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AFRICAN AMERICAN COLLEGE STUDENTS' ATTITUDES TOWARD
IDENTITY, CULTURE, AND CURRICULUM

BY

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THESIS

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in Education
in the Graduate College of the
University of Illinois at Urbana-Champaign, 1997

Urbana, Illinois

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WE HEREBY RECOMMEND THAT THE THESIS BY

RONALD STEPHEN ROCHON

ENTITLED AFRICAN AMERICAN COLLEGE STUDENTS'

ATTITUDES TOWARD IDENTITY, CULTURE, AND CURRICULUM

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AFRICAN AMERICAN COLLEGE STUDENTS' ATTITUDES TOWARD
IDENTITY, CULTURE, AND CURRICULUM

Ronald Stephen Rochon, Ph.D.
College of Education
University of Illinois at Urbana-Champaign, 1997
Dr. James D. Anderson, Advisor

This study was designed to survey and analyze contemporary African American college students' perceptions of their ethnic identity and cultural heritage. The data collected by the survey instrument was analyzed on its own terms within the context of larger questions of historical trends among African Americans as it regards their feelings, attitudes, and perspectives toward ethnic versus national identity. This work also investigates the current educational curriculum controversy regarding multiculturalism and the role of public schools in addressing questions of ethnic identity.

These questions of history, culture, ethnic identity, and multiculturalism are all interrelated and together have great bearing on the development of sound educational policy. Hence, the objective of the study is to identify African American undergraduate students belief systems, worldviews, as well as their level of consciousness as it pertains to the existence and preservation of African American culture and heritage.

Specifically, this dissertation addresses three major research questions, they are as follow: 1) Are there gender differences in major domains or dimensions of cultural identity

among this African American sample which I have surveyed? 2) Do African American students who attend Historically Black Colleges and Universities differ from their counterparts in Traditionally White Institutions? and 3) How do various dimensions of cultural identity differentiate African American students in their orientations toward multicultural policy issues? These questions are addressed with primary data obtained through the survey instrument. Quantitative descriptive analysis will present the results within the following chapters of this dissertation.

Dedication

I dedicate this work to the person who has maintained unconditional love and faith in me since my birth, my beloved mother, Alice Rochon. I love you.

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CHAPTER 1

PURPOSE OF THE STUDY

Introduction

The primary purpose of this dissertation is to survey and analyze contemporary African American college students' perceptions of their ethnic identity and cultural heritage. The data collected by the survey instrument was analyzed on its own terms and also in the context of larger questions of historical trends, of ethnic versus national identity. This study also explores the current educational curriculum controversy regarding multiculturalism and the role of public schools in addressing questions and related issues of ethnic and national identity, as well as present school curricula reform.

These questions of history, culture, ethnic identity, and multiculturalism are all interrelated and together have great bearing on the development of sound educational policy. For example, in his provocative book, The Disuniting of America: Reflection on a Multicultural Society, Arthur M. Schlesinger, Jr. made the following observation of the critical relationship between history and identity. "Above all, history can give a sense of national identity. ...For our values are not matters of whim and happenstance. History has given them to us. They are anchored in our national experience, in our national heroes, in our folkways, traditions, and standards."¹ He goes on to point out that "people with a different history will have differing values."² Hence, people with different experiences, folkways,

traditions, and values will have a different sense of identity and possibly educational policy orientations, as it relates to curriculum development and pedagogical approaches.

Although, Schlesinger himself did not extend his analysis to ethnic identity, it is clear that the case made for national identity can be made with equal force for ethnic identity and sub-ethnic identity. Groups within a nation who have a different history will have differing values and also a different sense of their personal and collective identity. For example, the Lakota Sioux have a different history from Anglo-Americans and thus a different sense of their ethnic identity. By extension this should be equally true for Asian Americans, African Americans, Chicana(o)s/Latina(o)s, as well as various European American ethnic groups within the United States. It is my intention to demonstrate this and similar points within this investigation.

Significance of the Study

With the highly fueled debates regarding national and ethnic identity, school curriculum, and multiculturalism as it pertains to students of African descent, I have decided to conduct an exploratory study which investigates the feelings and perspectives of African American college students as it pertains to these and other related issues. Through my research I conclude that the national and local responsibility of public schools is very closely tied to questions of ethnic identity development and cultural heritage preservation. Some scholars

and educators tend to agree that public schools have a responsibility to teach children a sense of their national as well as their ethnic identity. That is, to teach the historical experiences, folkways, traditions, values, and overall cultural heritages of different ethnic groups within the community.

Historically, public schools have accepted the responsibility to teach America's young, a sense of national identity, but have rejected any similar obligation to teach ethnic identity, except when one's ethnicity is Anglo-American. Indeed, national identity has been narrowly defined as Anglo-American. This state of education and its attendant curriculum raises many questions regarding what should be the appropriate relationships among history, culture, education and group identity. Within chapter two of this dissertation, I demonstrate the significance of these points as it pertains to its influence on African American identity. I also investigate both historical and contemporary perspectives of African American identity in order to demonstrate the nexus between ethnic identity development and educational policy implementation.

Survey Instrument

This survey of African American college students' perspectives on cultural identity was designed to collect evidence that bears directly on these questions. Such as, what views do African American college students hold regarding ethnic identity and cultural heritage? What are their specific

attitudes with respect to particular questions about history, culture, education and ethnic identity? What do their responses to cultural identity issues imply for contemporary debates about multiculturalism, school curriculum, and general educational reform? What do their responses tell us about their perceptions of what schools and educators should do or not do to foster a sense of ethnic identity?

With the designed survey, I have obtained an exploratory evidentially based conclusion that has allowed me to consider African American students' perspectives on cultural and ethnic identity in the context of larger questions about whether schools do and/or should teach history and culture as part of the intellectual equipment students need in order to gain a firm sense of their ethnic identity as they are taught a sense of national identity.

Research Questions

Specifically, this study addresses three major research questions, they are as follow: 1) Are there gender differences in major domains or dimensions of cultural identity among this African American sample which I have surveyed? 2) Do African American students who attend Historically Black Colleges and Universities differ from their counterparts in Traditionally White Institutions? 3) How do various dimensions of cultural identity differentiate African American students in their orientations toward multicultural policy issues? These questions

are addressed with primary data obtained through the survey instrument. Quantitative descriptive analysis will present the results within the following chapters of this dissertation.

CHAPTER 2

HISTORICAL AND CONTEMPORARY PERSPECTIVES
ON THE QUESTION OF AFRICAN AMERICAN IDENTITY

Ye dark-skinned peoples, are you listening?
Those who gave birth to us, before they start
to speak,
they ponder profound matters.
They say: One must first consider one's
tradition and
history, before deciding on a name for the
child.
They say: One's name is bridle.
Ye dark-skinned peoples, listen, to me:
Our fathers did not play about with names.
To hear their names is to know their origin,
Every name a veritable testament!¹

Tobosun Sowande

One of the main reasons we are called Negro
is so we won't know who we really are. And
when you call yourself that, you don't know
who you really are. And as long as you call
yourself Negro nothing is yours...
You can't lay claim to any culture as long as
you use the word Negro to identify
yourself...
It doesn't give you a culture there is no
such thing as a Negro culture, it doesn't
exist...
They take you right out of existence by
calling you a Negro. Because you made
yourself nonexistent. It's a person who has
no history; and by having no history; he
has no culture.²

Malcolm X

A people without their culture
are a people without meaning
a people without their culture
are a people without substance.
a people without their culture
are a people without identity, purpose and direction.
a people without their culture
are a dead people.³

Haki R. Madhubuti

What is in a name? Throughout history the question of identity has been posed by many who maintain the lack of consciousness is not only the norm within the African American community, but a way to gain entry into the upper strata of American society. Persons of African descent have continuously been socialized through both formal and informal means to believe that their history, culture and heritage is of little importance and virtually nonexistent. Haki Madhubuti states, "one of the tragedies of the Black life in America is that to many Black people never acquire insight into their own existence. They just don't know who they are. And this confusion about identity and source is at the core of our ignorance."⁴ He further states, "'The Afrikans have a saying: if you don't know who you are any history will do.' Welcome to America."⁵

This essay focuses on the question of peoplehood and identity regarding Americans of African descent, and the educational policy implications regarding this issue. Labels such as Slave, Nigger, Negro, African, Colored, Black, Afro-American, and African-American along with many other names have been used as terms of designation for people of African ancestry since their forced arrival to the "new land". Throughout this chapter, I will highlight the historical relevance of African American identity and illustrate it's role within the contemporary debate as it relates to school policy and curriculum development within the American educational system.

Following the 1988 Presidential election, democratic

candidate Jesse Jackson requested that Americans of African descent cease calling themselves Black and henceforth identify themselves as African American. He stated, there were many reasons for this change, including, creating a stronger identification with the motherland of Africa, and, more importantly, recognizing that the term African American best captures the history, culture, and identity of Americans of African ancestry. Jackson maintained, "just as we were called colored, but were not that... and then Negro, but not that... to be called Black is just as baseless,"⁶ and "further, like other groups of Americans, African Americans want to link their heritage to the land of their origin."⁷

Hence, a national debate ensued which has included representatives from both African and European ancestral groups and range from the church to the academy regarding the question of, "what's in a name". However, the proclamation given by Jesse Jackson in 1988 was by no means the first introduction of the term African American to this country. Moreover, the term African itself had been used throughout the eighteenth and nineteenth centuries to identify African American organizations.⁸ This recent proclamation given by Jesse Jackson sparked my interest in what contemporary African Americans preferred as a term of designation for themselves. Hence, I conducted a survey in 1990, (described in chapter 4) in the Champaign-Urbana area, which involved both people of African and European origin. The participants were asked "how do you like to refer to Americans of

African descent, ...?" The choices made available for the respondents were African American, Black, Colored, Negro, or other. This study led to further interest into issues of identity which culminated into a more extensive survey on African American identity and culture which will be discussed at a later point. Along with investigating the preferred term by both groups, my interest regarding the historical and sociological evolution of these terms grew. I also became interested in several questions concerning African American identity, three of which form the basis of this chapter. 1)What are the historical roots of this debate over African American identity? 2)What is the most appropriate classification for African Americans to represent the experience and identity of Americans of African ancestry? 3)What are the Educational Policy Implications embedded in the answers to questions #1 & #2.

The contemporary debate regarding the most appropriate name for Americans of African ancestry is the latest chapter in a long-standing struggle for definition and identity that dates back to the early seventeenth century. The aforementioned terms stem from the deep south to the most northern borders of this country during the early seventeenth and eighteenth centuries. People of African descent understood that one's identity and true emancipation went hand in hand. My objective is to discuss how these terms have been utilized during the re-conditioning and seasoning process of persons of African descent residing in America.⁹

The words by America's renowned scholar Professor W. E. B. Du Bois provides insight regarding the battle and dilemma of intense proportions that deal with identity for the "Negro" in America. He maintained,

After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world that looks on in amused contempt and pity. One ever feels his twoness, -an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.¹⁰

As African Americans reflected on Professor Du Bois' point of twoness and double consciousness, the battle of African American identity became more apparent. The struggle for autonomous identity for African American people and the African American community has been and continues to be ongoing. Ramona Edelin states, "before cultural renewal can unfold, before education can lead our group back to it's ancestral mastery in learning... we must arrive at an informed and inspired new understanding of who we are."¹¹ I concur with Edelin's remarks regarding this understanding of self. I believe the concept of knowing oneself involves knowing one's history, heritage and culture. Furthermore, I maintain that it will take this type of consciousness to assist the African American community in understanding the importance of, what's in a name.

While considering the issue of identity regarding persons of

African descent, one must take into account the influence of the slave period within the United States. "New world" slavery set in motion two important processes, a loss of African ethnic identity and a search for new identity in America. In due time as America increased its numbers of enslaved Africans, they were no longer known as Yoruba, Mendi, Mandingo, Ashante, etc. Furthermore, they were very uncertain of and resented the new identity imposed by those who held power within this "democratic society", which promoted "equality for all". This point is well illustrated in Alex Haley's classic historical novel, and film series, Roots, where one of the main objectives was the struggle of a people to maintain their identity within the "new world".

In a dramatic scene during the film series, a young Mandinka warrior, by the name of Kunta Kente was born into a proud African heritage. He was captured by slavers and was then taken into bondage from his homeland to North America. During the middle passage, Kunta Kente recognized that there were many others being shipped as human cargo with different cultures, religious practices, languages, and identities from that of his own. Once on the North American shores, Kunta Kente was purchased by a white southern planter, as one would buy a pet today, to own and care for at their discretion.

During his on-going battle with his newly defined role, Kunta Kente was successful in resisting a "slave name", which to him represented a broken spirit, and the final acceptance of being separated from his family, his homeland, his culture, and

his history. Due to Kunta Kente's direct refusal to immediately accept the name Toby, given to him by his "owner", he was nearly beaten to death. Kunta Kente's individuality, his spirit, and his people, were symbolic of cultures, naming patterns, centuries of traditions, a homeland for African people, and most importantly collective and individual African ethnic identity.

Kunta Kente knew who he was, and he knew that his owner was trying to change his personhood, as well as his cultural, social, and political frame of reference. In short, he was trying to change Kunta Kente's identity, his total makeup, and not just what contemporary Americans have come to know as, simply a name. Ultimately, he adopted this new name Toby, but never forgot from whence he came, a memory which he transmitted to his offspring.

In essence, this re-naming process was one of many ways which planters were successful in gaining control over newly arrived Africans.¹² Noreece T. Jones states, the mission of southern planters were carried out "by force of arms and infinite other physical and psychological controls, masters sought to capture the very souls of slaves."¹³ Various forms of domination served as a link between slaves and "proper" understanding of their "new home and new role" within American society. In regards to this notion of renaming African people, Sterling Stuckey states, "the slave overlord in America attached a special negative value to the naming of slaves, so that the effect on an African of being shorn of his name with its firm personal moorings must have been traumatic."¹⁴ One of the most

significant points of renaming African people was the forced detachment and denouncement of a persons historical existence prior to as well as throughout enslavement.

There have been several scholarly contributions made which illustrate this reference of identity struggle, within the slave community. For example, Geneva Smitherman illustrates similar points regarding the use of language and its relationship to identity. She maintains, "the semantics of race have been recurring themes in our sociolinguistic constructions of reality since 1619, when the first cargo of African slaves landed at Jamestown."¹⁵ Smitherman claims that, within this population of African people the term Colored was used among some people of African descent, as a label of identification for themselves. However, the most frequently used and preferred term among African people within both the very small "free" population and the largely enslaved population, was African.¹⁶

Sterling Stuckey also argues that, for both the eighteenth and nineteenth centuries the term African was in fact the preferred term, and that people of African ancestry residing in the northern states used this term to identify themselves along with their newly formed organizations.¹⁷ For instance, a few organizations that formed during the eighteenth and as late as the twentieth century, were the African Methodist Episcopal Church founded in 1787, the African Methodist Episcopal Zion Church in 1792, the New York African Marine Fund in 1810, the First African Baptist Church of Savanah in 1778, and the African

Orthodox Church in 1919.¹⁸ "The first formally organized self-help group was designated the Free African Society, followed by the African Educational and Benevolent Society, the Sons of Africa Society, and the African Association for Mutual Relief."¹⁹ This use of the term African, reflected the values that a great many people of African ancestry held regarding both their own identity along with the appreciation, respect and richness of African culture and their memory of the continent of Africa even as it pertained to their professional organizations. "The term African held pride of place among black leaders in the North, to say nothing of preferences of the black masses."²⁰

As time progressed, the influence of the dominant group within America in general, and the plantation south in particular became more apparent as it regarded the identity struggle among enslaved and "free" Blacks. During the nineteenth century, various names were debated upon by people of African ancestry as to what the appropriate term of designation should be for them. These included "African, Ethiopian, Free African, Colored, Negro, Children of Africa, Sons of Africa, Colored American, People of Color, Free People of Color, Blacks, Anglo African, Afric, African-American, Afro-American, Afmerican, Aframerican, Africo-American, and Afro-Saxon."²¹ However it seems, that the terms Negro and slave, were used most often to identify persons of African descent living within slave states.

Although, it is not clear why the term Negro was accepted by persons of African ancestry. Even as late as the twentieth

century, the term Negro was still part of an established language which brought an old and racist identity to the contemporary African American community.²² However, one possibility could have been due to a lack of communication between master and slave regarding the derogatory meaning of this term. For there was no formal nor informal educational system established for the slave community by southern planters. This rationale, could possibly provide an explanation which demonstrates the inability of African people to understand the meaning of the term Negro as it applied to themselves, their children, and their community.

However, during slavery, in resistance, some Africans conducted private naming ceremonies among themselves to continue the tradition of their homeland and to retain a sense of their personal identity. Sterling Stuckey maintains, the institution of slavery was powerful enough to overwhelm any efforts of African people who tried to maintain a sense of self. Despite the fact their names had been changed, through the use of a whip or gun, African people still found it difficult to accept their new prescribed identity.²³ A rationale articulated regarding this difficulty was due to "Whether most blacks were aware of it or not, naming ceremonies, however attenuated, were linked to Africa, since blacks taken from there had African names that, together with numerous other African qualities, were systematically removed. The ceremonies grew out of a sense of loss rooted in the oppression of the African"²⁴

The oppression of African people was presented in many

different forms. One of the most significant, was the forced detachment from seeing oneself as human. For example, the term "nigger" was widely used among both slave and non-slaveholders as an identifier for all persons of African descent, free and enslaved alike. The frequent use of the term "nigger" successfully objectified an entire race of people. Hence, Africans were no longer people, they were now merely slaves. Moreover, Smitherman reports that the terms nigger and negro were not considered to be racial epithets until the late nineteenth century.²⁵ However, I think it is imperative to question who, and how this interpretation was being made regarding what was viewed as racially offensive. Jack Forbes, author of Africans And Native Americans: The Language of Race and the Evolution of Red-Black Peoples, clearly demonstrates that the term originates as a negative racial epithet.²⁶ However, southern planters were effective in convincing African people of just the opposite.

When reviewing scholarly works written about the slave period, one must consider the terms most frequently used when referring to persons of African origin, those being, Slave, African, and Negro. None of these terms indicate or highlight ethnicity, religion, heritage, or most importantly in this case specific language(s) African slaves may have spoken or understood. The lack of communication and understanding by African people regarding the acceptance of terms such as nigger, and negro should be considered during this analysis. How can a people find offense in something they do not understand?

One example of this lack of understanding and communication, is illustrated by planters who forbade the use of African names by any of their slaves. Hence, Sterling Stuckey reports, one of the many cultural practices that African people engaged themselves in were naming ceremonies. "Since in the presence of blacks whites understood even less of African languages than African folklore... much that was communicated from one slave to another remained a mystery to whites."²⁷ This example, illustrates the power and autonomy which slaves would have been able to maintain if they were permitted to engage within their cultural practices. However, whites who had contact with slaves regarded their speech as "baby talk" or as "barbarous outpouring"²⁸ and provided strict responses to those who did not adhere to said rules of the slave plantation.

Moreover, this phenomena of misunderstanding can also be applied to African slaves as well, due to mis-education or training. For example, often within the slave community the terms Nigger, Negro, and Nigra were used as identifiable labels for persons of African descent.²⁹ Hence, it has been purported that these same terms were accepted and utilized by persons of African origin as identifiable labels for themselves. These were official and formal terms, sanctioned in law and used in everyday language. Africans had the choice of conforming to or resisting the masters' terms, and resistance always carried costly penalties. It is not surprising that most of them conformed to the language of dominance. It is my opinion that African people

in general responded to these terms by conforming to the dominance of planter ideology present within the slave community. Due to misinterpretation of these terms delivered by planters, as well as fear of slave owners, assisted with the daily usage of these racist terms.

An example of such fear was displayed through domination and oppression of African people. Such oppression was regarded as a normal occurrence maintained all throughout the slave south. This ideological baton was passed from plantation to plantation to preserve fear and obedience within the slave community. In addition, this fear was enhanced in many different forms by planters. Large bounties were offered for runaway slaves in the all white colony of Georgia. "Adult males, 'women, and children under twelve were to bring £40, £25, £10, respectively, ... and each adult scalp 'with the two Ears' would command £20.'"³⁰

Another example of this indoctrinated fear which planters were successful in bestowing within the slave quarters was the breaking of the human spirit. Norrece T. Jones cites an example of the "white power" which was exhibited to illustrate how human beings were taught to act as slaves, in a system of forced oppression, upon arrival to the "new land".

As to their general Usage of them, 'tis mounstrous, and shocking. To be sure, a new negro, if he must be broke, either from Obstinancy, or, which I am more apt to suppose, from Greatness of Soul, will require more hard Discipline than a young Spaniel: You would really be surpriz'd at their Perseverance; let an hundred Men shew him how to hoe, or drive a Wheel barrow, he'll still take the one by the Bottom, and the other by

the Wheel; and they often die before they can be conquer'd.³¹

The exertion of white power was also cited on the plantation of one of the "founding fathers" of these United States, Mr. Thomas Jefferson, in which a public display of cruel and usual punishment was demonstrated for future runaway slaves. James Hubbard was one such example on the Jefferson plantation; Jefferson stated, "I had him severely flogged in the presence of his old companions."³² This sort of public display often instilled a very real fear in the minds of slaves. On Mr. Litch's plantation, owner of 600 slaves, a tactic was utilized that was considered to be one of his favorite forms of punishment. A rope was tied "round a man's body, and suspended him from the ground. A fire was kindled over him, from which was suspended a piece of fat pork. As this cooked the scalding drops of fat continually fell on his bare flesh."³³

These examples of planter dominance illustrate calculated strategies which were enforced in order to indoctrinate fear in the minds of slaves from the youngest to the eldest within slave communities. It also clearly demonstrates reasons why African people accepted these new roles, while demonstrating a behavior unlike themselves, and developing entirely new identities, all of which were being forced upon them. However, it is important to note that many slaves lost their lives when resisting planter ideology, through methods which ranged from insubordination to slave revolts. Seemingly, African people embraced identifiable labels which were placed upon them, when in actuality their

response resulted from probable misinterpretation and clearly fear for their lives. Therefore, I believe that dominance, misinterpretation, fear and the lack of education increased the use of these and other derogatory terms among persons of African origin during and after the slave period.

So the question "What's in a Name?" is really a question of historical and cultural identity. Throughout American history, Americans of African descent have been consistently referred to as something other than what is preferred by their community. Upon the arrival to the North American shores, Yorubas, Akans, Ibos, Angolans, Songhay, Kongo, and many more from other nations exited slave ships and were stripped of their distinctive lives, languages, cultures, religions, families, and consequently both their personal and collective identity. People with African birth names of significance and designation were now being forced to accept a new identity which was designed to deny them their humanity. A further example of this loss rootedness and inability to preserve language, identity and all other components which contributed to African culture, was cited in the work of Melville J. Herskovits, The Myth Of The Negro Past. Herskovits makes reference to the interpretation of Mr. J. G. Cruickshank, archivist of British Guiana, who described a process of the systematic removal of African culture. He stated,

...from what I have learned from old Negroes... it would appear that the three or four African Nations who were brought here in predominant numbers imposed their language, beliefs, etc., gradually on the others. In course of time there were not enough of the

minority tribes on an estate to take part in customs, dances and the like, or even to carry on the language. There was nobody left to talk to! Children growing up heard another African language far oftener than their own; they were even laughed at when they said some of their mother's words--when they 'cut country,' as it was said--and so the language of the minority tribes, and much else--though probably never all--died out.³⁴

The point which Herskovits illustrates is very relevant while examining the contemporary debate regarding the significance of African American identity. Now it appears as though society has come full circle. People of African descent are now being referred to by terms that were debated during the eighteenth and nineteenth century. Terms such as Colored, Negro, Black, Afro American, and African American as indicated earlier are not new terms to this debate about individual and collective ethnic identification. Even though, some of these labels have been rejected, their historical evolution remains significant for contemporary discourse. In order to understand the contemporary debate, it is important to examine the historical controversy which surrounded the question of personal and collective African American identity.

Over time, there were several debates regarding the appropriate identifiable term for persons of African descent. These debates illustrate the evolution of African American identity development and maintenance. An example of these debates, are recorded within the minutes of The First National Conference Of Colored Women, dated July 21, 1896. Minutes indicate that Mrs. Fanny Jackson Coppin and Mrs. Victoria Earl

Mathews debated over what they considered to be the appropriate term of designation for people of African descent. Mrs. Fanny Jackson Coppin of Philadelphia stated, "as the race was known in the census as colored people she did not admire the name Afro-American, but colored."³⁵ On the other hand, Mrs. Mathews of New York city replied that her preference "would always be for Afro-American as the name meant so much to the Negro in America."³⁶

Mrs. Mathews also maintained,

that she had African blood in her veins and was of African descent, which entitled her to the name Afro. While this was true, having been born in America, she was an American citizen and entitled to all the privileges as such. Although many of her rights were constantly denied, she was entitled to the name American, therefore she claimed that 'the Negro in America was entitled to the name Afro-American as much as the French, Franco-American, or the English, Anglo American; as for the name 'colored', it meant nothing to the Negro race. She was not a colored American, but an Afro-American.³⁷

This view stated by Mrs. Mathews was considered a progressive and radical one for this time period, as she links herself through identification with the homeland of her ancestors. However, it is important to acknowledge the struggle involved with this debate also. For example, I found Mrs. Mathews' position to be indicative of this continued struggle and debate, as she articulated the importance of the term Afro American as her term of preference for herself as well as her community. However, she continuously used the term Negro interchangeably as her contemporary reference for persons of African descent during her delivery. This alone illustrates both

growth and struggle within the African American community during that time period, which addresses many of the critics of this decade, who continues to ask, "what will 'Black' people call themselves next"?

I contend that as a people become more collectively aware of their surroundings, their history, their contributions, but most importantly who they are as a people it becomes the sole responsibility of that people to recognize the importance of the question "what's in a name?" With knowledge, understanding and fortitude, a historically enslaved people can move forward to bring back the greatness of knowing from whence they came. My interpretation of Mrs. Mathews' re-definition of who African descendants were which resided within America indicated her understanding of the religious, historical, political, social and economic connection between Africa and America.

A decade later there was yet another historic published debate between J. W. E. Bowen, D.D., Ph. D. and Mr. T. Thomas Fortune. Dr. Bowen's published an article within the Voice of the Negro, January of 1906. The article, "Who Are We? Africans, Afro-Americans, Colored People, Negroes or American Negroes?" Pointed out the "primal or strict philological meaning of African as given in the Century dictionary..."namely, 'Pertaining to the continent of Africa;' a native of the continent, or, in ancient times, of the province of Africa."³⁸ According to Dr. Bowen, "an African can be white or black yellow or brown."³⁹ Dr. Bowen felt the term Afro-American was not only a "long-headed" word but very

inconclusive with regard to identity. To Dr. Bowen, "The person may be an Africa-born American; for example one born in Africa of American parentage. In such case he may be 'white' or he may be 'black'. The term American is not a racial term, it is a political word."⁴⁰ Bowen felt that the battle may have been better directed at the term Americo-African for those of African descent, because he felt American born Africans were in fact American.

Bowen leaned heavily toward incorporating his understanding of the term nation with identifying people. He felt there was no "African Nation" but instead "a land which consisted of vast geographical territory of multitudinous tribal kingdoms, governments and peoples."⁴¹ He continued to say, that persons of African descent should not refer to themselves as colored because the "classification includes Negroes, Indians, Japanese, and Chinese and others of dark pigmentation... Why should the Negro monopolize the term 'Colored' and call itself 'The Colored Race?'"⁴²

Dr. Bowen then immediately indicated what he felt was the most fitting term to describe people of African descent living in America, that term being Negro. Bowen, reflecting the gender bias of his era, defined a Negro as "a black man; specifically one of a race of men characterized by a black skin and hair wooly and crisp."⁴³ He contended, the term "Negro now has lost it's exclusive historic and philological meaning and has become ethnological to include every species of African or of Negro

descent."⁴⁴ Bowen clearly stated that, he felt the most fitting race designation for a person of African ancestry was 'Negro'.⁴⁵ Bowen was aware that many of his contemporaries regarded the term Negro as one denoting both inferiority and humiliation, however, he argued that, Negro was still appropriate as a term for "designating a large part of humanity."⁴⁶ Bowen felt the term Negro was somewhat like the word black, he stated, "'Black' is no more interchangeable with 'inferiority' than is the word 'White' interchangeable with 'superiority'."⁴⁷

I contend, that Dr. Bowen was not cognizant, that the term Negro derived from the word black and implied denigration and immorality within western language usage.⁴⁸ Moreover, I believe that Dr. Bowen demonstrated naivety with his argument regarding that of whiteness and superiority and that of Blackness and inferiority. Understanding the definition of Negro, and teachings by the majority group as it regarded African American people and their identity, weakened Bowen's final position on term identification. The slave south was extremely successful in socializing all who inhabited this region, both slaves as well as those who were free, that Black skin was a symbol of inferiority and mental weakness. This became an accepted norm of the south as well as the north.

Ronald Takaki provides an example of this with his critical analysis of Thomas Jefferson who was supportive of the notion that whites were more beautiful and had stronger mental faculties than that of African descendants. Takaki points out, that

Jefferson saw white as beautiful, he felt that persons of African ancestry agreed with this conclusion. Jefferson states, "add to these, flowing hair, a more elegant symmetry of form, their own judgement in favor of the whites, declared by their preference of them, as uniformly as is the preference of Oranootan for the black woman over those of his own species."⁴⁹ This ideology was indeed commonplace among planters as well as others, in fact this was indeed one of the many strategic ways planters aided their own cause in creating the "Negro", one who would view himself/herself always as less than others. This is why I found Dr. Bowen's interpretation of the significant symbolism and imagery of African people as well as his understanding of these terms naive.

Dr. Bowen closes his argument by saying, "let the Negroes instead of bemoaning their lot and fretting because they are Negroes and trying to escape themselves by questionable methods, to say the least, in some places, rise up and wipe away the stain from this word by glorious and resplendent achievements. Good names are not given, they are made."⁵⁰ Ironically, the name Negro was given by Europeans, not made by Africans.

In March of 1906, Mr. T. Thomas Fortune replied to Dr. Bowen's article by submitting one of his own, also in the Voice of the Negro, entitled "Who Are We? Afro-Americans, Colored People or Negroes?" Mr. Fortune was most disturbed by Dr. Bowen's reasoning and his final conclusion of race designation being termed Negro. He felt that "the term Negro had not even a

respectable tribe in Africa to dignify it."⁵¹ Mr. Fortune illustrated very clearly if one were to ask an African, who had recently arrived to the United States of America where he was from, he would state without hesitation that Africa was his homeland.⁵² Fortune stated, "if you were still unsatisfied and want to know what race he belongs to he will tell you one of the tribal sub-divisions."⁵³ According to Mr. Fortune, this level of consciousness illustrated both the geographical and political relationship to ones homeland.

Through these and other findings Mr. Fortune contended, the term Afro-American should be the designated label adopted to identify people of African ancestry. Mr. Fortune pointed out that, the word Negro was a primitive term adopted from Latin, which was used to describe the Black people of Africa. He felt that this term would never be adopted by European Americans, Europeans, or Asians as a proper noun, instead they would continue to use it as a common noun. Fortune maintained that, it was a term which lacked definitive substance regarding the history, culture, and experiences of people of African ancestry. It instead alluded to the physical characteristics of a people. Fortune maintained that, the term "Negro" was an inappropriate label for capturing the complexities of Americans of African descent.⁵⁴

Mr. Fortune also made comments regarding the term colored as a definitive term to describe people of African origin. Fortune argued, the term colored had no geographical, social, nor

political bearing as it related to persons of African ancestry, which in fact implied that one really did not belong to a race.⁵⁵ Fortune maintained, "it may mean anything and it may mean nothing."⁵⁶ Furthermore, Fortune stated, "I always feel a sort of merciful contempt for the goody-goody Afro-American who insist that he is a 'colored person'."⁵⁷ Clearly, Fortune believed that those who favored the use of the term colored either consciously or unconsciously sought to deny their heritage and change their identity.

Mr. Fortune continued to say, it was of the utmost importance that African Americans come to an understanding with regard to the question of who they were. As he put it,

we shall be wise to adhere to first principles and insist that we are African in origin and American in birth; and as habitat, language and religion make for homogeneous citizenship, so the continent of origin and the continent of birth must make for classification of race; we are therefore, by the logic of it, Afro-Americans. Until we get this race designation properly fixed in the language and the literature of the country we shall be kicked and cuffed and sneered at as a common noun, sufficiently and contemptuously characterized by the vulgar term 'Negro'.⁵⁸

Mr. Fortune's insights remain relevant to the contemporary debate over African American identity. Fortune understood the effect which white supremacy was having on the African American community. He exposed the dynamics of racism at a turbulent time in American history, and predicted how it would manifest itself as time progressed. Due to America's peculiar institution of slavery, varied African people from different nations became

this country's, "new Negro". Sonia Sanchez's perspective on America's invention of the Negro connects T. Thomas Fortune's insights to both this historical and contemporary debate. She states,

Negro is an interesting word. This country wouldn't call us Africans because if it had, we would have understood something about ourselves. We would not have been 'this Negro in America,' constantly enslaved after slavery. It would have given us a sense of continuity. So they had to say colored and Negro and nigger to keep us in our place, to remind us that we were only from this country.⁵⁹

During the twentieth century, many of these same terms which were designated for persons of African descent maintain their popularity in use among America's citizens across race, ethnicity, and social class status. However, Americans from east to west and north to south began to re-emphasize the negative association with being of African ancestry. For example, the word Black is defined by many non-Black people, as well as by a host of Black people, as something that was devious, bad, evil, criminal, deadly, sinful, and amoral.⁶⁰ The 1989 Oxford English Dictionary defines Black as "having dark or deadly purposes, malignant; pertaining to or involving death, deadly; baneful, disastrous, sinister... Black: Indicating disgrace, censure, liability to punishment, etc. Black Books, Black list... Blacky: A Black, a negro."⁶¹ These meanings of the terms Black and Negro were supported by essence of their origin.⁶² In the Dictionary of Word Origins, the term Negro is described as follows, "negro; see DENIGRATE": One then turns to the word denigrate to find the

following definition: "To denigrate people is literally to 'blacken' them. The word comes from Latin denigrare 'blacken', a compound verb formed from the intensive prefix de - and niger 'black'. This adjective, which is of unknown origin, also produced French noir 'black' and Italian nero 'black', and is the source (via Spanish negro) of English negro and the now taboo nigger. Denigrate originally meant 'physically turn something black' as well as the metaphorical 'defame, belittle'."⁶³

This example, demonstrates how the terms Niger, Negro, Nigger and Black were all derogatory from their origin, despite all historical and contemporary efforts, never have these terms escaped their original meanings. To refer to a people as a Niger, Noir, Nero, Negro, Nigger, or Black is literally to defined them as the "denigrated" of the world. Hence, it becomes difficult to imagine how any such terms, when properly understood, can bring dignity to people of African descent. These terms were utilized to belittle a large portion of human kind, and there is no way to transform them into dignified names or classifications without incredible struggle and re-definition.

However, these along with many other synonymous terms have been applied to the African American community which has led to very powerful forms of socialization within American society, which has been reinforced through several different means. One personal example of which I recall, playing as a child during my elementary school years on the playground and learning a poem that has stayed with me all of my life. A poem

which African American children repeated time and time again. It has no title that I am aware of. I memorized it as:

if you're white you're alright
yellow you're mellow,
brown stick around, but if
you're black step back.

The negativity of Blackness, as with this example is even passed through "innocent" games played by grade school children. This demonstrates the need for a historical and critical understanding of the terms Negro and Black, which is imperative for today's African American community. Moreover, a critical understanding of how these terms evolved is also of utmost importance. This knowledge base can provide the African American community with a framework for deciding the answer to the question, what's in a name. Furthermore, people of African descent will be able to appropriately self-designate themselves, given their historical understanding of the evolution of slave, African, Colored, Negro, Black, Afro-American, and African-American.

An example of this phenomena, a people re-defining themselves was the embracing of the term "Black" by people of African descent during the 1960's civil rights movement. People of African ancestry witnessed the beauty of self-determination and redefinition of the concept of Blackness by resisting that which the dominant culture deemed Blackness to be. Black then became synonymous with beautiful, liberation, living, loving, productive, creativity, children, future, power, power and more "Black Power"... It was through this, the Black liberation

movement, that people of African ancestry at large came out to praise themselves, their families and their communities for being daughters and sons of the continent of Africa. Hence, conscious decisions were made by the leadership within the African American community which enhanced this new direction and re-definition of what Black was, is, and shall always be. It is this part of history within the African American community which has caused some of the debate among African Americans as to what the label of designation should be today, Black or African American.

Prior to and after the 1988 proclamation given by the Reverend Jesse Jackson, national polls along with scholarly inquiries had been conducted within the African American community as to what the appropriate designating term would be. For example, in 1968, Gallup surveyed a very small African American population by asking how they preferred to be identified: Negro, Black, or Afro-Americans.⁶⁴ The results were as follows:

Preferred Term	n
Negro	90
Black	7
Afro-Americans	19
Don't Know	13

In June of 1974, the Roper Organization surveyed 1,987 adults across race with regards to African American identity. Their question read, "Members of one racial group are variously described as Afro-American, black, colored or Negro. What do

most of the people of this race that you come in contact with prefer to be called--Afro-American, black, colored, Negro, or what?"⁶⁵ The results were as follows:

Preferred Term	%
Black	57
Colored	10
Negro	10
Afro-American	4
Other	1
Don't Know	18

In July of 1990, Hart and Teeter Research Companies conducted a survey which involved a sample of 1,555 African American national registered voters. Their question read, "When someone refers to your race, do you prefer to be referred to as black, African-American, or some other term?"⁶⁶ The results were as follows:

Preferred Term	%
Black	59
African American	25
Some other term	8
Not Sure	8

Hart and Teeter Research Companies also asked this same population, "Among the people you know, has there been much debate over this question of referring to blacks as African-Americans, or not?"⁶⁷ The results were as follows:

Response	%
Yes	27
No	70
Not Sure	3

Also in 1990, another reported survey conducted, found 78 percent of people of African descent preferred to be called Black, 20 percent African American, and the remaining 2 percent preferred the term Negro.⁶⁸ One year later, Professor John Baugh of Stanford University conducted a survey where he posed the question, "do you think we should now use African American?"⁶⁹ This question was posed to three different racial groups within American society, his findings were as follows:

Ethnic Group	Yes n(%)	No n(%)	No Opinion n(%)
African Americans	46 (74)	14 (23)	2 (3)
European Americans	68 (33)	109 (53)	28 (14)
Latinas/Latinos	16 (48)	11 (33)	6 (18)

In June of 1991, the Los Angeles Times surveyed a national adult population of 1,439 persons. Their question read, "As many of you may know, black people are sometimes referred to as African-Americans. Which term do you yourself prefer: black or African American?"⁷⁰

The results were as follows:

Preferred Term	%
Black	61
African American	16
Neither	5
Both Equally	11
Other	2
Not Sure	4
Blacks preferred 'black' by 42% to 34%	

In July of 1990, Hart and Teeter Research Companies conducted another survey which involved a sample of 1,502 African American adults. Their question read, "When someone refers to your race, do you prefer to be referred to as black, African-American, or do you prefer some other term?"⁷¹

The results were as follows:

Preferred Term	%
Black	37
African American	28
Some Other Term	9
Doesn't Make Any Difference	24
Not Sure/Refused	2

These studies illustrate that the debate regarding African American identity still exists and is ever evolving over the appropriate classification for persons of African origin. Just as at the turn of the century with the debate between Dr. Bowen and Mr. T. Thomas Fortune, there continues to be disagreement

among the African American community as to what they should be called. A young African American male sums up the debate from his perspective by saying,

We ain't no abbreviated people. It ain't no "Italo-Americans," or Japo-(A)mericans," and they aint no Mexo-(A)mericans" neither. We the only ones they done abbreviated. That's bull shit! [I hear you.]... Black people are Africans in America. Ain't nobody from no place else had to deal with slavery, and that's why they done tried to abbreviate us. But I'll tell you this about that. [What's that?] We came here in chains, baby, but we all came from Africa. We got just as much right as anybody else to demand dignity and self respect and that's why I say I'm a African American!⁷²

Policy Implications

Along with this debate are educational policy implications which need to be explored. Throughout history the debate over an appropriate name has been really a debate over identity and culture. Hence, contained within this debate are important educational policy implications. For instance, in his widely acclaimed book, The Disuniting of America: Reflections on a Multicultural Society, Arthur M. Schlesinger, Jr. ask: "Should public education strengthen and perpetuate ethnic and racial subcultures? Or should it not seek to make our young boys and girls contributors to a common American Culture?"⁷³ He believes that public education should help children understand how shared experiences have transformed all citizens into a common American identity. "The ethnic subcultures if they had genuine vitality,"⁷⁴ Schlesinger maintains, would be "sufficiently instilled in children by family, church and community".⁷⁵ In short, all citizens should be taxed to support public schools

that will perpetuate and strengthen Anglo-American culture, while other dimensions of American culture, for example, Native American, Asian American, Mexican American, and African American would be relegated to the family, church and community. "Above all," contends Schlesinger, "history can give a sense of national identity."⁷⁶

History and education in general can also give a sense of African American identity. I do not share Schlesinger's view that African-Americans and other ethnic cultures should be transmitted to children by family, church, and community, and not by schools. African American history and culture are so essential to American history and culture that it is perverse to think America apart from African American. Hence, any history or education that gives a sense of national identity should also give a sense of African American identity. That our current educational system fails to accomplish this, only tells us that history has been falsified and that education has been, as Carter G. Woodson termed, mis-education. A sound educational policy would emphasize the teaching of African American identity within public schools. For example, providing students with an understanding of the world and the past which has shaped and influenced African American culture and values, and not confine such an education to the family, church and community. This policy implementation will enhance a greater understanding on both the part of African Americans along with all other Americans of the importance of "what's in a name".

CHAPTER 3

REVIEW OF RELATED LITERATURE

Introduction

This chapter presents a review of literature regarding African American college students attending Historically Black Colleges and Universities, and Traditionally White Institutions along with their perceptions, beliefs, feelings and attitudes toward issues of African American identity, culture, and school curriculum. This review of literature will also provide the reader with an overview of current research conducted which provides insight regarding issues of African American culture, and its teachings, as well as issues of multiculturalism within American public schools. Scholarly work conducted in each of these area's, focusing specifically on the experience of African American college attendee's and their perspectives regarding these and related issues is very limiting. However, it is my objective to provide the reader with a foundational understanding of the purpose of this doctoral study and other works in support of this research.

The Role of Historically Black Colleges and Universities

The basis of this investigation tie in with the landmark study on African American identity conducted by Patricia Gurin and Edgar Epps entitled, Black Consciousness, Identity, and Achievement, which was published in 1975. This particular research focused on a series of studies which concentrated on African American students who attended Historically Black

Colleges and Universities between the fall semester of 1964 and the spring semester of 1970. The researchers examined issues of what they described as relevant identity goals for African American students, and traditional academic goals of higher education.¹

The general plan of the Gurin and Epps study focused on several aspects of African American student life which regarded or pertained to African American identity. The goals of their study were as follows: 1) to examine the role of the Historically Black Colleges and Universities, along with trends of African American student enrollment, 2) to evaluate individual student achievements, such as academic success, as well as completing requested tasks given by the researchers during the study, 3) investigators explored the collective achievements of the participants, which were measured as a form of students social action, 4) researchers examined the relationship between individual and collective achievements among the participants, and 5) lastly, the research provided an examination of the influence which the surrounding environment played on student development and change.²

My interpretation of this study is that the investigators were consistent in trying to assess and analyze swift and powerful changes within the southern region of this country as it pertained to African American student activism as well as African American student affirmation among themselves. These changes, which were reported throughout the study were caused by the civil

rights movement and related to the social, political, economic, cultural conditions, and experiences of African Americans during this historical period within American society. As Gurin and Epps indicated within their work, the civil rights movement affected the African American community in general and Historically Black Colleges and Universities in particular. However, even with the apparent changes and outcomes of the civil rights movement of the 1960's and 1970's, there was still a drastic need for improvement and reform by the general American populous toward African Americans, regarding their quality of life and their cultural maintenance.

Race as a Social Construct: Its Impact on African American Identity

I have indicated within chapter seven of this dissertation that, the maintenance of African American identity, culture, and heritage had been threatened prior to and during the civil rights period, and is still continuously threatened within American society today. This presiding threat to the preservation of African American life and culture is due to many influential factors throughout the United States which underscores the importance of serious scholarly examinations of such topics as this. For example, present within American society was and is a prevalence of institutionalized negative imagery of African Americans in general, their families as well as their communities in particular. This is just one of many practices which has been documented as a contributor for providing historical and

contemporary inaccuracies regarding African American life and culture within the United States.³ This portrayal and interpretation of African Americans has been endorsed and supported strongly by many American institutions, which reinforce negative stereotypes of African Americans and their life experiences.

This alone has played one of the most significant roles regarding the mis-interpretation of people of African descent as well as the sustainment of racist ideology and white supremacy within the United States. For example, Niki Giovanni, discusses this behavior, which lends to clearer understanding of how a peoples culture can be threatened if they are mis-represented. Giovanni states, "there are venal lies, i.e., all Blacks are stupid, childlike, irresponsible, welfare-loving people who don't want to work."⁴ Her example, of negative perceptions and interpretations of African American life, history, and culture have been incorporated and supported by American public schools, government agencies, and other policy making institutions throughout the United States which masses of people have been taught to believe, respect, and trust. Henceforth, causing a negative reaction from the general populous toward African Americans in general.

Moreover, this presiding belief(s) toward and about African Americans has caused a direct negative outcome regarding the educational process for African American children with regards to their overall academic success and their personal and collective

identity development. For example, if the overriding belief is that a people are lazy, unproductive dependents within a nation, those people and their children will find it difficult to advance within that nation. Moreover, those same people will experience similar if not greater problems regarding the education of their children. Michele Foster, in her work brings mention to scholars and other academicians who "have planted the idea of the 'culturally deprived' African American child."⁵ Foster's scholarly contributions confront these notions about African American children as well as negative portrayals of African American teachers. She discusses the importance of critically evaluating these types of generalizations, as well as the impact which these social constructs have had on the African American community as well as the institutions which serve them. Foster maintains that, for individuals to be successful as teachers for African American children they must understand the "historic social, economic, and political relationships of their community to the larger society."⁶

In turn, teachers, as well as other educators, must be responsive to teaching African American children effectively, so that they become healthy (socially, psychologically, & physically) productive members of their community. In order for this to occur, teachers of African American children must first have a healthy interpretation of themselves. However, the current socialization, training, and education which teachers receive within their teacher education programs often prevents

them from reaching a level of understanding African American children as well as the important connection of a child's home/community culture and successful teaching and learning.

Moreover, several scholars have explored the affects of these particular social constructs on African Americans as a means of instruction, both inside as well as outside of classrooms. Nagueyalti Warren discusses the history and influence of such negative imagery of African Americans within literature as well as within the American film industry. Warren outlines the wide variety of images of African Americans through a review of literature which demonstrates such stereotypes. An example which Warren cites are the:

savage African, happy slave, devoted servant, corrupt politician, irresponsible citizen, petty thief, social delinquent, vicious criminal, sexual superman, superior athlete, unhappy non-white (brown's tragic mulatto), natural born cook, perfect entertainer, superstitious churchgoer, chicken and watermelon eater, razor and knife 'toter', uninhibited expressionist, mental inferior, natural-born musician.⁷

This list which Warren brings to the forefront are some of the images still reinforced and taught both inside as well as outside of America's public schools.

Geneva Gay points out a supporting point within one of her essay's, entitled, Ethnic Identity Development:

Afro-Americans have experienced a barrage of negative ethnic image propaganda, laws and customs. An essential function of slavery, cultural imperialism, assimilation, and racism has been the deliberate attempt to convince Blacks that there is something innately inferior about their ethnicity, lifestyles,

and customs, simply because of their Blackness. Many Blacks have internalized the stigmas of inferiority, worthlessness, and self-hate.⁸

It is this mis-representation of history, "American history" along with the contemporary experiences of African Americans which have motivated social scientists to pursue unanswered questions regarding the African American community, a scholarly discipline which has gone too long ignored. One of the outcomes which these scholarly pursuits have produced is the on-going debate as to why multiculturalism in general and African American life, history, identity, and culture in particular, should be acknowledged, by the American mainstream and presented within the current school curriculum for all of America's students.

School Curriculum, African American Identity,
and Black Nationalism

My research has been consistent in pursuing issues which would develop a clearer understanding of what role the United States public school curriculum currently plays regarding the development of African American individual and collective identity along with the maintenance of African American culture. With this as a primary objective and focal point of my work, it became imperative to demonstrate the relevance to the central question of this research, which is, what's in a name?

As mentioned within chapter 2 of this dissertation, these questions of history, culture, identity, and multiculturalism are all interrelated and together have great bearing on the

development of sound educational policy. Throughout this review, the reader will be provided with continued examples which are relevant to this fundamental point as it pertains to the future of American education as we have come to know it. Therefore, I have written this review of related literature in a demonstrative fashion to illustrate the importance of these relevant issues as they pertain to future educational policy development for all children in general and African American children in particular.

The objective of Gurin and Epps study, again was to identify specific roles which they identified as activist behavior among African American college attendees. In order to gain greater insight with these and related issues, Gurin and Epps focused primarily on the participants academic experiences within their respective universities. The goal was to identify institutional characteristics among the attended universities which provided these students a level of comfort while pursuing their formal education. These institutional characteristics were indicative of the overall participatory involvement demonstrated by these students as it pertained to their commitment toward Black nationalism, self affirmation, as well as, moving toward a clearer understanding of individual and collective or group identity. Through the review of literature thus far, it became quite apparent as to why the researchers felt that this was such a timely issue to pursue.

This level of comfort which the researchers were concerned about, included, yet were not limited to issues which supported

and enhanced African American undergraduate student academic performance and social development within the campus community. The Gurin and Epp's study also identified personal characteristics which students possessed that defined their commitment to themselves, regarding their sense of personal identity, academic success, as well as, their allegiance to their community of permanent residency. Lastly, the researchers sought to demonstrate changes among African American students over a period of time during the study regarding their commitment to a particular ideology, in this case, Black nationalism and or Black consciousness or what was identified by Gurin and Epps as, collective consciousness among African American college attendees.

This notion of Black nationalism/consciousness was described by Gurin and Epps as an ideological position collectively supported by African Americans during the civil rights era. The idea of Black nationalism maintained a philosophy of promoting economic, social, and political justice and equality for persons of African descent.⁹ Gurin and Epps describe this nationalistic tone as a central entity to the continued existence and involvement of students during their academic tenure at Universities throughout the country in general, and those attending Historically Black Colleges and Universities in particular. Gurin and Epps maintained:

students attending Black colleges likewise saw their concerns and activities in campus politics as aspects of Black Nationalism... Demanding greater voice in campus governance

represented to these students their commitment to the 'self- determination of Black People. They wanted to 'decolonize' Black colleges to make them truly relevant for Black people.¹⁰

At the time of the Gurin and Epps study, proactive student involvement for the advancement of African American people was soaring. Student organizations such as Student Non-Violent Coordinating Committee (SNCC), the Southern Christian Leadership Committee (SCLC), and the Black Panther Party (BBP) were all evolving with unprecedented prominence, as they promoted an affirming identity for African Americans while asserting a progressive social and political ideological position of self determination and Black nationalism. Gurin and Epps illustrated within their study that student activism was an integral component of an African American transition toward nationalism. Students were confronting university policies on their campuses which they viewed as a hinderance to the advancement of African American people on as well as off campus.

The increase in the political action of the nation's college students midway through the decade reflected primarily the increase in on-campus protests, sometimes about strictly campus issues, sometimes about the role of the college in abetting economic and social injustice in its host community, sometimes about national and international policies and events to which the college was not party.¹¹

It became apparent, as noted by several scholars that Black nationalism/consciousness was a central component of the process which provided African Americans the opportunity to re-define individual and or collective community identity. Sterling Stuckey indicated that Black nationalism "emphasized the need for

black people to rely primarily on themselves in vital areas of life - economic, political, religious and intellectual - in order to effect their liberation..."¹² In addition to the Gurin and Epps study, Luke Tripp conducted similar work in which he defines Black consciousness as a "Black individual's awareness of racial barriers and his\her beliefs that Black people should commit themselves to collective action to overcome racial obstacles."¹³

Black consciousness had also been noted as a process which affirmed the Africaness of a people, an ideological position which supports persons of African descent through their culture and worldview by way of africanisms, which is defined as, "those elements of culture found in the New World that are traceable to an African origin."¹⁴ These elements which are unique to African American culture have also been essential regarding the affirmation as well as the preservation of African American culture as it is known today.

William E. Cross Jr., noted scholar of African American psychology, illustrates this affirmation of blackness and or africanisms as a process known as nigrescence,¹⁵ a french word meaning to become Black. Cross has demonstrated the evolution of nigrescence within his work Shades of Black: Diversity in African American Identity, which illustrates Blackness as a state of thoroughly understanding the experience of African Americans.¹⁶

Although this doctoral dissertation is not a psychological study, I have briefly illustrated professor Cross' discussion of nigrescence. The purpose of this illustration is to assist the

reader in developing a clearer understanding of the correlation between school curriculum, and or school influence (the teachings of educators, institutional policy, hidden curriculum, etc.), and the role nigrescence plays regarding personal and collective identity, or in this specific case Black nationalism/consciousness and collective consciousness.

Cross' discussion of nigrescence primarily focuses on the evolutionary diversity of African American identity from Negro to Black¹⁷. However, his research was not limited to term preference, Cross' concern regarding the Negro to Black transformation primarily concentrated on the consciousness level of the African American community as they began to experience nigrescence. His research began with an examination of the same period as the Gurin and Epps study, with the 1960's civil rights movement and its impact on African American identity affirmation.

Cross contends that, the process of African Americans re-defining themselves through corrective means involved applying positive attributes to their Blackness. He further maintains that, this process was far to over simplified. Cross states, "negativity in the past was replaced by positive corrections in the present. Simple enough...in fact, far too simple."¹⁸ He as well as other scholars have indicated that several complex components come into play regarding sound mental health development, African American identity affirmation, as well as the maintenance of these and other productive/progressive components within the African American community.

Through his research, Cross developed what he labeled as the Negro to Black conversion model during the Black Power phase of this country. His position indicates that African Americans, himself included whom attended progressive rallies during the civil rights movement affirmed a sound quality of life for their communities as well as other aspects of African American existence. Cross maintains that this experience was known as, nigrescence.¹⁹ He indicates that, participants recognized substantial differences in themselves regarding their personal identity as it related to nigrescence. However, the participants also indicated that, there were several aspects of themselves which remained consistent, indicating that this process known as nigrescence was not a complete transformation of self. Moreover, participants indicated that, several of these changes were influenced by contributing factors established by families with a traditional [Negro] identity.²⁰

Cross further indicates that changes which occurred regarding identity which were influenced by nigrescence were not products or changes of happenstance. In fact, he describes one of his personal experiences as a graduate student while conducting an advanced seminar for undergraduates entitled Psychology and the Black Experience. Cross notes that this course was an entrenchal part of this process, both for himself as well as the participants.²¹ Cross indicated that the students enrolled within his course were consistently voicing that they were experiencing a new form of African American identity as they

began to internalize their Blackness.²² However, the majority of the students considered this new identity to be in direct relation to the socialization which their [Negro] parents and extended family members provided for them during their childhood.

In fact, as students began to reflect on their experiences they indicated that much of their success was not necessarily due to identity change. Cross states,

some students observed that they had experienced or were still experiencing a change in their Black identity... Despite this difference in identity, the students could not truthfully characterize as pathological the mental health of their parents and relatives. ...Some of the strengths the students identified in themselves, that helped them account for their success at college, could be traced not to identity change but to their socialization by their [Negro] parents and extended families.²³

These findings which Cross outlined indicates as well as supports the notion of African American culture being preserved in spite of racism, and other forms of marginalization which African Americans experienced as individuals, and as families, both immediate and extended. Cross also supports within his work the significance of this historical period, the Black Power movement regarding the re-vitalization of African American culture, and the role that families played with its continued preservation.

Professor Cross expounds further by underscoring another very significant point which illustrates that all which was/is associated with the [Negro] identity is in fact not pathological. He maintains that, "given the possibility that the dimensions of

Negro identity were more often normal than pathological, perhaps not everything about the Negro identity required change."²⁴

Cross further states, "to understand change and that which is new may not mean the negation of all that is old."²⁵ This point which Cross illustrates should be taken into account as African Americans move closer to a clear and definitive sense of identity, both individually as well as collectively.

I believe that what is significant regarding a clear definitive sense of identity for persons of African descent is that, they should develop a new definition of awareness regarding African American identity development for themselves. Clearly, it is imperative that individuals as well as the collective community take into account the essence of what this historical struggle means as it relates to nigrescence for the African American community.

An example of this struggle, regarding African American re-definition is the analysis which Professor and Poet, Haki Madhubuti provides within his work Black Men: Obsolete, Single, Dangerous? Madhubuti indicates that, in order for African Americans to move toward a clearer understanding of self, they must understand the political, social, and cultural nexus of this identity struggle. Madhubuti states, "whether African Americans are prepared to "accept it or not, our Blackness is now a political, historical, (i.e., cultural) reality in this land."²⁶ He maintains that, persons of African descent must develop a critical understanding of the historical evolution of African

American identity. What this entails for Madhubuti is a critical re-examination of African American identity through understanding the significance of politicizing ones personal and collective identity designation.

Madhubuti supports Cross as he illustrates how some aspects of African American culture which may be perceived as old, in fact play a very progressive contemporary role within the African American community. For example, Madhubuti clearly demonstrates the importance of the continued use of the term Black as a choice of designation which he believes should be maintained through this identity debate. He states, "not using 'Black' doesn't mean that it will go away."²⁷ He believes that persons of African descent must maintain autonomy, authority, and empowerment regarding designation and definition. Madhubuti further maintains that, the importance of African Americans making an informed decision on how to define themselves must be recognized and dealt with on a very critical level. He writes, the terms African American as well as Black must be utilized to demonstrate the continued struggle for persons of African descent so that they may understand their diversity, hence, the multi-ethnic, multi-lingual, multi-religious, history which African Americans possess by virtue of their original homeland, mother Africa.²⁸

As I interpret the writings of Gurin and Epps, Tripp, Cross and Madhubuti, I find a consistent message from each of these scholars, emphasizing the importance of knowledge regarding ones

collective history in order to make a informed conscious decision regarding individual and collective identity. In turn, this knowledge base will play a major role in understanding as well as demonstrating for others how self definition should take place and what those outcomes should entail by virtue of the experiences of a people individually and collectively through historical as well as contemporary means.

African American Identity, Culture, School Curriculum, and Multiculturalism: Their Impact on Educational Policy

When first deciding to pursue the topics of African American identity, culture and curriculum, it was necessary to define and set parameters as guidelines of this research. As I have indicated in chapter one of this dissertation, my primary interest at the onset of conducting this study, has been to investigate and develop a better understanding of the historical evolution of African American identity, and the role which contemporary school curriculum plays, regarding its maintenance and or development within public schools. Hence, I have outlined and defined terms for the reader which I believe to be foundational in nature as it pertains to this doctoral study, while discussing issues central to African American culture, and identity, as well as school curriculum, and this on-going contemporary debate of multiculturalism within America's public schools.

I begin by discussing aspects of African American culture

from a historical point of reference. Demonstrating the work of scholars who provide insight and clear understanding of what African American culture entails and ways in which it has not only been maintained within the United States, but also, ways in which it has influenced what is generally known as American culture.

I then move my discussion into issues of multiculturalism, by providing a working definition for the purposes of understanding its influence and support as it pertains to this doctoral research. Throughout the discussion, I highlight relevant research which pertains to school curriculum regarding African American children while demonstrating its relationship with multicultural educational philosophy. Throughout both sections pertaining to African American culture and multiculturalism, I demonstrate the nexus between school curriculum and the aforementioned components of this literature review respectively.

African American Culture

Within this segment of the literature review, I have provided the reader with examples as well as working definitions of African American culture in order to highlight its significance and its historical evolution within American society. When considering any aspect of culture, one needs to first consider the people of that culture in a very methodical way. An example of this, would be to consider the connection

between a peoples history and the evolutionary developments of their culture within a particular region of the world, as well as the ways in which they support the maintenance of their culture. For example, if a people were forced to migrate to a different location, with different living circumstances, with different societal roles and expectations than which they were accustomed to, as well as a host of other variables, it would be incumbent of the researcher to consider these factors when evaluating their culture, as well as the influence of that peoples culture within society at large. An example of this kind of observation, would be to examine the historical and contemporary experiences of persons of African descent within the United States.

Throughout this portion of the review of literature, I have outlined a examination of scholars, who discuss and support the unique experience of African American cultural maintenance, during and post slavery. While researching African American cultural recognition and identity, one should consider recent history regarding the lack of support for African Americans as well as overt racism which they experienced throughout the United States. In doing so, one is able to develop a clearer understanding regarding the historical affects, and contemporary responses pertaining to the roles placed on African people during the antebellum period.

During the course of this research, I have read several excellent examples in which African Americans have been able to preserve their culture, even through the most extreme and hostile

of situations. For example, Professor of anthropology Melville J. Herskovits indicated in his work The Myth Of The Negro Past, that Africanisms were in fact, a significant contributing factor to what is known as American culture, contrary to what the majority of his contemporaries concluded. He maintained:

those who have taken the African background into account at all have failed in the methodological task of assessing the literature to ascertain whether earlier statements retain validity in the light of modern findings. Where the concern has been to explain the divergence of Negro institutions from those of the white majority, it has been uncritically held that nothing of Africa could have remained as a functioning reality in the life of Negroes in this country. This historical blindspot has resulted in a geographical provincialism, so that students have never pressed into effective research such recognition as they have shown of the importance of comparative studies among Negroes living in other parts of the New World.²⁹

Herskovits research illustrated that several aspects of African American culture were maintained through forms of secular life, religious life, as well as through language and the arts.

Professor of history, John W. Blassingame illustrated within his work, The Slave Community: Plantation Life in the Antebellum South, findings which a majority of researchers were not seeking, the voice and experience of the enslaved. The majority of work which was conducted regarding issues of slavery concentrated primarily upon the life of southern planters. Blassigame's scholarly contributions, on the other hand, critically examined the life experiences, values, and forms of culture which those enslaved were able to maintain throughout the slave period within

American history. He indicated:

however oppressive or dehumanizing the plantation was, the struggle for survival was not severe enough to crush all of the slave's creative instincts. Among the elements of slave culture were: an emotional religion, folk songs and tales, dances, and superstitions. Much of the slave's culture-language, customs, beliefs, and ceremonies set him apart from his master. ...The more his cultural form differed from those of his master and the more they were immune from the control of whites, the more the slave gained in personal autonomy and positive self-concepts.³⁰

His research provides and supports a clear understanding that African culture, did not become non-existent during the antebellum period, no matter how dominating the presence of southern planters may have been.

These historical findings which I have illustrated indicate an important and significant component regarding what contemporary Americans, have come to know as American culture. However, the continued lack of understanding culture in general, and or the inability to specifically understand, recognize, or appreciate the historical as well as the contemporary existence of African American culture is due to a host of variables. In many cases this lack of recognition, or even disrespect for African American culture is brought upon by naivety, fear, improper education or in most cases training, as well as conscious and dysconscious racism. However, I maintain that, this notion of ignorance being the so-called reason for the majority of America's social ill's regarding issues of overt/covert racism and disrespect for African Americans, as well

their culture as the reason for this behavior has little to no validity when one considers the actual meaning of education and training within America's public schools and society at large.

If one considers the education or training which Americans of all ethnic backgrounds have been provided, both formally as well informally regarding African American life experiences, history, language, music, art, personality, intellectual pursuits, physical appearance as well as a host of other attributes, one can then begin to synthesize the role which social construction has played within American society. For example, Jan Nederveen Pieterse problematizes this issue of race and its influence regarding the understanding of African American people in general and their culture in particular. Pieterse states, "It has often been observed that 'race' is not a reality but a social construct..."³¹ This point brings attention to what is perceived or is obviously different within a particular "racial" group. Hence, creating positive or negative images that are then attached to that group by virtue of particular differences, for example, skin color. In most cases these images which are or have been created will lead to a negative response of the dis-empowered. This point lends to clearer understanding of how American society successfully separated people by virtue of their phenotype. By utilizing skin color as the operative cue or signal of good and bad.

People were socialized/taught within society to view that which was Black, or African as less than or inferior, and that

which was White, or European as being moral or superior. Pieterse further maintains that, these particular social constructs which were created about African Americans were:

not simply about images of blacks, but about white people's images of blacks. Blacks might say of such images, they are about us, but from outside us. It is not that the images provide no information about blacks, but that the information is one-sided and distorted. They convey allegories of the relations between Europe and Africa, and between whites and blacks, viewed from the standpoint of Europeans and whites. The relations depicted are not those of dialogue but of domination.³²

These conclusions discussed by Pieterse provides insight when considering the causes of racism within the United States, both personal as well as institutional. Hence, the general understanding or standard definition of racism by the masses of American society continues to be a statement indicating ignorant behavior by the perpetrator(s). However, a distinct understanding of the social construction of race allows us to problematize this age old reasoning. It becomes more apparent that racism is by virtue perpetuated within society through training and or education, provided through formal and informal instruction. Moreover, this "racist" response is one which is based on information, no matter how incomplete or incorrect, it is a response which is taught as oppose to being a response which is innate. In other words, children are not born racist, they are taught to become racist and support racist ideology.

The need to improve historical and contemporary models regarding the perception of race and culture throughout society

is imperative. When examining social constructs in general, society can develop a better understanding of what implications are imbedded within existing race relations and how they are perceived within American society, as well as their affects on the American public school system and its curriculum.

These types of social constructs and their outcomes which I have brought attention to, are not isolated to non-African American communities or persons. Disturbingly factual, is that in many cases African Americans have been taught these particular constructs and have internalized a response about themselves which is not productive nor progressive for the individual, or the collective. One can observe a lack of recognition, respect, or even a negative response regarding personal or collective African American identity being perpetrated by African Americans themselves.

An illustration of this negative perception of self was illustrated within an article which discusses self hate among some "dark skinned" African American women. The article explores a conversation between two women of African descent regarding the importance of having "light skinned" children. One of the women who advocated this position indicated that, "nobody wants a dark-skinned, nappy-haired baby..."³³ The discussion between the two women further explored an internal investigation regarding self hate, due to, being born with dark skin, being born too Black. "It has been suggested to me more than once that our jails are not only filled with more blacks, but more dark-skinned blacks:

those who carry the double burden of blackness-being black in a white society, and too black in all of society."³⁴

This brief discussion is only one of many examples of how social constructs can affect a people, individually as well as collectively. Hence, African Americans in general must collectively bring attention to the significance of their behavior and response to Blackness which has been dictated by their training and education, within and outside of America's public schools. As Dr. Carter G. Woodson indicated in his book The Mis-education of the Negro, Black selfhate is a detriment to the African American community and society at large.³⁵

This is just one of many primary reasons why American society, specifically teachers must act upon this negative response toward African Americans in general and their children in particular, in a pro-active and progressive way. Moreover, I am convinced through studying the work of Woodson, that he too, would insist that American society in general be provided an opportunity to recognize, appreciate, learn from and about African American culture during their compulsory passage within the American educational system.

Woodson's work was/is so significant, because, he pointed out the importance of African American people being provided a positive example of their own existence. Progressive examples which moved away from a position of African Americans being ultra-dependents within society, lacking formal structure or discipline within their communities was and is necessary. He as

well as other scholars understood the power of providing a prototype which would enhance pride and affirmation of African American people within the society that consistently demonstrated the contrary.

An Institution of Affirmation: The African American Family

Robert B. Hill, former Director of Research at the National Urban League, conducted an unprecedented study in 1972, that examined the African American family experience within the United States. His objective was to raise consciousness regarding the stability of this American institution. The struggle to successfully maintain African American culture and identity has been central to the existence of the Black family throughout the United States. During the 1950's, 1960's, and early 1970's, the majority group within American society had clearly demonstrated its attitude toward persons of African descent in general and its impression of African American families in particular. This impression of the African American family was presented consistently as an institution, lacking foundation, vision, or values. "Most discussions of black families in the literature tend to focus on indicators of instability, disintegration, weakness or pathology."³⁶ Hill's sociological study highlighted the strengths of African American families.

His premise for conducting this work was to move away from the "pathological" notion or understanding of African American families. "It is our contention that examining the strengths of

black families can contribute as much toward understanding and ameliorating some social problems as examining their weaknesses."³⁷ Hill as well as a host of other scholars, his predecessors and contemporaries alike, decided to develop research paradigms as a means to empower African Americans by observing their unique characteristics, and continued resiliency. Hill spoke of these characteristics as essential traits for continued sustainment of the African American community. "In fact, the particular forms that these characteristics take among black families should be viewed as adaptations necessary for survival and advancement in a hostile environment."³⁸

The importance of these points discussed by Hill, demonstrate not only the adaptability of African Americans and their families, it also shows the importance of concentrating on aspects of a African American success, so that it may be built upon for further productive outcomes. This example can be further explored or considered as an educational model applicable for teachers educating diverse groups, specifically African American children. Hence, by providing educators an opportunity to observe African American children in an academic setting that yields productive outcomes could quite possibly enhance an educators ability to effectively teach and maintain standards of excellence from those children.

In order for society at large to move toward respecting a people which it has been taught not to regard, one would have to become a student of that group in order to diffuse stereotypes,

misconceptions, and half truths about the group in question. Hill's scholarly contributions provide insight regarding several aspects of African American family strengths. Within Hill's study, he furnishes the reader with a set of data regarding persons of African descent which challenges the notion of African Americans as deviant, and pathological. The data reveals, that African American families maintain their strength and stability by supporting, "1. strong kinship bonds, 2. strong work orientation, 3. adaptability of family roles, 4. strong achievement orientation, and 5. strong religious orientation."³⁹ These findings which Hill reports leads to an understanding of African American culture and identity sustainment through the maintenance of African American families. Hill maintains that, "these five characteristics have been functional for the survival, advancement and stability of black families."⁴⁰

This discussion regarding the strength and aspirations of African American families alludes to understanding ways in which African American culture and identity has evolved while being maintained within the United States. Moreover, the objective of bringing a more critical observation of the African American family to the forefront will hopefully illustrate the importance of recognizing aspects of African American cultural norms as described by Hill and other scholars.

Professor of Education, Geneva Gay further develops this discussion through her scholarly efforts in developing ways of ensuring a clearer understanding of what African American Culture

encompasses, Gay states, that African American culture:

is a lifestyle that emphasizes the artistry and aesthetics of being; emotionalism over rationality; the poetry of being over the mechanics of doing; the quality of interpersonal relations over accolades of positional status; mean processes over end products; and spontaneity and improvisation over structured and preplanned action.⁴¹

As Professor Gay has indicated, African American culture as any other culture within American society has unique characteristics which should be acknowledged as a viable part of that which constitutes as American culture.

Anthropologist and Sociologist Professor St. Clair Drake, also explores African American Culture while defining it as that:

which is reflected in 'its [the culture's] propensity for action and expressiveness in all dimensions of life and living.' This 'pulse beat' is most readily studied in the 'symbolic subsystems of language,' such as music, dance, folklore, and oratory. Communication, with all its inherent rules, values, customs, orientations, and traditions, becomes the key to understanding 'the tonal, textual, and lyrical quality' of Black culture.⁴²

The aforementioned definitions provides an understanding of the dynamics, uniqueness, context, contribution, and history of African American culture. It is also an illustration of the continued essential analysis of African American cultural norms which supports its preservation and continued maintenance.

Students from all walks of life who make-up America's citizenry should be able to recognize that the African American community has a historical as well as a contemporary interpretation of their experience, folklore, music, art, dance,

and communication, which affects every aspect of African American life. Geneva Gay contends, African American life is permeated by what she considers as Black style.⁴³ Gay states, that Black style is,

embodied in greetings, dancing, talking, praying, swinging, walking, dressing, and playing, thereby making most Afro-Americans artistic and aesthetic performers in the theater of life... It is poetry in motion-life, living, exuberance, and energy. Style implies a symbiotic and dialectical relationship of the individual to the social environments he or she engages.⁴⁴

Gay's description of Black style as well as her definition of African American culture demonstrates the need for additional discussion pertaining to curriculum reform and pedagogy when teaching African American students. Moreover, these points underscore the significance of incorporating courses within teacher education programs that will enhance the capabilities of pre-service educators to effectively teach members of sub-cultural groups.

Until society recognizes the importance of its responsibility to educate its citizenry for the purpose of betterment, America will remain in a state of stagnation regarding its own perception and understanding of what American identity truly encompasses. Jim Cummins of the Ontario Institute for Studies in Education, profoundly states, "the cultures, knowledge, and values of groups that have been historically subordinated by the dominant group are notably absent from the list of 'facts' that the 'culturally literate' American needs to

know."⁴⁵

An historical example of this can be observed within the scholarly contributions of John W. Blassingame, within his work, The Slave Community: Plantation Life In The Antebellum South. Blassigame maintained that, historians consistently paid incredible attention to plantation life through examining the experiences of slave owners, yet did not incorporate any mention of enslaved Africans. He states:

historians have analyzed practically every aspect of the planter's behavior, ideology, social and economic position, customs, and politics. Although the 3,954,000 black slaves greatly outnumbered the 385,000 white slaveowners in the South in 1860, the slave has generally been shunted off to the wings on the historical stage.⁴⁶

What I have indicated throughout this section, is the importance of children in general and African American children in particular being allowed the opportunity to understand from whence they came. Furthermore, leaders in control of writing as well as implementing United States public school policy must be expected to incorporate such experiences through an interpretive lens which reflects the embodiment of African American culture. Moreover, it's imperative to concern ourselves with past and current teacher education programs as it pertains to the teachings which parents and educators have received within public schools. All concerned must bear in mind, that they too, are also products of the same educational system which fails to serve African American children equitably today.

The above works will hopefully illustrate to readers of this

research the importance of deconstructing the continued skewed perception of African American history and culture as being separate entities from American history and culture. Hence, responding to this position as being inaccurate and incomplete, as well as emphatically and historically incorrect.

Multiculturalism

As I emphasize the importance of African American cultural recognition within public schools, it provides an opportunity to also describe aspects of multicultural education, along with its role, purpose, and philosophy regarding this doctoral study. It is my contention that issues of multiculturalism along with its philosophical underpinnings are linked to the foundation of this study, specifically, the research questions which form this investigation. James A. Banks, professor of Multicultural Education, has been described by his contemporaries as the leading authority of this highly debated field of American educational thought, theory, and practice. Banks has been at the forefront of defining new, as well as existing parameters pertaining to multicultural education and its teachings. Within this segment of the literature review, I will provide the reader with a foundational understanding of the philosophical position of multicultural education, as well as its connection with this research.

Multicultural education has been defined by a host of scholars who advocate its philosophy and outcomes as a curriculum

which can empower students within classrooms across the United States. Sonia Nieto maintains that, in order for multicultural education to be an effective curricular component, it should not be delivered "in a vacuum but rather must be seen in its personal, social, historical, and political context..."⁴⁷ Nieto indicates the importance of recognizing, appreciating, and acknowledging historical as well as contemporary contributions made by all ethnic groups within the United States. However, my interpretation of the primary tenets of multicultural educational practice has been to address and focus on those groups or communities which have been marginalized within American society, more specifically, America's schools.

As I have outlined within chapter two of this dissertation, this "marginalization process" which I raise attention to has usually occurred within the United States because of a person's race, ethnicity, gender, social class status, religious affiliation and/or sexual orientation. It has been the contention of multiculturalists to incorporate a curriculum and pedagogical approach which is not only intellectually challenging, critical, and progressive for the students which it serves. The objective, is to eradicate personal and institutionalized discriminatory behavior and seek avenues which will create equity within America's public schools and society at large. James Banks, states:

multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social

class, and cultural groups. One of its important goals is to help all students acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good.⁴⁸

This position which Banks maintains is one which supports the efforts of this research. It provides opportunities for educators to explore dynamics of teaching material to students through a different lens, one which Ladson-Billings identifies as culturally relevant, and Nieto classifies as liberatory in nature for students being served.⁴⁹ Nieto contends that,

a multicultural approach values diversity and encourages critical thinking, reflection, and action. Through this process, students can be empowered as well. It is therefore both a critical and a liberating education... Liberating education encourages students to take risks, to be curious, and to question.⁵⁰

By supporting this notion of liberatory pedagogy, educators are supporting a process of empowering students. This notion allows students to become more independent and self reliant. This paradigm shift eradicates this position of training students to understand what and when they should think, to educating them. Hence, students are provided an opportunity to create and subscribe to their own independent thoughts and needs.

The work of Gloria Ladson-Billings further explores aspects of this philosophy as she discusses, and supports culturally relevant pedagogy. Professor Ladson-Billings scholarly contributions have concentrated on successful schooling and its

relationship with the culture of the children being taught.

Ladson-Billings indicates,

The notion of 'cultural relevance' moves beyond language to include other aspects of student and school culture. Thus culturally relevant teaching uses student culture in order to maintain it and to transcend the negative effects of the dominant culture. The negative effects are brought about, for example, by not seeing one's history, culture, or background represented in the textbook or curriculum or by seeing that history, culture, or background distorted.⁵¹

Ladson-Billings research provides strategies for successfully engaging African American students in an effectively notable educational experience. This approach is demonstrated through the voices of successful teachers applying cultural relevant pedagogy within public school classroom. In her book, The Dreamkeepers: Successful Teachers of African American Children, Ladson-Billings, clearly articulates the challenge of improving educational outcomes for children of African descent. "Burdened with a history that includes the denial of education, separate and unequal education, and relegation to unsafe, substandard inner-city schools, the quest for quality education remains an elusive dream for the African American community."⁵²

This observation of the educational situation for African American children is linked to many factors. However, scholars and educators such as Gloria Ladson-Billings refuse to except this situation as one which will determine the fate of African American student success. Ladson-Billings within her work discusses teachers who have committed their lives to improving

the educational experience and outcomes of African American children. She further reports within her review of the literature, that there is an increasing interest in improving the "academic performance of students who are culturally, racially, and linguistically diverse."⁵³ Moreover, Ladson-Billings indicates that there is research which supports the notion of cultural affirmation of children within classrooms, by teaching through culturally relevant means. She has indicated that this pedagogical approach is an effective and successful means of instruction. One of several reports Ladson-Billings includes within her literature review, was a discussion regarding Native American children, conducted by Mohatt and Erickson.

Their study indicated, that the most effective instructors were those who utilized a style which was culturally congruent for the children being taught. "This notion of cultural congruence is meant to signify the ways in which the teachers altered their speech patterns, communication styles, and participation structures to resemble more closely those of the students' own culture."⁵⁴ These results infer the importance of a teacher's familiarity with the community culture which he/she is serving.

Ladson-Billings further reports other studies which additionally, list cultural appropriateness, cultural responsiveness, as well as cultural compatibility, each being a central component of making successful schooling and education more accessible to ethnic minority children.⁵⁵ She maintains

that, cultural relevance is a "pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impact knowledge, skills, and attitudes."⁵⁶

The presence of such components as cultural relevant pedagogy within schools, as well as having an intellectually engaging supportive veteran faculty, will hopefully assist beginning teachers as they enter the profession. Moreover, the findings within Ladson-Billings' study provides additional credence and support for scholars and educators who continue to seek additional productive strategies for educating African American children successfully. For example, teachers who maintain the need to validate a child's culture through formal classroom instruction, can do so, more effectively by utilizing cultural relevant approaches.

However, a need for additional queries regarding the long term effect of cultural relevant teaching should be presented and addressed by researchers. One concern which I raise, pertains specifically to future teachers of the particular students within the study, who do not support, endorse or maintain a multicultural, culturally relevant philosophy of teaching which those children have to come know, understand and embrace from past instructors. I maintain that additional research will need to be conducted which demonstrates the importance of a conducive institutional culture and climate which supports this philosophy of teaching and learning, in doing such, the institution supports the children. The need for colleges of education, elementary and

secondary schools as well as policy makers to develop a platform which addresses the anti-culturally relevant approach to teaching is crucial.

The objective of the public school must include the success of all children. Hence, when students come in contact with teachers within a formal institutional setting their experiences must be productive and progressive for themselves as well as their families and their community. These children must be met with the highest level of expectations in order that they can observe, understand and reach beyond their own capabilities. With this at the forefront of educational thought, theory, and practice teachers will be empowered to become what Joyce King calls for, educators who are social reconstructionist for liberatory teaching.⁵⁷

Summary

After reviewing literature which supports the efforts of teacher/educators and scholars alike who sustain the notion of considering the home and community culture of the children which they serve as a primary component of how they will teach those children, makes the purpose of this study and similar studies more apparent. My objective within this literature review has been to assist the reader with understanding the complexity of problems plaguing the maintenance of African American culture and identity. This research has been conducted to underscore the importance of a peoples culture in general and African American culture in particular. I have also attempted to demonstrate the

importance of African Americans maintaining an autonomous definitive perspective regarding their individual and collective identity.

This point was articulated best, by concerned African American parents within Ladson-Billings book, as they indicated that they were seeking an educational opportunity for their children which would "maintain a positive identification with their own culture."⁵⁸ As one parent indicated "I just want [him] to hold [his] own in the classroom without forgetting [his] own in the community."⁵⁹ This review illustrates work which has been conducted in support of this doctoral study. However as I have indicated, the amount of research conducted to date, pertaining solely to African American college attendee's along with their perspectives pertaining to issues of African American identity, culture, and school curriculum is very limiting. Literature related to this area is too, briefly discussed.

CHAPTER 4
METHODOLOGY
RESEARCH DESIGN

This chapter describes the methodology and research design used in this study, including a detailed description of the research sample, the survey instrument, data collection, data analysis, and lastly, the limitations of the study.

Background of the study

Prior to the development of this dissertation, my graduate studies involved me with historical and survey research, both of which are Research Methodological Areas of Concentration (RMAC) for my doctorate. The method utilized for this study as well as the instrument for collection of data, developed over the course of my graduate tenure at the University of Illinois at Urbana-Champaign. Retracing the evolution of the current survey, provides a more detailed and comprehensive understanding of the background of this research.

During the fall semester of 1990 I enrolled in a survey research course, entitled Survey Methods in Sociology, (Sociology 381). The objective of this class was to introduce students to the foundations of survey research methods and to assist participants with the process of developing new survey questionnaires while obtaining an understanding of the survey data analysis process. This course enabled me as well as other class members to create a new survey from its conception. The following paragraphs will describe this process, and the steps

which led to the development of the instrument which I created for this study.

The instrument which was created while I was enrolled in Sociology 381 dealt specifically with race relations within the Champaign-Urbana, Illinois community. During this time the University of Illinois at Urbana-Champaign had an increasing number of racial conflicts on as well as off its campus. These and related conflicts increased my interest and concern regarding the attitudes, feelings, and beliefs which Champaign-Urbana residents, both permanent and temporary (temporary status allowed for student participation) held regarding people outside their racial group. The sample for this study consisted of both European American and African American participants. There were also members of other racial groups who participated within the survey, however the number of persons outside the two aforementioned groups were so small that they were omitted from the analysis.

The instrument for this study was created with the participation of all class members over a three week period. Each class participant was assigned to a specific section of the survey, which had a primary focus or concern relating to racial politics. For example, the instrument which was created gathered information regarding issues of race as it pertained to personal and collective group identity, employment, housing, education, affirmative action, discriminatory practices against women and other minority groups along with historical as well as

contemporary views regarding race relations within the United States. Once each of the groups had completed their questions, the entire class then met to discuss and edit the final questionnaire. During this process many of the original questions were discarded and/or rephrased to enhance the response from our sample.

Upon completion of the instrument each class member was instructed to pick a topic along with the appropriate item(s) within the instrument which related to the chosen topic, for individual data analysis. The topic which I found to be of most interest was one which related to the question of identity for persons of African descent. As I became more familiar with the topic of identity, I was able to recognize that the item which we posed to our sample regarding identity issues was incomplete. This conclusion was not reached until after our data was collected and analysis had been finalized.

This observation was primarily based upon further research and investigation of African American identity. As I gathered additional information I realized that the issue of identity as it pertains to the African American community was not a new concern but in fact it is one which has been debated since the slave period of this country which I discuss at length within chapter two of this dissertation. Moreover, as I continued to research this topic of African American identity I was able to find additional questions regarding this issue which have been posed by other investigators across several disciplines which led

me to a clearer understanding regarding the complexities of African American identity along with inter-related issues.

It was because of this particular part of my graduate study, that I decided to continue with my research while improving future survey instruments based upon this experience. For example, one major improvement which I incorporated with the instrument for my dissertation study was to include open ended items. This allowed respondents the opportunity to give personal feedback while answering the questions being posed to them. I also decided to incorporate within the questionnaire several sections which would probe the respondents beyond the short open ended items. For example, if a respondent utilized a certain term for identification I provided them with an opportunity to discuss their understanding of the origin and the significance of that particular term.

This process allowed respondents to speak beyond a "yes", or "no" response, a short open ended response or even a Likert scale response. The Likert scale is one which many survey researchers depend upon for data collection. It is defined as,

a type of composite measure developed by Rensis Likert in an attempt to improve the levels of measurement in social research through the use of standardized response categories in survey questionnaires. Likert items are those utilizing such response categories as strongly agree, agree, disagree, and strongly disagree. Such items can be used in the construction of true Likert scales or in the construction of other types of composite measures.¹

I believe this methodological improvement produced a clearer

understanding of college students' perceptions, feelings, and beliefs regarding African American identity as well as other related issues.

During the time of this data collection, there was an incredible debate surfacing on and off campus as well as throughout the rest of the United States as to what the appropriate designating term for persons of African descent should be. The question of "what's in a name?" was one in which I found great interest in, and decided to pursue. Hence a question regarding this issue was developed for the survey. The question posed to the participants within the Sociology 381 study, was "how do you like to refer to Americans of African descent, as...". The respondents choices found within the survey were as follows, African American, Black, some other term, depends, don't know, and refused. The category which was listed as "some other term" allowed us to also obtain open ended responses from the participants but in a very limited way due to the phrasing of the question.

Upon dissemination of the survey we decided to provide two random forms for the participants, one which referred to persons of African descent as "Black" throughout the entire instrument, and the other form utilized the term "African American" throughout the entire instrument. The purpose of this was to avoid any bias on the part of the respondents to utilize one particular term over another while being prompted throughout the questionnaire. The results from both forms yielded no

significant difference during the analysis.

Pilot Testing

A pilot test of the instrument was conducted through random digit dialing, which will be discussed further in a latter portion of this section. The sample for the pilot test were Champaign-Urbana residents both temporary and permanent. The pilot test was conducted in order to address the following issues: 1) It provided all Sociology 381 class members with needed practice with the process of obtaining data by going through the questionnaire with several respondents by phone. 2) It allowed the class to review the responses which were obtained, and make decisions regarding the questions posed and to discard or re-phrase those which were unanswerable, ambiguous, or poorly phrased. 3) It provided the class a chance to review the findings and become more comfortable with the results after the data was entered into a statistical package (Statistical Package for Social Sciences). 4) It provided the class needed experience to trouble shoot through the entire project, working with the computer, while attempting to obtain greater participation among Champaign county residents with the survey. 5) The pilot test allowed us to determine if another method would be necessary to gain the appropriate number of respondents in various racial groups which would be representative of society at large. 6) Lastly, it gave us a chance to test the sample which we would be working with, a twin city Urbana-Champaign, Illinois, a

university metropolis area.

Data Collection

Once final editing of the survey was complete, the instrument was then installed into a program known as Questionnaire Programming Language (QPL). This particular software package allows for data entry to take place via computer. Each of the items were placed into the program and given an individual identification name or number depending upon the item. This allowed for the coding process during the analysis to run much smoother. Upon completion of this process we obtained a random sample as participants for our study.

Telephone numbers were collected from the local Champaign-Urbana yellow pages telephone book (residence section) randomly. The process used for collecting the phone numbers for this study is known as random digit dialing. Each participant in the class was assigned a page from the telephone book and asked to obtain fifty phone numbers from that page by counting the phone numbers listed in vertical rows and using every fifth number counted. Once all residential phone numbers were collected, they to were placed into the QPL program.

The interviews then began and ran for approximately two weeks. Survey data was then gathered from the Champaign County area, on the campus of the University of Illinois at Urbana-Champaign in the Social Science Quantitative Laboratory. Data collection took place between the hours of 10:00 a.m. and

9:00 p.m. Each student in the class was responsible for conducting a total of fifteen calls with an incentive of making an additional seven calls for a greater response rate. There were a total of 571 completed interviews, with a response rate of 26% of all eligible respondents (adults only, 18 yrs. & older).

To ensure a greater response rate for the final run of the survey, the class was directed to obtain several hundred additional phone numbers. Once the interviewing process began I observed many of the phone listings that we obtained were actually small operated businesses instead of residences. There was also a problem of reaching an over abundance of fax machines through random digit dialing. In addition, many times we would reach a residence where there would be no adult available to participate, or in certain cases there was an adult available but refused to participate with our study. These and other related issues should be considered, and strategically dealt with prior to data collection while attempting a phone survey. The ethnic breakdown of the respondents within the survey were as follows:

Ethnic Group	Frequency	%
African Americans	88	15.4
European Americans	432	75.5
Asian Americans	23	4.0
Latinas/Latinos	5	.9
Native Americans	4	.4
Others	8	1.4
Don't Knows	4	.7

However, due to the small representation of persons outside of African and European ancestral groups, all other respondents were not utilized. In fact, in order to ensure a greater participation from African American respondents, strategic intervention was necessary. During the process of gathering data we attempted to obtain a greater number of African American respondents by weighing the sample. This was attempted through identifying telephone prefixes which were geographically located within the African American community (north Champaign), then proceeding with the random digit dialing process described earlier.

Still we failed to obtain a greater number of African American respondents with this method. We then changed strategies and began each of the interviews by asking for racial

affiliation of the respondents as our first question if they decided to participate with the survey. This allowed us to screen out all those participants who were not of African descent until we reached an optimum percent which was between 10-13 percent of the entire sample. As indicated earlier our African American population comprised of 15.4% of our entire sample for this study.

Data Entry

Once all data was collected it was then "cleaned" for all possible errors. This process involved checking all responses, which consisted of both open as well as closed ended questions, this was conducted manually by the investigators. The cleaning process ranged from checking for possible misspellings during data entry to running reliability tests on the items, in order to check for item validity. Also the reliability test which was performed on the entire instrument allows the investigator to test for internal consistency of the item(s) which are being measured.

During this process, the data was also coded by the Social Science Quantitative Laboratory Staff for class analysis. The coding process involved translating the data into a set of possible categories for detailed analysis. Babbie defines coding as "the process whereby raw data are transformed into standardized form suitable for machine processing and analysis."² For example, for the purposes of analysis throughout this study

the data was coded by gender, race, socio-economic status, and educational attainment. Hence, I used race, gender, and age as independent variables, while using educational attainment and family income as dependent variables for the purposes of my analysis. I chose these particular variables to investigate whether or not race, gender, or age would influence how the sample identified persons of African descent based on these variables with varying backgrounds regarding educational attainment and income.

Findings

The findings of this study are available upon request. Separate descriptive findings for each of the variables mentioned earlier were conducted and reported. The statistical procedure that was used to analyze the preferences of the sample regarding how Americans of African descent should be identified was crosstabulation, while reporting the Pearson chi-square value of significance at $p < .05$. The findings from this survey led to greater interest regarding the historical evolution of African American identity and possible curriculum policy implications embedded within this issue. As a result of these and other interests I decided to pursue this as my dissertation topic. Through this exercise I was able to learn many methodological techniques regarding survey research, as well as many substantive aspects regarding African American identity. It was this experience which enhanced my interest in survey methodology and

provided me with skills and experience to improve upon for my dissertation. The following pages outline the development of the survey utilized for data collection for this doctoral dissertation.

Identity, Culture, and Curriculum: Educational Policy Implications Survey Questionnaire

The current, final survey which I created for my dissertation study with significant changes, is based on the work done earlier in my graduate career. During the fall of 1992 I began to develop a more focused research topic on African American identity and culture, and consistent with that interest I began to construct a more refined instrument. After several trials and meetings with faculty members I completed my survey instrument which is located in appendix A of this dissertation.

For the pre-testing of the survey, undergraduate students of African-American Studies 290, fall semester of 1992 class at the University of Illinois served as participants. This class consisted of thirty undergraduate students. The sample which participated in the pre-test for analysis were African American students which held sophomore and junior standing on campus.

Survey Revisions

After initiating the pre-test process I spoke with Professor Edgar Epps, of the University of Chicago, about my topic and instrument. Both Professor's Epps and Gurin, conducted the landmark study regarding African American identity, entitled

Black Consciousness, Identity, and Achievement: A Study of Students in Historically Black Colleges. Their research covered a six year period from 1964 to 1970, which is discussed further within chapter three of this dissertation.

Professor Epps' insight and assistance provided me with an opportunity to duplicate some of the questions from their survey, in order to observe some contemporary responses to the questions which were posed in their landmark study. Dr. Epps provided suggestions on how to rephrase some of the questions which had been previously composed. His input was mainly in the area of instrument construction, especially with respect to enhancing the items which needed to be reconstructed, and/or discarded. He also specified items which needed to be asked through a series of questions rather than just posing one question. He indicated to me that a wealth of information could be provided by applying more open ended items to my instrument than what I had included thus far. He explained further that open ended items would allow more flexibility for the respondent to articulate exactly what she/he may feel about certain issues contained within an item.

Epps, also made managerial suggestions regarding the sample. These suggestions dealt primarily with handling logistical and technical components of survey research that are often overlooked by inexperienced researchers. A few of the suggestions dealt with sample size, he indicated that maintaining a sample size which could be managed by a single investigator is of great importance. In addition, he spoke about budget, in terms of how

to obtain a sample which would be convenient and affordable for me to reach throughout periods of my research if necessary. We also discussed my personal interest, he indicated the importance of making sure that the sample which I finally decided to work with was one that I had personal interest in, and through my interest I might be able to rely upon it for needed assistance in order to tackle some of the very difficult parts of survey research.

During the final construction of my survey instrument I obtained great assistance from my doctoral committee and other faculty. The final instrument is made up of a total of forty-five items which deal with the topic of African American identity and consciousness. The approximate time needed to complete the survey was approximately 20-25 minutes. It consist of original items which I created, items which each of my committee members have had great input with, a few items which I rephrased from Professor Epps' study, and finally items which Professor Philip Bowman (committee member) shared with me from a survey he created, which concentrates on the freshman year experience at the University of Illinois at Urbana-Champaign. Professor Bowman's insight and critical input assisted me with the final completion of the instrument, and provided me with many more options for considerations during the analysis.

As illustrated within the survey you will find several categorical items which have been grouped together due to their subject matter. My objective with this was twofold; first I was

interested in grouping items together for the purposes of my questionnaire reading very smoothly for the respondent, and second, for the purposes of coding this information, a grouping of various items was quite efficient for the analysis process. The survey covers issues which deal with African American identity as well as other related issues. I believe the questions which have been put together for this study provided me with contemporary perspectives from college age men and women regarding issues of African American identity, culture and school curriculum.

Research Sample

The purpose of this study is to examine African American college students' attitudes, beliefs and feelings regarding identity, culture, and school curriculum. The population for this study were African American participants in the Summer Research Opportunities Program (SROP) at the University of Illinois at Urbana-Champaign, during the summer of 1993.

SROP is a support program which was established in 1986 at the University of Illinois at Urbana-Champaign (UIUC) by the Office of Minority Student Affairs. Its primary objective is to provide in depth research opportunities for promising young scholars to work one-on-one with university faculty. The participating students belong to underrepresented ethnic groups (African-Americans, Mexican Americans, Native Americans, and Puerto Ricans). Since the onset of the program through the

summer of 1992, there has been a total of 2,492 students which have participated within the SROP program.

During the course of the summer, students worked in their particular academic field of interest during an intense eight to ten week program on the Champaign-Urbana campus. Sophomore or Junior status is one of the necessary criteria, along with a grade point average of at least 3.75, on a 5.0 scale (A=5.0) in order to be considered for admission to the program. Students selected for participation are provided an opportunity to obtain a clearer understanding of what graduate study entails. Through SROP, the participants work one-on-one with a full-time appointed university faculty member whose field of expertise coincides with the students interest. Students are responsible for locating those faculty members that are conducting research in their area of interest who would be interested in serving as a mentor during the SROP program.

Information regarding the program is sent to all students at UIUC who qualify. SROP qualifications are based on student grade point average. Students who do not attend UIUC are notified about SROP by a selected representative from their full time institution. This notice informs candidates of the program's existence, purpose, and of other necessary criteria in order to participate. An application is then provided by the Office of Minority Student Affairs upon request of the candidate which is to be completed by a specified date and returned to that office which is housed within the Graduate College at the University of

Illinois at Urbana-Champaign. Also included with the application is a proposed research topic, and the name of a possible faculty mentor. For those students not familiar with the University of Illinois faculty, a mentor is then appointed based on the students academic interest. Once this process is complete students are chosen by a committee for the summer program.

The start of SROP, involves the participant and mentor designing a project which will be conducted and completed during the summer session. Also the faculty mentor will decide upon how many credit hours the participant will be able to obtain for the proposed project. Students may receive between 3-6 university hours for the research which they conduct during the summer term.

It is noteworthy to point out that the SROP students are a high excelling academic group of undergraduate students which have been selected on a very competitive basis to participate in the summer program. Such characteristics might have influenced their perceptions of issues which are raised in the instrument. For example, one question I pose throughout the study is, what influence does higher education play with regard to identity, cultural attainment, and personal assimilation? Since these are college students, many of whom are bound for graduate school, it seems likely that their current status influenced their perceptions of the relationship among higher education, identity, culture, and assimilation. I believe these and other factors are related to students perceptions and understanding of ethnic identity as well as their support of multicultural educational

curricula.

The sample consisted of a total n=68 African American students who successfully participated and completed the summer program (SROP) at UIUC. I was able to reach n=62 of the students n=42 female or 67%, and n=20 male or 32%, all of whom assisted me with my research by completing my survey questionnaire. My n=62, provided the study a response rate of 91%. Within the sample there was a total of n=22 or 35% of the participants who attended UIUC's summer program from Historically Black Colleges and Universities (HBCU) as full time students while the remaining n=40 or 65% attend Traditionally White Institutions (TWI). Within the sample there were n=28 or 46% of the participants with junior status at their respective institutions, and n=30 or 48% with senior status, and n=4 or 6% of the participants identified themselves as other, (two of these students were fifth year seniors and the other two were beginning graduate school fall semester of 1994).

African American Identity and Consciousness Survey Questionnaire

The research which I have conducted is an exploratory study, which compares and examines African American students' perspectives, beliefs and feelings toward identity, culture, and school curriculum, which utilizes survey methodology for data collection. After several weeks of consulting with my committee, the final instrument was approved and consisted of four parts. The first part concentrated on demographic information, which

included gender, age, hometown, institution attending for higher education, educational aspirations, and current class status held at the participants' full time institution. The second part concentrated on the family/social background of each of the respondents. Each of these questions was specific in design. Respondents were provided categorical options for each of the items, along with an open-ended option for the participant to elaborate further if they so desired. The third part of the survey, which is labeled identity and consciousness, concentrates on obtaining information from the respondents that reveals their personal sense of self identification. Also my intention here was to investigate the respondents' feelings and personal knowledge toward issues regarding the evolution of labels used to identify Americans of African ancestry.

I also provided the respondent with several items which explored their perspectives regarding African American consciousness. These questions addressed several issues, ranging from the respondents' perspectives on African Americans' supporting racially separate political parties to questions that concentrated on the respondents knowledge of African American history. For example, one question posed, was, what are the colors of the Black liberation flag. My intent with this section was to obtain a sense of the respondents feelings, beliefs, knowledge and perspectives regarding different components which are related to both African American identity and consciousness.

I designed many of these questions so that the participants

would not become intimidated by information which they were not familiar with. For example, when asking the respondents about the origin of the term nigger, I phrased the question to read, "have you ever thought about the origin of the term, and if so, what do you believe is its origin?" I think this approach allowed those who had no idea of the term's origin, to at least consider the question, and quite possibly feel more at ease about responding.

Also within the identity and consciousness section were Likert scale items. With these items I obtained information regarding the racial composition of the respondents' work places, church attended, organizational affiliations, persons with whom they study and individuals which they socialize with on a regular basis. The basis for these items was to determine the respondents' conscious decisions regarding racial affiliation within both formal as well as informal settings. The Likert scale values for these items read: All/Almost All African Americans, Mostly African Americans, About Half African Americans, Mostly Whites, All/Almost All Whites.

The final section of the survey deals with the respondents feelings toward the curriculum within American schools. The subject areas which my instrument addresses are African American; music, poetry, folklore, literature, art, and history. This section was also presented in Likert form for the respondents, the scale for these items read, Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree. My objective with these items

was to have the respondents indicate their feelings about these particular subjects as they relate to their personal lives. My interest with this section was to find out if the respondents felt as though these subject areas have an impact on their personal lives as well as the lives of other American citizens. I was also interested in seeing if the respondents agreed with Arthur M. Schlesinger's contention of teaching these and related subjects in the church, family, and communities only, and not in America's public schools.

Instrument

The current survey, with significant changes, is based on the work done earlier in my graduate career. During the fall semester of 1992, I began to develop a more focused research topic on African American identity and culture, and consistent with that interest I began to construct a more refined instrument. After several trials and meetings with committee members, I completed my survey instrument which is located in appendix A.

Procedure

After completion of the final draft of the instrument, all eligible members of the Summer Research Opportunities Program were contacted. There were two locations at which the students filled out the surveys, one being in room 376, College of Education, the other being graduate housing on the university

campus. Through this process 62 of the 68 eligible participants were surveyed.

Data Analysis

Within this section is a description of the type of analysis chosen for the purposes of this study. The data from the questionnaire were coded and entered into Questionnaire Programming Language (QPL), a data entry package provided by the Social Science Quantitative Laboratory at the University of Illinois at Urbana-Champaign. The data was then analyzed using three models, 1) crosstabulations, 2) t-test, 3) regression and correlation. These test were conducted through the Statistical Package for the Social Sciences (SPSS) for the IBM-PC.

Also during the analysis I created seven indices which explore African American culture, consciousness, and identity of the sample which is discussed further within the variables section of this chapter.

Variables

Background Variables

For this study the researcher has designated specific items as background variables for the purposes of analysis, these include:

- Gender
- Age
- Hometown
- Full time institution
- Mother's and/or father's or legal guardians educational background
- The racial composition of the high school which the respondent attended

- The race/ethnicity of biological mother and father.
- Parents full-time occupation
- The respondents religious identification.

Cultural Identity Domain Variables:

Within this section is a description of the cultural identity domains which were created for the purposes of analysis. Each index was developed by combining several items or variables within the survey instrument into a new single variable which then created an individual index. For example, an index titled Cultural Strengths was created by combining item #25 a-k which was coded as the "S" index. All indices were created by taking the mean score of the individual items chosen to make up a particular index. The following indices were created for the purposes of analyzing the students support for multicultural curriculum against each of the indices created. The following pages illustrate each of the indices and the items within each index.

African American Cultural Commitments Index:

Index I.) African American Cultural Commitment Index (CC index) comprised of items 16-24.

Items:

- 16) Do you think that African Americans should form their own political party?
- 17) Do you feel that African Americans should take more pride in African American history?
- 18) Do you believe that schools with mostly African American students should have mostly African American teachers and principals?
- 19) Do you feel that African Americans who have good jobs should try to use their talents and leadership abilities to help

other African Americans?

- 20) Do you feel that African Americans should patronize African American businesses whenever possible?
- 21) Do you feel that stores in African American neighborhoods should be owned and operated by African Americans?
- 22) When you were growing up did your parents/guardians speak of Africa or emphasize African culture or values?
- 23) Do you think that African American parents/guardians should have input in what their children are taught within the public school system?
- 24) Do you practice customs or traditions that reflect African American heritage? (if so, please explain.)

African American Cultural Strengths Index:

Index II) African American Cultural Strength Index (CS index) comprised of items 25 a-k. The participants were provided with a Likert Scale for their responses to each of the items, which read: Always, Often, Sometimes, Never, and Do Not Know.

Item: 25

- a) Despite lifes obstacles, you must believe in yourself?
- b) If you are determined enough, you can breakdown all race-related barriers to success?
- c) God should always be first in your life?
- d) God and religion will help you cope with race-related problems?
- e) A college education is absolutely necessary in life?
- f) A college education will help you cope with race-related problems?
- g) A close family not only means to love each other but also to share what you have?
- h) Close family ties will help you cope with race-related problems?
- i) Good work habits will help you cope with race-related problems?

- j) The way you carry yourself should always reflect positively on your people?
- k) African Americans have to help one another get ahead?

African American Cultural Identity Assimilation Index:

Index III.) African American Cultural Identity Assimilation Index (CA index) is comprised of three distinct sections, they are as follows: 1)early, 2)current, and 3)preference. 1)Early Cultural Identity is comprised of items 36 a-d. 2)Current Cultural Identity is comprised of items 36 e-i. Preference Cultural Identity is comprised of items 36 j-q. The participants were provided with a Likert Scale for their responses to each of the items, which read, All/Almost All African Americans, Mostly African Americans, About Half African Americans, Mostly Whites, All/Almost All Whites.

Early Cultural Identity

Item: 36

- a) The student body at the grammar/elementary school(s) you attended was/were?
- b) The student body at the junior high school(s) you attended was/were?
- c) The student body at the high school(s) you attended was/were?
- d) The neighborhood(s) where you grew up was/were?

Current Cultural Identity

Item: 36

- e) The neighborhood where you live now is?
- f) Your church or place of worship (if you attend) is?
- g) Your work place(s) (if you are or have been employed) is/are or was/were?
- h) When I study with others, they usually are?
- i) In my leisure time I associate with?

Preference Cultural Identity

Item: 36

- j) My peers who I considered to be close friends are?
- k) I personally prefer to date?
- l) I prefer music by?
- m) I prefer the same foods enjoyed by?
- n) I plan to seek work settings where my co-workers are?
- o) I plan to seek membership in organizations whose members are?
- p) I plan to join political organizations that promote issues supported by?
- q) The books I most enjoy reading in my spare time are written by?

African American Cultural Expression Index:

Index IV.) African American Cultural Expression Index
 (AF index) is comprised of two distinct sections, they are as follows: 1) Expressive Cultural Affinity, which is comprised of items 38-42 a, b, & e. 2) Expressive Cultural Support for Multicultural Curriculum, which is comprised of items 38-42 c, d, & f. The participants were provided with a Likert Scale for their responses to each of the items, which read, Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree.

Expressive Cultural Affinity

Item: 38

- a) African American music is a critical part of African American life and culture?
- b) African American music is an important part of my personal life?
- e) African American music is an important component of our National American Culture?

Item: 39

- a) African American poetry is a critical part of African American life and culture?

- b) African American poetry is an important part of my personal life?
- e) African American poetry is an important component of our National American Culture?

Item: 40

- a) African American folklore is a critical part of African American life and culture?
- b) African American folklore is an important part of my personal life?
- e) African American folklore is an important component of our National American Culture?

Item: 41

- a) African American literature is a critical part of African American life and culture?
- b) African American literature is an important part of my personal life?
- e) African American literature is an important component of our National American Culture?

Item: 42

- a) African American art is a critical part of African American life and culture?
- b) African American art is an important part of my personal life?
- e) African American art is an important component of our National American Culture?

Expressive Cultural Support for Multicultural Curriculum:

Item: 38

- c) African American music should be taught to African American students in schools?
- d) African American music should be taught to all students in American schools?
- f) African American music should be the foundation of music instruction with in American schools?

Item: 39

- c) African American poetry should be taught to African American students in schools?

d) African American poetry should be taught to all students in American schools?

f) African American poetry should be the foundation of music instruction within American schools?

Item:40

c) African American folklore should be taught to African American students in schools?

d) African American folklore should be taught to all students in American schools?

f) African American folklore should be the foundation of music instruction within American schools?

Item:41

c) African American literature should be taught to African American students in schools?

d) African American literature should be taught to all students in American schools?

f) African American literature should be the foundation of music instruction within American schools?

Item:42

c) African American art should be taught to African American students in schools?

d) African American art should be taught to all students in American schools?

f) African American art should be the foundation of music instruction within American schools?

Cultural Nationalistic Orientation Index:

Index V) African American Cultural Strength Index (NA index) comprised of items 28-35 (excluding 31). The participants were provided with a Likert Scale for their responses to each of the items, which read: Always, Often, Sometimes, Never, and Do Not Know.

Items:

28) Do you feel that African Americans should set up a separate nation?

29) Do you feel that the American flag symbolizes the experiences, history, and culture of all Americans?

- 30) Do you feel that the American National Anthem symbolizes the experiences, history and culture of all Americans?
- 32) Is there an African American flag?
- 33) Is there a Black National Anthem?
- 34) Some people have said that U.S. citizens of African descent and European descent share a common American culture. Do you agree?
- 35) Do African Americans have more to be proud of than any other racial/ethnic group in America?

Importance of African American History Index:

Index VI) African American Cultural Strength Index (H index) comprised of item 43a-h. The participants were provided with a Likert Scale for their responses to each of the items, which read, Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree.

Items:43

- a) African American history is a critical part of African American life and culture.
- b) African American history is an important part of my personal life.
- c) African American history should be taught to African American students in schools.
- d) African American history should be taught to all students in American schools.
- e) African American history is an important component of our National American Culture.
- f) African American history should be the foundation of courses in American history taught in our schools.
- g) African American history is sufficiently included within the school curriculum.
- h) African American history should be taught in the church, family, and community instead of in the schools.

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Variable Reliability Test

Upon completion of creating the cultural domain indices I then ran reliability tests on each individual index. The reliability coefficient which was used for my study was Cronbach's Alpha. The minimum alpha value which I hoped to obtain for each index during this procedure was, $\alpha = .70$ (the alpha value range is from 0-1, 1 being the most desired alpha value for each index). The purpose of this test was to measure internal consistency of the items which make up each individual index. This is based on the average correlation of the questions which were selected for each of the indices created.³ Once the reliability test were conducted I was able to pull specific items from each of the indices which were not as correlated or consistent with the other items within the index, hence causing greater reliability of each index and obtaining my minimum alpha value of .70. Findings for this procedure will be discussed further in the data analysis chapter.

Model I Crosstabulations

The analysis for this study were conducted in several phases, the first of which involved running crosstabulations of the Historically Black Colleges and Universities (HBCU), and the Traditionally White Institutions (TWI) variable, against all of the dependent variables in my data set. Once this process was completed I then ran this same test for the independent variable gender against all of the dependent variables in the data set.

This Process provided me with many crosstabulations with chi-square values. For evaluation purposes, I used the significance of the pearson chi-square value of $p < .05$. Because of the size of my sample, $n=62$, I describe all pearson chi-square values at $p < .10$ as values approaching significance. The objective of running the crosstabulations was to determine students perspectives, feelings, and beliefs as they related to the issues raised by two independent variables 1)College Racial Heritage and 2)Gender.

Model II T-test

For the purposes of my data analysis I also ran t-test using each of the indices described in the variables section against the College Racial Heritage variable and the Gender variable. For this specific test both variables were independent. The objective of the t-test was to have my independent variables, College Racial Heritage and Gender predict each of the dependent variables (indices) created for this study. For example, the t-test of Cultural Commitment by College Racial Heritage indicates if a difference exist between means of the HBCU and TWI respondents. The question which I pose for this model is: will students' responses differ according to the institution which they attend. This test was also conducted to indicate if any difference existed between mean values of the men and women within my study. T-test were conducted for each of the indices against both independent variables. For the t-test model the t-values range from 0-1. If the index is assigned a low mean

score, this will indicate a positive response in support of the index.

Model III Regression and Correlation

For the regression and correlation model all of the indices created for this study were used as independent variables excluding the Support for Multicultural Curriculum Index (SUPPCURR index), which is the dependent variable for the regression and correlation model. Also for this model, gender, college racial heritage, racial composition of high school, and mother's education were used as additional independent variables for this test.

The objective of model III was to obtain a value which would indicate any existing correlation between variables. This correlation value is known as "r", to the pearson correlation coefficient which ranges from zero to one. A high score on the regression model indicates a positive relationship between the index and the dependent variable. For example, if the value obtained for a particular item is one, this indicates that the two items are perfectly correlated. While a value of zero indicates that the items are not correlated. Also along with the provided value of pearson r, I was able to measure the level of significance for each of the variables at $p < .05$ or less. A more detailed description of this model is located in the data analysis chapter.

Limitations of the Research

This study was conducted as an exploratory investigation of African American students attitudes towards identity, culture, and curriculum. Although the basic objectives of the study were realized, there are limiting factors which can and should be improved in further research.

1. The final data collection for the study only consisted of a n=62, which places constraints on the findings made by the researcher.

2. For the study, the researcher would have preferred to have more equal representation between the student populations attending the HBCU's and TWI's and also between gender.

3. Questions which could be used to investigate a difference between students who attend HBCU's and TWI's, are not conclusive. This is caused by surveying the participants toward the end of the summer program. I believe that within this time period the students from the HBCU's had become or were becoming sensitized to many issues which the students from the TWI's were confronting prior to the start of SROP.

4. During data entry I recognized some confusion on behalf of the respondent(s) caused by item(s) ambiguity, further item cleaning is necessary.

CHAPTER 5
RESEARCH FINDINGS

Introduction

This study was conducted in order to examine African American college students attitudes, beliefs, and feelings about identity, culture, and school curriculum. The objectives of this study were driven by the following three major research questions: 1. Are there gender differences in major domains of cultural identity among this African American sample which I have surveyed? 2. Do African American students who attend Historically Black Colleges and Universities (HBCU) differ from their counterparts in Traditionally White Institutions (TWI)? 3. How do various dimensions of cultural identity differentiate among African American students in their orientations toward multicultural policy issues?

This chapter will illustrate my research findings through three separate models. 1. My first model, for the purposes of analysis was Crosstabulations, was utilized to measure several relationships between variables within the study. Crosstabs of the Historically Black Colleges and Universities (HBCU), and the Traditionally White Institutions (TWI) variable, were run against all of the dependent variables within my data set. I also completed this same process for the independent gender variable against all of the dependent variables within the data set. 2. The second model, T-test, was used to measure different relationships within the study. The objective of the t-test was

to have my independent variables-HBCU, TWI and Gender-predict each of the dependent variables (cultural domain indices) created for this study. 3. The third model was a Multiple Regression and Correlation Model.

This procedure measured support for multicultural curriculum on data which was appropriate. For this model all of the indices created were used as independent variables-excluding the Support for Multicultural Curriculum Index, which was utilized as the dependent variable for the regression and correlation model. Also within this model, I utilized gender, HBCU & TWI, racial composition of high school, and mother's education as additional independent variables. The objective of this specific test was to indicate any existing correlation between variables.

Model I Crosstabulations

Listed on the following pages are all of the significant and approaching significant findings (chi-square values less than or equal to .09) from the crosstabulations conducted for this study. I have included the results of many variables which are not directly related to my thesis, however, I have chosen to briefly discuss the significant relationships which I have found within the data set. This section also includes many items for which I did not have a specific research hypothesis, this allowed me to preserve the data for later use. The results for this section will be presented in two distinct parts. The first section will illustrate findings for the gender variable, while the second

section will illustrate findings for the HBCU, TWI variable.

Each of the crosstab presentations will include the complete item and available responses presented to the participant which correspond to that specific table. Also I will include a brief discussion of each of the tables describing the findings of that crosstab.

Crosstabulations for the Gender Variable

Religious preference by gender. Table 1 presents the percentage distribution of the respondents personal religious preference by gender. Forty two percent of the males and seventy-three percent of the females sampled identified themselves as Christian, while twenty one percent of the males and fourteen percent of the females were Catholic. Two percent of the females identify as Muslim, while fifteen percent of the males and two percent of the females identified themselves as other. Lastly, twenty-one percent of the males and seven percent of the females had no religious affiliation.

Overall, excessing the responses for this item males have a stronger tendency to have no religious affiliation, and females are more likely to identify with protestantism. The probability of the chi-square value for this crosstab is, $p < .06$. The item for this table is question 9, which reads as follows:

Item 9: What is your religious identification, if you have a preference?

- a) Christian/Protestant
- b) Christian/Catholic
- c) Jewish
- d) Muslim/Islamic
- e) Other (please specify)
- f) None

Table 1.--Percentage Distribution of Preferred Religious Afiliation by Gender

Preferred Term	Male %	Female %
Christian/Protestant	42.1	73.8
Christian/Catholic	21.1	14.3
Muslim/Islamic	0.0	2.4
Other	15.8	2.4
None	21.1	7.1

* $p < .06$.

Usage of the term "Nigger" by gender. Table 2 presents the percentage distribution of the respondents usage of the term "nigger" when referring to persons of African descent. Eighty-five percent of the males and fifty-nine percent of the females sampled, use the term "nigger" when referring to persons of African ancestry. While Fifteen percent of the males and forty percent of the females do not use the term "nigger" when referring to persons of African descent.

Interestingly males have a stronger tendency to use the term

nigger toward persons of African ancestry than do females, which is indicated by the forty percent of the female sample who choose not to utilize this term as opposed to fifteen percent of the males sampled. The chi-square value for this crosstab is, $p < .04$. The item for this table, question 12a, reads as follows:

Item 12a: Do you ever use the term "nigger" when referring to persons of African descent?

- a) Yes
- b) No

Table 2.--Percentage Distribution of the use of the Term Nigger Toward Persons of African Descent by Gender

Response	Male %	Female %
Yes	85.0	59.5
No	15.0	40.5

* $p < .04$.

Contextual use of the term "nigger" by gender. Table 3 presents the percentage distribution of the respondents contextual use of the term "nigger". Twelve percent of both males and females within the sample use the term "nigger" as a term of endearment. While twelve percent of the males and sixteen percent of the female sampled use the term nigger as a negative connotation. Thirty-one percent of the males sampled and sixty-eight percent of females sampled use the term nigger as a slang term, and the remaining forty-three percent of the males and four percent of the females use this term to fit all of the

listed categories.

Clearly, females have a stronger tendency of using the term nigger as a slang term than do males. While males seem to be more prone to utilize the term "nigger" as an identifier which fits each of the categories provided. However, less than twenty-five percent of both males and females use the term nigger as a term of endearment. These results are comparable to the negative connotation results. The data also reveals that only twelve percent and sixteen percent of the males and females respectively use the term "nigger" as a term of its original meaning. The chi-square value for this crosstab is, $p < .01$. The item for this table is question 12b. It reads as follows:

Item 12b: In what context do you most often use the term "nigger"?

- a) Term of Endearment
- b) Negative Connotation
- c) Slang Term
- d) All of the Above

Table 3.--Percentage Distribution of the Contextual use of the Term Nigger by Gender

Response	Male %	Female %
Term of Endearment	12.5	12.0
Negative Connotation	12.5	16.0
Slang Term	31.3	68.0
All of the above	43.8	4.0

* $p < .01$.

Class Status by gender. The percentage distribution of the respondents use of the term "nigger" as it regards social class status within American society is presented in table 4. Six percent of the male respondents use the term "nigger" when referring to upper class African Americans, while six percent, and four percent of the male and female respondents respectively use the term "nigger" when referring to middle class African Americans. Four percent of the female respondents refer to person of African descent who hold lower class status within American society as "nigger", while eighty-two percent and fifty percent of the males and females respectively utilize the term "nigger" for all listed categories. Six percent of the males and forty-one percent of the females within the sample were not sure who they are referring to when utilizing the term nigger as a identifier when regarding to social class status. However, females within the sample were conscious of social class status of persons whom they considered to be "niggers". While eighty-two percent of the male sample considered persons whom they identify as niggers range across socioeconomic class status. The chi-square value for this crosstab is, $p < .07$. Question 13, is the item for this table, and it reads as follows:

Item 13: You are most likely to use the term "nigger" when referring to?

- a) Upper Class African Americans
- b) Middle Class African Americans
- c) Lower Class African Americans
- d) All of the above
- e) Not sure

Table 4.-- Percentage Distribution of Use of the Term Nigger
Regarding Social Class by Gender

Class Status	Male %	Female %
Upper Class	5.9	0.0
Middle Class	5.9	4.2
Lower Class	0.0	4.2
All of the above	82.4	50.0
Not sure	5.9	41.7

* $p < .07$

Political Party by gender. Table 5 presents the percentage distribution of the respondents preference for an all African American political party. Thirty-five percent and sixteen percent of the male and female respondents respectively believe that African Americans should always form their own political parties. Twenty-nine percent of the male respondents and sixteen percent of the female respondents believe African Americans should often form their own political parties. Seventeen percent of the male respondents and fifty-five percent of the female respondents respectively indicated that African Americans should sometimes form their own political parties. The remaining seventeen percent and eleven percent of the male and female sample respectively indicate that feel they feel African Americans should never form their own political parties.

Within this sample females have a stronger tendency to believe that African Americans should sometimes form their own political parties. The chi-square value for this crosstab is,

$p < .07$. The item for this table is question 16. It reads as follows:

Item 16: Do you think that African Americans should form their own political parties?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 5.--Percentage Distribution of Preference for an African American Political Party by Gender

Response	Male %	Female %
Always	35.3	16.7
Often	29.4	16.7
Sometimes	17.6	55.6
Never	17.6	11.1

* $p < .07$.

Talents and leadership abilities by gender. Table 6 presents the percentage distribution of the respondents perspectives as it regards African Americans with good jobs, talents, and leadership abilities helping other African Americans who are less fortunate than they. Seventy percent of the males and ninety-two percent of the females feel that talented African Americans should always assist less fortunate African Americans. Twenty percent and seven percent of the male and female sample respectively agree that talented African Americans should often assist less fortunate African Americans. While ten percent of

the male sample felt that talented African Americans should only sometimes assist less fortunate African Americans.

For this item, females appear to have a slightly stronger position leaning toward educated and talented African Americans assisting those African Americans whom are less fortunate. None of the participants selected never as a response to the item. The chi-square value for this crosstab is, $p < .03$. Question 19 is the item for this table. It reads as follows:

Item 19: Do you feel that African Americans who have good jobs should try to use their talents and leadership abilities to help other African Americans?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 6.--Percentage Distribution of Perceived Social Responsibility of Educated African Americans by Gender

Response	Male %	Female %
Always	70.0	92.9
Often	20.0	7.1
Sometimes	10.0	0.0

* $p < .03$

God first by gender. Table 7 presents the percentage distribution of the respondents perspectives regarding God being first in one's life. Forty-four percent of the males and sixty six percent of the females agree that God should always be first in one's life. Five percent and nineteen percent of the males

and females respectively believe that God should often be first in one's life, as twenty seven percent of the males and seven percent of the females selected sometimes as their response to this item. Twenty percent of the males seven percent of the females indicated that God should never be first in one's life.

Here it seems that females have a stronger tendency to deem God first in one's life. Moreover the data suggests that a stronger percentage of males do not believe that God should be first in one's life. The chi-square value for this crosstab is, $p < .02$. The item for this table is question 25c. In the instrument, it reads as follows:

Item 25c: Did your parents or guardians teach you that God should always be first in your life?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 7.--Percentage Distribution of Parental Encouragement to Place God First in One's Life by Gender

Response	Male %	Female %
Always	44.4	66.7
Often	5.6	19.0
Sometimes	27.8	7.1
Never	22.2	7.1

* $p < .02$.

God/Religion help cope by gender. Table 8 presents the percentage distribution of the respondents perspectives regarding God and religion as both assist African Americans when confronting racism and race-related problems. Twenty-seven percent and forty-seven percent of the males and females sampled respectively stated that their parents or guardians taught them that God, always provides assistance for African Americans to deal with race-related problems. Eleven percent of the males and sixteen percent of the females responded that they were taught that God often provides assistance, while five percent and twenty-one percent of males and females respectively stated that they were taught that God sometimes provides assistance. Fifty-five percent and fourteen percent of the males and females sampled respectively stated that they were taught that God never provides assistance for African Americans to cope with race-related problems.

Over half of the male sample (55.6%) were taught that God would provide assistance while they confronted race-related problems, and almost half of the female sample (47.6%) indicated that they were taught God would always provide assistance for them while they confronted similar situations. This difference highlights role socialization within the African American community between males and females. The chi-square value for this crosstab is, $p < .009$. Question 25d is the item for this table. It reads as follows:

Item 25d: Did your parents or guardians ever teach you that God and religion will help you cope with race-related problems?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 8.--Percentage Distribution of Parental Influence Regarding God Helping One to Cope by Gender

Response	Male %	Female %
Always	27.8	47.6
Often	11.1	16.7
Sometimes	5.6	21.4
Never	55.6	14.3

* $p < .009$.

College education necessary by gender. The percentage distribution of the respondents perspectives regarding the absolute necessity of a college education is presented in table 9. Parents or guardians thirty-six percent of the males and eighty-one percent of females taught their youth that a college education is absolutely necessary in life. Thirty-six percent of the males and fourteen percent of the females were taught that a college education is only often necessary, while twenty-one percent of the males and two percent of the females sampled, respectively, were taught that a college education is necessary on a sometimes basis. Five percent and two percent of the males and females sampled, respectively, indicated that they were never

taught by their parents or guardians that a college education is absolutely necessary.

Over seventy-five percent (81%) of the females sampled, were taught that a college education is of most importance as it relates to personal mobility within American society. On the other hand, just over thirty-five percent of the males (36.8%) were taught that a college education is absolutely necessary. The chi-square value for this crosstab is, $p < .005$. The item for this table is question 25e, and it reads as follows:

Item 25e: Did your parents or guardians ever teach you that a college education is absolutely necessary in life?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 9.--Percentage Distribution of Parental Influence Regarding the Importance of College by Gender

Response	Male %	Female %
Always	36.8	81.0
Often	36.8	14.3
Sometimes	21.1	2.4
Never	5.3	2.4

* $p < .005$.

Carry yourself positively by gender. Table 10 presents the percentage distribution of the respondents perspectives, again regards to teachings from their parents or guardians. This item

focuses specifically on what the respondents were taught about how they carry themselves and how this must always reflect positively on their people. Forty-seven percent and seventy percent of the males and females sampled, respectively, indicated that they were taught that the way they carry themselves should always reflect positively on their people. Twenty-six percent of the males and nine percent of the females said that they were taught this particular value on an often basis. Still ten percent and seventeen percent of the males and females respectively, chose the sometimes option. Fifteen percent of the males and two percent of the females sampled selected that they were never taught that their personal reflection was a reflection on African Americans.

The main difference between males and females for this item is that females indicated by almost seventy-five percent (70.7%) that their parents or guardians stressed the importance of carrying one's self in a positive manner and taught their offspring that how one behaved reflected the collective image of African Americans. Less than fifty percent of the males (47.4%) chose always as a response to this item. The chi-square value for this crosstab is, $p < .06$. The item for this table is question 25j, and it reads as follows:

Item 25j: Did your parents or guardians ever teach you that the way you carry yourself should always reflect positively on your people?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 10.--Percentage Distribution of Parental Influence
Regarding Positive Self Image by Gender

Response	Male %	Female %
Always	47.4	70.7
Often	26.3	9.8
Sometimes	10.5	17.1
Never	15.8	2.4

* $p < .06$.

Separate African American nation by gender. The percentage distribution of the respondents beliefs regarding the establishment of a separate African American nation are revealed in table 11. Forty-seven percent and fifteen percent of the males and females, respectively, indicated that they were in favor of a separate African American nation being established. Fifty-six percent of the males and eighty-four percent of the females were not in favor of a separate African American nation being established.

It appears that the main difference between males and females for this item is that over seventy-five percent (84.8%) of the females were not in favor of African Americans setting up a separate nation within America. The males within the sample responded in an almost even split to this item. The chi-square value for this crosstab is, $p < .01$. The item for this table is question 28. It reads as follows:

Do you feel that African Americans should set up a separate African American nation?

- a) Yes
- b) No

Table 11.--Percentage Distribution of Views Regarding the Building of a Segregated African American Nation by Gender

Response	Male %	Female %
Yes	47.4	15.2
No	52.6	84.8

* $p < .01$.

Racial composition of elementary school by gender. Table 12 presents the percentage distribution of the racial makeup of the elementary school(s) which the respondents attended. Of those who reported that they attended elementary schools which were all/almost all African American, fifty-seven percent were males and thirty-three percent were females. Five percent of the females indicated that they attended schools which were mostly African American. Ten percent and sixteen percent of the males and females respectively reported that they attended elementary schools which were about half African American. Twenty-six percent of the females sampled reported that they attended elementary schools which were mostly White. Thirty percent of the males and nineteen percent of the females reported that they attended schools which were all/almost all White.

The majority of the males within the sample either attended

all/almost all African American schools or they attended all/almost all White elementary schools as opposed to the females within the sample. The chi-square value for this crosstab is, $p < .06$. The item for this table, question 36a, reads as follows:

Item 36a: The student body at the grammar/elementary school(s) you attended was?

- a) All/Almost All African American
- b) Mostly African American
- c) About half African American
- d) Mostly Whites
- e) All/Almost All Whites

Table 12.--Percentage Distribution of Racial Makeup of Elementary School(s) Attended by Gender

Response	Male %	Female %
All/Almost All African American	57.9	33.3
Mostly African American	0.0	4.8
About Half African American	10.5	16.7
Mostly Whites	0.0	26.2
All/Almost All Whites	31.6	19.0

* $p < .06$.

Racial composition of junior high school by gender. The percentage distribution of the racial makeup of the junior high school(s) which respondents attended is listed in table 13. Thirty-five percent and eighteen percent of the males and females respectively, said that they attended all/almost all African American junior high schools. Twenty percent of the males, and nine percent of the females reported that they attended junior high schools which were mostly African American. Fourteen

percent and thirty-three percent of the males and females respectively reported that they attended schools which were about half African American. And thirty percent of the female sample indicated that the junior high schools which they attended were mostly White. The remaining twenty-eight percent of the male sample and nine percent of the female sample reported that they attended junior high schools which were all/almost all White.

The main difference between males and females for this item is that the majority of males within the sample either attended all/almost all African American or all/almost all White junior high schools, thirty-five percent and twenty-eight percent respectively. The majority of the female sample attended about half African American and mostly White junior high schools, thirty-three percent and thirty percent respectively. The chi-square value for this crosstab is, $p < .03$. The item for this table is question 36b, which reads as follows:

Item 36b: The student body at the junior high school(s) you attended was/were?

- a) All/Almost all African American
- b) Mostly African American
- c) About half African American
- d) Mostly Whites
- e) All/Almost All Whites

Table 13.--Percentage Distribution of Racial Makeup of Junior High School(s) Attended by Gender

Response	Male %	Female %
All/Almost All African American	35.7	18.2
Mostly African American	21.4	9.1
About Half African American	14.3	33.3
Mostly White	0.0	30.3
All/Almost All White	28.6	9.1

* $p < .03$.

Preferred music by gender. Table 14 presents the percentage distribution of music preference of the respondents by gender. Fifty-five percent and forty-five percent of the males and females sampled respectively preferred listening to music which is produced by all/almost all African American entertainers, while forty-five percent and thirty-three percent of the males and females sampled preferred mostly African American entertainers. Twenty-one percent of the females sampled preferred a mixture of about half African American entertainers.

Almost twenty-five percent (21.4%) of the females sampled preferred listening to entertainers who consisted of about half African Americans. The chi-square value for this crosstab is, $p < .08$. The item for this table, question 361, reads as follows:

Item 361: I prefer music by?

- a) All/Almost All African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 14.--Percentage Distribution of Racial Makeup Regarding Music Preference by Gender

Response	Male %	Female %
All/Almost All African American	55.0	45.2
Mostly African American	45.0	33.3
About Half African American	0.0	21.4

* $p < .08$.

Work setting preference by gender. The percentage distribution of the respondents preference of the racial makeup of their co-workers is presented in table 15. Thirty-three percent of the males and fifteen percent of the females preferred work settings which were all/almost all African American. Of those respondents who indicated that they prefer work settings which are mostly African American, thirty-three percent were male, and seventeen percent were female. Twenty-seven percent and sixty-five percent of the males and females, respectively, indicate they would prefer a work setting which is about half African American. Five percent of the males sampled prefer a work setting which is mostly white, and two percent of the females sampled prefer a work setting which all/almost all white.

Over half of the females sampled (65%) prefer to work in an environment which is about half African American, while two thirds of the males sample (66.6%) prefer a work setting which is all/almost all African American to mostly African American. The chi-square value for this crosstab is, $p < .05$. Question 36n is the item for this table, and it reads as follows:

Item 36n: I plan to seek work settings where my co-workers are?

- a) All/Almost All African American
- b) Mostly African Americans
- c) About half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 15.--Percentage Distribution of Racial Makeup Regarding Work Setting

Response	Male %	Female %
All/Almost All African American	33.3	15.0
Mostly African American	33.3	17.5
About Half African American	27.8	65.0
Mostly Whites	5.6	0.0
All/Almost All Whites	0.0	2.5

* $P < .05$.

Political organization issues by gender. Table 16 presents the percentage distribution of the respondents political organization preference by gender. Seventy percent and forty-two percent of the males and females sampled, respectively, indicated that they prefer to be affiliated with political organizations which promote issues supported by all/almost all African Americans. Twenty percent of the males and fifty percent of the females stated, they prefer to belong to political organizations that promote issues supported by mostly African Americans. The remaining ten percent of the males, and seven percent of the females sampled said that they would join political organizations that promote issues supported by about half African Americans.

Over half of the males sampled (70%) reported that they would prefer to belong to political organizations that promote issues supported by all/almost all African Americans. On the other hand, fifty percent of the females sampled prefer political organizations that promote issues which are supported by mostly African Americans. The chi-square value for this crosstab is, $p < .07$. The question 36p is the item for this table, and it reads as follows:

Item 36p: I plan to join political organizations that promote issues supported by?

- a) All/Almost All African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 16.--Percentage Distribution of Racial Makeup of Preferred Supporters of Political Issues by Gender

Response	Male %	Female %
All/Almost All African American	70.0	42.5
Mostly African American	20.0	50.0
About Half African American	10.0	7.5

* $p < .07$.

Preferred authors by gender. The percentage distribution of the respondents reading preference by gender, is presented in table 17. Forty-four percent and forty-seven percent of the males and females sampled, respectively, indicated that they prefer reading books which are written by all/almost all African

Americans, while thirty-three percent and fourteen percent of the males and females sampled respectively indicated that they prefer reading books which are mostly authored by African Americans. Five percent of the males and thirty-three percent of the females sampled reported that they prefer reading materials authored by about half African Americans. Sixteen percent of the males, and four percent of the females said prefer reading books which have been authored by mostly whites.

The main difference between males and females for this item is that thirty-three percent of the female sample indicate that they prefer, reading books which have been authored by about half African Americans, while only five percent of the males sampled indicated the same response. The chi-square value for this crosstab is, $p < .03$. The item for this table, question 36q, reads as follows:

Item 36q: The books I most enjoy reading in my spare time are written by?

- a) All/almost All African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 17.--Percentage Distribution of Racial Makeup Regarding Preferred Authors of Books by Gender

Response	Male %	Female %
All/Almost All African Americans	44.4	47.6
Mostly African American	33.3	14.3
About Half African American	5.6	33.3
Mostly Whites	16.7	4.8

* $p < .03$.

Importance of African American music by gender. The percentage distribution of the respondents music preference by gender is contained in table 18. Of the males and females sampled, eighty percent and forty-two percent respectively, indicated that they strongly agree that African American music is an important part of their personal lives. Ten percent of the males and twenty-six percent of the females agreed that African American music is an important part of their lives. Ten percent of the males and twenty-eight percent of the females said they felt neutral when responding to this item. Two percent of the females sampled did not believe African American music is an important part of their personal lives.

Over seventy-five percent of the males within the sample strongly agree that African American music is an important part of their personal lives. Forty-two percent of the females responded similarly. The chi-square value for this cross-tab is, $p < .05$. The item reads as follows:

Item 38b: African American music is an important part of my personal life?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 18.--Percentage Distribution of Importance of African American Music to Personal Life by Gender

Response	Male %	Female %
Strongly Agree	80.0	42.9
Agree	10.0	26.2
Neutral	10.0	28.6
Disagree	0.0	2.4

* $p < .05$.

African American music taught to all students by gender.

Table 19 presents the percentage distribution by gender of the respondents' views regarding African American music as a required subject area for all public school students. Twenty percent and thirty-five percent of the males and females sampled respectively indicated that they of those who strongly agree that African American music should be taught to all students in American public schools. Thirty percent of the males and thirty-five percent of the females agree that African American music should be taught to all students within American schools. Twenty-five percent and twenty-six percent of the male and female respondents, respectively, were neutral. Of those who disagreed that all students in public schools should have to learn about

African American music, twenty percent were male and two percent were female. Five percent of the males sampled indicated they strongly disagreed.

Seventy percent of the females sampled indicated that they both, strongly agreed, and agreed, that African American music should be taught to all students within America's public schools. And fifty percent of the males sampled indicated that they felt both neutral and disagreed. The chi-square value for this crosstab is, $p < .07$. The item for this table is question 38d, which reads as follows:

Item 38d: African American music should be taught to all students in American schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 19.--Percentage Distribution of Views Regarding African American Music Being Taught to All Students by Gender

Response	Male %	Female %
Strongly Agree	20.0	35.7
Agree	30.0	35.7
Neutral	25.0	26.2
Disagree	20.0	2.4
Strongly Disagree	5.0	0.0

* $p < .07$.

Importance of African American Poetry by gender. The importance of African American poetry to the personal lives of the respondents is demonstrated by the percentage distribution in table 20. Forty-two percent and sixteen percent of the males and females sampled, respectively, strongly agree that African American poetry is an important component of their personal lives. Ten percent and forty percent of the males and females sampled, respectively, indicated that they agree that African American poetry is important to their lives. Twenty-one percent of the males twenty-six percent of the females gave a neutral response to this item. Fifteen percent and fourteen percent of the males and females, respectively, disagree that African American poetry is an important part of their personal life. Lastly, ten percent and two percent of the males and females sampled respectively indicated that they strongly disagree.

Just under half (42.1%) of the males sampled strongly agree, that African American poetry is an important part of their life, while less than twenty-five percent (16.7%) of the females sampled feel the way that their male counterparts do. Also the data indicates that just under half (40.5%) of the females sampled indicated that they agree (as oppose to strongly agree) with this item. However, less than twenty-five percent (10.5%) of the males sampled responded in a similar fashion. The chi-square value for this crosstab is, $p < .05$. The item for this table reads as follows:

Item 39b: African American poetry is an important part of my personal life?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 20.--Percentage Distribution of Importance of African American Poetry to Personal Life by Gender

Response	Male %	Female %
Strongly Agree	42.1	16.7
Agree	10.5	40.5
Neutral	21.1	26.2
Disagree	15.8	14.3
Strongly Disagree	10.5	2.4

* $p < .05$.

African American folklore taught to all students by gender.

Table 21 presents the percentage distribution by gender of the respondents perspectives regarding African American folklore as a requirement for all students. Of those who strongly agreed that American students should learn about African American folklore, thirty-six percent were male and thirty three percent were females. Twenty-one percent of the males and fifty-seven percent of the females agreed with this item, while twenty-six percent of the males and seven percent of the females were neutral. Fifteen percent and two percent of the males and females sampled, respectively, disagreed with this item.

The main difference between males and females for this item

is that over half of the females sampled (57.1%) agreed with this item, while under twenty-five percent (21.1%) of the males sampled responded in a similar fashion. The chi-square value for this crosstab is, $p < .01$. The item for this table, question 40d, reads as follows:

Item 40d: African American folklore should be taught to all students in American schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 21.--Percentage Distribution of Views Regarding African American Folklore Being Taught to All Students by Gender

Response	Male %	Female %
Strongly Agree	36.8	33.3
Agree	21.1	57.1
Neutral	26.3	7.1
Disagree	15.8	2.4

* $p < .01$.

Inclusion of African American literary forms by gender.

Table 22 presents the percentage distribution of the respondents perspectives regarding the inclusion of African American literary forms within the school curriculum. Zero percent of the males and two percent of the females strongly agree that African American literature is sufficiently included within the present school curriculum. Zero percent and nine percent of the males and females, respectively, agree with this. Twenty percent and

two percent of the males and females sampled, respectively, selected a neutral response for this item, while thirty-five percent and forty-two percent of the males and females, respectively, selected a response of disagree. Of those who strongly disagree with this item, forty-five percent were males and forty-two percent were females.

Twenty percent of the female sample selected neutral as a response as oppose to two percent of the males sampled. The chi-square value for this crosstab is, $p < .09$. Question 41g, is the item for this table. It reads as follows:

Item 41g: African American literature is sufficiently included within the school curriculum.

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 22.--Percentage Distribution of Views Regarding Inclusion of African American Literary Forms Within the School Curriculum by Gender

Response	Male %	Female %
Strongly Agree	15.0	11.9
Agree	25.0	31.0
Neutral	45.0	35.7
Disagree	15.0	19.0
Strongly Disagree	0.0	2.4

* $p < .09$.

African American history being taught in the church, family, and community by gender. Table 23 presents the percentage distribution of the respondents perspectives regarding African American history being taught in the church, family and community instead of American public schools. Thirty percent and twenty-three percent of the males and females sampled, respectively, indicated that they strongly agree with African American history being taught by church, family and community instead of schools. Thirty five percent and nine percent of the males and females, respectively, selected a response of agree. Five percent of the males and twenty-one percent of the females were neutral. Thirty percent of the males and thirty-one percent of the females selected a response of disagree. The remaining fourteen percent of the females sampled selected strongly disagree as a response to this item. The chi-square value for this crosstab is, $p < .03$. The item for this table is question 43h. It reads as follows :

Item 43h: African American history should be taught in the church, family, and community instead of in the schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 23.--Percentage Distribution of Views Regarding African American History Being Taught by the Church, Family, and Community Instead of Schools by Gender

Response	Male %	Female %
Strongly Agree	30.0	23.8
Agree	35.0	9.5
Neutral	5.0	21.4
Disagree	30.0	31.0
Strongly Disagree	0.0	14.3

* $p < .03$.

African American culture being taught in the church, family, and community by gender. Table 24 presents the percentage distribution of the respondents perspectives regarding African American culture being taught in the church, family, and community instead of American public schools. Seventy-three percent and twenty-one percent of the males and females sampled, respectively, indicated yes, that African American culture should be taught in the church, family, and community instead of public schools. Twenty-six percent of males and seventy-eight percent of females responded no to this item.

Seventy-three percent of the males responded to this item with a yes response while seventy-eight percent of the females sampled selected a no response to this item. The chi-square value for this crosstab is, $p < .0005$. The item for this table is question 45, and it reads as follows:

Item 45: Should African American culture be taught in the church, family, and community instead of in the schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 24.--Percentage Distribution of Views Regarding Institutions Responsible for Teaching African American Culture by Gender

Response	Male %	Female %
Yes	73.3	21.2
No	26.7	78.8

* $p < .0005$.

Crosstabulations for Historically Black Colleges and Universities
& Traditionally White Institutions Variable

Usage of the term Nigger by College Racial Heritage. Table 25 presents the percentage distribution by college racial heritage of the respondents usage of the term nigger when referring to persons of African descent. Throughout this portion of the findings section I will substitute Historically Black Colleges and Universities for, HBCU and Traditionally White Institutions for, TWI. Eighty-one percent of the HBCU students and sixty percent of the TWI students stated that they do use the term "nigger" when referring to persons of African ancestry. Eighteen percent of the HBCU students and forty percent of the TWI students stated that they do not use this term while referring to persons of African ancestry.

The main difference between HBCU and TWI students for this item is that HBCU students tend to have a stronger tendency to use the term nigger toward persons of African ancestry than students at TWI's. The chi-square value for this crosstab is, $p < .07$. The item for this table is question 12a. It reads as follows:

Item 12a: Do you ever use the term Nigger when referring to persons of African descent?

- a) Yes
- b) No

Table 25.-- Percentage Distribution of the use of the Term Nigger
Toward Persons of African Descent by College Racial Heritage

Response	HBCU %	TWI %
Yes	70.6	42.4
No	23.5	48.5

* $p < .07$.

Political party by gender. The percentage distribution of the respondents preference by college racial heritage for an African American political party is presented in table 26. Ten percent and thirty percent of the HBCU and TWI respondents, respectively, believe African Americans should always form their own political parties. Ten percent of the HBCU respondents and twenty-seven percent of the TWI respondents believe African Americans should form their own political parties. Seventy-five percent of HBCU respondents and twenty-four percent of TWI respondents indicated that African Americans should only sometimes form their own political parties. The remaining five percent and eighteen percent of the HBCU and TWI participants, respectively, feel African Americans should never form their own political parties.

The main difference between the HBCU and TWI participants for this item appears to be that the HBCU students have a much stronger tendency (75%) to support African Americans forming their own political parties on a sometimes basis as oppose to the twenty-four percent who supported this item in the same fashion from TWI's. The chi-square value for this crosstab is, $p < .004$.

The item for this table, is question 16, reads as follows:

Item 16: Do you think that African Americans should form their own political parties?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 26.--Percentage Distribution of Preference for an African American Political Party by College Racial Heritage

Response	HBCU %	TWI %
Always	10.0	30.3
Often	10.0	27.3
Sometimes	75.0	24.2
Never	5.0	18.2

* $p < .004$.

African American parents input with school curriculum.

Table 27 presents the percentage distribution of the respondents perspectives by college racial heritage regarding African American parents having input with public school curriculum for children. Fifty-four percent of the students from HBCU's and eighty percent of TWI students responded that African American parents should always have input with school curriculum for children. Thirty-six percent and twelve percent of the HBCU and TWI students, respectively, indicated a response of often to this item. Nine percent of HBCU respondents and seven percent of the TWI respondents chose sometimes as a response to this item.

Over seventy-five percent (80%) of the students from TWI's

indicated that they feel African American parents should always have input, while only half of the students from HBCU's (54.5%) responded in a similar fashion. The chi-square value for this crosstab is, $p < .07$. The item for this table is question 23, which reads as follows:

Item 23: Do you think that African American parents/guardians should have input in what their children are taught within the public school system?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 27.-- Percentage Distribution of Parental Input with Public School Curriculum for Children by College Racial Heritage

Response	HBCU %	TWI %
Always	54.5	80.0
Often	36.4	12.5
Sometimes	9.1	7.5

* $p < .07$.

Encouragement to believe in self by college racial heritage.

Table 28 presents the percentage distribution of the respondents' perspectives regarding their parents teaching them to believe in themselves. Sixty-six percent of HBCU respondents and seventy-two percent of TWI students said that their parents or guardians always taught that they should believe in themselves. Twenty-eight percent of the HBCU respondents and ten percent of the TWI respondents stated that their parents instilled this value on an

often basis, while the remaining four percent and seventeen percent of the HBCU and TWI respondents selected sometimes as a response to this item.

It appears that the main difference between the HBCU and the TWI students for this item is that over twenty-five percent of the HBCU participants (28.6%) selected often while only ten percent of the students from TWI's made this same selection. Also the data indicates a slight difference regarding how the participants responded to the sometimes response. Four percent of the HBCU participants chose sometimes as a response to this item, while seventeen percent of the students from TWI's made this same selection. This crosstab's chi-square is, $p < .09$. Question 25a, is the item for this table. It reads as follows:

Item 25a: Did your parents or guardians ever teach you that despite lifes obstacles, you must believe in yourself?

- a) Always
- b) Often
- c) Sometimes
- d) Never
- e) Do not know

Table 28.--Percentage Distribution of Parent Encouragement to Believe in Self by College Racial Heritage

Response	HBCU %	TWI %
Always	66.7	72.5
Often	28.6	10.0
Sometimes	4.8	17.5

* $p < .09$.

Racial composition of present neighborhood. Table 29 presents the percentage distribution by college racial heritage of the racial makeup of the respondents present neighborhood. Sixty-three percent and thirty percent of the HBCU and TWI respondents, respectively, reported that the racial composition of their present neighborhoods is all/almost all African American, while nine percent of HBCU students and ten percent of TWI students defined their neighborhoods as mostly African American. Eighteen percent of the HBCU students and fifteen percent of TWI students said their neighborhood has about half African Americans. While mostly white was the response of four percent of HBCU students and thirty-five percent of TWI students. The remaining four percent and ten percent of the HBCU and TWI students, respectively, selected all/almost all white.

It appears that the main difference between the HBCU and TWI students is that sixty-three percent of the HBCU sample selected all/almost all African American as their response to this item, while thirty percent of the students from TWI's selected this response. Also the data indicates that four percent of the HBCU sample selected mostly white as their response, and thirty-five percent of the students from TWI's selected mostly white. The chi-square value for this crosstab is, $p < .04$. The item for this table, question 36e, reads as follows:

Item 36e: The neighborhood where you live now is?

- a) All/Almost All African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 29.--Percentage Distribution of Racial Makeup of Present Neighborhood by College Racial Heritage

Response	HBCU %	TWI %
All/Almost All African Americans	63.6	30.0
Mostly African Americans	9.1	10.0
About Half African Americans	18.2	15.0
Mostly Whites	4.5	35.0
All/Almost All Whites	4.5	10.0

* $p < .04$.

Racial composition of study partner preference. The percentage distribution of the racial makeup of the respondents' study partner(s) is presented in table 30. Ninety percent and forty-five percent of the HBCU and TWI students respectively, prefer all/almost all African American study partners. Nine percent of the HBCU students and thirty-two percent of the TWI respondents selected mostly African Americans. The remaining twenty-two percent of the TWI students selected about half African Americans as a response to this item.

Over seventy-five percent of the HBCU students (90.9%) selected all/almost all African American as a response as oppose to the forty-five percent from the TWI sample. Also the data indicates a slight difference with the mostly African Americans

response, nine percent and thirty-two percent of the HBCU and TWI students selected this as response, respectively. The chi-square value for this crosstab is, $p < .001$. The item for this table is question 36h. It reads as follows:

Item 36h: When I study with others they are usually?

- a) All/Almost All African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 30.-- Percentage Distribution of Racial Makeup Regarding Study Partner(s) Preference by College Racial Heritage

Response	HBCU %	TWI %
All/Almost All African American	90.0	45.0
Mostly African American	9.1	32.5
About Half African American	0.0	22.5

* $p < .001$

Work setting preference by college racial heritage. Table 31 presents the percentage by college racial heritage of the respondents co-worker racial makeup preference. Ten percent and twenty-six percent of the HBCU and TWI students, respectively, preferred work settings which were all/almost all African American. Ten percent of HBCU students and twenty-eight percent of TWI students prefer work settings which are mostly African American. Of those who prefer a work setting which is about half African American, seventy-five percent were HBCU students and forty-two percent were TWI students. Two percent of the TWI

students prefer a work setting which is mostly white and five percent of the HBCU sample prefer a work setting which is all/almost all white.

The greatest distinction between HBCU and TWI students is that over half (75%) of the HBCU respondents chose work environments which are about half African American when compared to the forty-two percent of the TWI students who chose this same response. Additionally, the data suggest a slight difference when combining the results from all/almost African American and mostly African American for this item. Twenty percent of the HBCU students support these two responses, while over half of the TWI students (55.2%) support these two responses for this item. The chi-square value for this crosstab is, $p < .06$. The item for this table is question 36n. It reads as follows:

Item 36n: I plan to seek work settings where my co-workers are?

- a) All/Almost African Americans
- b) Mostly African Americans
- c) About Half African Americans
- d) Mostly Whites
- e) All/Almost All Whites

Table 31.-- Percentage Distribution of Racial Makeup Regarding Work Setting Preference by College Racial Heritage

Response	HBCU %	TWI %
All/Almost All African American	10.0	26.3
Mostly African American	10.0	28.9
About Half African American	75.0	42.1
Mostly Whites	0.0	2.6
All/Almost All Whites	5.0	0.0

* $p < .06$.

African American poetry being taught to African American students. Table 32 lists the percentage distribution by college racial heritage for the respondents views regarding the teaching of African American poetry to African American students. Of the HBCU and TWI students sampled, fifty-two percent and fifty-four respectively, indicated that they strongly agree that African American students should be taught African American poetry. Thirty-three percent of the HBCU students and forty-five percent of TWI students selected agree as their response to this item. Fourteen percent of the HBCU students were neutral, and the remaining two percent of the TWI sample selected disagreed.

When comparing HBCU and TWI participants, thirty-three percent of the HBCU students and forty-five percent of the TWI students both chose agree as their response. Fourteen percent of the HBCU sample selected neutral, as oppose to zero percent from the TWI sample. The chi-square value for this crosstab is, $p < .08$. The item for this table is question 39c, which reads as follows:

Item 39c: African American poetry should be taught to African American students in schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 32.--Percentage Distribution of Views Regarding African American Poetry Being Taught to African American Students by College Racial Heritage

Response	HBCU %	TWI %
Strongly Agree	52.4	52.5
Agree	33.3	45.0
Neutral	14.3	0.0
Disagree	0.0	2.5

* $p < .08$

African American poetry as part of the core curriculum by college racial heritage. Table 33 presents the percentage distribution by college racial heritage of students responses to the idea of African American poetry as part of the core of American poetry instruction. Nine percent and twelve percent of the HBCU and TWI participants, respectively, indicated that they strongly agree that African American poetry should be part of the core instruction of American poetry taught in public schools. Thirty-three percent of the HBCU students and seventeen percent of the TWI students selected agree as their response. Fifty-seven percent and thirty-two percent of the HBCU and TWI students, respectively, selected neutral. Thirty-two percent of

the TWI students disagreed, while the remaining five percent of the TWI participants strongly disagreed.

The most remarkable difference between HBCU and TWI students with this item is that slightly more than half (57.1%) of the HBCU participants just as thirty-two percent of the TWI sample were neutral. The data also reveals that of the TWI sample, thirty-seven percent selected disagree and strongly disagree as their response to this item. The chi-square value for this crosstab is, $p < .02$. Question 39f is the item for this table. It reads as follows:

Item 39f: African American poetry should be the foundation of courses in American poetry taught in our schools?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 33.--Percentage Distribution of Views Regarding African American Poetry Being the Core Subject of American Poetry Instruction by College Racial Heritage

Response	HBCU %	TWI %
Strongly Agree	9.5	12.5
Agree	33.3	17.5
Neutral	57.1	32.5
Disagree	0.0	32.5
Strongly Disagree	0.0	5.0

* $p < .02$.

African American literary forms as part of the National American culture. Table 34 presents the percentage distribution by college racial heritage of the respondents perspectives regarding the importance of African American literary forms to the National American culture. Thirty-six percent of the HBCU participants and fifty-seven percent of the and TWI participants strongly agreed, that African American literature is an important component of our National American culture. Forty percent and twenty-seven percent of the HBCU and TWI students, respectively, indicated that they agree with this item, while thirteen percent and seven percent of the HBCU and TWI, respectively, chose neutral as their response to this item. Seven percent of the TWI sample disagreed and the remaining nine percent of the HBCU sample strongly disagreed.

Thirty-six percent of the HBCU sample selected strongly agree for this item, while fifty-seven percent of the TWI students chose the same response. Also the data indicates a slight difference with disagree and strongly disagree selection for this item. Seven percent of the TWI sample chose disagree as their response, as oppose to zero percent from the HBCU sample. Nine percent of the HBCU sample selected strongly disagree, as oppose to zero percent from the TWI sample. The chi-square value for this item for this crosstab is $p < .09$.

The item for this table is question 41e, it reads as follows:

Item 41e: African American literature is an important component of our National American culture?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Agree

Table 34.--Percentage Distribution of Importance of African American Literary Forms to the National American Culture by College Racial Heritage

Response	HBCU %	TWI %
Strongly Agree	36.4	57.5
Agree	40.9	27.5
Neutral	13.6	7.5
Disagree	0.0	7.5
Strongly Disagree	9.1	0.0

* $p < .09$.

African American art as part of the National American culture. Table 35 represents the percentage distribution of the students perspectives of the importance of African American art to the National American culture by college racial heritage. Thirty-three percent were HBCU students and forty percent were TWI students of those who strongly agreed that African American art is an important component of our National American culture, while forty-two percent and forty-five percent of the HBCU and TWI respectively chose agree as a response to this item. Twenty-three percent of the HBCU participants and five percent of the TWI participants were neutral. The remaining ten percent from the TWI sample selected disagree as a response to this item.

Just under twenty-five percent of the HBCU participants (23.8%) were neutral as opposed to five percent from the TWI sample that responded in the same manner. Also, the data illustrates a slight difference with the disagree response. Ten percent of the TWI students disagreed as their response to this item, zero percent of their counterpart from the HBCU's disagreed. The chi-square value for this crosstab is, $p < .08$. The item for this table is question 42e, which reads as follows:

Item 42e: African American art is an important component to our National American culture?

- a) Strongly Agree
- b) Agree
- c) Neutral
- d) Disagree
- e) Strongly Disagree

Table 35.--Percentage Distribution of Importance of African American Art to the National American Culture by College Racial Heritage

Response	HBCU %	TWI %
Strongly Agree	33.3	40.0
Agree	42.9	45.0
Neutral	23.8	5.0
Disagree	0.0	10.0

* $p < .08$.

Computing Indices and Reliability

Introduction

Prior to running the analysis for models two and three, (t-test and regression correlation, respectively), it was necessary to run reliability tests on the items to measure internal consistency of each question used in this part of the analysis. Hence, I constructed six indices that represent several aspects of African American identity and consciousness which I have labeled, "cultural domains". After each of the indices were constructed, I decided that it would be necessary for each index to maintain an alpha level of .70, or, if necessary, prune questions from each index until no items detracted from overall reliability. The first task was to compute the 6 indices maximizing the alpha reliability. The indices created were as follows 1. Nationalism, 2. Cultural Assimilation, 3. Cultural Strength, 4. Cultural Commitment, 5. History, and 6. Cultural Expression. The following paragraphs describe this process in detail for each of the indices.

Nationalism Index

The Nationalism index when originally constructed consisted of seven items-each of which are dichotomous. Each item was given a score of either 1 or 2, minimum score being one (a response which is more nationalistic) and the maximum score equaling two (which is less nationalistic). In order to compute the index, I obtained the mean of the six items in order to indicate the

participant's response to each of the indices presented. As indicated, the original Nationalism index had a total of seven items with an alpha reliability level of .3906. The following variables listed consist of the original Nationalism index.

28. Do you feel that African Americans should set up a separate nation?
29. Do you feel that the American flag symbolizes the experiences, history, and culture of all Americans?
30. Do you feel that the American National Anthem symbolizes the experiences, history, and culture of all Americans?
32. What are the colors of the African American flag?
33. What is the title of the Black National Anthem?
34. Some people have said that U.S. citizens of African descent and European descent share a common American culture. Do you agree?
35. Do African Americans have more to be proud of than any other racial/ethnic group in America?

The reliability test indicated by removing item 35 from the index would bring the alpha level up to .4791-still a disappointing coefficient. Further pruning of item 34 would have increased the alpha coefficient to .5246, but the removal of such a core substantive item did not seem to be prudent. In essence, I violated my established rule in order to preserve the substantive integrity of the Nationalism index. The final Nationalism index is composed of items 28, 29, 30, 32, 33, and 34, with a final alpha level of .4791, a mean of 1.35, and a standard deviation of .225. Perhaps the disappointing reliability coefficient is due in part to the dichotomous nature of the items which did not allow respondents a broad enough range of possible responses as

did the other indices through likert type scales. If the offered responses had reflected more of the respondents feelings, there may not have been so much error introduced into the index, hence the index may have had a much stronger reliability coefficient.

Cultural Assimilation Index

The Cultural Assimilation Index consists of three separate indices which have been labeled a) early, b) current, and c) preferred. The early index consist of items which concentrate on the respondents early life experiences-such as grammar school and junior high school background-along with childhood neighborhoods. The current index deals with present life situations. It consists of items that focus on the respondent's current residence, and relationships. The preferred index, covers the respondents personal preferences. It consist of items which concentrate on dating preference, study partner preferences, etc. Each of the Cultural Assimilation Indices consisted of several items which are listed below. The responses which the participant had available to choose from are as follows, 1. all/almost all African Americans, 2. mostly African Americans, 3. about half African Americans, 4. mostly Whites, and 5. all/almost all Whites. Each of the categories was given a score of one to five as indicated. These scores were applied to the statistical analysis to obtain the mean score of each index. A score of one indicates a more nationalistic response to the items listed, as a value of five indicates a less nationalistic

response to the item. The following text will further describe the construction of the Cultural Assimilation Index.

Early

The early cultural assimilation index consisted of four original items. The following variables listed consist of the original early cultural assimilation index.

- 36a. The student body at the grammar/elementary school(s) you attend was?
- 36b. The student body at the junior high school(s) you attended was/were?
- 36c. The student body at the high school(s) you attended was/were?
- 36d. The neighborhood(s) where you grew up was/were?

The reliability results indicate for the Early Cultural Assimilation Index an alpha level of .8516, a mean of 2.84, and a standard deviation of 1.256. The results from the reliability test indicated that pruning question 36b would increase my alpha coefficient to .8632. However, my present alpha coefficient exceeds the .70 designation. Therefore, I found pruning of this index to be unnecessary.

Current

The Current Cultural Assimilation index consisted of five original items. The following variables listed consist of the original Current Cultural Assimilation index.

- 36e. The neighborhood where you live now is?
- 36f. Your church or place of worship (if you attend) is?
- 36g. Your work place(s) (if you are or have been employed) is/are or was/were?

36h. When I study with others, they usually are?

36i. In my leisure time, I associate with?

The reliability results indicate for the Current Cultural Assimilation Index indicated that these five items yield an alpha coefficient of .6865. By removing item 36n, the work-place variable, the alpha value increases to the standard established by the researcher. The final Current Assimilation Index is composed of four items-36e, 36f, 36h, and 36i-with an alpha of .7048, a mean of 1.75, and a standard deviation of 1.762.

Preferred

The preferred cultural assimilation index consisted of eight original items. The following variables listed consist of the original current cultural assimilation index.

36j. My peers who I consider to be close friends are?

36k. I personally prefer to date?

36l. I prefer music by?

36m. I prefer the same foods enjoyed by?

36n. I plan to seek work settings where my co-workers are?

36o. I plan to seek membership in organizations whose members are?

36p. I plan to join political organizations that promote issues supported by?

36q. The books I most enjoy reading in my spare time are written by?

The reliability results indicate that none of the original items detract from the overall reliability of the index, which yields an alpha coefficient of .8263, a mean of 1.78, and a standard deviation of .531.

Cultural Strength Index

The Cultural Strength Index, was comprised of eleven original items, which consisted of primarily attitude variables regarding God, work ethic, and perception of self. The available responses for participants to choose from are as follows, 1. Always, 2. Often, 3. Sometimes, 4. Never, and 5. Do not know. Each of the categories was given a score of one to five as indicated. These scores were applied to the statistical analysis to obtain the mean score of the index. A score of one indicates a more cultural strength response to the items listed, as a value of five indicates a less cultural strength response to the item. The following listed variables consist of the original Cultural Strength Index.

Did your parents or guardians ever teach you that:

- 25a. despite lifes obstacles, you must believe in yourself?
- 25b. if you are determined enough, you can breakdown all race-related barriers to success?
- 25c. God should always be first in your life?
- 25d. God and religion will help you cope with race-related problems?
- 25e. a college education is absolutely necessary in life?
- 25f. a college education will help you cope with race-related problems?
- 25g. a close family not only means to love each other but also to share what you have?
- 25h. close family ties will help you cope with race-related problems?
- 25i. good work habits will help you cope with race-related problems?

25j. the way you carry yourself should always reflect positively on your people?

25k. African Americans have to help one another get ahead?

The reliability results indicate that none of the original items detract from the overall reliability of the index, which yields an alpha coefficient of .8436, a mean of 2.02, and a standard deviation of .635.

Cultural Commitment Index

The Cultural Commitment Index was made up of nine original items, which consist of primarily pride variables regarding African Americans taking more pride in their history, culture and communities. The available responses which participants chose from were as follows, 1. Always, 2. Often, 3. Sometimes, 4. Never, and 5. Do not know. Each of the categories was given a score of one to five. As indicated, these scores were applied to the statistical analysis to obtain the mean score of the index. A score of one indicates a stronger cultural commitment response to the items listed, and a value of five indicates a less cultural commitment to the item. The following variables listed consist of the original Cultural Commitment Index.

16. Do you think that African Americans should form their own political parties?
17. Do you feel that African Americans should take more pride in African American history?
18. Do you believe that schools with mostly African American students should have mostly African American teachers and principals?

19. Do you feel that African Americans who have good jobs should try to use their talents and leadership abilities to help other African Americans?
20. Do you feel that African Americans should patronize African American businesses whenever possible?
21. Do you feel that stores in African American neighborhoods should be owned by and operated by African Americans?
22. When you were growing up did your parents/guardians speak of Africa or emphasize African culture or values?
23. Do you think that African American parents/guardians should have input in what their children are taught within the public school system?
24. Do you practice customs or traditions that reflect African American heritage? (If so, please explain.)

The reliability results indicate the Cultural Commitment Index original nine items yield an alpha coefficient of .5534. By removing item 22, the AFCULT variable, increases the alpha value to .5849. Still not reaching the established alpha level of .70, I removed item 19-the TALENT variable-as the test indicated that this would raise the alpha value to .6035. However, this alpha value still does not meet the necessary alpha level needed. I then removed item 24, the CUSTOMS variable which brought the alpha value to .6641. The reliability test then indicated, by removal of item 23, the SCHOOL variable, would raise the alpha level to .6755. Further pruning was still necessary. Therefore, I removed item 20-the BUSINESS variable-which raised the alpha level to .7029. It was disappointing having to prune away over half of the items from this index to maintain internal consistency. However, I believe this was due to missing data along with additional editing which is needed in

order to improve this index. The final Cultural Commitment Index is composed of four items-16, 17, 18, and 21-with an alpha of .7029, a mean of 1.73, and a standard deviation of .563.

History Index

The History Index consist of eight original items which deal primarily with variable regarding the importance of African American history and whether or not it should be taught in America's public schools. The responses the participants chose from are as follows, 1) Strongly Agree, 2) Agree, 3) Neutral, 4) Disagree, and 5) Strongly Disagree. Each of the categories was given a score of one to five. As indicated, these scores were applied to the statistical analysis to obtain the mean score of the index. A score of one indicates stronger support for African American history to the items listed. A value of five suggests less support for African American history. The following variables consist of the original History Index.

- 43a. African American history is an critical part of African American life and culture?
- 43b. African American history is an important part of my personal life?
- 43c. African American history should be taught to all students in American schools?
- 43d. African American history should be taught to all students in American schools?
- 43e. African American history is an important component of our National American culture?
- 43f. African American history should be the foundation of courses in American history taught in our schools?

43g. African American history is sufficiently included within the school curriculum?

43h. African American history should be taught in the church, family, and community instead of in the schools?

The reliability results indicate the History Index's original eight items, which yield an alpha coefficient of .5463. The reliability test demonstrated by removing item 43h, the HIST8 variable, would then increase the alpha value immediately to .7037. The final History Index is composed 43a, 43b, 43c, 43d, 43f, and 43g, (seven items), with an alpha of .7037, a mean of 1.43, and a standard deviation of .428.

Cultural Expression Index

The Cultural Expression Index is comprised of two separate indices that have been labeled a) affinity, and b) curriculum. The affinity index consists of items which concentrate on the respondents' perspectives regarding African American culture as it relates to their personal lives. The curriculum index, focuses on the respondents' feelings regarding African American life and culture being incorporated into America's public schools. Each of the Cultural Expression Indices consist of several items which are listed below. The responses the participants chose from are as follows, 1. Strongly Agree, 2. Agree, 3. Neutral, 4. Disagree, and 5. Strongly Disagree. Each of the categories were given a score of one to five. These scores were applied to the statistical analysis to obtain the mean score of each index. A score of one demonstrated stronger

support for cultural expression to the items listed. A value of five indicates a less support for cultural expression to the item. The following text will further describe the construction of the Cultural Expression Index.

Affinity

The Affinity Cultural Expression Index consisted of fifteen original items. The following variables listed constitute the final original Affinity index.

- 38a. African American music is an critical part of African American life and culture?
- 38b. African American music is an important part of my personal life?
- 38e. African American music is an important component of our National American culture?
- 39a. African American poetry is an critical part of African American life and culture?
- 39b. African American poetry is an important part of my personal life?
- 39e. African American poetry is an important component of our National American culture?
- 40a. African American folklore is an critical part of African American life and culture?
- 40b. African American folklore is an important part of my personal life?
- 40e. African American folklore is an important component of our National American culture?
- 41a. African American literature is an critical part of African American life and culture?
- 41b. African American literature is an important part of my personal life?
- 41e. African American literature is an important component of our National American culture?

- 42a. African American art is an critical part of African American life and culture?
- 42b. African American art is an important part of my personal life?
- 42e. African American art is an important component of our National American culture?

The reliability results suggest that none of the original items detract from the overall reliability of the index, which yields an alpha coefficient of .8752, a mean of 1.86, and a standard deviation of .547.

Curriculum

The Curriculum Cultural Expression Index consisted of twenty-five original items. The following variables listed constitute the original Affinity index.

- 38c. African American music should be taught to African American students in schools?
- 38d. African American music should be taught to all students in American schools?
- 38f. African American music should be the foundation of music instruction within American schools?
- 38g. African American music is sufficiently included within the school curriculum?
- 38h. African American music should be taught in the church, family, and community instead of in the schools?
- 39c. African American music should be taught to African American students in schools?
- 39d. African American music should be taught to all students in American schools?
- 39f. African American music should be the foundation of music instruction within American schools?

- 39g. African American music is sufficiently included within the school curriculum?
- 39h. African American music should be taught in the church, family, and community instead of in the schools?
- 40c. African American music should be taught to African American students in schools?
- 40d. African American music should be taught to all students in American schools?
- 40f. African American music should be the foundation of music instruction within American schools?
- 40g. African American music is sufficiently included within the school curriculum?
- 40h. African American music should be taught in the church, family, and community instead of in the schools?
- 41c. African American music should be taught to African American students in schools?
- 41d. African American music should be taught to all students in American schools?
- 41f. African American music should be the foundation of music instruction within American schools?
- 41g. African American music is sufficiently included within the school curriculum?
- 41h. African American music should be taught in the church, family, and community instead of in the schools?
- 42c. African American music should be taught to African American students in schools?
- 42d. African American music should be taught to all students in American schools?
- 42f. African American music should be the foundation of music instruction within American schools?
- 42g. African American music is sufficiently included within the school curriculum?
- 42h. African American music should be taught in the church, family, and community instead of in the schools?

The reliability results reveal that none of the original items detract from the overall reliability of the index, which yields an alpha coefficient of .8738, a mean of 2.22, and a standard deviation of .471. The following table illustrates the findings from each of the Cultural Domain Indices described within this section.

Table 36.--Summary Statistics for the Six Cultural Domain Indices

Index	Items	Mean	Std. Dev.	Min	Max	Alpha	n
Nationalism	6	1.35	.225	1	2.0	.4791	43
Cultural Assimilation							
a) Early	4	2.84	1.256	1	5.0	.8516	35
b) Current	4	1.75	1.762	1	3.5	.7048	35
c) Preferred	8	1.78	.531	1	3.2	.8263	35
Cultural Strength	11	2.02	.635	1	3.9	.8436	51
Cultural Commitment	4	1.73	.563	1	3.0	.7029	53
History	7	1.43	.428	1	2.5	.7037	62
Cultural Expression							
a) Affinity	15	1.86	.547	1	3.3	.8752	61
b) Curriculum	25	2.22	.471	1	3.4	.8738	59

Model II T-test

After computing the six Cultural Domain Indices, I decided to run t-test in order determine if any difference exists between men and women regarding the cultural domain indices. I also needed to determine if there were differences between Historically Black Colleges and Universities and Traditionally White Institutions regarding the indices created for this study. Listed on the following pages are all of the t-test which were preformed for this study. The first part of the T-test section will illustrate findings for the gender variable, while the second section will illustrate findings for the HBCU/TWI variable.

T-test for Gender Variable

Table 37 presents the t-test results between males and females for the Nationalism index. With this index, I find that there are 17 males and 26 females for this test, with a mean of 1.3333 for males and 1.3654 for females. This suggests that males are slightly more nationalistic than females. The standard deviation is .257 and .206 for males and females respectively, with a standard error of .062 and .040 for males and females respectively. However the F-test for the difference between the two standard errors demonstrates that they are not significantly different. Therefore, a T-test using a pooled estimate of the variance was used. The probability of T indicates that there is no significant difference between men and women on the

Nationalism Index. The F value probability is .309, with a pooled variance estimate probability of .653.

Table 37.--T-test of Nationalism Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	1.3333	.257	.062
Women	26	1.3654	.206	.040

* Probability of F=.309

* Probability of T=.653 (Pooled Variance Estimate)

Table 38 presents the t-test results between males and females for the Early Cultural Assimilation Index. With this index, I find that there are 14 males and 33 females for this test, with a mean of 2.4821 and 3.0000 for males and females respectively. Thus, females are slightly more culturally assimilated early in life than males or males had more opportunity to live in slightly more African American communities during the early part of their lives. The standard deviation is 1.546 for males and 1.102 for females. The standard error for males is .413 and .192 for females. However, the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test with a pooled estimate of variance was used. The probability of T demonstrates that there is no significant difference between men and women on the Early Cultural Assimilation Index. The F value

probability is .119, with a pooled variance estimate probability of .199.

Table 38.--T-test of Early Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	14	2.4821	1.546	.413
Women	33	3.0000	1.102	.192

* Probability of F=.119

* Probability of T=.199 (Pooled Variance Estimate)

The T-test results between males and females for the Current Cultural Assimilation Index are recorded in table 39. With this index, I find that there are 15 males and 39 females for this test, with a mean of 1.7167 and 1.7692 for males and females respectively. Therefore, females within the sample are slightly more culturally assimilated currently in their lives or more males within the sample currently live in African American communities. The standard deviation is .930 for males and .701 for females. With a standard error of .240 and .112 for males and females respectively. However, the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T indicates that there is no significant difference between men and women on the Current Cultural Assimilation Index. The F value probability

is .167, with pooled variance estimate probability of .823.

Table 39.--T-test of Current Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	15	1.7167	.930	.240
Women	39	1.7692	.701	.112

* Probability of $F=.167$

* Probability of $T=.823$ (Pooled Variance Estimate)

Table 40 presents the T-test results between males and females for the Preferred Cultural Assimilation Index. With this index, I find that there are 16 males and 39 females for this test, with a mean for males of 1.6094 and a 1.8526 mean for females. Thus, the females within the sample are slightly more culturally assimilated through their own preferences regarding personal life-style. Or, perhaps, more males or that more males within the sample prefer to live in African American communities more often than do females within the sample. The standard deviation is .610 and .486 for males and females respectively, with a standard error of .153 and .078 for males and females respectively. The F-test for the difference between the two standard errors suggests that they are not significantly different. Therefore a T-test using a pooled estimate of variance was applied. The probability of T indicates that there is no significant difference between men and women on the

Preferred Cultural Assimilation Index. The F value probability is .253, with pooled variance estimate probability of .124.

Table 40.--T-test of Preferred Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	16	1.6094	.610	.153
Women	39	1.8526	.486	.078

* Probability of F=.253

* Probability of T= .124 (Pooled Variance Estimate)

Table 41 presents the T-test results between males and females for the Cultural Strength Index. With this index, there are 17 males and 34 females for this test, with a mean of 2.3369 for males and 1.8690 for females thus, females within the sample possess more cultural strength than males. The standard deviation is .660 for males and .570 for females with a standard error of .160 and .098 for males and females respectively. The F-test shows that there is not a significant difference between the standard errors of the two groups. Therefore, a pooled variance estimate will be used to compute the T statistic. The probability of T indicates that there is a significant difference between men and women on the Cultural Strength Index to the .05 level. Thus we find that males have slightly less cultural strength than females. The F value probability is .464, with pooled variance estimate probability of .012.

Table 41.--T-test of the Cultural Strength Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	2.3369	.660	.160
Women	34	1.8690	.570	.098

* Probability of F=.464

* Probability of T=.012 (Pooled Variance Estimate)

Table 42 presents the T-test results between males and females for the Cultural Commitment Index. With this index, I find that there are 17 males and 36 females for this test with a mean of 1.5147 and 1.8333 for males and females respectively. Males within the sample possess more cultural commitment than females. The standard deviation is .555 and .544 for males and females respectively, with a standard error of .135 and .091 for males and females respectively. The F-test shows that there is a significant difference between the standard errors of the two groups. Therefore, a separate variance estimate will be used to compute the T statistic. The F value probability is .885, with separate variance estimate probability .059. The probability of T suggests that there is a significant difference between men and women on the Cultural Commitment Index to the .05 level. This tells us that males have slightly more cultural strength than females.

Table 42.--T-test of the Cultural Commitment Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	1.5147	.555	.135
Women	36	1.8333	.544	.091

* Probability of F=.885

* Probability of T=.059 (Pooled Variance Estimate)

Table 43 presents the T-test results between males and females for the History Index. With this index there are 20 males and 42 females for this test with a mean of 1.4500 for males and 1.4286 for females, which indicates that females within the sample are slightly more supportive of inclusion of African American history within public schools. The standard deviation is .452 and .421 for males and females respectively, with a standard error of .101 for males and .065 for females. However, the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T suggest that there is no significant difference between men and women on the History Index. The F value probability is .678, with pooled variance estimate probability of .855.

Table 43.--T-test of the History Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	20	1.4500	.452	.101
Women	42	1.4286	.421	.065

* Probability of F=.678

* Probability of T=.855 (Pooled Variance Estimate)

Table 44 presents the T-test results between males and females for the Cultural Expression Affinity Index. With this index, I find that there are 19 males and 42 females with a mean of 1.9404 for males and 1.8254 for females. These findings demonstrate that females within the sample are more likely to believe that African American life and culture is an important part of their personal lives. The standard deviation for males is .722 and .452 for females. While the standard error of .166 is for males and .070 is the standard error for females. However, the F-test for the difference between the two standard errors indicates that they are significantly different from one another. Therefore a separate variance estimate of T will be used. The probability of T suggests that there is no significant difference between men and women on the Current Cultural Affinity Index. The F value probability is .013, with pooled variance estimate probability of .452.

Table 44.--T-test of the Cultural Expression Affinity Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	19	1.9404	.722	.166
Women	42	1.8254	.452	.070

* Probability of F=.013

* Probability of T=.452 (Separate Variance Estimate)

The T-test results between males and females for the Cultural Expression Curriculum Index are recorded in table 45. There are 18 males with a mean of 2.2467 and 41 females with a mean of 2.2098. It seems that females within the sample are slightly more supported of including African American life and culture within public schools than males within the sample. The standard deviation is .627 and .393 for males and females respectively, with a standard error of .148 and .061 for males and females respectively. Yet the F-test for the difference between the two standard errors reveals that they are significantly different. Therefore a T-test using separate estimate of variance was used. The probability of T indicates that there is no significant difference between men and women on the Current Cultural Expression Curriculum Index. The F value probability is .015, with pooled variance estimate probability of .784.

Table 45.--T-test of the Cultural Expression Curriculum Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	18	2.2467	.627	.148
Women	41	2.2098	.393	.061

* Probability of F=.015

* Probability of T=.784 (Separate Variance Estimate)

Table 46 presents the t-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Nationalism index. With this index I find that there are 10 HBCU participants and 33 TWI participants for this test with a mean of 1.3667 and 1.3485 for HBCU's and TWI's respectively which indicates that TWI's are slightly more nationalistic than HBCU's. The standard deviation is .233 and .226 for males and females respectively, with a standard error of .074 and .039 for males and females respectively. However the F-test for the difference between the two standard errors suggests that they are not significantly different. Therefore a T-test using a pooled estimate of the variance was used. The probability of T indicates that there is no significant difference between HBCU's and TWI's on the Nationalism Index. The F value probability is .827, with a pooled variance estimate probability of .826.

T-test for College Racial Heritage Variable

Table 46.--T-test of the Nationalism Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	10	1.3667	.233	.074
TWI	33	1.3485	.226	.039

* Probability of F=.827

* Probability of T=.826 (Pooled Variance Estimate)

Table 47 presents the t-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Early Cultural Assimilation Index. There are 19 HBCU participants and 28 TWI participants for this test. The mean for HBCU's is 2.3947 and 3.1518 for TWI's. Thus TWI's within the sample are slightly more culturally assimilated currently in their lives than HBCU participants. It is also possible that more HBCU students within the sample currently live in African American communities more often than do TWI participants within the sample. The standard deviation is 1.018 for HBCU's and 1.325 for TWI's with a standard error of .234 and .250 for HBCU's and TWI's respectively. Because the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of the variance was used. The probability of T indicates that there is a significant difference between HBCU's

and TWI's on the Cultural Assimilation Index. The F value probability is .248, with a pooled variance estimate probability of .041.

Table 47.--T-test of the Early Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	19	2.3947	1.018	.234
TWI	28	3.1518	1.325	.250

* Probability of F=.248

* Probability of T=.041 (Pooled Variance Estimate)

Table 48 presents the T-test results between HBCU's and TWI's for the Current Cultural Assimilation Index. With this index, I find that there are 21 Historically Black College and University (HBCU) participants and 33 Traditionally White Institution (TWI) participants for this test with a mean of 1.2738 and 2.0606 for HBCU's and TWI's respectively. This suggests that the HBCU participants are more likely to live within a mostly African American community than the students within the TWI sample. The standard deviation is .370 and .793 for HBCU's and TWI's respectively, with a standard error of .081 and .138 for HBCU's and TWI's respectively. The F-test shows that there is a significant difference between the standard errors of the two groups. Therefore, a separate variance estimate will be used to compute the T statistic. The F value

probability is .001, with separate variance estimate probability of .000.

Table 48.--T-test of the Current Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	21	1.2738	.370	.081
TWI	33	2.0606	.793	.138

* Probability of F=.001

* Probability of T=.000 (Separate Variance Estimate)

T-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Preferred Cultural Assimilation Index are presented in table 49. There are 19 HBCU participants and 36 TWI participants for this test, with a mean of 1.8224 for HBCU's and 1.7604 TWI's. Either TWI participants within the sample are slightly more culturally assimilated through their own preferences regarding life-style than their HBCU counterparts, or more HBCU students within the sample prefer to live in African American communities. The standard deviation is .521 and .542 for HBCU's and TWI's respectively, with a standard error of .120 for HBCU's and .090 for TWI's. However the F-test for the difference between the two standard errors suggests that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T indicates that there is

no significant difference between HBCU students and TWI students on the Preferred Cultural Assimilation Index. The F value probability is .882, with pooled variance estimate probability of .685.

Table 49.--T-test of the Preferred Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	19	1.8224	.521	.120
TWI	36	1.7604	.542	.090

* Probability of F=.882

* Probability of T=.685 (Pooled Variance Estimate)

Table 50 presents the T-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Cultural Strength Index. Out of 16 HBCU participants and 35 TWI participants for this test, the mean .7386 for HBCU's and 2.1558 for TWI's. There are HBCU participants within the sample who have slightly more cultural strength than their TWI counterparts. The standard deviation is .631 and .601 for HBCU's and TWI's respectively, with a standard error of .158 and .102 for HBCU's and TWI's respectively. However, the F-test for the difference between the two standard errors demonstrated that they are not significantly different. Therefore, a T-test using a pooled estimate of variance was used. The probability of T indicates that there is a significant

difference between HBCU students and TWI students on the Cultural Strength Index. The F value probability is .780, with pooled variance estimate probability of .028.

Table 50.--T-test of the Cultural Strength Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	16	1.7386	.631	.158
TWI	35	2.1558	.601	.102

* Probability of F=.780

* Probability of T=.028 (Pooled Variance Estimate)

Table 51 presents the T-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Cultural Commitment Index. With this index, I find that there are 20 HBCU participants and 33 TWI participants for this test. The mean for HBCU's is 1.9000 and 1.6288 for TWI's. Therefore TWI participants within the sample have slightly more cultural commitment than their HBCU counterparts. The standard deviation is .503 for HBCU's and .580 for TWI's. The standard error is .112 for HBCU's and .101 for TWI's. However, the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T indicates that there is

no significant difference between HBCU students and TWI students on the Cultural Commitment Index. The F value probability is .517, with pooled variance estimate probability of .089.

Table 51.--T-test of the Cultural Commitment Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	20	1.9000	.503	.112
TWI	33	1.6288	.580	.101

* Probability of F=.517

* Probability of T=.089 (Pooled Variance Estimate)

Table 52 presents the T-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the History Index. Out of 22 HBCU participants and 40 TWI participants for this test, the a mean is 1.4675 for HBCU's and 1.4179 for and TWI's which indicates that TWI participants within the sample are slightly more supportive of African American history being included within America's public schools than their HBCU counterparts. The standard deviation is .454 and .417 for HBCU's and TWI's, respectively, with a standard error of .097 for HBCU's and .066 for TWI's. The F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T suggests that there is no significant difference

between HBCU students and TWI students on the History Index. The F value probability is .630, with pooled variance estimate probability of .665.

Table 52.--T-test of the History Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	22	1.4675	.454	.097
TWI	40	1.4179	.417	.066

* Probability of F=.630

* Probability of T=.665 (Pooled Variance Estimate)

T-test results for the Cultural Expression Affinity Index between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) are listed in table 53. With this index, I find that there are 21 HBCU participants and 40 TWI participants for this test. The mean for HBCU's, 1.8286 and 1.8783 for TWI's, indicates that HBCU participants within the sample more often believe that African American life and culture is an important part of their personal lives. The standard deviation is .436 and .601 for HBCU's and TWI's, respectively, with a standard error of .095 and .095 for HBCU's and TWI's respectively. The F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of variance was used. The probability of T indicates that there is

no significant difference between HBCU students and TWI students on the Cultural Expression Affinity Index. The F value probability is .127, with pooled variance estimate probability of .739.

Table 53.--T-test of the Cultural Expression Affinity Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	21	1.8286	.436	.095
TWI	40	1.8783	.601	.095

* Probability of F=.127

* Probability of T=.739 (Pooled Variance Estimate)

Table 54 presents the T-test results between Historically Black Colleges and Universities (HBCU) and Traditionally White Institutions (TWI) for the Cultural Expression Curriculum Index. For the 20 HBCU participants and 39 TWI participants for this test, the mean of 2.2300 for HBCU's and 2.2164 for TWI's indicates that TWI participants are slightly more supportive of inclusion of African American life and culture within public schools than their TWI counterparts within the sample. The standard deviation is .404 and .508 for HBCU's and TWI's respectively, and the standard error is .090 for HBCU's and .081 for TWI's. However, the F-test for the difference between the two standard errors indicates that they are not significantly different. Therefore a T-test using a pooled estimate of

variance was used. The probability of T indicates that there is no significant difference between HBCU students and TWI students on the Cultural Expression Affinity Index. The F value probability is .286, with pooled variance estimate probability of .918.

Table 54.--T-test of the Cultural Expression Curriculum Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	20	2.2300	.404	.090
TWI	39	2.2164	.508	.081

* Probability of F= .286

* Probability of T= .918 (Pooled Variance Estimate)

Model III Regression and Correlation

Introduction

The use of correlation and regression analysis was conducted in order to determine the independent effects of the cultural domains and other predictors would have on support for a multicultural curriculum. For the purposes of the multi-regression and correlation analysis, it was necessary to reverse code all of the scales used for this model-where a high value for this part of the analysis indicates a strong amount of the attribute with that particular scale. For example, a high score on the cultural strength scale means that one has a high amount of cultural strength.

Also with this model, I created a new variable which has been labeled Support for Multicultural Curriculum. This variable includes items 38-42 c,d,f. As mentioned, all of the values for each of these items were taken and reverse coded so that the high number meant strong support for curriculum. The mean on these items were taken for each participant. This new variable SUPPCURR was created within the data set, illustrating support for multicultural curriculum. The objective of this model is to indicate how each of the cultural domains along with additional predictors such as, gender, college racial heritage, racial composition of high school attended, along with mother's education, independently effects support for a multicultural curriculum.

The first part conducted for this model was the pearson

bivariate correlation analysis which indicates what the relationship is between two variables alone, without taking into account the effects of other variables. The second part of this analysis was the multiple regression analysis, which was undertaken to assess the relationships of each of the independent variables with support for curriculum while controlling simultaneously for all of the other independent variables.

Correlation Analysis

Table 55 (left side, correlation results), presents a pearson correlation analysis between support for multicultural curriculum and the ten independent variables which will be included in the regression analysis. The analysis shows that there is no significant bivariate correlation between support for curriculum and cultural strength, gender, HBCU, racial composition of high school, or mothers education. However, all three cultural assimilation indices (early, current and preferred), along with cultural strength, and cultural commitment are moderately positively correlated with support for curriculum. While the history, cultural affinity, and nationalism indices, are more highly and positively correlated with support for curriculum.

Regression Analysis

Please see the right side of table 55 for regression results. Before reporting the results of the regression analysis, I emphasize that only seventeen cases had a none

missing value on all of the variables in the equation. Therefore, the validity of the analysis is very much in question. The partial r value (beta) and their significances are shown in table 55. The first thing that should be noticed is the beta value of 1.03 for cultural affinity, which indicates a multicollinearity problem with the equation. However, the small number of cases does not warrant any further exploration of the problem. It also should be noted that none of the independent variables have a statistically significant beta or partial r.

Table 55.--Pearson Correlation Coefficients Between Support for Multicultural Curricula and All Independent Variables

	Support for Muticultural Curriculum (Items 38-42 c,d,f)					
	Correlation			Regression		
	r	sig	n	Beta	sig	n
Cultural Domain Indices						
Nationalism	.50	.00	42	-.51	.37	17
Cultural Assimilation						
a) Early	.30	.02	46	.33	.39	17
b) Current	.27	.03	53	-.06	.85	17
c) Preferred	.43	.00	55	-.49	.26	17
Cultural Strength	.20	.09	50	.26	.30	17
Cultural Commitment	.29	.02	52	.43	.10	17
History	.60	.00	61	-.006	.98	17
Cultural Affinity	.74	.00	61	1.03	.05	17
Other Predictors						
Gender (female=1)	.07	.29	61	.13	.60	17
HBCU	.10	.23	61	.19	.40	17
Racial Comp of H.S.	-.08	.28	60	.33	.53	17
Mothers Education	-.04	.39	61	.17	.53	17

CHAPTER 6

SUMMARY, DISCUSSION AND RECOMMENDATIONS

Summary of Findings

This study was undertaken to answer three primary research questions: (1) Are there gender differences in major domains of cultural identity among the African American sample which I have surveyed? (2) Do African American students who attend Historically Black Colleges and Universities differ from their counterparts in Traditionally White Institutions? (3) How do various dimensions of cultural identity differentiate among African American students in their orientations toward multicultural policy issues?

In addition to addressing these questions unexpected findings regarding college racial heritage have lent themselves to the formulation of two additional questions for this study: I have listed these two additional items as, 2a. & 2b. They are as follows:

2a. Are African American students who attend Traditionally White Institutions more radical regarding the preservation of African American culture than students of African descent who attend Historically Black Colleges and Universities?

2b. Are students who attend Historically Black Colleges and Universities provided an education which is more inclusive of presenting the experience, culture, and heritage of African Americans than those students of African descent who attend Traditionally White Institutions?

Research Question #1: Gender Differences Between Domains of Cultural Identity

The first research question, are there gender differences in major domains of cultural identity, was resoundly answered in the negative. There were no statistically significant differences between men and women on each of the cultural domain indices excluding the Cultural Strength index. The non-significant indices included: Nationalism, Cultural Assimilation: early, current, and preferred, Cultural Commitment, History, and Cultural Expressions: curriculum and affinity (see t-test results, tables 37, 38, 39, 40, 42, 43, 44, and 45).

However, as mentioned previously there was a statistically significant gender difference on the Cultural Strength index which is indicated on table 41. Women on the average showed more cultural strength than men within the sample. The items for Cultural Strength regarded the participants feelings toward issues which centered around the importance of education, family and items regarding religiosity. These as well as related items tend to be areas which American women are socialized to be in support of. This is due to American societal views and sexist values placed on women within the American mainstream, which has come to be known as "women roles", historically known as the "cult of true womanhood".

Because women are taught throughout life to be care takers of the family, I feel that this would be an indicator of why women within the sample would be stronger supporters of religion

and family than men. For example, sixty-six percent of the females within the sample indicated that God should always be first in ones life, while only forty-four percent of the males within the sample agreed with this position. Also fifty-five percent of the males surveyed indicated that their parents never taught them that God would help one cope with race related problems, while forty-seven percent of the females responded that their parents always taught them that God would help one cope with race related problems.

The findings also indicate that African American women are stronger supporters of seeking higher levels of formal education than African American men. Several recent studies indicate that an increasing percentage of African American women are seeking formal higher education as the percentage of African American men seeking the same forms of education have steadily decreased. The results from this study indicate that eighty-one percent of the females responded that their parents taught them that a college education is a necessary part of life. While only thirty-six percent of the males surveyed responded to this item the same way.

Another interesting finding from the Cultural Strength section regards item 25j, did your parents teach that the way you carry yourself should always reflect positively on your people. Seventy percent of the females responded that their parents always taught them that this was indeed important. However, only forty-seven percent of the males surveyed indicated that their

parents always taught this as an understanding of everyday life. I find this to be an intriguing, and very timely finding within the study due to the many misfortunes African American men in general currently suffer from. Haki Madhubuti states that,

young Black men in their late twenties or early thirties living in urban America, lost and abandoned, aimlessly walking and hawking the streets with nothing behind their eyes but anger, confusion, disappointment and pain. These men running the streets, occupying corners, often are beaten beyond recognition, with scars both visible and internal. These men, Black men... are now knee-less, voice-broken, homeless, forgotten, and terrorized into becoming beggars, thieves or ultra-dependents on a system that considers them less than human and treats them with less dignity and respect than dead dogs.¹

I present this perspective presented by Madhubuti in order to illustrate the similarities between historical and contemporary acts of White Supremacy directed toward African American males. It is my belief that racism both historical and contemporary are in fact one of the most prevalent variables in existence within the U.S.A., preventing African American males from becoming culturally empowered. However, I also contend that there are underlying mechanisms operating with this issue which the African American community have control over which are centered around the support of African American Cultural Strength by males. I believe the factors which I have listed are possible reasons of why women of African descent yield stronger support for Cultural Strength than African American males. Possible explanations could be (1) socialization of both men and women within American society, (2) rearing practices of children within

the African American community, and (3) the American educational system's response to African American males during their tenure at public educational institutions.

What concerns me most with this finding is the great influence which parents successfully impress upon their daughters regarding cultural strength, indeed an influence which more African American males need desperately. I contend that in order for African American males to combat any form of racism, or any other discriminatory practice they must understand the significance of positive reflection of oneself and ones community. The notion of "raising daughters and loving sons" is one which is too often practiced throughout all of American society.

I believe this quote from Madhubuti in conjunction with the data is very relevant to the survival of African American cultural influence. I feel in many ways that Madhubuti's perspective relates strongly to this data regarding African American Cultural Strength as it relates to African American males. For example, I pose these questions to illustrate my position. Are African American parents providing their sons as well as their daughters with the needed strength, commitment, and fortitude to combat those social ills which are not conducive to a healthy physical as well as mental being? While the African American community is involved in raising their daughters to be accountable and responsive to the social needs of their communities and families, are they loving their sons to become

passive, irresponsible victims, and unprepared to contribute to the development of their families, communities, and society at large. Is the African American community willing to confront what journalist Nathan McCall refers to as self hatred among African American men, which he says is greatly due to a lack of verbal and physical commitment by adults in the lives of African American children in particular boys.

As the African American community continues to face racism within American society it must realize that the reaction by other communities which have not supported African Americans historically, or presently will not change by whim nor happenstance. In fact, when and if the negative perceptions of the African American community erode it will only do so when African Americans are able to recognize and appreciate the contributions, struggle, and strength and more importantly the sacrifice of their ancestors. I contend that Madhubuti's observation of African American men is an extremely accurate one, however African Americans in general can no longer afford to depend on the conscience of their historical slaver to provide them with contemporary reasons nor examples of the importance for the survival of African American Cultural Strength.

The above findings for this question, are there gender differences in major domains of cultural identity among this African American sample, are not surprising as they indicate no other major differences between men and women regarding the cultural domains developed for this study. By exploring the

background of the participants many similarities between the respondents can be identified. These include social class status, age, types of experiences from day to day which the students had on the University of Illinois, Urbana-Champaign campus, the majority of the students participating in the Summer Research Opportunities Program lived on campus within the same dormitory. Also in general, the participants had the same types of academic aspirations, to hopefully attend graduate and/or professional school. These types of commonalities can enhance similar responses among participants as illustrated with these findings.

The following pages indicate the findings from the t-test conducted for research item one. Below are the results of the cultural domain indices which indicate that they are not significantly related to gender.

Table 37.--T-test of Nationalism Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	1.3333	.257	.062
Women	26	1.3654	.206	.040

* Probability of $F=.309$

* Probability of $T=.653$ (Pooled Variance Estimate)

Table 38.--T-test of Early Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	14	2.4821	1.546	.413
Women	33	3.0000	1.102	.192

* Probability of F=.119

* Probability of T=.199 (Pooled Variance Estimate)

Table 39.--T-test of Current Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	15	1.7167	.930	.240
Women	39	1.7692	.701	.112

* Probability of F=.167

* Probability of T=.823 (Pooled Variance Estimate)

Table 40.--T-test of Preferred Cultural Assimilation Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	16	1.6094	.610	.153
Women	39	1.8526	.486	.078

* Probability of F=.253

* Probability of T=.124 (Pooled Variance Estimate)

Table 42.--T-test of the Cultural Commitment Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	1.5147	.555	.135
Women	36	1.8333	.544	.091

* Probability of F=.885

* Probability of T=.054 (Pooled Variance Estimate)

Table 43.--T-test of the History Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	20	1.4500	.452	.101
Women	42	1.4286	.421	.065

* Probability of F=.678

* Probability of T=.855 (Pooled Variance Estimate)

Table 44.--T-test of the Cultural Expression Affinity Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	19	1.9404	.722	.166
Women	42	1.8254	.452	.070

* Probability of F=.013

* Probability of T=.452 (Pooled Variance Estimate)

Table 45.--T-test of the Cultural Expression Curriculum Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	18	2.2467	.627	.148
Women	41	2.2098	.393	.061

* Probability of F=.015

* Probability of T=.820 Separate Variance Estimate

Below are the results from the T-test for the Cultural Strength index which illustrates significance between males and females.

Table 41.--T-test of the Cultural Strength Index by Gender

Gender	No. of Cases	Mean	Std. Dev.	Std. Error
Men	17	2.3369	.660	.160
Women	36	1.8690	.570	.098

* Probability of F=.464

* Probability of T=.012

Research Question #2: College Racial Heritage Differences

The findings for research question two, do African American students who attend Historically Black Colleges and Universities differ from their counterparts in Traditionally White Institutions in major domains of Cultural Identity are as follows.

The second research question yields both significant as well as and non significant findings. African American students who attended Historically Black Colleges and Universities within the sample were found to differ significantly from the students who attend Traditionally White Institutions on two of the cultural domains indices. They are as follows; Cultural Assimilation (early, and current) and Cultural Strength.

The Early Cultural Assimilation index indicates that students who grew up in predominately African American communities and attended predominately African American elementary and secondary schools were more likely to attend Historically Black Colleges and Universities (see table 47).

Table 47.--T-test of the Early Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	19	2.3947	1.018	.234
TWI	28	3.1518	1.325	.250

* Probability of F=.248

* Probability of T=.041 (Pooled Variance Estimate)

This particular finding can be attributed to several factors. Students may have chosen their institutions of higher learning based on comfort of their past experiences within schools which were predominately African American. For example, many times students will base their final decision regarding what

institution to attend for higher learning based on the types of previous successes they had at former institutions. Those successes many times are centered around support programs made available by the school and the community. These positive experiences for students can also cause a greater appreciation of African American culture in particular and the African American community in general, as the data indicates.

Students having the opportunity to witness professional, committed, African Americans first hand within an educational setting can also increase the students' affinity for formal schooling, in turn, positively influence those affected students academic standing. This type of involvement may also stimulate greater enthusiasm on behalf of the student to continue seeking out educational institutions which will assist them to remain academically and professionally successful. Another factor which may play a role with the selection of an institution of higher learning may be from recommendations students receive from previous teachers and other community mentors such as clergy, physicians, university faculty and/or staff or other individuals who understand the students academic needs and capabilities.

As indicated in this summary, students play a major role in deciding what type of institution they would like to attend. However, most of these factors mentioned are also based on parental influence. For example, many times parent(s) may have attended a particular Historically Black College or University and may request or recommend that their child either enter the

alma mater of the parent or an institution which resembles its racial heritage based on their experiences or the experiences of respected friends and/or colleagues.

Lastly, university counselors who are seeking academically strong African American students are likely to recruit from secondary institutions which have a generous number of bright college bound African American students with excellent success rates overall. Therefore it is apparent that counselors seeking increased numbers of African American students to select from would approach secondary institutions which are predominately African American.

Summary of Significant Findings for the Current Cultural Assimilation Index

The Highly significant relationship between current cultural Assimilation and going to a Historically Black College or University is to be expected presumably because students who attend Historically Black Colleges or Universities are more likely to live with or among African Americans, attend church with African Americans and/or interact with African Americans on both a social and/or business level more often than their Traditionally White Institution counterparts because of the demographics of the communities in which they live (see table 48).

Table 48.--T-test of the Current Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	21	1.2738	.370	.081
TWI	33	2.0606	.793	.138

* Probability of F=.001

* Probability of T=.000 (Separate Variance Estimate)

The students at Historically Black Colleges and Universities were more likely to study, work, attend church and live with other African Americans than students who attend Traditionally White Institutions. However, it is apparent that the percentage of African Americans within the community and on campus would account for this finding. What is interesting though is that there is no difference between Historically Black Colleges and University students and Traditionally White Institution students in the Preferred Cultural Assimilation index (see table 49).

Table 49.--T-test of the Preferred Cultural Assimilation Index by College Racial Heritage

Institution	No. of Cases	Mean	Std. Dev.	Std. Error
HBCU	19	1.8224	.521	.120
TWI	36	1.7604	.542	.090

* Probability of F=.882

* Probability of T=.685

The students from both Historically Black Colleges and Universities and Traditionally White Institutions prefer to date African Americans, listen to African American musical artists, eat foods prepared by African Americans, read books written by African Americans, and join political organizations that the majority of African Americans either support or belong to. As the data indicates, college racial heritage does not influence the participants preferred cultural assimilation.

Summary of Significant Findings for the Cultural Strength Index

The significant findings indicated with the Cultural Strength Index illustrates that the students within the sample who attend Historically Black Colleges and Universities had a higher average mean value regarding their support of African American Cultural Strength than the students who attend the Traditionally White Institutions. The items which were posed regarding Cultural Strength dealt with religion, and the importance of family and education.

With the Cultural Strength Index I found the significant differences between both groups to be very interesting, however I am not sure if I can pin-point any particular reason why students who attend Historically Black Colleges and Universities exhibit more Cultural Strength than those students who attend Traditionally White Institutions. It is possible that the history, (such as how the institution was established) mission, and/or philosophy of many of the Historically Black Colleges and

Universities support and promote values which emphasize the importance of African American Cultural Strength. However, this may not explain the indicated findings. The significance of this index could be due to family rearing, or possibly the influence of each institution, family and university reinforcing one another. This is one area I believe should be looked at much more closely with a better constructed item for the purpose of determining what attracts or influences students to attend Historically Black Colleges and Universities. For example, are students attracted to Historically Black Colleges and Universities because of the Cultural Strength characteristics or values which they transmit? Or are there other variables involved with this decision which the researcher has overlooked.

Research Question #2a Are African American students who attend Traditionally White Institutions more radical than African American students who attend Historically Black Colleges and Universities? One unexpected finding which developed from this research is that the students from Traditionally White Institutions appear to be more nationalistic and conscious of racist language than students from Historically Black Colleges and Universities. For example, table twenty-five (results from college racial heritage t-test) indicate that students from Historically Black Colleges and Universities are more likely to use the term nigger when referring to African Americans than students from Traditionally White Institutions (see table 25).

Table 25.-- Percentage Distribution of the use of the term Nigger Toward Persons of African Descent by College Racial Heritage

Response	HBCU%	TWI%
Yes	70.6	42.4
NO	23.5	48.5

* $p < .07$.

I also conducted a crosstabulation between the HBCU and TWI students regarding item 12a. which states: Do you ever use the term Nigger when referring to persons of African descent? Eighty-one percent of the students who attend Historically Black Colleges and Universities indicated that they do use this term when referring to African Americans. While only sixty percent of the students from Traditionally White Institutions indicated that they use this term while referring to persons of African descent.

Another interesting finding regarding the use of the term Nigger dealt with context. I asked the respondents to please indicate the context in which they use the term Nigger if they responded yes to item 12a. Fifty-four percent and twenty-five percent of the HBCU and TWI participants respectively indicated that they use the term Nigger as a slang term. While Forty percent and eighteen percent of the TWI and HBCU students respectively, indicated that they do not use the term Nigger at all.

I decided to investigate the usage of the term Nigger

further by asking a few additional items, closed as well as open-ended. Item 13) stated: You are most likely to use the term Nigger when referring to what social class group of African Americans. Seventy percent and forty-two percent of the HBCU and TWI students respectively, indicated that they use the term Nigger for all African Americans (see figure V). While nearly fifty percent and twenty-three percent respectively, of the TWI and HBCU students do not use this term for African Americans at all.

Lastly, I thought the most intriguing findings for this particular issue regarding the usage of the term Nigger were illustrated with the participants open-ended responses to items (12c), (14), and (15). The information gathered was generated by asking for the appropriateness for usage of the term, the origin the term and lastly, the meaning of the term Nigger. The following, are direct quotes listed from the HBCU and TWI participants regarding the aforementioned items.

Item 12c: Do you feel the term Nigger is inappropriate when referring to persons of African descent?

--Yes, because that's fine for white people to call a black person because that's how they see us. But we should not see ourselves that way.

--Yes, a nigger is a ignorant stupid person. Not all people of the African descent are stupid or ignorant.

--It's only inappropriate when there is a negative connotation or if it is likely to offend.

--Yes, I use nigger on any person of any race that gets on my nerves. Actually, nigger is used by me, whenever I see a male of any race that looks good also.

--No because we are speaking of ourselves as ignorant by calling ourselves that we are simply agreeing with what whites have called us for years.

--Nigger is a very degrading term.

--Yes, it is a word developed by white people to degrade Blacks.

--Yes, because it was a term used during slavery by white owners and it wasn't meant to sound good.

--Yes, because the definition is "ignorant" and my people are not "ignorant".

--No, I just prefer to call people by their name.

--Yes, when you call someone nigger (in a joking way) you are accepting, justifying their niggardly behavior. If you are serious and you just wish to reach out to your brother you will call him by a more suitable name.

--Yes, I feel the term nigger only perpetuates the negative stereotypical image. It is an awful and nasty word.

--What is a nigger? Look it up in the dictionary.

--I feel it is inappropriate and very demeaning.

--It is an insult to people regardless who says it.

--Yes, because some people of color I don't know well enough to call nigger. Nigger is a person who is cumbersome, lazy; I don't know any "niggers".

--Yes I feel it degrades the Black race.

Item 14: What do you think is the origin of the term Nigger?

--Term used for slaves by whites.

--In latin derived languages (Spanish, French, etc) nig is the root for black. In latin, it means bad or evil.

--European/Germanic.

--Term used to describe lazy Irish people.

--Negative.

--As it relates to Blacks I think its origin is from whites during slavery.

--Nigger is a racist term derived from Negro that is/has been used to denote our wretchedness.

--Negroid.

--Maybe, somewhere in Africa (positive) or America (negative).

--I think the word itself derives from the name of the country Nigeria.

--Not sure.

--Britain.

--It comes from slavery times and was used as a derogatory phrase against Blacks, to me, however, when I use the word "niggah" the person can be white or Black, because to me it is a phrase that tells how you act and white people can be "niggahs" too.

--Slavery, trans-atlantic slave trade.

--I know the term mean something darken.

--From the southern term negra.

--Its latin and spanish forbearers mean "black: but the word itself is descriptive of someone of low quality.

--Term used by Europeans to demean African-Americans.

--A racist term or could be people who lived around the Niger in Africa.

--It is a negative connotation used by slaves masters and all white people.

--Slavery.

--Not sure, however I hardly believe that Africans or African Americans in the beginning, used it to refer to themselves.

--It was used by the white slave masters to demean the Black race or African race.

--Europeans calling Africans ignorant, stupid not human.

--From the spanish word Black.

--Since in other languages "negro" is meant as Black I want to say that. I really don't like using the word but it's a very bad habit.

--I believe it may have originated from the spanish word for Black (Negro). Which evolved into nigger because whites probably thought all Blacks came from Niger or Nigeria at some time. I'm sure the word sounded funny to them which is probably why they adopted it so quickly and easily.

--It may have originated from the Latin word manigger which means to manage, which is very different from owning. Black people were not brought to American with the intention of owning anything. Our purpose was to manage what the white man

owns or think he owns!

--Term used by white people to describe peoples of African descent in a negative manner.

--European/ (Spanish) origin.

--Negative, lazy-lackadaisical, etc.

--A play on the word "negro".

--Latin for Black (Niger).

--A derogatory term used when a caucasian is referring to an African American especially during slave years.

--A derogatory usage of the spanish word for Black...Negro.

--White people.

--Origins came from the south, and maybe a relatively old term.

--Don't know.

--Niger or Nigeria.

--Slavery and Jim Crow days.

--Used in slums in 1800-1900, term for poor Irish and Jews in slums, as well as Blacks in the ghetto's.

--Europeans used it to dehumanize and belittle Black people.

--Southern white slang for nigre' (spanish for Black).

Item 15: What do you believe the meaning of the term Nigger is?

--The dictionary meaning is defined as a low-life, no class, ruthless, etc. However, I think it's important to note that African Americans (my friends, family, etc. that I know of) don't usually use the word nigger to fit the dictionary definition; but rather use it as a slang term to refer to other blacks.

- A person who is ignorant.
- It means some combination of the above meanings to varying degrees.
- Slow and unintelligent.
- I think it can be a term of endearment, have negative connotations and can be slang.
- Shiftless, good-for-nothing.
- A nigger is a ignorant, stupid person. Not all people of the African descent are stupid or ignorant.
- An ignorant person.
- An ignorant person.
- Any ignorant person (regardless of race).
- Ignorant individual.
- Something extremely negative depending on what context its used in.
- I do not know exactly.
- To me a nigger is someone who is shady or no good.
- An ignorant person.
- A lowly ignorant fool.
- To me, the word niggah doesn't mean is you are Black or white, or how light your skin is, its the way you act, white people can act like niggahs too, acting like niggah to me is showing out over something that isn't important, being mean, and doing wrong just to do it.
- Ignorant, stupid however, in some dictionaries a nigger is defined as a Black person but that is a new meaning given to

the word because of the way it is most commonly used now, but it really means ignorant.

--A dirty person (not of any specific race).

--Having no mental capacity.

--A person of low quality, status, behavior.

--Someone who can't do for themselves.

--An ignorant person.

--An ignorant person who has nothing going for his/herself.

--It is just a term which overtime has come to be used by some people differently. When a white person uses, it, it is seen as negative, and sometimes when Black people use it, it is negative. To me it is just a slang term used to describe any person, no matter what race. Have you ever called a white person a nigger? I have, when using it negatively.

--It means slow; dumb witted; sluggish stupid.

--A person who behaves in an undesirable manner. Using this definition, I call people of all races niggers.

--Ignorant.

--Ignorant.

--It is an ignorant person, a person with little or no common sense. What a few people realize, though, is that this word can be used to describe a Black, brown, yellow, red, green, purple, fuscia, or even a white person. However if a Black person hears it in any kind of context, he/she ignorantly takes it as a personal attack (I know, I've reacted in this manner too). If any other person hears it, they automatically think a Black

person is being insulted, as well.

--A trifling person that is lazy and good for nothing. It is kind of ironic we have been labeled negroes or that negro in some languages, Spanish for one and English have come to mean Black, yet it is closely related to the term nigger.

--Nigger is a description used for anyone of low class, or moral standards.

--The negative connotation means someone of African descent who lacks intelligence, work ethic, and moral values.

--An ignorant, lazy, or trifling person.

--Eurocentric; anthropology; racist.

--An ignorant or stingy person.

--Ignorant.

--A derogatory term used by a Caucasian when referring to a African American especially during slave years.

--An ignorant person.

--"Nigger" means lowlife; sneaky, up to no good person.

--An irresponsible Black person who gets himself in unnecessary trouble.

--A term used to be insulting to people of the dark skin race.

--An ignorant person.

--An individual who is ignorant; unknowing.

--Nigger is a person who is cumbersome, lazy.

--Bastard, implying laziness and dependency.

--Derogatory term used to describe an ignorant person which now has multiple context.

Summary of Significant Findings for Question 2a

Haki Madhubuti points out in his book Black Men: Obsolete, Single, Dangerous?, that "the Africans have a saying: 'if you don't know who you are, any history will do.'" I believe that this same principle can be applied to African American identity. If you don't know who you are any name will do, in this case the term nigger seems to serve the purpose for many of the respondents within the sample. As you can see there is an extreme amount of diversity regarding the respondents perspectives, understanding, and reaction toward the term nigger when asked to respond to the aforementioned items.

I contend that the significant difference between college racial heritage as regards the term nigger is once again due to demographics of the community which the participants reside in. I believe that the students attending Historically Black Colleges and Universities are more likely to use the term nigger while referring to persons of African descent because of the comfort level which is obtained by being around so many other African Americans both on and off campus. Eighty-one percent of the HBCU students indicate that they use the term nigger when referring to African Americans. While only forty percent of the TWI students responded the same way.

I believe the students who attend Traditionally White Institutions remain more cognizant of racist language which they use to describe African Americans is due to several factors. African American students on Traditionally White campuses are

subjected to racism much more frequently than students who attend Historically Black Colleges and Universities just because of the racial heritage of both the campus and the community. Therefore I believe those students will in many cases remain alert of racist presentations of not just others who are not of African descent but their own as well.

As indicated with the findings, the students who attend Traditionally White Institutions tend to be more nationalistic, or conscious of the importance of African American culture and those characteristics which place it in jeopardy. Once again I believe this is due to demographics of both HBCU and TWI campus communities.

Another item where students from Traditionally White Institutions appear to be more nationalistic than Historically Black Colleges and Universities is with the support of African American political parties. Students at Traditionally White Institutions are more likely to support political parties which support African American issues than those students who attend Historically Black Colleges and Universities (see table 26).

Table 26.--Percentage Distribution of Preference for an African American Political Party by College Racial Heritage

Response	HBCU%	TWI%
Always	10.0	30.3
Often	10.0	27.3
Sometimes	75.0	24.2
Never	5.0	18.2

* $p < .004$.

Significant Findings for Question 2b

Another interesting finding indicates that the students who attend Traditionally White Institutions indicated that the teaching of African American poetry, literature, and especially art by the university which they attend is very important to them. When these findings are compared to students who attend Historically Black Colleges and Universities it becomes more apparent that the African American attending the TWI's academic needs are not being fully met (see tables 32, 34, and 35).

Table 32.--Percentage Distribution of Views Regarding African American Poetry Being Taught to African American Students by College Racial Heritage

Response	HBCU%	TWI%
Strongly Agree	52.4	52.5
Agree	33.3	45.0
Neutral	14.3	0.0
Disagree	0.0	2.5

* $p < .08$.

Table 34.--Percentage Distribution of Importance of African American Literary Forms to the National American Culture by College Racial Heritage

Response	HBCU%	TWI%
Strongly Agree	36.4	57.5
Agree	40.9	27.5
Neutral	13.6	7.5
Disagree	0.0	7.5
Strongly Disagree	9.1	0.0

* $p < .09$.

Table 35.--Percentage Distribution of Importance of African American Art to the National American Culture by College Racial Heritage

Response	HBCU%	TWI%
Strongly Agree	33.3	40.0
Agree	42.9	45.0
Neutral	23.8	5.0
Disagree	0.0	10.0

* $p < .08$.

This finding deserves an extreme amount of attention because it clearly illustrates the academic needs and desire of African American students attending Traditionally White Institutions. Which contradicts many of the assertions being made that African American academic disciplines serve as a therapeutic treatment at HBCU's which do not merit academic attention and are not sought after by serious minded students. If this assertion was at all valid, it would seem that students who attend TWI's would not make the effort to pursue nor continue to seek courses which would support African American culture, history, and heritage.

Cultural Commitment: TWI students seem more culturally committed on average than HBCU students, this may be that students at HBCU receive so much support re: African American history and culture that they might take same support for granted.

The indices Nationalism, history and both Cultural Expressions indices were not significantly different by type of

school. I believe that there are theories which have indicated that students who attend HBCU are supposed to be separatist, seeking for ways to create homogeneous work and living environments for themselves. Lastly, but perhaps the most intriguing finding for this section is one which contradicts most assertions made regarding Historically Black Colleges and Universities, that attending an HBCU does not necessarily influence one's positions regarding the support of a multicultural curriculum.

Regression Analysis

I wanted to discover the net effect of each of the cultural domains on support for a multicultural curriculum. However, unfortunately I had too few cases for computation of the multiple regression which was needed to answer this question.

The Significant Findings for Question 3

The results for research question three, how do various dimensions of cultural identity differentiate among African American students in their orientations toward multicultural policy issues, are as follows. The data indicate, that there are positive, strong, and significant relationships between each of the cultural domain indices and support for a multicultural curriculum (see table 55). The strongest relationships are found between the cultural affinity index, which concentrates on music, poetry, literature, art, and folklore, along with the history

index which supports a multicultural curriculum.

Thus the findings for these two indices, history along with cultural affinity are not surprising. Both indices reflect the importance of African American school subject matter to the respondents, such as African American history, folklore, music, art, poetry, and literature. However, it is interesting that none of the "other predictors" within the study such as gender, HBCU, racial composition of high school, or mother's formal educational attainment were significantly correlated with support for curriculum, while all of the cultural domain indices were significant. This suggest that attitudes and orientations are more predictive of support for a multicultural curriculum than demographic variables.

Especially noted within this section, students from Historically Black Colleges and Universities are equally as likely as students from Traditionally White Institutions to support multicultural curriculum. A finding which argues against the position which many have taken that supports the idea of Historically Black Colleges and Universities producing citizens which are "anti-American" or in other words "anti-European American". This argument has been continuously presented, indicating that non white students in particular African Americans with educational backgrounds which affirm their ethnic heritage, and cultural background will become opposed to supporting surrounding cultures which constitute American society.

In fact many have indicated that African American students play a significant role in perpetrating reverse racist behavior on university campuses by desiring African American cultural programs, and support groups and organizations which represent their experience and speak to their specific needs. For example, African Americans are many times looked upon as segregationist if they decide to sit together in dining halls, or maintain a strong affinity with their ethnic group while pursuing other academic as well as social outlets, such as sororities, fraternities or even study groups.

Professor Jacqueline Fleming indicates in her study, Blacks in College, that many times African American students feel a sense of isolation while pursuing higher education on predominantly European American university campuses.² This isolation will in turn cause students to seek support from individuals along with organizations which support them both academically as well as socially.

Recommendations for Further Research

Many avenues for future studies became evident with the analysis of this data, the following are suggestions for further research.

1. With future survey instruments it would be very beneficial to provide several more, in-depth questions (preferably open-ended) regarding the support for multicultural education. For example, I utilized data from items 39-42 c,d,f,

from the survey to determine the participants support for a multicultural curriculum, I feel that the data obtained was somewhat limiting. The items presented within the instrument focused on issues regarding African American music, literature, history, folklore, poetry, and art. The questions for each category (39-42) stated: (c) African American (music) should be taught in schools to African American students. (d) African American (music) should be taught in American schools to all students. (f) African American (music) should be the foundation of music instruction within American schools.

Several improvements should be made with these types of questions for further research. One such improvement would be to allow the participant the opportunity to express why or why not they agree with these and similar items. The participants were limited to a likert scale for these items, the responses were as follows: strongly agree, agree, neutral, disagree, or strongly disagree. By creating items which are open-ended for the purposes of this section will allow the researcher the opportunity to gather strong qualitative data, which will indicate the participants reasoning, along with their personal experiences which influenced them to express their particular view.

Furthermore, qualitative responses can provide clearer insight as to what types of effective changes the participants would like to suggest or see occur regarding school policy, to enhance students educational experiences within America's public

school system. If the researcher is provided more substantive information which lends to the participants personal experience(s) regarding formal education, perspectives on school curriculum, feelings about the instructors attitude toward teaching material which is culturally diverse, the instructors level of competency related to the material, along with some indication of the participants institution(s) which they attended commitment toward teaching multicultural material, may lend to greater significant findings for future research and school policy implications.

2. I feel that further research would also call for rephrasing the items which regard the participant preferred cultural assimilation. These items were listed as 36 j-q within the survey, they are as follows: (j) my peers who I consider to be close friends are? (k) I personally prefer to date? (l) I prefer music by? (m) I prefer the same foods enjoyed by? (n) I plan to seek work settings where my co-workers are? (o) I plan to seek membership in organizations whose members are? (p) I plan to join political organizations that promote issues supported by? (q) The books I most enjoy reading in my spare time are written by? Each of these items requested information from the participant regarding their personal preference as it pertains to choice of person(s) they interact with by ethnicity. The choices which the participants were provided with were as follows: all/almost all African American, mostly African American, about half African American, mostly Whites, all/almost

all Whites.

I believe that it would be very beneficial to investigate reasons why the participants chose their response for each of the items. For example, when examining item 36j: My peers who I considered to be close friends are? The data by gender indicate that males and females respond by saying the peers whom they consider to be closest in their lives are 68.4% and 73.8% all/almost all African American respectively. This finding is consistent when compared to the same item while examining the College Racial Heritage crosstabulation, the male and female respondents indicate 81% and 67.5% all/almost African American respectively for this item. I think the findings will serve the researcher better if they are able to obtain some open-ended data.

Another example within this section which I believe could lead to some very interesting findings regarding ethnic affiliation is item 36p: I plan to join political organizations that promote issues supported by? The crosstabulation by gender indicate that the males and females within sampled selected 70% and 42.5% all/almost all African American respectively, which I find very interesting within itself. However, I believe that it would be useful to investigate further why males were more supportive of being affiliated with an all/almost all African American political party as oppose to the females within the sample. Open-ended responses could lead to socialization factors regarding gender roles within American society at large and the

African American community in particular.

CHAPTER 7

EDUCATIONAL POLICY IMPLICATIONS

No! What I have been fighting for and still fighting for is the possibility of black folk and their cultural patterns existing in America without discrimination; and on terms of equality.¹

As the year 2000 approaches the "United States of America" finds itself in a situation that is similar to that which has occurred throughout its colonialized history. During the development of this "democratic society" Anglo-America has consistently imposed its values on groups which are culturally different within this country, and on people across the globe. Cultural imperialism, like charity, begins at home. It has been demonstrated that in order to obtain and maintain power, prestige and respect within American society, one must adopt and practice Anglo American culture and values. Throughout American history Anglo-American ideals and cultural norms were forced upon Native Americans, African Americans, Latinas\Latinos, Asian Americans, other people of color, as well as Southern and Eastern European immigrants.²

It was during the nineteenth century, that American schooling became an integral part of society in assisting people to learn Anglo American ideals and cultural norms as well as, accept, and appreciate their ascribed roles within American life. Educational reformers along with wealthy businessmen put in place a system they thought would be the solution to all social

problems.

Their purpose was to "educate" as many "plain people" as possible, so that they would accept the menial positions, in American society.³ Many influential industrialists embraced and invested in what was known as common schooling. The understanding, was that a "schooled" populous, that which was European and new to the North American shores would continue to make industrialists prosper financially and prevent possible depreciation of the American labor force.⁴ These industrialist along with educational leaders, one being Horace Mann, the "father of the common school movement", felt that the "new" european immigrant or the "lower classes" had weaker minds when compared to the "real American", and lacked the discipline, skills and the "natural ability" needed to advance and sustain American society. Hence by the turn of the century the overwhelming response from America's leadership was to provide industrial training for those commoners migrating from southern and eastern Europe to build the American labor force into an industrial empire.

The response from the "real Americans" toward the "new Americans" affected these newcomers ability to become full participants within mainstream American society.⁵ One example of this behavior by Anglo-Americans, was the treatment of the Irish immigrants who fled Ireland because of religious and political persecution, in order that they may seek "true democracy". Once the Irish arrived in this country, many were poor, uneducated,

and unskilled, seeking an equal chance and opportunity for work, education, and prosperity. The "real Americans", those who were White, Anglo Saxon, and Protestant, looked down upon the aforementioned groups and viewed them as a threat because of possible competition within the labor force, and also as a threat to the emergent "Anglo-American culture". Moreover, they viewed the Irish as being "low-browed and savage, grovelling and bestial, lazy and wild, simian and sensual... To be called an Irishman had come to be nearly as great an insult as to be called a nigger".⁶

Incoming immigrants were constantly faced with discrimination because they possessed different cultural backgrounds and religious practices than "old stock" Americans. The new European immigrants "were of very different ethnicity who spoke strange languages and worshiped strange gods-that is, they were not Protestants."⁷ This was one of the reasons that many immigrants were met with discrimination and barriers which prevented a smooth transition into a "normal" way of living. For example the protestants considered the Irish to be inferior, and barbaric because of their religious preference, catholicism, a faith which the protestants considered to be equivalent to atheism.⁸ With this diverse cultural influx of new comers within the new republic, many of the "natives" wondered how this new group of people would fit into society and accommodate the ideology of the dominant culture.

American leaders and policy makers believed that the

American school system should address these and other related concerns. "The unprecedented flow of immigrants with different ethnic and religious backgrounds helped turn nineteenth-century schools into socialization factories where, it was hoped, 'American' values could be instilled into a diverse population."⁹ The expectation was that this system would encourage assimilation into Anglo American culture and promote values among "new immigrant groups" which would enable them to participate within the American mainstream. Hence upholding that which was endorsed by Anglo-Americans.

An important step with this process of assimilation was to target immigrant women, both in the school and the home. The programs designed for immigrant women were domestic and vocational in nature. It was a popular belief that the immigrant woman should not seek nor receive an academic curriculum, for to do so, would make her and her family unfit for their "natural" participatory role within American society. For example, the public school system reinforced this notion by teaching immigrant women an abundance of english, American morals, cooking, hygiene, and sex education.¹⁰ These lessons were to be passed directly to the children of immigrant women in an effort to reinforce Anglo-American values.

The Americanized immigrant became a model for the continuing newly arrived citizen. As Arthur Schlesinger Jr. states, "the southern and eastern Europeans brought bizarre customs, dress, languages, and religions, which excited new misgivings."¹¹

Schlesinger points out that for one to be seen as "American" one had to adopt a National identity and become one people, become Anglo. He further illustrates the significance of this point with a passage from George Washington. Washington describes the purpose and importance of this assimilated people, that which he referred to as the "new race"; he stated, America

is open...to the oppressed and persecuted of all Nations and religions.' But immigrants who nestled as groups in the national bosom might retain the 'Language, habits and principles (good or bad) which they bring with them.' Let them therefore settle as individuals, prepared for 'intermixture with our people.' Then they would be 'assimilated to our customs, measures and laws: in word, soon become one people.¹²

Like Washington, many contemporary Americans find it both inviting and necessary for this country to be represented by one common ideology, one language, one culture, but most importantly, one common identity.

However this commonality within American society was never meant to include all on American soil, in particular, persons of African descent. African Americans were subjected to atrocities which ranged from slavery to legalized disenfranchisement,¹³ but never inclusion into this common "American culture". Exclusion and separation were demonstrated in everyday African American life, even when "freedom" rang. One such example of this separation from American life and culture were so called, "nigger jobs", which awaited the African American community. These positions reinforced the notion of servitude and subordination, the jobs were identified and perceived by many as being suited

for the assumed mental capabilities of African Americans.¹⁴ Moreover, to reinforce this response from those who supported the dominant ideology, several policies were enacted which underscored the meaning of second class citizenship among African Americans, preventing an equitable quality of life . An example of this was the doctrine established by the Supreme Court in the Plessy vs. Ferguson case of 1896. This particular decision allowed states the right to segregate people according to race within public accommodations, as long as the facilities were "equal", in essence, equal in theory, and separate in practice.

As American history evolved, the notion of Americanization, the ability to effectively assimilate the individual, the family, and the community into Anglo-American culture continued to be required for African Americans success within mainstream society. From the outset people of African descent were perceived by most people of European descent as unfit for full participatory citizenship. The United States was so committed to this ideal of formal segregation and second class citizenship, that 81 years after the Declaration of Independence was written, the American Supreme Court underscored this belief system with the Dred Scott decision of 1857. The United States supreme court indicated that African Americans were, "beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no right which the white man was bound to respect."¹⁵

Thus being African in origin and American at birth brought

about a different set of historical outcomes than those experienced by people of European ancestry. Nonetheless, public schools sought to assimilate all Americans toward conformity, therefore accepting the ideology and culture of the dominant Anglo-American groups, which included beliefs that held certain groups to be inferior by nature.

An additional noted example of this occurred within the Native American community as well. "The Bureau of Indian Affairs made an intensive effort to assimilate the Indian into American society."¹⁶ Continued efforts to acculturate Native Americans was extremely evident within the American school system. For example, Native American girls were singled out as the group to educate, or "train". It was believed that their education/training would result in the assimilation of their mates and eventually their children.

Also Native American women were taught the essentials of the "cult of true womanhood", this ideal was very important in sustaining Anglo American culture. It was essential for Native American women to adhere to the tenets of piety, purity, domesticity and submissiveness. As schools became successful with this americanization process, it was noted that members from several Native American tribes became influenced and aspired to completely separate from their culture, and emulate Anglo Americans.¹⁷ Those who did not assimilate often fell on desperate times, where as the assimilated individual in many cases began to "excell", moreover assimilated individuals also

sought after the best interest of the individual as opposed to the collective community which they belong to.

Furthermore this process of assimilation continued to affect the African American community in several ways. Professor W.E.B. DuBois described the African American affect and response as a form of double consciousness. DuBois maintained that there were men and women attempting to sustain themselves and their families in an oppressive and racist society while recognizing the need to maintain their own culture and identity. DuBois indicated that for subgroups to become an active viable collective part of any society they must preserve their history, culture, and personal identity as opposed to totally embracing the dominant culture of that society. However, scholars such as DuBois indicated the difficulty of sub-group identity maintenance. DuBois stated,

this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face.¹⁸

Dr. DuBois's interpretation of the dilemma which African Americans faced at the turn of the century is similar to that which African American students are faced with on predominately white university campuses in 1990's. When students of African descent enter into this nation's educational institutions they

encounter curricula which is based almost wholly on the culture, history, and experience of their European-American counterparts. In fact on many of America's traditionally white university campuses African American students are requested to appreciate, respect, and acknowledge, the culture, and history of institutions which not so long ago denied access to formal educational opportunities for their foremothers and forefathers.

On many of these university campuses (TWI's) one can encounter African American students who find difficulty in accepting many of the traditions and cultural behaviors of majority group students who attend the same institutions. In fact, making a new behavior or cultural practice part of their present heritage which they find peculiar and/or contradictory to their own experience and understanding of their history is a notion which many students of African descent reject and/or resent.

For example, many of the African American students who attend Traditionally White Institutions, find these campuses lacking the necessary support needed to insure academic retention and successful matriculation. Moreover, African American students across this nation who attend Traditionally White Institutions are often approached by majority group individuals who maintain racist assumptions regarding African American life in general, and their culture and history in particular. These same types of beliefs which Professor DuBois critically addressed during the early part of this century are still perpetuated

throughout American society. An example, consists of historical and contemporary beliefs of, that which is "African American or Black" is separate from, and inferior to, that which is considered to be "truly American" in essence European American. A belief system which several "scholars" have purported throughout the history of this country, ranging from the beliefs of Thomas Jefferson to the recent publication of the "popular" title *The Bell Curve*.

Professor Jacqueline Fleming indicates the needed attention to these and other related issues concerning successful matriculation of African American students at Traditionally White Institutions. She maintains that African American students have more problems regarding intellectual development in TWI's because of the way these students are "received" by the institution due to their race. Through her findings she describes several factors which inhibit successful performance of African American students on predominately European American campuses. For example, Fleming states that, Historically Black Colleges and Universities (HBCU's) provide a much more supportive community for African American students than do Traditionally White Institutions. She maintains that the HBCU campus is an environment that "possesses the capacity to permit the expression of natural adolescent motivations for cognitive growth"¹⁹.

According to Fleming this appears to be the case because HBCU's provide three distinct types of support for African American students. The first being a supportive community, one

which allows the student to develop a wider range of needed supportive relationships during their college tenure. She continues to point out that a supportive community may provide both good as well as bad experiences, however the student will find needed support "it may challenge at the same time that it provides some measure of security".²⁰

The second form of support which Fleming describes regards the life which students lead on university campuses. Professor Fleming indicates that students need to have a feeling of being a participant with the goings-on of the campus. "There must be opportunities to satisfy adolescent needs to participate, be seen, and to be recognized."²¹ Fleming maintains that HBCU's provide many more opportunities for African American students to participate in different types of leadership roles, hence producing a well rounded confident productive citizen. Flemings' findings indicate that just the opposite occurs at Traditionally White Institutions. Fleming maintains that, "on predominately white campuses, black students' power needs are more likely to be frustrated. This is because they feel abandoned by the institution, rebuffed by fellow students, and inhibited from taking part in any but all-black organizational activities. This state of affairs creates feelings of invisibility."²²

Thirdly, Fleming describes the necessity of students recognizing personal progress toward there academic aspirations. She also indicates that faculty recognizing these efforts which are put forth by students are of great importance. Flemings'

study indicates that African American student success more likely gains the attention of faculty on HBCU campuses. What I find interesting, is that Fleming links this form of support with African American students construction and maintenance of their personal and collective identity. She indicates that "feelings of academic success are an aspect of an affirmed identity, so that a sense of failure becomes a disconnecting experience that places the search for identity in jeopardy."²³ Along with this, Fleming indicates that lack of success will also hinder African American students self esteem. Professor Fleming's findings makes a strong argument for continued support of Historically Black Colleges and Universities for African Americans students seeking higher education.

Fleming's research allows for further inquiry development regarding the importance of continued re-examination of reinforced notions that African American history and culture is separate from American history and culture and how this position is interpreted by African American students and majority group students alike. Her findings also illustrate the importance of preparing students appropriately within formal school settings prior to their higher educational experiences. In essence African American students must become a priority when considering what they are as well as are not being taught regarding their own personal experiences both historical and contemporary within American society. No longer should educators allow African American students to be denied the opportunity to study their

origins and the historical development their communities within American schools.

In fact, by omission of African American history promotes and endorses their ability of being trained to glorify another's history and forsake their own. This is an "educational" paradigm which I have come to understand as a process of "training" in place of educating. It was and continues to be perpetuated in order that students except what is delivered within and outside of the classroom without any form of challenge to that of the instructor or the institution. This training process has proven to be most effective within America's schools as I have illustrated within this chapter. In fact this training process has and will continue to cause confusion and certainly detriment to one's personal as well as collective identity. As Haki Madhubuti puts it:

Either a people prepare their youth to be responsible and responsive to their own needs as a people or somebody else will teach them to be responsible and responsive to somebody else's needs at the expense and detriment of themselves and their people.²⁴

A curriculum which was and is still based almost exclusively on Anglo-American history, culture, and values, should not have been accepted at the conception of American education, nor should it be accepted presently. Moreover, it is a process which should be challenged at every level of teaching and learning within today's curriculum.

The need to design, transform, and implement a curriculum which reflects the histories, cultures, and experiences of

peoples that have been marginalized within American society is imperative.²⁵ The urgency of school reform, must be recognized by policy makers, in order that the American educational system can assist in producing a society which is truly pluralistic in practice. Also, American schools must produce citizens whom will be change agents within American society, continuously challenging this nation's institutions traditional paradigms which reinforce racism, sexism, and classism. Our educational system must produce students who are cognizant of the significance of race/ethnicity, gender, and social class within in a political, social, and economic context, both historically and contemporarily, now more than ever.

If graduates of the academy are not equipped with these necessary skills, and courage to challenge the discriminatory practices which plague American society, future generations will read about the Los Angeles revolts of 1992 and come to understand this historical event as a precursor of what America's affluent policy makers refused to address with an pro-active agenda.

If we are truly citizens which live within a democratic society, we should then be able to depend on all teachers for these basics contributions on a daily basis while seeking public education. Therefore a teachers responsibility, regardless of a students gender, race, creed, color, sexual orientation, or religious preference, is to keep the best educational interest of children in mind. However, our present situation is consistent with that which historian Carter G. Woodson critiqued in 1933 in

his book entitled The Mis-Education of the Negro, he stated, "in most cases, tradition, race hate, segregation, and terrorism make such a thing impossible."²⁶ Many communities throughout American society have been touched both directly and/or indirectly by this process of training and mis-education. Therefore to make future change and progress we must make an honest assessment and conclude that the American educational system has not been an agency for social change within American society.

Teachers must enter today's classrooms with an understanding and sensitivity to the fact that the students within their schools represent peoples within these United States who have been oppressed, exploited, enslaved, and virtually ignored within a socio-political context. These same students come to the classroom with distinctive histories and cultural backgrounds. A history unlike that of the White Anglo Saxon Protestant student of the common school era. However the agenda of contemporary American education does in fact resemble in many ways that of nineteenth century educational pedagogy. With the continuation of teaching almost exclusively Anglo American history, culture, tradition, and values to classrooms full of students whose communities and families are not provided the opportunity to fully participate in the "American dream" nor share an interest in Anglo American culture. Hence the continued objective of American schooling has been and still is to preserve Anglo American culture and to assimilate all others into that culture at the expense of losing their own.

American education was designed for the "common people" of the "new republic" to reinforce Anglo American culture and values. The aristocracy saw these "common people" as those who should be trained to preserve all that was good for America, through means of emphasizing all that was White, Anglo Saxon, and Protestant, hence providing the "commoners", with the primary responsibility of efficient sustainment of the "new republic". As time has evolved the faces within America's classrooms have changed, however, the educational agenda has remained consistent.

Along with phenotypic differences, America's student of the ninety's brings different scholarly and social needs to the classroom. As mentioned these students have different family and ancestral histories than their white counterparts which encourages and gives meaning to their personal aspirations, and specific inquiries related to the continued survival of both their personhood and their community. Therefore, the response by some educators has been to seek for cultural pluralism, and equal opportunity for diverse representation from underrepresented groups throughout American society, as well as the academy. These efforts have ranged from those who teach elementary school age children to those who will decide which students will enter the university, and assure that the "inalienable rights" of America's historically as well as presently oppressed groups are acknowledged, protected, and enforced within American society.

Hence the responsibility of educators will be to create new communities which are empowered, self-sustaining, and self-

respected. This objective must be met in order that past injustices are not repeated. Historian, Carter G. Woodson illustrated the significance of this point as he criticized the American educational system provided for African Americans. Woodson pointed out that they were consistently taught to dismiss their culture, history, and past condition. Moreover this behavior was learned, accepted and perpetuated by persons of African descent who were afforded formal education, individuals whom Dr. Woodson referred to as "Educated Negroes"²⁷ and who Dr. Nathan Hare now describes as the "Black Anglo Saxons"²⁸ These individuals were trained within the American school system to disregard, ignore, separate, and disassociate from things that were African, and to embrace all that was European or "American", White Anglo Saxon and Protestant, hence continuing with the original purpose of the American school system. Therefore, the experiences of various racial groups, in particular African Americans, has been that which Dr. Carter G. Woodson labeled as, mis-education, a process which must be eradicated for all groups within American society.

The American school system of the 1990's does not differ much from that which Dr. Woodson critiqued during the 1930's. Within today's classrooms, non European American students experience a similar system which disregards their culture, and perpetuates assimilation for success. However, what is stressed within the African American community is the need for an educational system which will provide it's youth with educational

opportunities to fully develop their minds and nurture their creative spirit.²⁹

However, the larger society has demonstrated it's commitment to assimilating all groups into Anglo American culture. An example of this is reflected through classroom textbooks which continue to misinform, misdirect, and mis-educate students of African descent by reporting stereotypes and omitting relevant American historical facts.³⁰ Professor Geneva Gay concluded that "white textbook authors committed sins of omission and commission against Afro-Americans, that books seemed to be written exclusively for white children, and that they either ignored the credible deeds of Afro-Americans or taught that Afro-Americans were innately inferior...".³¹

More recently many elementary, secondary, and higher educational institutions within the United States have continued to perpetuate discriminatory behavior against African American students through institutionalized racism. Continued ignorance along with assumptions made by many teachers who are ill-prepared, reinforce discrimination which is manifested within America's "finest" institutions. For example, many students and present day teachers have been "taught to believe that a white, middle-class culture is the accepted norm for our society."³² Therefore participants of teacher education programs are many times never provided an opportunity to investigate other cultures which contribute to make American society what it is at present. Moreover, these same participants gain entry into classrooms via

the university and are provided with direct contact with communities and children which they are not familiar with, or know very little about, a process which is very detrimental to the progressive intellectual development of the children being addressed.

This particular issue was the center of attention for one of the sessions entitled, The Future of African American Education: A Practitioner's View, at the 1993 American Educational Research Association Conference. The primary concern for many scholars who were present was, should teachers who are not familiar with nor live within the communities in which they teach be allowed to remain in these teaching positions? If so, what could be done during the teacher preparation stage to increase their commitment and knowledge of the communities in which they may teach and also represent?

When teachers expect inner city children to envision ducklings and cows over subways and skyscrapers, importance is attached to objects that many of America's students may never have encountered.³³ The importance of these objects then translate into academic deficiency for the child. Hence a system which was designed for "opportunity" and "equality" soon becomes a proponent of classism, ethnocentrism, linguisticism, tracking, ability grouping, at risk labels, ostracism, and several other isms which plague American schools and society.³⁴

Along with these findings there are yet other types of discriminatory practices and major concerns which continue to

remain within the American school system that society must address with utmost urgency. In terms of economics, the community in which students reside can be a determining factor in the quality of education one may receive. For example, in East St. Louis, Illinois some teachers may teach an average of five classes per day with a student enrollment between 150-175 students.³⁵ Within the city of New York, if a child resides in a particular suburban area they can receive \$10,000.00 and beyond per student expenditure than the child which resides within the inner city.³⁶ These types of funds are converted into higher paid teachers, computers, better facilities, college preparatory courses, updated texts, smaller class sizes, and resources for educational field trips etc.

Resources such as these equip students with necessary tools which are needed for success when seeking higher education. Studies have also indicated that one having access to these types of programs and resources also improves a students confidence, self esteem, and the ability to seek out leadership roles within American society.³⁷ It is during the formative years that the quest for higher education is acquired, it is not through osmosis nor whim and happenstance that children become insightful of what a college education will provide for the intellectually.

An educated community can assure that elementary and secondary schools become avenues of success within America, as opposed to continuing to perpetuate dead end roads, and failure for many of its students of African descent and other students of

color. As students attend elementary, as well as high schools they become more conscious of race, and social class roles, which will eventually dictate the realities they will experience. In his book Savage Inequalities, Jonathan Kozol writes,

For a great number of minority and low-income Americans, high school is an experience that begins in failure in a dismal setting and ends without any evidence of achievement-in teenage pregnancy, a prescription for a self-perpetuating cycle of poverty, or in the illegal economy that flourishes in the inner city and leads to addiction, prison, and a life of failure.³⁸

The inequalities present within the school system, has rightly caused many teachers, parents, and policy makers to become more critically concerned with America's educational system regarding their direction, curriculum, and the underlying message sent to these students across the country. That being, there are two types of students which reside in this "land of opportunity", those who are to become governors, and those who are to be governed.³⁹

Affirmative Action, Equal Opportunity, Quotas, Diversity,
Multiculturalism, & Political Correctness
Buzz Words for the Year 2000

As illustrated previously, presently throughout American society there are concerned citizens, scholars, and policy makers working within this country's oldest and most prestigious universities in order to bring diversity to the curriculum within American schools. They are under continuous attack, scrutiny, and criticism due to recent assumptions that they are turning the American University into an institution that, according to Dinesh D'Souza, "treat racial groups differently and admit some students based on academic merit, and others largely or exclusively based on their skin color."⁴⁰ According to professor Shelby Steele the American university has become, one which operates under Affirmative Action programs. Moreover, he argues that "blacks may often enter college with lower test scores and high school grade point averages than whites."⁴¹

At present these debates regarding America's schools, elementary, secondary, and the university have evolved around basic vital topics within American society, that being, race, and identity. At the center of this debate is the issue of multicultural education, an area which is receiving a great deal of attention throughout the academy. Scholars from many disciplines have involved themselves within this debate in trying to determine what type of curricula would best suit the needs of minority students, in particular those students of African descent.

The primary question which continues to surface is, what makes multicultural education such an imperative subject area for all of America's students to engage in. Many scholars have articulated reasons why they feel this issue deserves priority attention from policy persons throughout this country, and why it should be incorporated within a formal educational setting for all children, through the American public school system.

This debate is primarily fueled by issues which regard and center around school curriculum. Many understand that curriculum reform can be most influential, in turn it can enhance greater acceptance of, and practice towards obtaining pluralism among teachers, administrators, scholars, students and the larger society. The possible influence, of a reformed curriculum is known among those able to make the necessary changes, which is evident by the degree of intensity and attention this debate is receiving.

Moreover, at the center of this discussion are issues which deal with race and identity and basic principles relating to Americanization, national character, democracy, and citizenship. For example, some of the questions being raised are as follows: how do we define American, what makes one an American, what does an American look like, what language(s) should Americans speak, what is American culture, how should Americans identify themselves, what is American folklore, what is American music, what is American art, what religion should Americans practice, what is American democracy, what is American scholarship, and

what should be taught in American schools, to American children.

I maintain that students within this nation should be taught to learn about and appreciate the culture, history and heritage of all peoples in both nationally as well as internationally. It is important that the differences our students recognize in one another go beyond phenotype. However what students encounter is the onslaught of dominance, individual competition, and homogeneity, not only "one nation under God", but also one culture; in essence no diversity.

However there are many who assert that just the opposite is occurring within American schools. According to Arthur Schlesinger, Jr. the American school system is involved in a movement which threatens the "original theory of America as 'one people,' a common culture, a single nation."⁴² Dinesh D'Souza asserts that American universities have established minority and women's courses, programs, and departments, in particular African and African-American studies in response to protest and takeovers during the 1960's and 70's.⁴³ Implications have been made which maintain that these and similar courses merit no scholarly acknowledgement. Moreover it has been stated by Thomas Sowell that "black studies should not be used to enable young black students to escape the challenges of the university by setting up a program of 'soul courses' that they can just play with and pass."⁴⁴

Therefore the basis of this argument for many opponents involves trivializing and devaluing scholarship that addresses

the history and culture of African Americans in particular and people of color and women in general. Journalist Charles J. Sykes maintains that students may fulfill the requirements within this nation's leading universities with what he considers to be a "grab bag" of courses, which range from Women and Literature, to a Seminar in the Music in John Coltrane.⁴⁵ Sykes claims that while these courses are being offered and taken "students can pass through higher education at this nation's most elite educational institutions in abysmal ignorance of their place in history, the civilization they inhabit, and the great philosophical debates on what it means to be human."⁴⁶

The fundamental concern about this ongoing debate regarding cultural diversity, multiculturalism, affirmative action and curriculum reform, is and has been that of race and identity.⁴⁷ These issues challenge many teachers and members of the professoriate who are unprepared, unwilling and fearful of incorporating strategies which do not reinforce the traditional Anglo American or dominant white culture.⁴⁸ However there are many scholars who argue that moving toward diversity within the American academy is simply a reaction from past mis-deeds paid to those members of oppressed groups within society. Arthur Schlesinger Jr. claims that "there is nothing more natural than for black Americans, as wounded racial groups have done through history, to assert pride and claim identity and, because black wounds are so much deeper than white, to do so with tragic intensity."⁴⁹ This particular line of argument frames the

campaign for cultural diversity as a reflex reaction to pain and despair, not as a genuine and legitimate intellectual pursuit.

The notion that the American university has or is becoming a place which considers the equal representation of different racial groups, along with a curriculum which represents the voice of those groups which have been historically oppressed within this country has become an issue of unprecedented concern. As American society moves closer to the twenty-first century these issues which had been silenced since the civil rights movement are now surfacing at an alarming rate. Terms such as preferential treatment, quota's, equal opportunity, multiculturalism, diversity, qualified, afrocentrism/africentrism and political correctness, are just a few of the buzz words which are floating around on college campuses.

Shelby Steele, Dinesh D'Souza, Thomas Sowell, Diane Ravitch, Nathan Glazer, Alan Bloom, Roger Kimball, and others assert that meritocracy is no longer the predominant factor within the equation for admissions to the American university.⁵⁰ Moreover Professor Shelby Steele asserts that any form of racial discrimination still present on university campuses "is more the result of racial equality than inequality."⁵¹ This claim is supported by those who believe that racial harmony on and off the university campus is being obtained by discriminatory practices towards the dominant white group, or as put by many, preferential treatment for students of color.

Across this nation are persons who are actively involved at

the local, state, and federal level, revising and implementing policies which affect those institutions which have historically denied African Americans entry into the university, and labor force. Many maintain the position that any form of assistance African Americans receive in these and other related areas should be considered as preferential treatment and in turn acts of "affirmative discrimination" against those Americans of European descent.⁵² Hence this response and belief become the center of attention and of primary concern for all parties involved when attempting to implement programs and policies for obtaining parity within American society.

Thomas Sowell endorses the notion that preferential policies do more harm to the university and work place than good. It is his contention that affirmative action programs encourage the recruitment of unqualified African American students and faculty. He maintains that "any goal, target, or affirmative action... can only mean reducing quality standards."⁵³ Such assertions as these as well as many others have been made that, by admitting "unqualified" African American students prevents "qualified" student(s) from attending the university of their choice. Nathan Glazer points out that discrimination is in fact a part of American life, however, he distinguishes the "shift from individual rights to group rights in devising policies to overcome racial and ethnic-group discrimination and its heritage."⁵⁴

He maintains,

...Everyone, with minor exceptions, is expected to have the right to vote and is required to go to school, but jobs are based on qualifications and it is well-known that qualifications (such as education) will vary with race and ethnicity.⁵⁵

These types of views present on college campuses have caused university students of African descent some of their most frustrating moments. An admissions dean from the University of Virginia stated, "We take in more in the groups with weaker credentials and make it harder for those with stronger credentials."⁵⁶ Hence, affirmative action works according to Dinesh D'Souza, to destroy the true essence of the academy as opposed to helping to maintain and build stronger institutions.⁵⁷

Many opponents of Affirmative Action programs feel that minority students, in particular those of African descent, do not possess the skills needed to compete at major research oriented institutions, which are predominately white. Thomas Sowell maintains that even the historically Black colleges have "never had top-rated students or faculty."⁵⁸ Sowell characterizes Historically Black Colleges and Universities, as institutions which graduate the majority of African American undergraduate students, as degree mills which produce students lacking the necessary skills to obtain opportunities for upward mobility in American society. Moreover these students are being taught by faculty who lack necessary skills to maintain "legitimate" scholarship at any other institution which is non African American. The lack of interest in African American students by

professional and graduate schools along with organizations and corporations as possible candidates for further study or employment would be quite apparent if this assertion became common place within American society.

Dinesh D'Souza writes that the University of Michigan responded to racially and sexually stigmatizing remarks made on the campus by "agreeing to give preferential treatment to minority student and faculty applicants over non-minorities with stronger qualifications..."⁵⁹ The implication here is, those who belong to minority groups within American society will be consistently and overwhelmingly less qualified for study and teaching than those members of society who are of European descent.

The continued resistance towards affirmative action programs has been apparent since its inception, although, we may find these programs in place within industry, social organizations, political offices, and the American university. However it is not yet apparent how effective these programs have been for minority groups, in particular African Americans.⁶⁰ Yet with continued inequities targeted toward African Americans, the overriding understanding by many scholars and policy makers is that "a variety of programs, many of them quite expensive, will be needed if black Americans are to be brought to parity with whites."⁶¹

Recent studies endorse the immediate need for intervention, programs, and professional attention to assist groups which have

been historically oppressed and presently marginalized within American society. Several studies have been conducted by professional organizations along with the academy which illustrate present disparities within America. One should question notions that have been incorporated into American society regarding that of African American boys. It is believed that these boys grow up with aspirations of becoming homeless, gang members, subsisting on food stamps, thieves, murderers, rapists, along with a desire to be stigmatized as the feared of society. These sentiments in turn give what many considers as legitimate credence to the response and behavior of European American employers, university admissions officers, landlords, health care providers, teachers and overall society, which is not provide equitable opportunities for these young men.

Moreover, these attitudes, and beliefs have led to increased racial tension along with rising numbers of racial outbreaks all throughout this "free land". The American university has been no exception to such occurrences, between the academic fall semester of 1986 through December of 1988 at least one form of "ethnoviolence" was reported at 250 different American universities and colleges.⁶² Universities such as Michigan, Massachusetts at Amhurst, California at Berkeley, Dartmouth, Texas, Texas A & M, Illinois at Urbana-Champaign, Wisconsin at Madison, and Columbia are just a few which have fallen victim to what many have tried to label as isolated incidents.

However, many whom are concerned about this increased number

of racial conflicts maintain "that there is a racial crisis in American higher education".⁶³ Moreover it is a crisis which effects decisions, behaviors and reactions from all who reside within these "United States". America's motto "land of the free and home of the brave" will constantly move toward "no justice no peace!", if this nation continues to ignore its racial crisis.

Therefore America must make progress to influence positive change within the academy and the larger society to enhance better relations and obtain parity between America's racially diverse populous? Hence, the following types of concerns must become priority with both political as well as educational leaders. These concerns include but are not limited to developing programs and policies which the university will commit itself to in order to prevent further "isolated incidents" from reoccurring? Moreover the academy should define its role as well as responsibility regarding university accountability pertaining to issues of equality related to race, gender and social class within American society.

"All men are created equal", a phrase at it's conception which did not include people of African descent, nor women of European descent, nor other people of color should be deconstructed within an academic context so that students may reconstruct a model which sees "all people as being created equal".

This discussion which I have outlined "is not over numbers; it is over social philosophy,"⁶⁴ it deals with the presence of ideas, heritage, culture, values, beliefs, religion, history and

identity of members within American society who were once denied any form of entry into the academy, based on race, gender or social class. This area of discussion centers around the true essence of America's history, specifically, issues of power, domination, and exclusion. Michael Berube describes this on-going debate as "not whether we as a nation will 'acknowledge' our multiculturalism, for to do so would be only to acknowledge the obvious; nor is it a question of simply substituting one metaphor for another "salad bowl" or "mosaic" for "melting pot."'⁶⁵ Moreover the objective is not to replace one set of values, traditions, or culture(s) for another, but to instead evaluate pre-existing systems which promote racism, sexism, class exploitation and imperialism within American society.⁶⁶

Can cultural equality be achieved within America through the means of multicultural education within America's schools? Can schools incorporate within its curriculum, comprehensive histories, cultures, languages, contributions, values, and truth. Can teacher preparation programs equip university students with resources, skills and experiences which will educate America's students beyond "Black History Month". Can schools produce citizens who are knowledgeable of America's complete history and who are advocates of a pluralistic society which recognizes, appreciates and respects Americas diversity regarding race and ethnicity. Can schools become a model which demonstrates and practices cultural equality. Lastly, can schools become the great equalizer of society, an idea proposed during the

nineteenth century which has never come to pass.

There are some scholars who maintain, that America's schools during recent decades have been involved in teaching students about cultural pluralism. Dianne Ravitch states, "cultural pluralism is now generally recognized as an organizing principle of this society." She further maintains that students "learn that America has provided a haven for many different groups and has allowed them to maintain their cultural heritage or to assimilate, or-as is often the case-to do both; the choice is theirs, not the state's."⁶⁷ This perspective is one example of a limiting view which contemporary American school aged children receive in classrooms across this nation. As in many cases, educators highlight the "wonderful historical opportunities" which have been provided by this nation's "founding fathers". In essence the state makes curriculum decisions to enhance assimilation, hence, citizens then make the "correct choice".

Moreover, many educators have decided not to acknowledge America's genocidal practices against indigenous people, nor inform students of the number of African slaves murdered during the middle passage, or discuss with them the 1882 Chinese exclusionary act which provided a precedent for exclusionary acts against southern and eastern european immigrants as well. Many educators fail to explain the outcomes of Jim Crowism of the American south, or provide students with information regarding the philosophy of the Black Panther Party of the 1960's. This American knowledge withheld from students prevents them from

being able to leave the classroom with a sound education, an understanding of their country's history. Students are conferred with their diploma not knowing that this nation, the land of the free, has not been a safe haven for all. Moreover not being knowledgeable of America's past will make this nation's students victim of this country's future.

James Banks puts it, "we cannot produce multiethnic education simply by infusing bits and pieces of ethnic content into the curriculum, ... Reform of the total school is required, if educational equality is to become a reality."⁶⁸ Professor Banks' perspective deals with this problem head on. He points out that schools must be representative of society. He further maintains the way "schools, colleges, and universities are currently structured, some groups of students, such as middle-class White males, have a better chance for academic success than have others, such as African American males..." In order for multiethnic education to be effective, reform of the total school must take place. This involves examining the attitudes of both faculty and staff regarding their personal biases, and denial of recognizing difference among students and co-workers from different racial and ethnic groups.

Geneva Gay provides an example of such denial that she has encountered from her own colleagues, which is, "when I look at my students, I see no differences. It makes no difference to me whether they are black, white, red, green, or purple. They are all human beings and that's the only thing that counts."⁶⁹ This

position which is held by many is one which keeps American society off balance. These words are expressed by many who insist that they are safe from discriminating against others, that they are in fact different and better than those other teachers who wrongly judge students based on race or ethnicity within America's schools. In fact they do not participate nor condone this behavior, only the "red necks" of the world discriminate against children. All of their students feel welcomed and are able to be themselves. They are not racist. They are color blind and not affected by the institutionalized racism which is perpetuated by our nation's teachers. Geneva Gay maintains that, "to ignore Black children's blackness is, in effect, to deny the validity of their ethnic experiences and to fail to comprehend fully the essence of their humaneness."⁷⁰

Furthermore it prevents teachers from engaging in the most fundamental purpose of schooling, the ability to learn. Once again incorporating multicultural education must involve reforming school curriculum, by doing so addresses what many historians consider to be a primary issue within the American educational system. That being, to recognize the misrepresentations, distortions, and continued omissions regarding people of color, in particular persons African descent.

Text books which are used within American schools continue to prevent students from knowing their true place in American history. Moreover this type of continued refusal to acknowledge and incorporate the history of America's oppressed within the

curricula prevents communities from acting upon that history which is theirs. Furthermore, it leaves students stranded in ignorance and dependance preventing critical and intellectual development regarding the nation in which they reside while in the pursuit of an education. If we are ignorant of our total surroundings in which we inhabit we become slaves to that, and whom, which dictate what we know. Professor of American educational history James D. Anderson maintains that:

at the heart of this question is an honest concern that students be told the full truth about the formation and development of the American nation and the fear that we still suffer the effects of decades of omissions, distortions, and untruths perpetrated by both conscious and unconscious efforts to expose generations of American students to a politically usable past that rationalizes and reinforces the historical domination of white Americans over black Americans.⁷¹

However Arthur Schlesinger, Jr. maintains that to incorporate historical contributions of people of color in particular those of African descent is to dwell on the past in search of a feel good history, a form of therapy for greater self esteem for African American children. He feels that this particular history would be presented to children in a sanitized manner leaving out that which is not viewed as feel good history. He concludes, "honest history calls for the unexpurgated record. How much would a full account of African despotism, massacre, and slavery increase the self-esteem of black students? Yet what kind of history do you have if you leave out all the bad things?"⁷² My response to Schlesinger's question is simply,

American history. The claim which Schlesinger maintains must be challenged, his position contradicts the end result of our present public school curriculum.

American history is continuously presented in a very incomplete, sanitized, feel good manner. Ironically this point is well illustrated in Ronald Takaki's critique of Schlesinger's historical account of Andrew Jackson in the latter's book entitled The Age of Jackson. As Takaki states, "Arthur M. Schlesinger, Jr., left out blacks and Indians. There is not even mention of two marker events-the Nat Turner insurrection and Indian removal, which Andrew Jackson himself would have been surprised to find omitted from the history of his era."⁷³ If honest history calls for the unexpurgated record, then history such as that portrayed in Schlesingers' The Age of Jackson must be replaced by more balanced and accurate accounts, including "all the bad things".

Educators must keep in mind that parents, student teachers, master teachers and policy makers are contemporary products of the same system which we expect to educate today's youth for a pluralistic society. Therefore it is imperative for all who are involved to understand the meaning of commitment as it regards this issue. Commitment will not only involve advocating for a new curriculum which reflects all of American society. Commitment will involve the advocates themselves becoming students once again. Actively involved in the re-education of not only children and young adults but most importantly re-

educating oneself. This type of example of commitment can and will be powerful. Not only will it provide household leaders and community activist and teachers the opportunity to become more familiar with scholarship which many were not provided while seeking formal education, it will provide young people an example of discipline, enthusiasm, and commitment for learning through observation.

If we as a society are to maintain a position toward delivering a multi-ethnic education, total school reform, and rebuilding of that which exist now will include, curriculum changes, continued re-education of teachers, restructuring of teacher education programs. It will also be necessary to demonstrate sincerity from the local, state, and federal level by providing necessary funds for successful implementation and transformation of present programs and policies that will enhance parity and pluralism between America's citizens. It must be understood by all involved that this reform will not occur overnight nor will it occur by chance.

This type of needed reform will only occur through sacrifice, and through struggle, it will not just happen. Frederick Douglass understood at a time during American history that the terms change and struggle are many times interchangeable. Douglas stated that "if there is no struggle there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground... This struggle may be a moral one; or it may be

a physical one; or it may be both moral and physical; but it must be a struggle... Power concedes nothing without a demand. It never did and it never will."⁷⁴ At present America must engage in struggle to improve the educational process for its citizenry, so that difference is appreciated and respected and possibly America may survive as one nation with many cultures, under God.

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APPENDIX A
SURVEY QUESTIONNAIRE

SURVEY QUESTIONNAIRE
Identity and Consciousness

Please answer all items as quickly and accurately as possible. THIS IS NOT A TEST, so there is no wrong or right answer. The value of the survey depends on how frank and honest you are in stating your own personal choices, views, and feelings for each item.

Directions: Please fill in the blanks, check or circle the appropriate answer. When given a choice, please select only ONE answer.

Gender: male female

Date of Birth: _____ (mm/dd/yy) Age: _____

Hometown: _____

1. How much Education do you expect to get during your lifetime?
 - a. Some college, but less than a bachelor's degree (B.S., B.A.)
 - b. B.A. or equivalent
 - c. 1 or 2 years of graduate or professional study (master's degree)
 - d. Doctoral or professional degree (Ph.D., M.D., J.D., etc)
2. Please name the undergraduate institution which you currently attend. _____
3. What year of study will you pursue this coming fall semester (fall 1993)?
 - Junior Senior
 - Other (Please specify.) _____

FAMILY/SOCIAL BACKGROUND

4. When you were growing up, what adults did you live with most of the time?
 - a. Both parents d. Guardian(s) (Please specify.) _____
 - b. Mother only e. Other (Please specify.) _____
 - c. Father only
5. Please indicate your biological mother's race. _____
6. Please indicate your biological father's race. _____

9. What is your religious identification, if you have a preference?

- a. Christian/Protestant (Please specify denomination: Methodist, Baptist, etc.) _____
- b. Christian/Catholic
- c. Jewish
- d. Muslim/Islamic
- e. Other (Please specify.) _____
- f. None

IDENTITY/CONSCIOUSNESS

10. Which term would you use to describe your ethnicity?

- a. African American e. Mixed Race
- b. Afro American f. Negro
- c. Black g. Other (Please specify.) _____
- d. Colored

11. Which ONE term would you use to describe your nationality?

- a. African American
- b. American
- c. Both

Briefly explain. _____

12. Do you ever use the term Nigger when referring to persons of African descent?

- a. Yes b. No

If YES, in what context do you most often use the term?

- a. Term of endearment c. Slang term
- b. Negative connotation d. All of the above

If NO, do you feel the term Nigger is inappropriate to use when referring to persons of African descent?

Briefly explain. _____

13. You are most likely to use the term when referring to:

- a. Upper class African Americans
- b. Middle class African Americans
- c. Lower class African Americans
- d. All of the above
- e. Not sure

14. Have you ever thought about the origin of the term Nigger?

- a. Yes b. No

If YES, what do you think is the origin of the term Nigger?

15. Have you ever thought about the meaning of the term Nigger?

- a. Yes b. No

If YES, what do you believe the meaning is? _____

Please answer the following questions using the scale below.

1	2	3	4	5
Always	Often	Sometimes	Never	Do Not Know

- ___ 16. Do you think that African Americans should form their own political party?
- ___ 17. Do you feel that African Americans should take more pride in African American history?
- ___ 18. Do you believe that schools with mostly African American students should have mostly African American teachers and principals?
- ___ 19. Do you feel that African Americans who have good jobs should try to use their talents and leadership abilities to help other African Americans?
- ___ 20. Do you feel that African Americans should patronize African American businesses whenever possible?
- ___ 21. Do you feel that stores in African American neighborhoods should be owned and operated by African Americans?
- ___ 22. When you were growing up did your parents/guardians speak of Africa or emphasize African culture or values?
- ___ 23. Do you think that African American parents/guardians should have input in what their children are taught within the public school system?
- ___ 24. Do you practice customs or traditions that reflect African American heritage? (If so, please explain.)

Please answer the following questions using the scale below.

1	2	3	4	5
Always	Often	Sometimes	Never	Do Not Know

25. Did your parents or guardians ever teach you that:

- ___ a. despite life obstacles, you must believe in yourself?
- ___ b. if you are determined enough, you can breakdown all race-related barriers to success?
- ___ c. God should always be first in your life?
- ___ d. God and religion will help you cope with race-related problems?
- ___ e. a college education is absolutely necessary in life?
- ___ f. a college education will help you cope with race-related problems?
- ___ g. a close family not only means to love each other but also to share what you have?
- ___ h. close family ties will help you cope with race-related problems?
- ___ i. good work habits will help you cope with race-related problems?
- ___ j. the way you carry yourself should always reflect positively on your people?
- ___ k. African Americans have to help one another get ahead?

26. Do you feel that there should be any cultural programs which emphasize African American heritage within your community?
 a. Yes b. No c. Do Not Know
27. Do you feel that there should be more courses which teach African American history and culture on your campus?
 a. Yes b. No c. Do Not Know
28. Do you feel that African Americans should set up a separate nation?
If YES, would you live there? a. Yes b. No c. Do Not Know
29. Do you feel that the American flag symbolizes the experiences, history, and culture of all Americans?
 a. Yes b. No c. Do Not Know
30. Do you feel that the American National Anthem symbolizes the experiences, history, and culture of all Americans?
 a. Yes b. No c. Do Not Know
31. What is the title of the American National Anthem? _____ Do Not Know
32. Is there an African American flag?
 a. Yes b. No c. Do Not Know
If YES, what are its colors? _____
33. Is there a Black National Anthem?
 a. Yes b. No c. Do Not Know
If YES, what is its title? _____
34. Some people have said that U.S. citizens of African descent and European descent share a common American culture. Do you agree?
 a. Yes b. No c. Do Not Know
35. Do African Americans have more to be proud of than any other racial/ethnic group in American?
 a. More b. Less c. The Same

36. Please answer the following questions about your personal experiences using the scale below.

1	2	3	4	5
All/Almost All African Americans	Mostly African Americans	About half African Americans	Mostly Whites	All/Almost All Whites

a. The student body at the grammar/elementary school(s) you attend was
 b. The student body at the junior high school(s) you attended was/were (skip to next question if you did not attend junior high)
 c. The student body at the high school(s) you attended was/were
 d. The neighborhood(s) where you grew up was/were
 e. The neighborhood where you live now is
 f. Your church or place of worship (if you attend) is
 g. Your work place(s) (if you are or have been employed) is/are or was/were
 h. When I study with others, they usually are
 i. In my leisure time, I associate with
 j. My peers who I considered to be close friends are
 k. I personally prefer to date
 l. I prefer music by
 m. I prefer the same foods enjoyed by
 n. I plan to seek work settings where my co-workers are
 o. I plan to seek membership in organizations whose members are
 p. I plan to join political organizations that promote issues supported by
 q. The books I most enjoy reading in my spare time are written by

37. Have you ever experienced any form of discrimination, harassment, or discomfort at the University of Illinois at Urbana-Champaign campus because of your race or cultural background?

a. Yes b. No

If YES, briefly describe the most notable example. _____

People differ on their beliefs about African American culture. Here is a list of things that some people say are the most important components of African American culture. For each category below, answer the questions about your beliefs.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

38. African American Music

- a. African American music is an critical part of African American life and culture.
 b. African American music is an important part of my personal life.
 c. African American music should be taught to African American students in schools.
 d. African American music should be taught to all students in American schools.
 e. African American music is an important component of our National American culture.
 f. African American music should be the foundation of music instruction within American schools.
 g. African American music is sufficiently included within the school curriculum.
 h. African American music should be taught in the church, family, and community instead of in the schools

1	2	3	4	5
Strongly Agree Disagree	Agree	Neutral	Disagree	Strongly Disagree

39. **African American Poetry**

- a. African American poetry is an critical part of African American life and culture.
- b. African American poetry is an important part of my personal life.
- c. African American poetry should be taught to African American students in schools.
- d. African American poetry should be taught to all students in American schools.
- e. African American poetry is an important component of our National American culture.
- f. African American poetry should be the foundation of courses in American poetry taught in our schools.
- g. African American poetry is sufficiently included within the school curriculum.
- h. African American poetry should be taught in the church, family, and community instead of in the schools

40. **African American Folklore**

- a. African American folklore is an critical part of African American life and culture.
- b. African American folklore is an important part of my personal life.
- c. African American folklore should be taught to African American students in schools.
- d. African American folklore should be taught to all students in American schools.
- e. African American folklore is an important component of our National American culture.
- f. African American folklore should be the foundation of courses in American folklore taught in our schools.
- g. African American folklore is sufficiently included within the school curriculum.
- h. African American folklore should be taught in the church, family, and community instead of in the schools.

41. **Other African American literary forms (e.g. short stories, novels, etc.)**

- a. African American literature is an critical part of African American life and culture.
- b. African American literature is an important part of my personal life.
- c. African American literature should be taught to African American students in schools.
- d. African American literary forms should be taught to all students in American schools.
- e. African American literature is an important component of our National American culture.
- f. African American literature should be the foundation of courses in American literature taught in our schools.
- g. African American literature is sufficiently included within the school curriculum.
- h. African American literature should be taught in the church, family, and community instead of in the schools.

42. **African American Art**

- a. African American art is an critical part of African American life and culture.
- b. African American art is an important part of my personal life.
- c. African American art should be taught to African American students in schools.
- d. African American art should be taught to all students in American schools.
- e. African American art is an important component of our National American culture.
- f. African American art should be the foundation of courses in American art taught in our schools.
- g. African American art is sufficiently included within the school curriculum.
- h. African American art should be taught in the church, family, and community instead of in the schools.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

43. **African American History**

- a. African American history is an critical part of African American life and culture.
- b. African American history is an important part of my personal life.
- c. African American history should be taught to African American students in schools.
- d. African American history should be taught to all students in American schools.
- e. African American history is an important component of our National American culture.
- f. African American history should be the foundation of courses in American history taught in our schools.
- g. African American history is sufficiently included within the school curriculum.
- h. African American history should be taught in the church, family, and community instead of in the schools.

44. Is African American culture sufficiently included within the American school curriculum (e.g. music, history, folklore, poetry, and art)?

- a. Yes b. No c. Do Not Know

45. Should African American culture be taught in the church, family, and community instead of in the schools?

- a. Yes b. No c. Do Not Know

APPENDIX B
PARTICIPANT OPEN ENDED RESPOSES

SURVEY QUESTIONNAIRE
Identity and Consciousness
Open-Ended Responses

ITEM #11: Briefly explain the ONE term you would use to describe your nationality?

Because we have ancestors who are from Africa and live in America.

I am African if I must define myself as any nationality, because as Africans we are not allowed to actualize citizenship neither here nor the continent.

My ancestry is from Africa.

The experience of Black people in this country (the U.S.) is unique and should be identified.

I don't consider myself as an American, so the only other choice is "(a) African American". I hold more allegiance to an African American nation than an American one.

The use of African American simply signifies the origin of my ancestors (to the best of my knowledge).

I believe if I were in another country, they would only view me as an American-not as a race; but, here in the U.S. I'm not just an American.

Born a U.S. citizen. Black by race. Not born in Africa therefore I am not African-American.

Because I am an American as well as a Black person of African descent.

I would use the term African American because I was born in the United States, but I believe that I am connected to other African people throughout the diaspora.

I am American only because I live in America; however, my roots make me an African-American.

I am American. My ancestors are from Africa, but I have no direct ties with Africa. If one of my parents were from Africa then I would be an African American. I am not, however, ashamed of my African ancestry.

I am African American, however since I live in America and this is all I know, I am American.

Neither, I would not describe my nationality as African American or American because I do not believe I have all the rights an American citizen is entitled to by the constitution of the United States.

Americans are created equally African Americans have more obstacles to overcome.

Jamaican being Jamaican and being an Afro-American.

I was born and raised in America.

My Americanism must be qualified because of my experience in America, I am not fully American or do I want to be.

I was born in America.

Because I have African ancestors and America does not treat Blacks as if they are Americans. Also I am of two cultures.

I am not only American, I am of African descent which in this society, is important for me to distinguish.

Because my original ancestors are from Africa but now I live in America.

I consider myself to be an African American.

An American whose ancestors are of African descent.

As DuBois "negroes" are in turmoil because of a "double consciousness". I definitely identify myself as African because of the rape of my homeland, but I was born and raised in America.

I hardly ever use African American when describing myself... I 99% call myself Black. However Black wasn't listed.

Neither, D. African I am not made to feel like part of America because of my ethnicity. Furthermore, due to the circumstances surrounding the arrival of Black people to America, it is an insult to be called an American. Finally, as a Black person, I cannot be determined by a finite piece of land mass.

Using just the term American groups me in a category with everyone. I am a special person because I am black, I am an African American.

I was born in America.

He is an international student.

I am a Black woman with African ancestors who were born in America.

I'm of African descent and my history not only includes that of Africa, but American where I live.

I'd have to say that because it is the general popular title for people of color within the U.S.

Black/(Asiatic) because all non-whites are Black. Furthermore Africa (in Arabic) means "division" as defined by the greeks "Africa" was Asia.

Not fully either African or American but a little of each.

African.

ITEM #12: Do you feel the term Nigger is inappropriate when referring to persons of African descent?

Yes, because that's fine for white people to call a black person because that's how they see us. But we should not see ourselves that way.

Yes, a nigger is a ignorant stupid person. Not all people of the African descent are stupid or ignorant.

It's only inappropriate when there is a negative connotation or if it is likely to offend.

Yes, I use nigger on any person of any race that gets on my nerves. Actually, nigger is used by me, whenever I see a male of any race that looks good also.

No because we are speaking of ourselves as ignorant by calling ourselves that we are simply agreeing with what whites have called us for years.

Nigger is a very degrading term.

Yes, it is a word developed by white people to degrade Blacks.

Yes, because it was a term used during slavery by white owners and it wasn't meant to sound good.

Yes, because the definition is "ignorant" and my people are not "ignorant".

No, I just prefer to call people by their name.

Yes, when you call someone nigger (in a joking way) you are accepting, justifying their niggardly behavior. If you are serious and you just wish to reach out to your brother you will call him by a more suitable name.

Yes, I feel the term nigger only perpetuates the negative stereotypical image. It is an awful and nasty word.

What is a nigger? Look it up in the dictionary.

I feel it is inappropriate and very demeaning.

It is an insult to people regardless who says it.

Yes, because some people of color I don't know well enough to call nigger. Nigger is a person who is cumbersome, lazy; I don't know any "niggers".

Yes I feel it degrades the Black race.

ITEM #14: What do you think is the origin of the term Nigger?

Term used for slaves by whites.

In latin derived languages (Spanish, French, etc) nig is the root for black. In latin, it means bad or evil.

European/ Germanic

Term used to describe lazy Irish people.

Negative.

As it relates to Blacks I think its origin is from whites during slavery.

Nigger is a racist term derived from Negro that is/has been used to denote our wretchedness.

Negroid.

Maybe, somewhere in Africa (positive) or America (negative).

I think the word itself derives from the name of the country Nigeria.

Not sure.

Britain.

It comes from slavery times and was used as a derogatory phrase against Blacks, to me, however, when I use the word "niggah" the person can be white or Black, because to me it is a phrase that tells how you act and white people can be "niggahs" too.

Slavery, trans-atlantic slave trade.

I know the term mean something darken.

From the southern term negra.

Its latin and spanish forbearers mean "black: but the word itself is descriptive of someone of low quality.

Term used by Europeans to demean African-Americans.

A racist term or could be people who lived around the Niger in Africa.

It is a negative connotation used by slaves masters and all white people.

Slavery.

Not sure, however I hardly believe that Africans or African Americans in the beginning, used it to refer to themselves.

It was used by the white slave masters to demean the Black race or African race.

Europeans calling Africans ignorant, stupid not human.

Since in other languages "negro" is meant as Black I want to say that. I really don't like using the word but it's a very bad habit.

From the spanish word Black.

I believe it may have originated from the spanish word for Black (Negro). Which evolved into nigger because whites probably thought all Blacks came from Niger or Nigeria at some time. I'm sure the word sounded funny to them which is probably why they adopted it so quickly and easily.

It may have originated from the Latin word manigger which means to manage, which is very different from owing. Black people were not brought to American with the intention of owning anything. Our purpose was to manage what the white man owns or think he owns!

Term used by white people to describe peoples of African descent in a negative manner.

European/ (Spanish) origin.

Negative, lazy-lackadaisical, etc.

A play on the word "negro".

Latin for Black (Niger).

A derogatory term used when a caucasian is referring to an African American especially during slave years.

A derogatory usage of the spanish word for Black...Negro.

White people.

Origins came from the south, and maybe a relatively old term.

Don't know.

Niger or Nigeria.

Used in slums in 1800-1900, term for poor Irish and Jews in slums, as well as Blacks in the ghetto's.

Europeans used it to dehumanize and belittle Black people.

Southern white slang for nigre' (spanish for Black).

Slavery and Jim Crow days.

ITEM #15: What do you believe the meaning of the term Nigger is?

The dictionary meaning is defined as a low-life, no class, ruthless, etc. However, I think it's important to note that African Americans (my friends, family, etc. that I know of) don't usually use the word nigger to fit the dictionary definition; but rather use it as a slang term to refer to other blacks.

A person who is ignorant.

It means some combination of the above meanings to varying degrees.

I think it can be a term of endearment, have negative connotations and can be slang.

Slow and unintelligent.

Shiftless, good-for-nothing.

A nigger is a ignorant, stupid person. Not all people of the African descent are stupid or ignorant.

An ignorant person.

An ignorant person.

Any ignorant person (regardless of race).

Ignorant individual.

Something extremely negative depending on what context its used in.

I do not know exactly.

To me a nigger is someone who is shady or no good.

An ignorant person.

A lowly ignorant fool.

To me, the word niggah doesn't mean is you are Black or white, or how light your skin is, its the way you act, white people can act like niggahs too, acting like niggah to me is showing out over something that isn't important, being mean, and doing wrong just to do it.

Ignorant, stupid however, in some dictionaries a nigger is defined as a Black person but that is a new meaning given to the word because of the way it is most commonly used now, but it really means ignorant.

A dirty person (not of any specific race).

Having no mental capacity.

A person of low quality, status, behavior.

Someone who can't do for themselves.

An ignorant person.

An ignorant person who has nothing going for his/herself.

It is just a term which overtime has come to be used by some people differently. When a white person uses, it, it is seen as negative, and sometimes when Black people use it, it is negative. To me it is just a slang term used to describe any person, no matter what race. Have you ever called a white person a nigger?

I have, when using it negatively.

It means slow; dumb witted; sluggish stupid.

A person who behaves in an undesirable manner. Using this definition, I call people of all races niggers.

Ignorant.

Ignorant.

It is an ignorant person, a person with little or no common sense. What a few people realize, though, is that this word can be used to describe a Black, brown, yellow, red, green, purple, fuscia, or even a white person. However if a Black person hears it in any kind of context, he/she ignorantly takes it as a personal attack (I know, I've reacted in this manner too). If any other person hears it, they automatically think a Black person is being insulted, as well.

A trifling person that is lazy and good for nothing. It is kind of ironic we have been labeled negroes or that negro in some languages, Spanish for one and English have come to mean Black, yet it is closely related to the term nigger.

Nigger is a description used for anyone of low class, or moral standards.

The negative connotation means someone of African descent who lacks intelligence, work ethic, and moral values.

An ignorant, lazy, or trifling person.

Eurocentric; anthropology; racist.

An ignorant or stingy person.

Ignorant.

A derogatory term used by a Caucasian when referring to a African American especially during slave years.

An ignorant person.

An irresponsible Black person who gets himself in unnecessary trouble.

"Nigger" means lowlife; sneaky, up to no good person.

A term used to be insulting to people of the dark skin race.

An ignorant person.

An ignorant person.

An individual who is ignorant; unknowing.

Nigger is a person who is cumbersome, lazy.

Bastard, implying laziness and dependency.

Derogatory term used to describe an ignorant person which now has multiple context.

ITEM #24 What customs or traditions do you practice that reflect African American heritage?

I am AA; I practice those traditions of my AA family. (Also national holiday MLK).

I study African value systems, ethos and attempt to implement them in America i.e. African American heritage.

I am a member of the Weusi Mtu Jamaa (family of Black people).

Spiritual tradition of Africa and values.

(Dialect), language, religion, spirituals (music), and food.

MLK Jr. parade, reading Black books and some others.

Kwanzaa celebrations, libations.

I celebrate Kwanzaa.

I dance at school and many of our pieces are from various parts of Africa.

For the past two years I've celebrated Kwanzaa.

Religious beliefs in the spirit.

The music I listen to, the way I speak, the church I occasionally attend, etc.

On holidays we get together with the whole family and celebrate.

I celebrate Kwanzaa, my brother had an African wedding that I participated in etc.

Foods, history, pride.

Kwanzaa.

My parents grew up in Africa all of their lives so I have been exposed to customs from the country in which they grew up.

My daily practices as a Muslim reflect my African heritage. For the original way of our people is submission to the will of God.

We celebrate Kwanzaa, and our church practices African American traditions such as pouring of libations, etc.

Pride of family; nationalistic perspective towards culture, etc.

We have learned the tradition of Kwanzaa. I practiced the ceremonies.

I thank the Lord everyday for who I am and the strength He has given whether in or out of Africa.

My everyday life, who I am, and what I am, and how I act reflects my African American Heritage.

Oral culture-storytelling.

I believe that there are several spirits that make up the supreme being.

I practice Afrikan thought, prayer, and educational/moral codes.

Religion, dress, music, thought, science.

Celebrate Kwanzaa at school.

ITEM #37 Describe the most notable example of discrimination, harassment, or discomfort you have ever experienced at the University of Illinois at Urbana-Champaign campus because of your race or cultural background?

Some Orientals are terrible. Some staff members test your intelligence, Whites in general.

Having police attempt arrest only me for standing on a crowded street corner after another incident my freshman year.

Orientals run or walk very fast when encountered in the halls or elevators.

Being followed in the Illini Union Bookstore.

Generally being looked at or approached suspiciously as if I have no right being wherever it was I was.

The feeling that I've taken someone's spot, although I do not go to school here and that I can't compete.

One white girl in one bookstore was talking with another white girl and discussing her ignorance about why do "they" have to put "African" in front of American.

My roommates and I were unable to rent a house because of the color of our skin (racial discrimination).

In my lab, there was an individual who resented my presence and made it known.

Staff is very rude, people watch you in stores and act like they are afraid of you, which they are.

Harassment by the police.

The cashier at the corner store kept following me as if I had stolen something.

It was in an agricultural economics class, I felt very out of place.

Students and professors often question my presence at the university because of my race.

I had to take EOP rhetoric because of my race when I already had fulfilled the rhetoric requirement before I came here.

I always feel like the weight of the race is on my shoulders when I am the only African American in a class.

It happens a lot - I can't think of a specific example.

I had a fight with three white guys coming home drunk from a party. There were four of us and three of them. One of the white guys threw a piece of chewed gum at us.

Whatever they do to the least of my brother or sisters, they can surely do to me.

I was applying for a job in a nearby shoe store that I knew was taking applications. One manager took one look at me and told me they've hired all they were going to hire.

Freshman year, a caucasian student said to me, "I don't act like the rest of the Blacks in the cafeteria, in which we were sitting," implying their behavior was boisterous.

Close scrutiny of my activities and activities of my friends by whites.

Discussion related to African-American and their perceptions on racism.

A professor who made a derogatory comment about an African American on his block.

During the program I was involved in, I found that my instructor had a problem and categorized all African Americans according to one bad experience he had.

When I pass other Blacks especially females they won't speak to you, they look straight ahead or turn their heads (most of them).

I walked into cochranes (campus bar) and the door lady and everyone there looked at me like I wasn't suppose to be there.

There is really no campus entertainment aimed towards African Americans. So I am always uncomfortable whenever I go out with my friends.

In group situations in the classroom. The white members don't usually don't think you are capable of anything.

It was with a faculty member here at the university.

Last week I was in a mens suit store for over twenty-five minutes and no one asked if I needed help.

Emphasis of this institution to dislocate the Black student body from their bros and sistas struggling in the ghetto. The word nigger used by whites in my immediate presence (so that I heard it).

Everyday bull.

Going into my own car and suspected of theft.

APPENDIX C
PARTICIPANTS ACADEMIC PROFILE

INSTITUTION	CLASSIFICATION	MAJOR	G. P. A.
UIUC	Sophomore	Psychology	4.45
UIUC	Sophomore	Pol. Sc.	4.00
UIUC	Sophomore	Social Work	3.95
UIUC	Sophomore	Kinesiology	4.00
UIUC	Sophomore	Ag. Econ.	4.00
UIUC	Sophomore	Animal Sc.	4.37
UIUC	Sophomore	Journalism	4.00
UIUC	Sophomore	Journalism	3.79
UIUC	Sophomore	Actuarial Sc.	3.87
UIUC	Sophomore	Human Dev.	4.06
UIUC	Sophomore	Anthropology	3.80
UIUC	Sophomore	Sociology	4.11
UIUC	Sophomore	Sociology	3.90
UIUC	Sophomore	Sociology	3.87
UIUC	Sophomore	Psychology	4.80
UIUC	Sophomore	Theatre	3.79
UIUC	Sophomore	Food Science	3.74
UIUC	Sophomore	Food&Nutrition	3.73
UIUC	Sophomore	English	4.28
UIUC	Sophomore	Sociology	4.14
UIUC	Junior	Mathematics	4.14
UIUC	Junior	Ed. Pol. Stud.	4.22
UIUC	Junior	Educ. Psych.	4.61
UIUC	Junior	Pol. Sc.	4.06
UIUC	Junior	Physiology	3.94
UIUC	Junior	Sociology	3.94
UIUC	Junior	Mech. Engin.	3.99
UIUC	Junior	English	3.95
UIUC	Junior	Ed. Pol. Stud.	4.20
UIUC	Junior	History	3.87
UIUC	Junior	Animal Science	4.37
UIUC	Junior	Economics	3.80
UIUC	Junior	Educ. C&I	3.90
UIUC	Junior	Psychology	3.83
UIUC	Junior	Educ. C&I	4.10
UIUC	Junior	Elec. Engin.	3.80
UIUC	Junior	Educ. C&I	5.00
UIUC	Junior	Sociology	3.96
UIUC	Junior	Psychology	3.93
UIUC	Junior	Psychology	4.55
UIUC	Junior	Ag. Econ.	4.00
UIUC	Junior	Journalism	4.00
UIC	Junior	Educ. C&I	5.00
Ill. Wesleyan	Sophomore	English	2.80
Univ. of MD.	Sophomore	Animal Science	3.69

INSTITUTION	CLASSIFICATION	MAJOR	G.P.A.
Alabama A&M	Junior	Agronomy	3.74
Alabama A&M	Senior	Plant Path.	3.91
Alabama A&M	Senior	Plant Path.	2.98
Alabama A&M	Senior	Horticulture	2.80
Clark Atlanta	Sophomore	Materials Sci.	3.76
Clark Atlanta	Junior	Physics	3.38
Coppin	Sophomore	Ed. Pol. Stud.	3.51
Ft. Valley St.	Sophomore	Ag. Econ.	4.00
Ft. Valley St.	Sophomore	Food Science	3.29
Ft. Valley St.	Junior	Food&Nutrition	3.02
Jackson State	Sophomore	Accountancy	3.20
Jackson State	Junior	Sp./Hear. Sci.	4.90
Jackson State	Junior	English	3.64
Morehouse	Junior	Physics	3.90
N.Carolina A&T	Sophomore	Ag. Econ.	3.56
N.Carolina A&T	Junior	Ed. Pol. Stud.	3.54
N.Carolina A&T	Junior	Educ. C&I	3.13
N.Carolina A&T	Junior	Ag. Econ.	2.94
Southern	Senior	Ag. Econ.	3.30
Spelman	Junior	History	3.56
Tuskegee	Sophomore	Animal Science	3.10
Xavier	Sophomore	Biology	3.07
Xavier	Senior	English	3.68

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VITA

Ronald S. Rochon, was born on November 2, 1960 in Chicago, Illinois. The eldest of three, his parents insisted that each of their children become recipients of a college education. Rochon graduated from Tuskegee Institute in 1983, with a Bachelor of Science degree in Animal Sciences. One year later he was excepted into the University of Illinois at Urbana-Champaign where he received a Master of Science, in Animal Sciences with an emphasis in reproductive physiology in 1986.

While pursuing his graduate degree Rochon was provided an opportunity to serve as a teaching assistant within his home department. Recognizing the enjoyment from this activity, he decided to seek courses within the College of Education to develop a better understanding of successful pedagogical models within classrooms. After meeting his doctoral advisor and taking courses within the department of Educational Policy Studies, Rochon decided to pursue his Ph. D. within the field of education. He was excepted into the department in 1988, and was awarded the Illinois Consortium Educational Opportunities Fellowship.

During Rochon's years of graduate study he maintained research and teaching positions on campus which provided him a wealth of experiences while working with high school and undergraduate students. His current research interests include African American culture and identity, history of African American education and multicultural education.