareness of privilege, power, oppression and racial inequality. White participants indicated higher levels of disagreement with ideas regarding privilege, while non-White participants indicated higher levels of disagreement with the same opportunities across different races. Both White and non-White individuals indicated similar views with the understanding of incorporating narratives and perspective from racial and ethnic minorities. The final construct showed higher levels of disagreement among White practitioners on the significance of recognizing and incorporating intersectionality than non-White practitioners.

The findings revealed that many practitioners, regardless of race, understand the pervasiveness of race and how race operates systematically. Many practitioners also understood how prevalent and pervasive race is in daily interactions. But the two groups have different perceptions of the social impact of race. Findings also show that there isn't a clear understanding

of race as a social construct because most individuals indicated that race does not have any biological impact on an individual's personality and abilities.

Findings also show the impact racialization has on racial minority populations has failed to be recognized by many the participants. However, a large percent of the participants agreed that race and ethnicity determines the type of services and opportunities an individual receives and acknowledged that race plays a significant role in accessibility to opportunities and services. Many practitioners indicated the need to develop or adapt practices to effectively serve racial and ethnic minority clients and appeared to be more aware of the historical exclusion racial and ethnic minorities experience in therapeutic settings. Finally, many participants understood and recognized if all aspects of the clients' identity and social location are examined, therapeutic approaches could be more effective.

“Race should not and does not matter,” is a belief stemming from color-blind racial attitudes or colorblind racism. (Neville, Lilly, Lee, Duran, & Browne, 2000, p. 60). Resulting from a post-Civil Rights era, this racial ideology is viewed as a noble goal for those who believe that seeing race is essentially wrong and it is a common one. However, negative views about affirmative action and negative associations with multicultural competence have occasioned from color-blind racial attitudes according to recent research. The denial of ideological and structural racism's existence is perpetuated from those with color-blind racial attitudes (Tynes & Markoe, 2010).

Chao (2013) conducted a study that examined whether multicultural training had an association between race/ethnicity and multicultural competence (MCC). Chao used the MCC model as a theoretical framework, which was created by Sue et al. in 1982 as the blueprint and conceptual framework for multicultural training. Chao indicated that MCC involves variables

such as counselors' own race/ethnicity, racial/ethnic identity, multicultural training and color-blind racial attitudes. Constantine and Yeh (2001) conceptualized that counselors of color may have higher levels of MCC when compared to their White counterparts because of their personal experiences as racial/ethnic minorities in the U.S. Chao (2013) went further in her study to show that if that is indeed an accurate conceptualization, understanding of Multicultural training can enhance counselors MCC. The hope of the study was to assist school counselors in advancing their knowledge of color-blind racial attitudes while becoming aware of their own racial/ethnic backgrounds and increasing their MCC (Chao, 2013).

Chao reported 259 out of 1078 high school counselors responded to the survey. Individuals participating in the study ranged from 22 to 63 years old. One hundred eighty-one of the 259 participants were women, and the other 78 were men. Sixty-nine percent of the participants identified as White/European American, 12 percent identified as Black, 11 percent identified as Latino/Latina, 5 percent identified as Asian, and 2 percent reported being biracial. Chao stated the demographics of the sample were representative of the demographics of the national U.S. school counselor population.

Researchers have indicated that color-blind racial attitudes are negatively correlated with MCC (Neville et al., 2013). Their study focused on whether levels of color-blind racial attitudes interacted with race/ethnicity and multicultural training to predict school counselors' MCC. Levels of color-blind racial attitudes may have an impact on multicultural training, which then changes the relationship between race/ethnicity and MCC. Most counselors of color recognized the existence of racism, but White counselors may need more training to increase their awareness of racism (Chao, 2013). Counselors of color did not have significantly higher levels of MCC than the White school counselors. Thus, when their color-blind racial attitudes decreased, White

school counselors with elevated levels of training may have higher levels of MCC than their racial/ethnic minority counterparts.

All four hypotheses were supported in Chao's investigation of a model that linked race/ethnicity, multicultural training, racial/ethnic identity, and color-blind racial attitudes among school counselors. First, race/ethnicity was found to interact significantly with multicultural training to predict school counselors' MCC. Second, multicultural training was positively associated with a racial/ethnic identity. Third, this study confirmed that racial/ethnic identity mediated the moderate association by providing training between race/ethnicity and MCC. Fourth, color-blind racial attitudes interacted significantly with race/ethnicity and multicultural training to predict school counselors' MCC. These findings were consistent with past literature that measured similar variables or color-blind racial attitudes and multicultural (racial) competence.

The findings indicate that White school counselors can enhance their MCC by reducing their color-blind racial attitudes. Color-blind racial attitudes refer to the denial of the social significance of race and the existence of racism in the United States today. Hence, White counselors MCC levels are enhanced when they receive more training and have lower levels of color-blind racial attitudes. Results indicate that different training may be required to warrant a gratefulness of cultural differences, such as discussing social justice, taking courses, and participating in multicultural workshops (Neville et al., 2013). Significant multicultural competence may come from multicultural training that incorporates course work, real and frequent interactions with students of diverse cultures, and deep self-reflection (Constantine & Yeh, 2001). Thus, it appears that higher levels of training and lower levels of color-blind racial attitudes are crucial elements for reaching higher levels of MCC for White school counselors

(Chao, 2013). Although this study was conducted using high school counselors, the study seems to be useful in examining college counselors as well.

Conclusion

Critical race scholars understand and emphasize that racism is not accidental or isolated acts. Racism has become so engrained in U.S. society it is unrecognizable to most because it seems so natural. Additionally, individuals begin to believe racism no longer exists because it is “invisible” and they cannot see the connection to a specific incident (McCoy & Rodricks, 2015). Atwater suggested that teachers who received diversity training that was longer than one day, were taught how to address racial issues, and included some type of “color-conscious” curriculum, held significantly lower color-blind attitude scores (Atwater, 2007). There is a need to introduce a study using academic support staff to see if it is true in this group as well, as they work closely with student-athletes of color.

Chapter 3: Methodology

Introduction

Providing effective services to student-athletes is the main goal of an academic counselor. Academic support staff must have an understanding of their own biases about those of other ethnic backgrounds, as well as the cultural values and principles of their student-athletes. Although race and ethnicity do not define the experiences of a student-athlete, they are a component in understanding an athlete's view of the world. Academic support staff can better aid their students when they are competent in understanding that view. This study is designed to gain an understanding of whether academic support staff for athletics realize the prevalence of racism in society, understand how that may affect their student-athletes of color, and how they interact with them. To best answer the research question, quantitative methodology utilizing surveys was used.

Participants and Procedure

Surveys are a useful tool for gathering data to describe samples of populations. The world of survey research is evolving constantly. As web-based software becomes increasingly available, internet-based surveys have become more common (De Vaus, 2013). This study will use internet surveys, through email, that can be analyzed through statistical online software. The survey will be created using Qualtrics software. Administering surveys online is a more favorable option because everyone is online.

“Qualtrics is a professional quality web-based platform for designing, distributing and evaluating surveys across disciplines” (“Meet the World’s Leading,” n.d.). Online surveys can be published easily and results viewed graphically in real time with this software. “The user-friendly interface survey flow and randomization options mean that surveys can be designed, tested and distributed quickly and effortlessly” (“Meet the World’s Leading,” n.d.).

Collecting survey data through the internet lies in the power of self-administration and interactivity, as well as the advantages of speed and massive reduction in cost over interviewer-administered surveys (Couper, Kapteyn, Schonlau & Winter, 2007). According to Baker and Perkins (2008), the use of an online survey format has several important advantages: (a) faster response times, (b) reduced costs, (c) attractive and flexible design, and (d) easier transcription of results.

To compile the sample, the researcher identified all schools participating in the Power 5 Conferences. The researcher obtained a list of all academic support faculty listed on the participating university websites. Once this list was created, an academic director, or staff member in charge of the academic unit was identified. An email was sent to this person, asking the individual if their staff could participate in the study and requesting that they encourage their staff to respond when they received the survey (see Appendix B). Ten schools denied permission. After permission was granted, surveys were sent to each individual participant through e-mail with an introduction explaining the purpose of the study (see Appendix C). A follow up email was sent eight weeks later encouraging individuals to participate in the study by completing the questionnaire, if they hadn't done so already. A final reminder was sent six weeks after the follow up, to encourage any remaining participants to complete the survey, and gave a deadline for when the survey link would close and no longer be accessible.

There are 65 institutions that make up the Power 5 NCAA conferences with an average of about 12 employees in each of their academic support departments. Eight hundred forty academic support staff employees were asked to participate in the study and emailed the survey. The researcher received 160 responses, for a 19% response rate.

Instrument

Dr. Erica Campbell (2014) created the online survey as a measurement tool for a critical race theory study. The Critical Race Theory Measurement (CRTM) consists of a 19-item survey measuring the six aspects of Critical Race Theory using a 6 point Likert Scale (Campbell, 2014). The Likert Scale allows the individual to express how much they agree or disagree with a statement, 1 being strongly disagree and 6 being strongly agree. Lower scores indicate a higher understanding of the six aspects of CRT, while higher scores indicate a lower understanding of CRT. For reliability purposes, items 5, 10, 12, 13, 14, 15 and 16 were reverse scored.

The six tenets of CRT measured subscales are: endemic racism, social construction of race, differential racialization, interest convergence, racial narratives and intersectionality. The tenets of endemic racism, race as a social construct, interest convergence and racial narratives are measured by four questions each, intersectionality is measured by two questions and differential racialization is measured by one question. This instrument asks participants to measure their level of agreement with statements such as “Race exists as a social construct,” “Race is the most effective way to categorize people,” and “Race biologically determines one’s personalities and abilities.”

After analysis and measurement, the scores can range from 19 to 114. An average score for someone who is racially competent is >51.5.

The CRTM instrument has been previously tested for reliability using internal consistency and inter-rater evaluation. Construct validity was used to ensure that the measure is measuring what it is intended to measure. A panel of specialists accustomed with the construct was used to address this type of validity. The experts examined the items and decided what that specific item was intended to measure. Inter-rater reliability was determined by having faculty

members in the departments of Women's Studies, Social Work, Counseling, Psychology and Black Studies at the researcher's university evaluate each item to assess if the item measured the appropriate constructs.

Campbell (2014) also conducted a pilot study on a small sample population. The pilot study allowed her to evaluate all aspects of the instrument and explore ambiguities of potentially tough questions; language and comprehension of questions; and rate of responses per item. Reliability matrix correlations were conducted to test the internal consistency reliability of each item measuring the six constructs. Faculty members with expertise and knowledge of Critical Race Theory assessed each individual item, providing feedback to assure each item measured the way it was intended for both face validity and construct validity.

The Color-Blind Racial Attitudes Scale (CoBRAS)

The Color-Blind Racial Attitudes Scale (CoBRAS) was developed by Neville et al. (2000) to measure contemporary racial attitudes, or a lack of awareness or denial of racism in the United States (Kestner, 2009). Neville developed the scale in hopes to investigate and assess intellectual aspects of color-blind racial attitudes with a conceptually sound instrument. To provide initial reliability and validity data, five studies on the CoBRAS were examined with over 1,100 participants. Unawareness of Racial Privilege, Institutional Discrimination, and Blatant Racial Issues were a three-factor solution identified from the results of the exploratory factor analysis. As a result, CoBRAS became a self-report 20-item scale that assessed those three dimensions of color-blind racial attitudes. "Self-reported CoBRAS attitudes were sensitive to diversity training" (Neville et al., 2000 p. 59).

Neville et al. (2000) conducted multiple tests to check for reliability and validity. To further examine the reliability of the CoBRAS, the test yielded a fair Guttman split-half

reliability estimate of .72 after being divided into two equal lengths. Each of the factors and the total scores were acceptable according to Cronbach's alpha, which ranged from .70 (Blatant Racial Issues) to .86 (CoBRAS total). The correlations among the CoBRAS factors and the two *Belief in a Just World* scales were observed, to consider concurrent validity of the CoBRAS. Results indicate significant correlation among the *Global Belief in a Just World Scale* (GBJWS), *Multidimensional Belief in a Just World Scale* (MBJWS)-*Sociopolitical Subscales* (SS), the three CoBRAS factors, and the CoBRAS total score. Correlations ranged from .39 between Institutional Discrimination and GBJW scales, to .61 between the MBJWS, Racial Privilege and the CoBRAS total. To help establish criterion validity, the group difference method was used. Racial groups were compared using a Multivariate Analysis of Variance (MANOVA).

Sample items on the instrument include “It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American” and “Social policies, such as affirmative action, discriminate unfairly against White people.” The CoBRAS is valued on a 5-point Likert scale ranging from 1 (not at all appropriate or clear) to 5 (very appropriate or clear). Higher scores of color-blindness is expressed by higher scores. Neville et al. (2000) reported coefficient alphas from .86 to .91 for the total score (Chao, Wei, Good, & Flores, 2011).

A combination of the CRTM and the CBRAS will determine a participant's level of understanding of all six tenets of CRT and assess “cognitive dimensions of color-blind racial attitudes” (Neville et al., 2000 p. 61). Together, the results from both questionnaires will illustrate the level of racial competence an employee of the academic support staff has. “The CoBRAS was positively related to other indexes of racial attitudes as well as two measures of *Belief in a Just World*, indicating that greater endorsement of color-blind racial attitudes was

related to greater levels of racial prejudice and a belief that society is just and fair” (Neville et al., 2000, p. 59). Results from color blind racial attitudes scale will indicate if that has an effect on an individual’s racial competence. Both instruments were combined and put on a 5-point Likert scale to create consistency throughout the survey (see Appendix A).

In addition, separate demographic questions of age, gender, race/ethnicity, and amount of time working in academic support were asked. Information from the demographic questionnaire were used to determine why an individual may be more or less racially competent than their peers.

Data Analysis

To conduct this study, the data were analyzed using SPSS software. “IBM SPSS Statistics Base provides a range of capabilities for data management, statistical analysis and reporting. The Base package includes Statistics Base, Advanced Statistics, Regression and Custom Tables” (IBM Vision, 2017).

To explore the relationship between race and racial competence, an independent sample t-test was used to examine whether there is a significant difference between the scores of White employees and non-White employees on their CRTM scores. Another independent sample t-test was used to compare White and non-White individuals’ color-blind racial attitudes.

Scores were examined across the six elements of CRT using ANOVAs for both race and gender to respond to the hypotheses concerning the lack of understanding among academic support of the existence of racism. This statistical method will distinguish which elements of the CRT are issues and for what groups. This was followed by a post hoc test for those elements showing statistical differences.

A correlation was used to test the hypothesis: the longer someone works in academic support, the more racially competent they are. Another correlation was run to determine if the longer an individual works in academic support, the less color blind racial attitudes they will have. Another correlation between racial competence and color blind racial attitudes was run to determine if there was a relationship between the two variables.

Chapter 4: Analysis and Results

Introduction

This chapter analyzes the data presented by the athletics academic support staffs in regard to their racial competence through the understanding of the tenets of Critical Race Theory and the measures of how racially competent an individual is based on race, gender and length of time working in academic support. There is also an analysis of Color-Blind Racial Attitudes to determine if that is an influential factor on racial competence and indicates a need for multicultural competence and diversity training for the staff.

Demographics

Of the nearly 840 surveys sent, 160 surveys were completed by academic support staff after a three-month period. Of the completed surveys, 101 responses were deemed reliable if there were three or less missing responses on the instrument. Fifty-nine responses were not used in the analysis because of missing data. This is a 19 percent response rate.

To understand what the results portrayed, one must understand the participants' demographics and how those demographics may have affected responses. The survey included basic demographic questions about age, race, gender, education and years working in academic support.

The survey asked participants if they were Hispanic/Latino and then asked them to choose with which ethnicity they identify. All participants who indicated they were Hispanic, or chose an ethnicity other than White were collapsed into one group considered non-White. Seventy-five of the 101 participants were White, the other 26 participants reflected Non-White. Of the non-White category: 16 were Black, 3 were Hispanic/Latino, 1 was Native Hawaiian/Pacific Islander, and 6 selected two or more ethnicities.

Thirty-three of the participants were male and the other 68 were female. All the participants have a high school diploma or higher. Tables 1 shows the respondents' breakdown according to sex and education. Most individuals have a master's degree (80%), while others have a PhD (11%), and 1 has a professional degree (1%). Ages ranged from 22 years to 64 years old, while amount of time working in academic support ranged from 4 months to 35 years.

Table 1.

Demographics of Respondents by Sex and Education

		Sex	
		Frequency	Percent
Valid	Male	33	32.7
	Female	68	67.3
	Total	101	100.0

		Education	
		Frequency	Percent
Valid	HS Diploma	9	8.9
	Master's	80	79.2
	PhD	11	10.9
	JD/ Pro.	1	1.0
	Total	101	100.0

Lack of Understanding by Race

To measure understanding of racism among academic support staff, questions regarding the six tenets of CRT were measured by the CRTM instrument (Appendix A): endemic racism, race as a social construct, differential racialization, interest convergence, racial narratives and intersectionality, were incorporated into the survey (Campbell, 2014). Scores were examined using an ANOVA for race (Table 2).

Table 2:*ANOVA of CRT Tenets by Race*

		Sum of Squares	df	Mean Square	F	Sig.
Endemic Racism	Between Groups	4.768	1	4.768	.656	.420
	Within Groups	719.866	99	7.271		
	Total	724.634	100			
Race as Social Construct	Between Groups	61.077	1	61.077	13.601	.000
	Within Groups	440.083	98	4.491		
	Total	501.160	99			
Interest Convergence	Between Groups	.015	1	.015	.003	.958
	Within Groups	541.628	99	5.471		
	Total	541.644	100			
Racial Narratives	Between Groups	4.135	1	4.135	.832	.364
	Within Groups	487.225	98	4.972		
	Total	491.360	99			
Intersectionality	Between Groups	1.531	1	1.531	.668	.416
	Within Groups	215.458	94	2.292		
	Total	216.990	95			
Differential Racialization	Between Groups	1.272	1	1.272	1.448	.232
	Within Groups	84.330	96	.878		
	Total	85.602	97			

*p<.05

One of the CRT tenets, race as a social construct, measured individuals' understanding of race as a social construction. This tenet states that instead of racism being biological, it is determined by features such social, political and even economical standards. Results from the four items on the survey to measure this tenet indicates there was a significant difference between White and non-White participants, $F(1, 98) = 13.60$, $p = .000$. Whites scored higher than non-White participants. There was no statistical significance (at the alpha level of .05) for the tenets of endemic racism ($p=.420$), interest convergence ($p=.958$), racial narratives ($p=.364$), intersectionality ($p=.416$), and differential racialization ($p=.232$).

Lack of Understanding by Sex

Another ANOVA examined the tenets across gender (Table 3). Endemic Racism, the first construct of CRT, was measured by four items on the instrument to indicate one's understanding of racism. Results indicated there was a significant difference between men and women, $F(1, 99) = 6.79, p = .011$. Differential racialization, the third construct of CRT, indicated there was a significant difference between men and women, $F(1, 96) = 8.70, p = .004$. Men scored higher than women on both tenets. There was no significance for the tenets of race as a social construct ($p=.760$), interest convergence ($p=.317$), narratives ($p=.882$), and intersectionality ($p=.472$).

Table 3:

ANOVA for CRT Tenets by Sex

		Sum of Squares	df	Mean Square	F	Sig.
Endemic Racism	Between Groups	46.489	1	46.489	6.787	.011
	Within Groups	678.144	99	6.850		
	Total	724.634	100			
Race as Social Construct	Between Groups	.481	1	.481	.094	.760
	Within Groups	500.679	98	5.109		
	Total	501.160	99			
Interest Convergence	Between Groups	5.485	1	5.485	1.013	.317
	Within Groups	536.158	99	5.416		
	Total	541.644	100			
Racial Narratives	Between Groups	.112	1	.112	.022	.882
	Within Groups	491.248	98	5.013		
	Total	491.360	99			
Intersectionality	Between Groups	1.196	1	1.196	.521	.472
	Within Groups	215.794	94	2.296		
	Total	216.990	95			
Differential Racialization	Between Groups	7.110	1	7.110	8.696	.004
	Within Groups	78.492	96	.818		
	Total	85.602	97			

Racial Competence and Color Blind Racial Attitudes Scores

To support the hypothesis that White employees are less racially competent than their non-White counterparts, an independent samples t-test was conducted to determine if there was a statistical difference between the two groups based on the score they received (Table 4). Scores ranged from 27 to 95, with White participants ($M = 51.1$, $SD = 5.04$) scoring slightly lower than non-White participants ($M = 53.6$, $SD = 4.30$); $t(99)=-2.291$, $p=.024$.

Table 4:

T-tests on Race and Racial Competence and Color Blind Racial Attitudes

Group Statistics					
	Race	N	Mean	Std. Deviation	Std. Error Mean
Color Blind Racial Attitudes	White	75	58.6000	5.70680	.65896
	Non-White	26	59.3462	4.77445	.93635
Racial Competence	White	75	51.0800	5.03973	.58194
	Non-White	26	53.6154	4.29955	.84321

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Racial Competence	Equal variances assumed	.415	.521	-2.291	99	.024	-2.53538	1.10685	-4.73162	-.33915
	Equal variances not assumed			-2.475	50.608	.017	-2.53538	1.02453	-4.59260	-.47817

The color blind racial attitudes scale measures contemporary racial attitudes, or a lack of awareness or denial of racism in the United States. An independent samples t-test was run to see if there was a significance between race and color blind racial attitudes (Table 4). There was no significance between the groups ($p=.551$).

Racial Competence and Color Blind Racial Attitudes Relationship

Higher color-blind racial attitudes scores reflect a lack of understanding of racism and or a denial that racism exists. A lower racial competence score is equivalent to greater levels of understanding and more competence. To test the hypothesis regarding higher color-blind racial attitudes and lower racial competence, a correlation was run. There was a positive correlation between the CRT Score and the Color-Blind Score. It is believed that someone with a higher color blind score will have a lower racial competence score. That ideology is not portrayed in the data, since there is a strong positive correlation between racial competence and color blind racial attitudes $r(99)=-.465$, $p=.00$. The correlation needed to be negative for this hypothesis to be valid.

Length of Time Working

To validate or reject the hypothesis that the longer one works in academic support, the more racially competent she is, a correlation was run. The two factors in this correlation was racial competence score and length of time working in academic support. There is no correlation between an individual's length of time spent working in academic support and the score received for racial competence. There was also no correlation between the length of time an individual works in academic support and their color blind racial attitudes. That hypothesis was also rejected.

Chapter 5: Discussion

Summary

This study was prepared to evaluate the racial competence of academic support personnel, and to determine whether the amount of racial competence one had was affected by individuals' race.

“Student athlete academic support services can include supervised study tables, tutoring, academic monitoring, traveling assistance, and a host of other services. These services have been developed to help student-athletes better manage the rigors of athletic and academic demands, and they were ranked 3rd among factors influencing an athlete's college choice” (Judge, Petersen, Johnson & Bellar, 2014, p. 114).

Academics are an important focus for student athletes, because they need the grades to remain eligible to compete in their respective sports. The importance of proper academic advising is to help any student make sound decisions about their academics (Hollis, 2002).

Two of the six hypotheses were supported by the results produced in this study. The study demonstrated non-White academic support personnel were more racially competent than their White counterparts. Additionally, when it came to a lack of understanding of the existence of racism and the tenets of CRT, there were some significant aspects to highlight. There were some dissimilarities in understanding in three of the six tenets: endemic racism, race as a social construct and differential racialization.

There was a positive correlation between individuals' racial competence score and color blind racial attitudes score, rejecting the hypothesis that individuals who adopted color-blind racial attitudes ideology, had lower racial competence. The final two hypotheses were not supported according to the data. There was no correlation between the length of time an

individual works in academic support and their racial competence score. There was also no correlation between length of time and color-blind racial attitudes score.

Discussion

The hypothesis that stated there is a lack of understanding among academic support of the existence of racism and CRT was supported. Although there was no statistical difference between men and women, there was a statistical difference between White and non-Whites with the race as a social construct tenet of CRT. Race as a social construct, is defined by markers such as skin color, hair texture, eye shape, ancestry, identity performance and even name (Delgado & Stefancic, 2012). The discrepancy between Whites and non-Whites beliefs may be attributable to individuals' color-blind racial attitudes. As Beachum, Dentith, McCray, and Boyle (2008) explain, "Color blindness does not consider the persistence and permanence of racism and tends to ignore or diminish the effects of racism that have resulted in great inequities in all aspects of everyday life for people of color" (p. 205)

There was also a statistical difference between men and women for the constructs of endemic racism and differential racialization. "Rather than viewing racism as random, infrequent, isolated, and out of the ordinary events, CRT posits racism always has been and always will be endemic and pervasive in society" (Capper, 2015 p. 800). Although there was no difference between Whites and non-Whites, the results show that there is a lack of understanding of the existence of racism among academic support staffs, in this regard, between men and women. These findings are similar to that of McBride & Hays (2012), who suggest: "inclusion of men and masculinity issues in multicultural competency allows clinicians to understand fully their male clients as multicultural persons. Like persons of color and women, men also

experience socialization that forces them into strict roles and behaviors for which there are consequences” (p. 694). Lack of “masculine-centered therapy” can be attributed to these results.

The final tenet that demonstrated a lack of understanding of racism and the tenets of CRT was differential racialization. Whites and non-Whites had similar beliefs about differential racialization but men and women did not. Differential racialization states that “dominant society racializes different minority groups at various times in response to shifting needs such as the labor market” (Delgado & Stefancic, 2001, p. 8). Men and women may have had different ideas about this tenet of CRT because of the discrepancies in the workplace between men and women, especially in male-dominated fields such as athletics. “Sport organizations have institutionalized masculinity as the operating principle within sport, identifying male activity as privileged, and reinforcing masculinity and masculine behavior as the appropriate leadership qualities required in sport. As such, gender inequality has operated as an institutionalized practice within sport organizations” (Burton, 2015, p. 156).

Results support the beliefs regarding the hypothesis White employees are less racially competent than their non-White counterpart. Since non-White academic support personnel could relate more to the experiences of other people of color (racial narratives), one would assume that would make an individual more racially competent. That was demonstrated with this study, and such findings are consistent with discoveries in other studies. Chao (2006), reported that ethnic minority trainees scored higher in multicultural competence measurements than Whites in their study.

There may have been an even stronger significance if the population was more diverse. With three-fourths of the participants being White, the study could have benefited from there being an equal representation of White and non-White participants. Additionally, individuals

may not have felt comfortable answering questions about race. Fearing they might be labeled as “racist” and/or thinking someone may see their results, could have influenced individuals to not answer their accurate feelings. Regardless, with the information given, White academic support employees proved to be not as racially competent as non-White academic support employees.

A finding from this study that was not consistent with past literature is the positive correlation between color-blind racial attitudes and racial competence. Neville et al., (2000) pointed out a potential existence of the relationship between color-blind racial attitudes and multicultural (racial) competence. Since color-blind racial attitudes can have such negative impacts on one’s belief about racism and the existence of racism, one would believe they would be less racially competent than someone who does not hold such negative views. Chao (2006), also reported higher scores of color-blind racial attitudes were found related to lower scores of multicultural competence. Because such data was not proven in these findings, an in-depth analysis with a sample that has more participants of color would be beneficial.

Another result that wasn’t consistent with past research was the belief that White participants would have higher color-blind racial attitudes than non-White participants. Tynes and Markoe (2010), found in their study that European American participants score higher on the CoBRAS than their African American participants. Discrepancy in results could be due to the lack of Black participants in the study. This study had 75 percent White participants and 25 percent non-White participants. Including more non-Whites in the study could account for the difference in results and portray a more consistent outcome.

It was surprising to see there was no correlation between the longer someone has worked in athletic academic support and how racially competent they are. It was a belief that the longer someone works in academic support, the more they would be exposed to student athletes of color

and individuals from backgrounds different than their own, which in turn would increase their level of racial competence. Castellanos, Gloria, Mayorga & Salas (2008) reported similar findings in their study although having a similar hypothesis as the one in this study. They reported “age of the student affairs professional, number of years at university, and number of years in the position were not correlated with self-reported multicultural awareness, knowledge, or skills... much like previous multicultural competence research in counseling psychology, age and time in position does not always equate to increased levels of competence” (Castellanos, et al., 2008 p. 657).

The response rate was low. Surveys were sent directly to each academic support personnel to their work emails listed on their college/universities respective website. There is a possibility that all schools did not update their website, leaving several individuals who may have intended to participate but never received a survey, and individuals who no longer work in that capacity feeling the survey was no longer relevant for them to complete. There were numerous fail-to-send emails returned to the researcher when attempting to distribute the survey.

Seven of the sixty five schools that were asked to participate, declined. There were also 59 individuals who completed the demographic questionnaire on the survey but did not complete any of the main questions, which resulted in their responses being deleted. Those 59 responses could have made a difference in the significance of some results. Perhaps the topic of race was too sensitive a subject. Maybe those athletic academic directors who chose not to participate were worried about the conclusions that could be drawn from the responses of his/her personnel. Or maybe the academic directors felt that such a topic did not pertain to their staffs, or just felt there wasn't a necessity or enough time for them to participate. Nevertheless, the athletic

academic directors were the ones who made that decision, with about 10% of those individuals declining to participate, not the academic support personnel themselves.

An argument could be raised that school size can influence how academic support personnel feel and interact with their student athletes and vice versa. Smaller schools such as Division II and Division III, and even schools in smaller Division I conferences, are known to have fewer academic support personnel on their staff to accommodate their student-athletes. In this circumstance, it would be expected that academic counselors are more racially competent because they must deal with more student-athletes from various, if not all teams, instead of large Division I universities that typically have one individual assigned to one or two teams.

Conclusion

There seems to be a lack of understanding of racism, or a denial that racism exists, effecting individuals' lives among academic support personnel and not much knowledge of Critical Race Theory. There was a significant connection between ones' race and their racial competence, which means such multicultural competence issues are prevalent. There were some similar views among participants about some of the aspects of CRT, but none that showed a complete understanding. "The endemic and pervasiveness of racism at all levels of schools and society and within ourselves, however, is not without hope that progress can be made or that persons of color are without agency" (Capper, 2015 p. 801). Although the present findings doesn't reflect literature in the past about the relationship between color-blind racial attitudes and racial competence, participants scores suggest that such attitudes are a valid concern. Resources such as diversity and multicultural competence programs could help decrease individuals' color-blind racial attitudes and increase their racial competence, resulting in more effective services for their student-athletes of color.

Recommendations

Although racial competence based on race was found to be significant, the need for further study in this area should still be considered. Further study should be done with a larger, more diverse sample to get a better understanding of academic support personnel's scores.

The American Psychological Association adopted multicultural guidelines that state “even though some people may adopt a “color-blind” perspective to counter racial prejudice, the effect may be quite the opposite. The guidelines cite the need for increased multicultural awareness on the part of psychologists. An important dimension in providing culturally competent services to clients of color is psychologists’ ability to recognize and acknowledge that racism exists and can be especially damaging to people of color” (Gushue & Constantine, 2007, p. 321). Although this information was founded for psychologists, it is also relevant for academic counselors and other academic support staff. An examination of academic support staff before and after they receive some sort of multicultural/racial competence training, and the effects it may have on their interactions with students, would be important to investigate.

This study was preformed voluntarily. There were schools or academic directors that declined to participate in the study. A study of those schools may be warranted and there may be a reason they were reluctant to participate.

There is not much literature surrounding student athletes and the academic support services they receive. This study took the point of view of the academic personnel. Further study may be interesting from the point of view of the student-athlete, and how they feel about having White or non-White academic advisors working with them.

This study focused on just the Power 5 schools in the Division I Conference. Another study can examine racial competence of academic support staff at all levels and all conferences.

Determining if school size and expectations at bigger universities can influence academic support personnel's' feelings about their student-athletes is something worth examining further.

Color-blind racial attitudes are an important phenomenon to understand, especially in the field of sport management. "Individuals who adopt color-blind racial beliefs may hold stronger negative attitudes toward racial minorities who point out continued racial disparities because this threatens their belief system of a fair and just society" (Poteat & Spanierman 2012, p.759). A more in-depth analysis of color-blind racial attitudes and factors associated with it would be beneficial. Implications for such research could help with identifying types of training and where increasing awareness needs to be placed in athletic departments across the country.

Finally, the NCAA, sport conferences, and college and university athletic departments need to demonstrate their commitment to diversity and social responsibility toward the Black student-athlete (Carter-Francique, et al., 2015). Academic support staff personnel are some of the most crucial employees in this respect. "Because diversity promotes personal growth and a healthy society, strengthens workplaces, and enriches the educational experiences of students" (Castellanos et al., 2008 p. 658) consistent evaluation and assessment of all academic support professionals to maintain a minimum standard of multicultural competence is necessary and should be encouraged.

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Appendix A

Directions. The following is a set of questions that deal with social issues in the United States (U.S.). Using the 5-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers.

1. Racial/ethnic minorities should try to fit into dominant culture & adopt the values of the U.S.
2. It is important for people to think of themselves as American & not African American, Mexican American, and Asian American.
3. Discussing issues of race causes unnecessary conflict & anger.
4. Racial incidents are rare & isolated in the U.S.
5. Race exists as a social construct.
6. Race biologically determines ones' personalities and abilities.
7. Race/ethnicity is the most effective way to categorize people.
8. When interacting with new individuals/students the first thing I notice is one's race/ethnicity.
9. "Otherness" results in a group's decision/power to separate or distance themselves from the dominant group.
10. G
11. Regardless of race/ethnicity, individuals who work hard have an equal chance of becoming wealthy & successful.
12. Racial/ethnic minorities do not have the same opportunities as White individuals in the U.S.
13. Race/ethnicity determines the types of services & opportunities people receive in the U.S.
14. A major component of any involvement should be providing a relaxing space for the student to voice their personal story
15. History continues to exclude narratives' perspectives from racial/ethnic minorities.
16. I often allow the student time to digress on their concerns, while I take the role of the listener.
17. I often modify or change interference to capture better & understand experiences of marginalized students.
18. It is time consuming to address student's social locations (i.e. race, ethnicity, sexuality, class, gender) therefore, it is more effective to focus on one.
19. It is more effective for women of domestic violence to focus & identify the most oppressive personal identity (race, class, gender), in order to determine the best intervention.
20. Everyone who works hard, no matter what race they are, has an equal chance to become rich.
21. Race plays a major role in the type of social services (such as type of health-care or daycare) that people receive in the U.S.

Appendix A Cont.

22. It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
23. Due to racial discrimination, programs such as Affirmative Action are necessary to help create equality.
24. Racism is a major problem in the U.S.
25. Race is very important in determining who is successful and who is not.
26. Racism may have been a problem in the past, but it is not an important problem today.
27. Racial and ethnic minorities do not have the same opportunities as White people in the U.S.
28. White people in the U.S. are discriminated against because of the color their skin.
29. Talking about racial issues causes unnecessary tension.
30. It is important for political leaders to talk about racism to help work through or solve society's problems.
31. White people in the U.S. have certain advantages because of the color of their skin
32. Immigrants should try to fit into the culture and adopt the values of the U.S.
33. English should be the only official language in the U.S.
34. White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities.
35. Social policies, such as Affirmative Action, discriminate unfairly against White people.
36. It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
37. Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
38. Racial problems in the U.S. are rare, isolated situations.
39. Race plays an important role in who gets sent to prison.

Appendix B

Good Afternoon,

Racial (Cultural) Competence has been a trending topic among athletic departments across the country. With increasing numbers of Black student-athletes on college campuses, there is need for academic support staff to successfully engage with students who have culturally different backgrounds from their own. I aim to explore the understanding of racial competence among academic support staff, and their understanding of the significance and functionality of race. **I am contacting you to request permission to utilize your staff in this study.**

In order to provide effective services for student athletes, academic support staff must have an understanding not only of the cultural values, beliefs and practices of their student-athletes, but also their own biases about those of other ethnic backgrounds. This study is intended to help participants understand their own cultural competence so they can better help their student-athletes. It is a very important issue and I will be willing to share results with you, if requested. I believe results will be extremely beneficial for future trainings, educational programs or initiatives on your campus.

Your knowledge and expertise is very valuable and would be GREATLY APPRECIATED.

If you decide to grant permission to participate, you should know:

- Your staff would be provided a questionnaire electronically
- Questionnaire takes approximately 10-15 minutes to complete

Any information that is obtained in connection with this study and that can be identified with any individual or university will be kept confidential and will be disclosed only with your permission or as required by law. Participants' identities and personal information will be kept confidential to the extent allowed by law and University policy. If you have any further questions about the research study, please feel free to contact me at the number below.

If you choose to grant this permission, please let me know by November 21. Please respond if you would be willing to forward the survey to your staff. If so, a separate email will be sent to you detailing instructions along with the survey link. If not, individuals will be contacted individually using the information posted on your website. Encouraging your staff to participate will be a very important part of this process!

THANK YOU FOR YOUR TIME AND QUICK RESPONSE!

Aquasia Thornhill, MEd
Graduate Assistant
Office of Student-Athlete Success
University of Arkansas
646-225-0031
at014@uark.edu

Appendix C

E-Mail to Academic Support Staff

Dear Academic Support Employee,

In order to provide effective services for student athletes, academic support staff should have an understanding not only of the cultural values, beliefs and practices of their student-athletes, but also their own biases about those of other ethnic backgrounds. This study explores the understanding of racial competence among academic support staff, and their understanding of the significance and functionality of race. It is intended to help participants understand their own cultural competence so they can better help their student-athlete.

Your participation in the survey is voluntary and you may stop at any time without consequence. It should take about 10-15 minutes to complete. Each survey will be compiled into statistical software to analyze data. The information will be kept confidential to the extent allowed by law and University of Arkansas policy. In order to ensure confidentiality, names will not be required on any of the survey materials, any information that is considered sensitive will be handled in coded form, and researcher will not discuss any identifying information or characteristics about a participant with anyone who is not an authorized member of the research team.

If you have additional questions about the study, please feel free to email Aquasia Thornhill via email at at014@uark.edu or phone 646-225-0031. If you have questions about survey questions you can contact... If you have questions about the research protocol and the treatment of human subjects you can contact our internal review board at irb@uark.edu.

Thanks for your time and making the research successful.

Best Wishes,

Aquasia Thornhill, MEd
Graduate Assistant
Office of Student-Athlete Success
University of Arkansas
646-225-0031
at014@uark.edu

Appendix D



Office of Research Compliance
Institutional Review Board

November 11, 2016

MEMORANDUM

TO: Aquasia Thornhill
Merry Moiseichik

FROM: Ro Windwalker
IRB Coordinator

RE: New Protocol Approval

IRB Protocol #: 16-10-190

Protocol Title: *Measuring Racial Competence in Academic Support Staff*

Review Type: EXEMPT EXPEDITED FULL IRB

Approved Project Period: Start Date: 11/11/2016, Expiration Date: 11/10/2017

Your protocol has been approved by the IRB. Protocols are approved for a maximum period of one year. If you wish to continue the project past the approved project period (see above), you must submit a request, using the form *Continuing Review for IRB Approved Projects*, prior to the expiration date. This form is available from the IRB Coordinator or on the Research Compliance website (<https://vpred.uark.edu/units/rscp/index.php>). As a courtesy, you will be sent a reminder two months in advance of that date. However, failure to receive a reminder does not negate your obligation to make the request in sufficient time for review and approval. Federal regulations prohibit retroactive approval of continuation. Failure to receive approval to continue the project prior to the expiration date will result in Termination of the protocol approval. The IRB Coordinator can give you guidance on submission times.

This protocol has been approved for 860 participants. If you wish to make any modifications in the approved protocol, including enrolling more than this number, you must seek approval *prior to* implementing those changes. All modifications should be requested in writing (email is acceptable) and must provide sufficient detail to assess the impact of the change.

If you have questions or need any assistance from the IRB, please contact me at 109 MLKG Building, 5-2208, or irb@uark.edu.