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ABSTRACT

The most prevalent factors in the academic success of African American male undergraduate students at the University of South Carolina were studied. Scholastic Aptitude Test (SAT) mathematics and verbal scores and high school rank were the independent, cognitive variables; and self-esteem, academic self-concept, religiosity, African self-consciousness, and mother's level of education were the independent, non-cognitive variables (affective psychosocial constructs describing feelings, perceptions, and attitudes). Subjects were 239 African American male students enrolled in 1992. Each completed several survey instruments. Results indicate that a combination of both cognitive and non-cognitive variables are important to the success of African American males in this study. Variables that reached statistical significance include high school rank, academic self-concept, SAT verbal, self-esteem, and African self-consciousness, although only rank, academic self-concept, and SAT verbal have a significant positive relationship with academic success. African self-consciousness has a significant negative relationship with academic success. This result is examined in terms of black identity models and the need for multicultural curricula. Nine tables present study data. Five appendixes contain the surveys and cover letters and information about college enrollment. (Contains 148 references.) (SLD)

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# Factors In The Academic Success of African American College Males

ED 364 639

By Ralph Edward Johnson

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Submitted in Partial Fulfillment of the Requirements  
for the Degree of Doctor of Philosophy in the  
College of Education  
University of South Carolina

1993

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Factors In The Academic Success of African American College Males

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## Dedication

This dissertation is dedicated to my wife Jacquelyn, our son Ryan Emile, and our entire extended family.

## Acknowledgements

I wish to express my sincere gratitude and heartfelt appreciation to all those individuals who contributed to this study and the acquisition of this degree. Without their help, guidance, encouragement, and most importantly, prayers, this herculean project would not have reached fruition.

To Dr. Raymond Murphy, Chairman of my Advisory Committee, I wish to say a personal thanks for his guidance, patience, enthusiasm, and belief in me. I also wish to thank the other members of my Doctoral Committee for their unyielding support: Dr. Ronald Poulson and Dr. Robert Schwartz.

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**Abstract**  
**Factors in the Academic Success of African American  
College Males**

**Ralph E. Johnson**

The primary purpose of this research was to identify the most prevalent factors in the academic success of African American male undergraduate students at the University of South Carolina. The general question was, "What factors contribute to the academic success of the African American male in American higher education"? To build an answer, four specific research questions were explored, using SAT-Math, SAT-Verbal, and high school rank as the independent, cognitive variables, and self-esteem, academic self-concept, religiosity, African self-consciousness, and mother's level of education as the independent, non-cognitive variables. For the purpose of this study, cognitive variables were defined as those variables that objectively measured intellectual ability and were exhibited by some numerical score, rank, or range. Non-cognitive variables were defined as affective, psychosocial constructs, subjective in nature, that described the feelings, perceptions,



and/or attitudes subjects had regarding psychosocial phenomena. They too, were exhibited by some numerical score, rank, or range.

Subjects in this study included 239 African American male students enrolled at the University of South Carolina in the Spring of 1992. Each subject was asked to complete several survey instruments designed to measure several psychosocial, non-cognitive variables. All data were statistically analyzed by Stepwise Multiple Regressions, T-Tests, and the Welch-Aspin Test.

The major findings of this research seemed to indicate that a combination of both cognitive and non-cognitive variables were important to the success of the African American males involved in the study. Variables reported in this research that reached statistical significance included high school rank, academic self-concept, SAT-Verbal, self-esteem, and African self-consciousness. Only four of these, however, had a significant relationship with academic success. They were high school rank, academic self-concept, SAT-Verbal, and African self-consciousness. The first three had a positive relationship with academic success, whereas the fourth variable exhibited a negative relationship to academic success. This negative relationship was explained by Black identity development models and the need for multicultural curricula.

Dr. Raymond Murphy, Major Professor

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## Chapter 1

### Introduction

The literature of education and social science is replete with articles, books, and other sources relative to the woeful state of the African American community in today's society (Conciatore,1989; O'Brien,1989; Wilson,1988). Indeed, these and numerous other authors outline the plight of the African American in relationship to other groups (i.e., Asian Americans, Hispanic Americans, Caucasians, etc.) and the impact that this condition has on the society in general and the African American family, specifically (Gaston,1986; Hill, 1987; Staples,1982). Of particular concern is the African American male. Scholars, both African American and Caucasian, have addressed the plight of the African American, generating voluminous perspectives and analyses. In almost every case, the conclusions are similar-- the condition of the African American male warrants special attention. And although African American males and females bear the same sociological and psychological scars of racism and bigotry, most researchers and community leaders studying this issue agree that the African American male's status is unquestionably and disproportionately substandard (Gaston,1986). In fact, Hill (1987)

stated that

Most at risk for joining the underclass is the black male. Because of the way Western males are socialized to be strong and macho, and because of the discrimination which does not allow black males to achieve the preferred male image, black men are dehumanized...They [Black men] must be prepared for adulthood in a way that increases their self-esteem. (p. 3)

Moreover, Lee (1991) pointed out that the impact of the African American male's inability to assume the traditional male role has resulted in "significant social disadvantages" (p.1). He went on to say that, " in many cases, this disadvantage has prevented them [African American males] from mastering crucial developmental tasks in childhood and adolescence, which in turn negatively influences their academic, career, and social success in later stages of life" (Lee, 1991, p.1).

Alarming statistics tell us that the African American male is more likely to be killed in a violent act, more likely to drop out of high school, and more likely to be incarcerated than enroll in college as compared to Caucasians or African American females (Gaston, 1986; Washington & Newman, 1991). Staples (1987) noted that

- \* Over 35 percent of all black men in American cities are drug and alcohol abusers;
- \* Twenty-five percent of the victims of AIDS are black men;
- \* Over 50 percent of black men under the age of 21 are unemployed;
- \* About 32 percent of black men have incomes below the officially defined poverty level;
- \* Eighteen percent of black males drop out of high school;
- \* While Black men account for only six percent of the population in the United States, they make up half of its male prisoners in local, state, and federal jails. (p. 3)

In fact, Conciatore (1989) argues that the prisons are devouring a multitude of young African American males and that the high incarceration rate is partly to blame for the dwindling college enrollment among this population. When presented with these data, it becomes clear that it is indeed the African American male that needs special attention and intervention; for he is failing in school, filling prisons, and dying slowly to violence, alcohol and other illicit drugs (Staples, 1982). Suffice it to say, that the African American male is depicted as below standards on most socioeconomic indices, measures of quality of life, and educational attainment (Hill, 1987;



Staples, 1987). The African American male has even been described as an "endangered species" and the successful African American male viewed as somewhat of an anomaly.

In response to this national crisis, many educators, community activists, and policy makers have come together to attempt to assess the magnitude of this trend and its impact on the fabric of the American society. Experts are eager to identify ways to redress the precipitous drop in the quality of life for the African American, with special focus on the male. Of particular concern is the impact that the sociological phenomena surrounding African Americans have on their interest in and/or ability to acquire a good education. Irvine (1990) contended that

In addition to the litany of socioeconomic factors, evidence is mounting that the educational gains of Black Americans are being steadily eroded at every level of schooling-- elementary, secondary, and higher education. Although Black children have shown increased performance on most standardized tests of reading and mathematics, they score significantly lower than Whites and Asians. (p. xiv)

According to the *Almanac of Higher Education* (1991), Caucasians scored an average of 21.3 (out of 36) on the American College Test

(ACT) in 1991, while African Americans averaged 17. Moreover, in that same year, Caucasians scored an average of 441 and 489 on the verbal and mathematical sections of the Scholastic Aptitude Test (SAT). African Americans scored an average of 351 and 385 for the verbal and mathematical sections, respectfully, of the same index. Combined, this averages a 200 point difference in the two groups' mean scores on these frequently used tests (Irvine, 1990; Lay & Wakstein, 1984; Lovette, 1982). It is important to note that this difference in the two groups' mean score does not necessarily indicate that one group is any more intelligent. Voluminous research has been done concerning the cultural bias found in the SAT and other standardized tests that could preclude minority children from achieving higher scores (Baldwin & Bell, 1985; Fleming, 1984; Hilliard, 1991; Irvine, 1990; Miller, 1980; Nobles, 1991; Taylor & Lee, 1991; Williams, 1989; Williams & Mitchell, 1980; Wilson & Carter, 1988,1991).

In 1980, 28 percent of all African American students between 18 and 24 years of age were enrolled in college. Unfortunately, this number dropped to 19 percent by 1982 (Irvine, 1990). Recent trends seem to indicate that of those who do attend college, as few as 12 percent actually complete the baccalaureate degree, and even fewer (less than five percent) graduate from professional and graduate schools (Irvine, 1990; Zwerling, 1976). In research conducted by

Williams (1989), he noted that

The drop in enrollment of Black males in higher education is even more striking because it comes at a time when the number of Black 18 to 24 year olds with high school degrees increased from 2.7 million in 1980 to 2.8 million in 1985.

(p. 2 )

This should alert us that something is woefully wrong with the educational system when the high school graduation rate increases, yet these students, for whatever reason(s), do not aspire to higher levels of education (DeSousa & King, 1992).

By the close of 1990, there were 29,986,060 African Americans in this country, making up approximately 12.1 percent of the United States population, and yet only 1,223,303 enrolled in the nation's colleges and universities, yielding 8.9 percent of the total college population. Conversely, there were 199,686,070 Caucasians living in this country, comprising 80.3 percent of the total U.S. population. Yet more than 10 million of them (77.8 percent) comprised the total U. S. college population. At the state level, this disparity seemed magnified. In 1990, African Americans comprised 29.8 percent of South Carolina's population, yet only 19.5 percent of the state's college population. Once again, when compared to

Caucasians, who made up 69.0 percent of South Carolina's total population, and 77.1 percent of its college population, a picture of social, political, and educational disparity clearly emerges (*Almanac of Higher Education*, 1991). Thus, a national disparity of 3.2 percent between African American college attendance and the African American population worsens in South Carolina to 10.3 percent.

As the problems facing the African American community began to evolve, it became increasingly evident that an abysmal gap exists between the educational achievements of African American men and African American women (Gunnings & Lipscomb, 1986). As Wilson and Carter (1991) pointed out, "in 1989, 79.3 percent of African American females graduated from high school, compared to 72.2 percent of their male counterparts, a difference of seven percentage points" (p.1). And while the number of male high school graduates witnessed a slight increase over the past decade, the proportion of African American males who enroll in college has declined. Wilson and Carter (1991) further stated that

African American men continue to have more difficulty increasing their college going rates than African American women. In 1989, a greater percentage of African American females participated in college than during the mid 1980's.

Consequently, during the latter half of the 1980's, African American women made some progress in regaining ground they lost in college participation during the late 1970's and early 1980's. The same cannot be said for African American men. Their college participation rates fluctuated during the late 1980's but remained the lowest of all groups. (p. 3)

Between the years of 1980 and 1984, African American male college enrollment experienced a precipitous drop of 21,300 (5.4 percent), from 389,389 to 368,089 (Wilson & Carter, 1988). Expectedly, degree attainment for this group has declined. African Americans earned 25,643 baccalaureate degrees in 1976 but only 23,018 degrees in 1984, yielding a 10.2 percent drop during that eight year period. During this same time period, however, the number of baccalaureate degrees earned by African American women increased by almost three percent, from 33,488 in 1976 to 34,455 in 1984 (Williams, 1989; Wilson & Carter, 1988).

Between 1986 and 1988, the number of African American men enrolled in college rose by only 1.6 percent, although during that same time period, minority enrollment in the nation's colleges and universities increased by 7.2 percent, "out-pacing the 4.3 percent gain in total enrollment" (Wilson & Carter, 1991, p. iv). As a result of these phenomena, three out of five African Americans enrolled in

college today are women, averaging 194,000 more than the men in college over the last decade (Randolph, 1990; Washington & Newman, 1991).

An in-depth analysis of other enrollment data shows that Caucasians consistently have the highest educational attainment and experience the greatest academic success. Moreover, they continue to have the highest high school completion and "attended-college" participation rates, as compared to the other major ethnic groups. In their *Seventh Annual Report on Minorities in Higher Education* to the American Council on Education, Wilson and Carter (1988) indicated that

Whites consistently have the highest ("attended-college") rate, followed by Blacks and Hispanics...Between 1976 and 1986, the "attended-college" participation rate for Whites increased from 53.5 percent to 55.3 percent, compared to a decline from 50.4 percent to 47.4 percent for Blacks. (p. 5)

Because the acquisition of a college education is seen as a vehicle by which upward mobility and a higher quality of life are possible (Christmon, 1989), strategies must be sought to aid the African American, particularly the male, in educational attainment. More research is needed to help fill the information void regarding

this issue. As colleges and universities continue to raise standards for admissions and graduation, attention must be given to identifying and examining those factors that are common among academically successful African American students. By so doing, educators may become better equipped to develop learning strategies and can implement policies that will take these success factors into account.

Evidence from the literature of the past two decades shows that access to higher education does not necessarily mean academic success. Today, Black male students have more access to colleges of their choice, but there is a high probability that they may not complete their course work nor attempt more advanced programs...Their success and survival can be measured by the number of Black males who realize their ability potential and who achieve high enough grade point averages in college to remain there. (Williams, 1989, pp. 38 - 39)

Much debate has occurred about the psychological and sociological well-being of the African American male. The alarm has been activated and representatives from every arena have begun to explore the issue microscopically. It can be argued, however, that

very little information of any real value has been generated relative to the factors that contribute to African American male student achievement, particularly on predominantly White college and university campuses (Williams, 1989). In fact, Williams stated that

The absence of reliable data and solid interpretation has encouraged extravagant rhetoric and ill-advised actions. In short, no one is real sure of how some African American males are able to overcome social, academic, and economic obstacles and succeed academically in college. (p. 8)

Over the years, considerable debate has been generated on the type of factors that should be used to predict and facilitate academic success among students. Many researchers stress the appropriateness and effectiveness of cognitive variables (Boyd, Carstens, Hunt, Morgan, & McDevitt, 1987; Donlon, 1981-82; Kanoy, Wester, & Latta, 1990; Loeb, 1982; Lovette, 1982; Nettles, Thoeny, & Gosman, 1986; O'Hearn, 1981-82) to help predict success for college students. Beatley, Tribilock, Garrett, and Richards (as cited in Thomas & Stanley, 1969) agreed that high school scholarship, as well as various standardized tests, have been the best predictors of college success (Rowe & Smith, 1990). Other researchers, however, caution the use of these variables as the sole criteria for



determining African American students' college success (Goldberg, 1969). In fact, Farrell (1989), among many researchers, expressly warned that these cognitive variables are not good indicators of ability for minority youth. In his research, Bradley (1967) considered the Black undergraduate students in connection with factors relative to their achievements in predominantly White state colleges and universities in Tennessee. His results were similar to those found in earlier studies, such as the one conducted by Clark and Plotkin (1963). Bradley cited their results in his study. They concluded that

...ACT test scores in English and Math... cannot be used as a basis for predicting the academic success of the Negro students of this sample- or probably Negro students in general- in the same way that they are used to predict college success for more privileged white students. (p. 22)

Thomas & Stanley (1969) agreed, adding that high school grade point average (GPA) does not adequately predict the college success of African American students, particularly males. They elaborated that this inadequacy is due in part to "unreliability of grade reporting, invalidity of grades in school, restriction in range due to selection processes, and intergroup differences in personality

characteristics" (p. 203). Such statements, and supportive research, make the case for the use of affective (non-intellectual) variables as predictors of academic success for African American males a much stronger one.

According to the work of Tracey & Sedlacek (1984, 1985), there is mounting evidence that non-cognitive or non-intellectual dimensions are as effective, if not more effective, in predicting and facilitating academic success for African Americans than the traditional academic dimensions. As a result of the work of Sedlacek and Brooks (1976), a Non-cognitive Questionnaire (NCQ) was developed, validated and administered to African American and Caucasian college students at a mid-size predominantly White institution in the northeast. Analysis of the responses yielded seven distinct non-cognitive variables that are more predictive of academic success for both groups of students, but particularly for Black students. Those variables included: (a) positive self-concept, (b) realistic self-appraisal, (c) understanding of and an ability to deal with racism, (d) preference for long-term goals over more immediate, short-term needs, (e) availability of strong support person, (f) successful leadership experience, and (g) demonstrated community service (Sedlacek & Brooks, 1976). These findings were consistent with those in other studies by Tatham and Tatham (1974) and Tracy and Sedlacek (1985), but were later refuted by others

(Arbona & Novy, 1990). Blanchard (1979) also supported the use of non-traditional measures for predicting academic success of African American students, particularly males. He indicated that "it would be of interest to research into other non-intellectual variables that predict and affect self-esteem in Black students such as physical health, attitudes, religion, attitudes of teachers toward the teaching of Black students" (p. 59).

Gerardi (1990) further stated that "there is evidence that attitudinal and motivational variables are highly correlated to the academic success of all students; for minority students, however, these variables are salient" (p. 403). Suffice it to say, that there is considerable research on the pros and cons of using cognitive vs. non-cognitive variables to predict the academic success of African American students. It was the assumption of this researcher that the use of these non-cognitive dimensions was worthy of further exploration. To that end, this research explored the non-cognitive variables of self-esteem, academic self-concept, religiosity, African self-consciousness, parental education level and the impact these variables have on the academic success of African American males.

### **Statement of the Problem**

The purpose of this research was to identify the factors that

contribute to the academic success of the African American male student at the University of South Carolina. The general question was "What factors contribute to the academic success of the African American male in American higher education"? To build an answer, the following questions were explored:

1. What are the cognitive (intellectual) variables that contribute to the academic success of African American male students?
2. What are the non-cognitive (non-intellectual) variables that contribute to the academic success of African American male students?
3. Is there a combination of variables (cognitive and non-cognitive) characteristic of successful African American males enrolled in American colleges and universities?
4. Is there a relationship between all of these independent variables (e.g., SAT-Verbal, self-esteem, African self-consciousness), academic success and academic non-success for African American male students?

## Delimitations of the Study

This cross-sectional study was restricted to African American male students between the ages of 18-24 who were enrolled as full-time, degree-seeking students at the University of South Carolina (Columbia campus) during the 1992 Spring semester. This age range was used to eliminate older or mature students who had either returned to college subsequent to work experience, had begun a new career path, or a new educational focus. Studies have shown that such students are typically more committed to academics or have a different emphasis or approach to college than the traditional college-age student. Moreover, the student over the age of 25 typically exhibits a higher self-esteem and works harder to be successful.

This study was limited to only those African American males who met these criteria and who had at least 30 cumulative credits earned at the University of South Carolina. This measure was designed to exclude freshmen from the study because the one semester grade point average (GPA) they had at the time would have been too limited from which to draw any strong inferences (Educational Testing Service, 1988).

This study was limited to the extent that the subjects were aware of and self-reported their feelings about and perceptions of themselves at the time of being tested.

This study was limited to the extent that the sample was non-random; thus limiting the generalizability of its results. Consequently, results must be interpreted with caution.

This study did not explore the impact of variables such as socioeconomic status, co-curricular involvement (such as athletics or fraternities) or study habits and/or discipline. Nor did this study attempt to compare African American males with any other cohort group within or outside the University of South Carolina. This is in keeping with the recommendations of several researchers such as Ingram (1989) and Nobles (1973). Those variables were considered outside the scope of this cross-sectional study and were the object of further research recommendations.

### **Operational definitions**

For the purpose of this study, the following terms were defined operationally:

1. **Cognitive variables:** Those that objectively measure intellectual ability and are exhibited by some numerical score, rank, or range. In this study, they included the following:

#### Scholastic Aptitude Test (SAT) Score

A measure of one's verbal and quantitative abilities developed over a period of time. It is derived by combining the SAT verbal and SAT math sub-scores.

#### Converted high school class rank (CHSR)

The subject's academic position in his graduating class as computed by the high school, which is converted to a percentile rank for use in The University of South Carolina's admissions prediction formula.

#### College Cumulative Grade Point Average (CGPA)

The quantitative academic standing of a student based on a 4.0 scale. At the University of South Carolina, a subject's cumulative grade point average (CGPA) is calculated by dividing the total

number of grade points by the total number of grade hours. For the purpose of this study, college cumulative grade point average (CGPA) was considered the **dependent variable**.

2. Non-cognitive variables: In this study, non-cognitive, affective variables were defined as psychosocial constructs, subjective in nature, that describe the feelings, perceptions, and/or attitudes one has regarding psychosocial phenomena, which are exhibited by a numerical score, rank, or range. In this study, they included the following **independent variables**:

Self-esteem:

How one evaluates the value and worth of oneself and one's abilities and talents. For the purpose of this study, self-esteem was measured by the Rosenberg Self-esteem Scale.

Academic self-concept:

The extent to which one is confident about one's ability to perform academic tasks. For the purpose of this study, academic self-concept was measured by the College Attitude Survey.



### Religiosity:

The extent to which one exhibits a belief in a divine being, a Deity. Religiosity may be exhibited either intrinsically or extrinsically. For the purpose of this study, religiosity was measured by the Allport-Ross Intrinsic/Extrinsic Religious Scale(s).

### African self-consciousness:

The awareness and knowledge that African Americans have (possess and practice) of themselves as African people, historically, culturally, and philosophically. The construct basically consists of positive Black identity, pro-Black beliefs, attitudes, awareness, knowledge, and practice by African Americans of the African philosophy and culture. For the purpose of this study, African self-consciousness was measured by the African Self-consciousness Scale.

### Parental educational level:

The amount of education that a subject's parents have acquired. Determined from subjects'

demographic data. Levels of education in this study were expressed in terms of highest level attained.

**Academic success:**

Determined by University of South Carolina cumulative grade point average (CGPA). Any subject involved in the study with a minimum cumulative grade point average (CGPA) of 2.5 (on a 4.0 scale) and at least 30 cumulative credits was considered academically successful. This particular standard was used because many of the academic programs at the University of South Carolina require a minimum grade point average (GPA) of 2.5 for entry. Consequently, those students with the 2.5 can enter or transfer successfully to a number of degree programs within the University (Bejar & Blew, 1981; Gamache & Novick, 1983).

**Academic non-success:**

Determined by University of South Carolina cumulative grade point average (CGPA). Any

subject involved in the study with a maximum cumulative grade point average (CGPA) of 2.0 (on a 4.0 scale) and at least 30 cumulative credits was considered academically unsuccessful. Usually, these students were in academic jeopardy, and many were often placed on academic probation and not allowed to take courses in their colleges. With few exceptions, they were not allowed to transfer into many of the degree programs at the University of South Carolina.

Finally, for the purposes of this study, the following pairs of terms meant the same thing and were therefore used interchangeably: African American and Black (sometimes Negro), Caucasian and White, and self-esteem and self-concept.

### **Educational Significance of the Study**

The issue of the plight of the African American male has dominated the recent literature. Many people have made assertions and have developed hypotheses relative to the impact of this phenomenon on the society in general. Of paramount concern are the variables that affect the academic performance of African American males at every echelon of the educational spectrum and the precipitous drop in college enrollment for the African American male (Wilson &

Carter, 1988,1991). If this trend is not reversed, profound negative implications for the future of the African American family and American society in general are inevitable. In *One Third of A Nation* (1988), a report of the Commission on Minority Participation in Education and American Life, a solemn warning was given.

If we allow these disparities to continue, the United States inevitably will suffer a compromised quality of life and a lower standard of living. Social conflict will intensify. Our ability to compete in world markets will decline, our domestic economy will falter, our national security will be endangered. In brief, we will find ourselves unable to fulfill the promise of the American dream. (p. 1)

There is still, however, a dearth of information and a distinct lack of solid research available concerning the African American male and higher education. Inasmuch as educational leaders have researched and continue to research the most effective ways to predict and affect student academic performance and success, it was hoped that this research would add to the body of knowledge in this field, particularly for the specific population of the African American male. Much research has already shown that students possess and exhibit certain attitudes about themselves and their abilities, and that those attitudes and perceptions play a key role in

abilities, and that those attitudes and perceptions play a key role in how they perform in school. Consequently, the data generated by this study may assist policy makers in better understanding the most effective variables in predicting success for the African American male and the relationships between cognitive and non-cognitive variables and academic success. Moreover, it was hoped that the data generated through this research would aid educators at every level in making critical decisions and in designing programs to reverse the trend of declining African American male college enrollment and subsequent professional employment.

In short, it was hoped that this study would be the catalyst for a complete review of educational policies as they relate to defining, determining, and/or predicting academic success. If traditional cognitive variables (e.g., standardized test scores, predicted grade point averages, etc.) are proven to be less effective in determining the success of African American youth, then perhaps a revamping of college admissions processes is necessary. Additionally, it was hoped that educators would see the results of this study and implement at the early levels of elementary education, those things that will strengthen the development of salient non-cognitive skills so as to enhance the probability of school success for African American adolescents.

Finally, it was hoped that these data might be helpful to higher

education officials involved in college admissions. If it is shown that non-cognitive variables are better predictors of academic success for African American college applicants, then perhaps admissions counselors would be more willing to adopt these types of variables into their admissions processes. Perhaps this will strengthen the effectiveness of their prediction formulas and result in higher enrollments and subsequent success of minority students who are capable of performing college work. Perhaps college counselors who work with what is traditionally called "disadvantaged" youth can also benefit from the results of this study. If deficits in specific non-cognitive areas are exhibited, these counselors can implement programs at the college level to affect these deficiencies immediately (Boyd et al, 1988) so that students can get on with the business of college enrollment, the acquisition of a good, solid educational experience and subsequent success in a job and/or career. This is the only way to reverse the trend of the diminishing quality of life for the African American male and to assist him in gaining his rightful place in the American society.

## Chapter 2

### Review of Related Literature

It is commonly understood that in America, the acquisition of a college education is positively correlated with a higher quality of life and standard of living (Alwin & Thornthon, 1984; Bowies & Gintis, 1976; Deskins, 1991; Dornbusch, Ritter, & Steinberg, 1991; Nettles & Thoeny, 1988; Pascarella & Terenzini, 1991; Rosenberg, 1965; Washington & Newman, 1991; Willie, Garibaldi, & Reed, 1991).

Given this fact, things must be done to better understand the educational and social milieu in which the African American must work and strategies must be devised to assist him/her in taking a rightful place in society.

The basic questions that surrounded this literature review were attempts at understanding the social backdrop for the African American in relationship to educational attainment and the success thereof. Of particular interest were the identification of the cognitive (intellectual) and non-cognitive (sometimes referred to as non-intellectual or affective) variables that contribute to the success of African American males involved in higher education. Moreover, this review explored and sought to identify those

characteristics that are common among successful African American male students and those variables which most accurately predict his academic success. It was suggested that for the African American, particularly the male, non-cognitive variables, such as self-esteem, academic self-concept, religiosity, parents' educational level, and African self-consciousness, are better predictors of academic success than the traditional cognitive variables such as grade point average (GPA), Scholastic Aptitude Test (SAT) scores, college grade point average (GPA), and high school class rank (Arbona & Novy, 1990; Berger, 1988; Fleming, 1984; Gerald, 1990; House, 1992; Nettles & Thoeny, 1988; Pascarella & Terenzini, 1991; Reynolds, 1988; Williams, 1989). Accordingly, this review of the literature will critique the salient research of related topics in order to ascertain what is known and what is speculated.

### **Cognitive Variables**

Since the earlier part of the twentieth century the American educational system, from grade school to higher education, has relied heavily on quantitative data to predict, evaluate, determine, and assess students' cognitive abilities. From the time students enter school, they are assessed and tested to determine their intelligence quotient, classroom performance, and overall academic



competence. The data derived from these evaluative procedures are known as cognitive variables, and the indices by which they are quantified have prevailed as the most frequently used measures of educational outcomes. Not only are these traditional cognitive variables used to assess students at the primary and secondary educational levels, but are also most instrumental in determining students' eligibility to enroll in institutions of higher education (Blanchard, 1979; Loeb, 1982; Lovette, 1982; Nettles & Thoeny, 1988; Rowe & Smith, 1990; Thomas & Stanley, 1969; Wolf, 1983).

According to Rowe and Smith (1990), a study was conducted in 1979 by the College Board and the American Association of College Registrars and Admissions Officers to determine which assessment criteria were most frequently used in determining admissions decisions. Of the 1, 463 colleges and universities surveyed, over 55 percent of the respondents reported that traditional cognitive variables such as standardized tests (e.g., SAT, ACT) were frequently employed in making admissions decisions for freshman applicants. This finding supported the earlier work of researchers such as Thomas and Stanley (1969) and subsequent work of many, many more (Blanchard, 1979; Boyd et al,1987). In fact, Nettles and Thoeny (1988) stated in a rather recent article that

Colleges and universities typically make admissions

decisions on the basis of a student's prior performance.

Students' high school grades and their scores on admissions tests- most commonly the SAT and ACT- weigh most prominently in most admissions decisions. (p. 24)

Of all the cognitive variables used to determine student success, high school grade point average or high school class rank emerge as the better of the lot (Hopson, 1990; Loeb, 1982; Lovette, 1982; Nettles & Thoeny, 1988; Rowe & Smith, 1990; Thomas & Stanley, 1969; Wegner & Sewell, 1970). Lanier and Lightsey (1972), referencing a study they conducted, agreed, adding that "high school rank was the best predictor of student success" (p. 127).

Although cognitive variables are more frequently used to assess and predict student academic performance, they are often criticized for a number of reasons. Many educators and social scientists question the validity of the standardized tests in particular, alleging that they are not the best measures of academic ability for many minorities or women. A plethora of evidence has been amassed, suggesting that these standardized tests are culturally and sexually biased (Baldwin & Bell, 1985; Miller, 1980; Nettles et al, 1986; Nobles, 1980, 1991; Sue & Sue, 1972). Proponents of these variables still argue, however, that these particular allegations are unfounded and that "in the presence of

declining validity of the high school record [due to grade inflation] the SAT has become a more valuable tool for predicting academic success in college" (Bejar & Blew, 1981, p. 20). Suffice it to say, that the use of cognitive variables in our educational process is deeply entrenched and will be used for quite some time, even in the face of mounting evidence of their ineffectiveness when used for some populations of students seeking to be educated in our nation's academic institutions.

### **Non-Cognitive Variables**

Although many researchers stress the appropriateness of cognitive variables for all populations of students, others caution their use as the sole criteria for determining African American students' college success (Blanchard, 1979; Farrell, 1989; Fleming, 1984; Goldberg, 1969; Irvine, 1990; Murphy, Welsh, & Johnson, 1987; Pascarella & Terenzini, 1991). Guthrie (1980) further elaborated on the inappropriateness of these tests for many minority students, indicating that

It goes without saying that there exists a wealth of data that indicate that psychology's time honored psychometric tools are not only biased against black people but fall short of providing any useful data in

predicting talents, capabilities, or skills for the majority of black youngsters. (p. 15)

Moreover, these tests do not capture the cultural nuances of the African American or any other minority experience in America, and are normed using a primarily Caucasian referent (Nobles, 1980, 1991).

All of these findings support previous studies concerning cognitive variables in relationship to African American students. Thomas and Stanley (1969), added that neither does high school GPA adequately predict the college success of African American students, particularly males, citing "unreliability of grade reporting, invalidity of grades in school, restriction in range due to selection processes, and intergroup differences in personality characteristics" (p. 203) as the reasons why. Such statements, and supportive research, make the case for the use of non-cognitive (non-intellectual or affective) variables as predictors of academic success for African American males a more powerful one.

According to the work of Tracey & Sedlacek (1985), there is mounting evidence that non-cognitive or non-intellectual dimensions are as effective if not more effective in predicting and facilitating academic success for African Americans than the traditional academic dimensions. As a result of the work of Sedlacek and

Brooks (1976), a Non-cognitive Questionnaire was developed, validated and administered to Black and White college students at a mid-size predominantly White institution in the northeast. Analysis of the responses yielded eight distinct variables that are allegedly more predictive of academic success for both groups of students, but particularly for Black students. Those variables included: (a) positive self-concept, (b) realistic self-appraisal, (c) understanding of and an ability to deal with racism, (d) preference for long-term goals over more immediate, short-term needs, (e) availability of strong support person, (f) successful leadership experience, and (g) demonstrated community service (Sedlacek & Brooks, 1976). These findings were consistent with those reported in other studies (Tatham & Tatham, 1974; Tracy & Sedlacek, 1985), but refuted by others (Arbona & Novy, 1990).

Suffice it to say that there is considerable research on the pros and cons of using cognitive versus non-cognitive variables to predict the academic success of African American students. It was the position of this researcher, that the argument for the use of these non-cognitive dimensions was worthy of further exploration. To that end, this literature review explored the non-cognitive variables self-esteem, academic self-concept, religiosity, African self-consciousness, parents educational level, and their impact on the academic success of African American males.

## **Self-Esteem**

Many researchers have explored the topic of self-esteem, (Clark & Clark, 1947; Drury, 1980; Erikson, 1959; Guggenheim, 1969; Robinson & Cooper, 1984; Rosenberg, 1965; Rosenberg & Simmons, 1971) and self-esteem in relationship to academic success and achievement (Blanchard, 1979; Christmon, 1989; Fleming, 1984; Jenkins, 1982; Marsch, Byrne, & Shelveson, 1988; Mboya, 1984; Williams, 1989; Wood, 1991). Yet, the construct of self-esteem remains ill-understood and inconsistently defined, particularly when juxtaposed with "self-concept." Often the two terms are used interchangeably, furthering the confusion that surrounds this area of the human psyche (Mboya, 1984; Pascarella & Terenzini, 1991; Prendergrast & Binder, 1975). Still, other social scientists and educators have attempted to clearly distinguish between the two terms, often using vague language (Wood, 1991), and often calling self-esteem a component of self-concept (Mboya, 1984). Generally speaking, however, most of the research in this area is found under the rubric of self-esteem, although often referred to as self-concept.

Perhaps one of the most prolific contributors to the literature on self-esteem was Dr. Morris Rosenberg. He spent the majority of his professional life studying this construct and reporting his findings. In the introduction to one of his many books on the topic,

he stated that

There are few topics as fascinating both to the research investigator and the research subject as the self-image. It is distinctly characteristic of the human animal that he is able to stand outside himself and to describe, judge, and evaluate the person that he is. He is at once the observer and the observed, the judge and the judged, the evaluator and the evaluated. Since the self is probably the most important thing in the world to him, the question of what he is like and how he feels about himself engrosses him deeply (Rosenberg, 1965, p. vii).

Rosenberg (1965) defined self-esteem as the extent to which the "individual considers himself a person of worth, not whether he considers himself superior to others" (p. 30). He further stated that self-esteem

is a positive or negative attitude toward a particular object, namely, the self. But self-esteem has two quite different connotations. One connotation of high self-esteem is that a person thinks he is "very good," a very different connotation is that he thinks he is "good

enough." High self-esteem, as reflected in our scale items, expresses the feeling that one is "good enough." Low self-esteem, implies self-rejection, self-dissatisfaction, self-contempt. The individual lacks respect for the self he observes. (pp. 30-31)

In order to measure this construct, he developed the Rosenberg Self-Esteem Scale in 1965. This scale is one of the most frequently cited instruments of its type in the social science and educational literature and often yields high reliability and validity reportings (Byrne, 1983).

Other researchers have offered definitions for self-esteem, many of them remarkably similar to each other, as well as to self-concept. Brander (as cited in Wood, 1991) defined self-concept [self-esteem] as the "Integrated sum of self-confidence and self-respect. It is the conviction that one is competent to live and worthy of living" (p. 28). And finally, Coopersmith (as cited in Mboya, 1984), defined self-esteem as

The evaluation which the individual makes and customarily maintains with regard to himself. It expresses an attitude of approval or disapproval, and indicates the extent to which the individual believes himself to be capable, significant,



successful, and worthy. In short, self-esteem is a personal judgment of worthiness that is expressed in the attitudes the individual holds toward himself. (pp. 24-25)

When reviewing the literature on self-esteem relative to ethnicity and race, one immediately notices the contradictions in the findings from one researcher to the next (Bachman & O'Malley, 1984; Blanchard, 1979; Guggenheim, 1979; Richman, Clark, & Brown, 1985; Rosenberg & Simmons, 1971). Some research depicts African Americans as having poor self-esteem or even lower self-esteem as compared to Caucasians (Christmon, 1989; Clark & Clark, 1947; Dansby, 1980; Epps, 1980; Mboya, 1984), while others have found that African Americans have higher self-esteem than Caucasians (Epps, 1980; Guggenheim, 1969; Mboya, 1984; O'Callahan & Bryant, 1990; Rosenberg, 1965; White, 1984). In fact, the former assumption was so widely held that it formed the basis for the early psychological assessment of minority children, which often diagnosed them as deviant, deficient, and/or diabolical. Drury (1980) stated that

Traditionally, one assumption which enjoyed widespread acceptance among sociologists, psychologists, and psychiatrists alike, is that blacks tend to manifest

lower self-esteem than whites. Much of the empirical support for this hypothesis has come from early studies demonstrating that black children generally prefer light-skinned dolls, puppets or pictures to those with dark skin. (p. 88)

Richman, Clark, and Brown (1985) agreed with Drury's conclusion about the poor empirical studies done earlier, suggesting that these discrepancies are due in part to varying research designs, poor methodology, differing constructs, and experimenters' biases.

There is no question, however, that self-esteem has a significant relationship with academic success. Gallman (1991) stated that "even though the importance of self-esteem is belittled by some, the importance of self-esteem in educational outcomes is well documented" (p. 28). In fact, Robinson and Cooper (1984) argued that studies have found that high self-esteem is more likely to accompany high achievement than is low self-concept or self esteem, particularly for African American students. Their findings are supported by a host of others who have researched the relationship of academic success and self-esteem (Blanchard, 1979; Byrne, 1983; Fleming, 1984; Mboya, 1984). Without hesitation, Blanchard (1979) stated that "self-esteem and academic achievement are intimately related and are part and parcel to a

black student's success in college" (p. 57). Clearly, the literature appears quite conclusive that self-esteem is critical in the holistic development of adolescents, and may be beneficial in predicting academic success for African American students (Blanchard, 1979; Mboya, 1984).

### **Academic Self-Concept**

As with self-esteem, there is an abundance of information relative to the self-concept and its impact on the psychological health of the human being (Byrne, 1983; Gurin & Epps, 1975; House, 1992; Johnsen & Medley, 1978; Jordan, 1981; Marsch, 1987; Marsch et al, 1988; Mboya, 1984; Reynolds, 1988; Spaight, Kenner, & Dixon, 1986). Much of the literature references what is referred to as "global self-concept," a term often used synonymously with self-esteem. However, many researchers have begun to realize that global self-concept can be parceled into many sub-components, one of which is the "global concept of ability" or the *academic self-concept* (Byrne, 1983; Marsch, 1987; Marsch et al, 1988; Mboya, 1984).

Academic self-concept, as a specific component of the general self-concept, is considered a different construct altogether. It is defined as a student's perceptions of his or her academic abilities. House (1992) elaborated on this definition by noting that "those

perceptions are influenced by school experiences and the student's interpretations of those experiences in the context of the school environment" (p. 5). In short, if a student feels that he or she is academically competent and can make good grades, then the likelihood of that occurring is enhanced. Conversely, those students who do not feel good about their academic potential, tend not to do as well in school (Mboya, 1984).

Many instruments have been designed to measure this construct and through their use, it has been discovered that academic self concept is effective in predicting academic success among students. In fact, Spaight et al (1986) found that academic self-concept was a more effective predictor of academic success than grade point average. This finding supports the earlier work by Johnsen and Medley (1978). In their research on the development of Black academic self-concept, they collected data from 189 African American high school seniors enrolled at a large predominantly African American urban school. The variable, academic self-concept, was measured by using the Brookover "General Self-concept of Ability Scale," consisting of eight multiple choice items. Each item is scored 1-5, and the sum of eight items, provides a total score. Based on this study, the researchers concluded that

We would expect, as several studies have shown, that a student's academic performance and his willingness to stay in school are highly influenced by his self-concept of ability. Moreover, it would seem reasonable to suspect that academic self-concept is likely to be related to post-high school educational and occupational goals. (p. 274)

Likewise, Jordan (1981) conducted a study (also using the Brookover Scale) with 328 eighth graders enrolled in New York public schools and found a significant relationship between academic self-concept and academic achievement.

While much of the research on academic self-concept has been conducted with junior and senior high school students (House, 1992), there is a growing body of research that specifically studies the academic self-concept of college students. Much of this work has been done primarily by two different research teams, Dr. William Michael and associates at the University of Southern California and by Dr. William Reynolds, University of Wisconsin, Madison and his associates from the State University of New York- Albany.

Reynolds, Ramirez, Magrina & Allen (1980) developed the College Attitude Survey, one of the best scales to measure the construct of academic self-concept for the student. Based on these and similar studies in which the academic self-concept was explored, it is

reasonable to conclude that such a variable is extremely important in understanding the academic performance of all students. There are many researchers, however, who are not as certain that academic self-concept makes that much difference in school success, citing inconsistencies and indeterminate findings as the basis for their concerns. As a result, they call for additional studies so that the relationship between the two may be more precisely understood (Byrne, 1983; House, 1992).

Regretfully, there is indisputable evidence that there exist grave disparities in the academic performance of African American and Caucasian students. As such, many researchers have wondered what effect race has on the academic self-concept. More specifically, there is mounting curiosity concerning the academic self-concept of African American children and college enrollees (Mboya, 1984; Nettles, 1991). In their research of African Americans enrolled in historically Black colleges, Gurin and Epps (1975) indicated that academic self-concept was associated with better academic performance to the extent that those who "lacked both a strong sense of personal control and academic self-confidence performed particularly poorly and showed the most depressed aspiration" (p. 79). As a construct, academic self-concept is highly effective in predicting success for all students, including African Americans.

More recent research, as cited in House (1992), supports the earlier finding of Gurin and Epps (1975) indicating that "Black students' expected grade performance was significantly related to persistence" (p. 6). One caveat remains, however, concerning the relationship between academic self-concept and academic success; it is not altogether clear whether "confidence produces achievement or achievement produces confidence" (Gurin & Epps, 1975, p. 79). Nonetheless, we can deduce with reasonable certainty, that the relationship is most typically positive. Much of the literature alludes to this correlation and few studies have been found to refute these findings.

### **Religiosity**

There is a dearth of information on religious beliefs in relationship to academic achievement. What little information there is on religion and college students has focused on three areas: changes in religious values and attitudes among American adolescents (Feldman & Newcomb, 1969; Hoge, 1976; Manese & Sedlacek, 1986; McAllister, 1985; McFarland, 1989; Ozorak, 1989; Pascarella & Terenzini, 1991; Religion in America, 1990; Rich & Jolicoeur, 1978), religion and educational attainment (Glock & Stark, 1985; Lee, 1985; Mueller, 1980), and total religiousness in relationship to intrinsic versus extrinsic religiousness (Allport &

Ross, 1967; Donahue, 1985; Frenz & Carey, 1989; Gorsuch & McPherson, 1989; Watson, Morris, & Hood, 1989).

Relative to the changes in religious values and attitudes of young adolescents and college students, much of the research notes a sharp decline over the last several decades, particularly since the late 1950's. In a major study undertaken by Pascarella and Terenzini (1991) that assessed the impact of college on students, the authors noted that, "With some exceptions, the literature published since 1967 fairly consistently reports statistically significant declines in religious attitudes, values, and behaviors during college years" (pp. 280-281). This study confirmed the findings of a similar study conducted earlier by Feldman and Newcomb (1969). In this historic research, it was shown that college students' religious commitment seemed to decrease during their collegiate tenure. It appeared that seniors were somewhat less committed religiously as compared to freshmen. Additionally, it was shown that seniors were more skeptical about the existence of God or any supreme being.

The literature burgeons with study after study suggesting that one's religious convictions decrease as intellectual growth increases (Brim, Glass, Neulinger, & Lerner, 1969; Ozorak, 1989). For example, in a study conducted by Campbell and Magill (1968) to determine the relationship between religiousness and



intellectuality, students' religiosity was operationalized and measured using a composite index and Glock's (1965) four religious dimensions: ritualistic, ideological, experiential, and practical. As a result of this study, it was concluded that "there was a consistent, inverse relationship between the composite index, the dimensions, and the indicators of intellectuality" (p. 79). Other researchers reporting similar findings often attribute such results to the questioning encouraged in academic inquiry and intellectual endeavor (McAllister, 1985). Ozorak (1989), quoting from an earlier study, noted that "religious skeptics in large university samples outscored the religious believers on both the verbal and math portions of the SAT, suggesting that intellectual aptitude may encourage questioning and doubt" (p. 451). Obviously, questioning and doubt are the antitheses of acceptance and faith, which are considered necessary components of religious people.

In relationship to educational attainment, Mueller (1980) found that, "Overall, the data indicate that during this century the net influence of religious background on educational attainment has never been very large" (p. 140). Such a finding is somewhat inconsistent with the notion that the acquisition of higher levels of education adversely affects the religious involvement of such persons. Generally, it has been believed that the higher socioeconomic status that typically accompanies higher levels of

educational attainment (Bowles & Gintis, 1970), negates the need for spiritual nurture. Without question, much more attention needs to be given to the relationship of these two phenomena.

Allport and Ross (1967) are best known for their work on the assessment of religiosity as a total experience or as a divisible construct, either as intrinsic or extrinsic. According to them, an intrinsically religious person has an inward spiritual experience. Considered more sincere, he/she is characterized as a true convert, with a real religious connection operating as the guiding motivation in his or her life (Watson et al, 1989). Conversely, the extrinsically religious person sees religion as means to a selfish end; church participation is usually more utilitarian. Moreover, he or she will engage in more outward forms of religion such as public prayer and church attendance, yet often without sincerity.

In order to measure religiosity, either as a total experience or as an intrinsic/extrinsic phenomenon, Allport and Ross (1967) designed a scale. Although the scale was developed in the 1960's, it still prevails as one of the best measures of religiosity ever produced, and has emerged as one of the most useful tools in assisting social scientists in understanding the religious experience (Donahue, 1985; Gorsuch & McPherson, 1989; Watson et al, 1989).

A review of the literature relative to the effect of religiosity on academic success leaves one wanting for empirical data. So

little has been done. Through the work of Zern (1985, 1987, 1989), however, we have more insight, though limited. In one Zern (1987) study, a sample of 251 college students was asked to describe its degree of religiousness and that of the home atmosphere in which the subjects grew up. They gave self-report measures of their "total religiousness," their "belief in God," and their "ritual observance." When these measures were related separately to subjects' cumulative grade point average (GPA), no relationship was found for either present or past degree of religiousness. It is interesting to note, however, that approximately 10 percent of the sample indicated that they were "more religious" at the time of the study than they were in their childhood home atmosphere. Of this 10 percent, approximately 75 percent of them had GPA's above the mean, whereas less than 50 percent of the remaining sample exhibited GPA's below the mean. This may imply that students that are more religious have higher GPA's than their less religious counterparts.

In a later study by Zern (1989), he sought to explain the relationship between religiousness and cognitive functioning. At the conclusion of his study, he revealed that "although there was no relationship between the two dimensions (GPA and religiousness), he did discover that religiousness fostered accomplishment" (p. 893). In other words, short of innate cognitive ability, students who were

more religious often achieved better grades than would be expected based their on SAT scores or other predictors of their academic potential. He further purported that this may be so because religious people would have a natural proclivity to exhibit obedience, a characteristic necessary for a disciplined life. "Religious involvement at any level seems to provide the motivation and/or structure necessary to maximize accomplishments, given one's inherent abilities" (p. 894).

When looking specifically at the African American in relationship to religiosity and school success, one might expect to find a more positive relationship, given the stereotype of the African American as more religious. Moreover, when looking at the components of the Africentric ideal, one pervading component of African philosophy and ethos is spirituality. According to Nobles (1980)

It was through religion that this philosophical system was expressed. In this sense, religion and philosophy are the same phenomenon. Hence, to understand the essence of these peoples' existence one must examine their religion, proverbs, oral traditions, ethics, and morals- keeping clearly in mind that underlying the differences in detail is a general philosophical system which prevailed Africa. Religion,

however, is the more observable phenomenon and as such it permeated every aspect of the African's life...Religion was such an integral part of man's existence that it and he were inseparable. (p. 24)

Lee (1985), in studying successful African American adolescents in the rural South, produced findings that conflicted with those reported by Mueller (1980) and Zern (1989). In the Lee (1985) study, it was discovered that academically successful high school students indicated a strong faith in God and cited Him as the source of all their success.

Analysis of the interviews suggests that there are certain psychosocial variables related to academic and social success for this cohort of rural Black adolescents. The variables can be summarized to close and supportive family networks with strong direction from parents; moderate to conservative attitudes, and strong religious convictions. (Lee, 1985, p. 140)

McAllister (1985) intimated some connection of religiosity and academic success as well in an article citing his research.

Blanchard (1979) also suggested that religion be studied for its impact on academic success for African American males.

## Parental Educational Level

It has been researched and documented that for the general population, one's chances of attending college are enhanced if one's parents attended college (Alwin & Thornton, 1984; McDermott, 1987). According to the work of Pascarella and Terenzini (1991),

The long-term impact of college is the intergenerational transmissions of benefits. Indeed, there is evidence to support the expectation that the net benefits of a college education are not restricted to the individual who receives them but are passed along to his or her sons and daughters.

Having college educated parents modestly enhances one's educational attainment, job status, early career earnings, and, if one is a woman, the likelihood of entering a male-dominated occupation. (pp. 586-587)

This phenomenon of "social inheritance" serves to explain, at least partially, the lack of African Americans involved in higher education. Because of the atrocities of slavery and its subsequent impact on American social convention, many African Americans were denied educational opportunities, thus becoming unable to transmit these values to their posterity (Comer, 1988; Dentler,

1991; Mboya, 1984). To this end, many African Americans in our country's higher educational system are still first generation college students (Berger, 1988; Wilson & Carter, 1988, 1990).

The acquisition of a college education enhances status attainment (Bowles & Gintis, 1976; Deskins, 1991; Pascarella & Terenzini, 1991). This has been particularly true for African Americans, who have relied heavily on the educational process to overcome the obstacles of an oppressed heritage (Willie et al, 1991). Parental educational level has been found to be highly correlated with college enrollment for all students, including African Americans (Adomovic, 1979; Gurin & Epps, 1975; McDermott, 1987). Accordingly, more must be done to encourage more African American citizens to acquire a college education. But short of this, one still must question the impact that the level of parental education has on the academic success of students.

There is mounting evidence that for the African American, the level of parents education has little to no impact on school success or college attendance, for that matter (Dornbusch, Ritter, & Steinberg, 1991; Gurin and Epps, 1975; Smith & Allen, 1984), and what little impact has been found, pivots on the mother's educational profile. Smith and Allen (1984) noted in their article that "in sum, a model of educational attainment among blacks should most likely employ mothers' education and occupation (since these

are more often obtainable than fathers' characteristics)" (p. 211). Several studies have shown that African Americans who do poorly in school tend to come from families at the lower ends of socioeconomic status and that their parents typically have less education (Bowles & Gintis, 1976; Rosenberg, 1965; Thompson and Frenz, 1991). Still others have shown that students whose parents have attained higher levels of education do better in school (Blanchard, 1979; Donovan, 1984; Hopson, 1990). In fact, Blanchard (1979) states that "Black students who come from socioeconomic backgrounds in which their parents are of high educational, occupational, and social levels are likely to do well on standardized exams and achieve high scholastically at the college level than are students not so characterized" (p. 50). Suffice it to say that the information available on the impact of parental educational level on the educational attainment and academic success of African American students is inconclusive. More empirical data are needed in order to provide a better explanation of this relationship.

### **African Self-Consciousness**

It is safe to say that much of the empirical research on the African American student has been done without a clear understanding of the student's unique developmental needs as an ethnic minority existing in an oppressive society (Baldwin, 1987;



Baldwin & Bell, 1985; Pascarella & Terenzini, 1991). All too often, the African American student is included in research where comparisons are made between him and Caucasians, with no regard given to the effect of his culture on his experiences, and therefore research outcomes. Such methodological shortsightedness often leads to skewed results and inconclusive data that misrepresent African Americans, usually rendering them somehow deviant. Baldwin (1987) specifically noted that

Eurocentric approaches to the assessment of Black personality have generated insidious and often nefarious constructs as low self-esteem, skin color conflicts-jealousies, self-rejection, white envy, low sense of personal causation, inability to delay gratification, learned helplessness, Black self-hatred, etc., all representing basic characterizations of the Black personality as a deficit/pathological phenomenon. (p. 57)

These conclusions, often taken to represent most African Americans, have resulted in the psychological sabotage of people of color and have been perpetuated by a racist society, bent on maintaining the status quo.

Newly emerging theories about the development of Black identity or race consciousness (Cross, 1971, 1980; Jackson, 1975;

Parham & Helms, 1985) and the new rise of Black consciousness, have provided a better backdrop by which to assess the psychological health of the African American. "Knowledge about the attitudes of racial identity is valuable for everyone who wishes to understand Black people, particularly Black students" (Parham & Helms, 1985, p. 146).

Much of the work on Black identity development was done by William Cross (1971, 1980) and outlined in his model of "psychological nigrescence" or the "process of becoming Black." According to the nigrescence theory, there are five stages of Black identity development: preencounter, encounter, immersion-emersion, internalization, and commitment to internalization. In the preencounter stage, the person's world view is dominated by Caucasian or Eurocentric values. Everything white is considered good, and superior to anything Black, which is denigrated. When one experiences or encounters a shocking personal and/or social event that is precipitated by racism, one begins to look critically at one's old world view. At this point, a frantic search for one's Black identity is launched. At the end of this encounter stage, one has made the commitment to become Black. Immersion-emersion, the third stage of the nigrescence process, is perhaps the most metamorphic. Here, the person completely immerses into black consciousness. Everything in the preencounter stage is now

despised, and only those things that are Black or Africentric are embraced. Moreover, the person in this stage typically manifests a "Blacker than thou" attitude, and is characterized by anger, militancy, and rage. The second phase of this stage is an emergence from this reactionary and racist aspect of the immersion experience. The high, usually unhealthy emotions begin to level off as the person gains more control of himself, thus signaling the end of the most difficult period of the nigrescence process. As the person becomes more comfortable with his ethnic identity, he begins to internalize his feelings, now able to concede that Black pride is good, but the acknowledgement of other cultures is acceptable. At this point, stage four has commenced. Accordingly, the anti-white sentiments dissipate, and tension, emotionality, and defensiveness are deemphasized. In the final stage of the nigrescence process, the person moves toward working to end racism, discrimination. He or she, in essence, becomes a social activist.

Jenkins (1982) describes this entire process as one in which the person is "developing a sense of self and personal worth that explicitly takes its reference points from a perspective of Afro-American history and consciousness, rather than primarily from the frame of reference toward oneself and Blacks dictated by white society" (p. 130) This phenomenon has been called Afrocentrism or African-centeredness by many African American social scientists

(Nobles, 1980; Baldwin & Bell, 1985). To have an Afrocentric "world view" means to see and interpret phenomena from an African perspective. This perspective is grounded in the belief that African Americans, in spite of the "Diaspora" and the resulting geographic dislocation from Africa, still maintain African culture, traditions, and values. White (1984) in defining world view, asserted that

A psychological perspective, frame of reference, world view, or cultural ethos is a set of assumptions, beliefs, values, ideas, and behaviors shared by a particular group of people that are transmitted from one generation to the next. This composite set of values, ideas, and beliefs provides people with a way of interpreting reality and relating to others and a general design for living. The cultural ethos or world view functions like a set of glasses that focuses reality, filters impressions, and gives meaning to events. (p. 2)

Race awareness, and the development of the Black identity are paramount to the healthy self-concept of African American youth. It has been shown that these concepts have their incipency in African ontology. To this end, the remainder of this section will focus on the construct of African self-consciousness.

Little is known about African self-consciousness. Baldwin

(1987) asserts that the "recently developing Black personality paradigm in African (Black) psychology has generated a major breakthrough in Black personality assessment" (p. 56). To this end, the African self-consciousness construct is just emerging as a viable way to assess the psychological health of African American people. Given the Eurocentric framework within which the psychological health of African Americans has been assessed, African American psychologists suggest that it should not be surprising that African Americans are depicted as having low self-esteem, learned helplessness and other maladaptive, non-efficacious characteristics. However, with the use of an Africentric paradigm, a more holistic view of the African American can be employed, and in this context, a better understanding of his/her role in the educational system may be developed.

Baldwin (1987) defines the African self-consciousness as the "awareness and knowledge that African Americans have (possess and practice) of themselves as African people historically, culturally, and philosophically" (p. 28). Central to the ideology of African self-consciousness are the awareness of one's Black identity and African cultural heritage; a recognition of Black race survival and the necessity for institutions that affirm Black life; active participation in the struggle for the liberation of Black people; and the opposition of oppression. Baldwin, Duncan, and Bell

(1987) have stated that "the construct basically consists of positive Black identity, pro-Black beliefs, attitudes, priorities, awareness, knowledge, and practice by African Americans of the African philosophy and culture" (p. 28). They also note that terms like Black identity, Black-consciousness, Black awareness, and Black self-concept are close approximations to the African self-consciousness construct, and all mean basically the same thing (Baldwin et al, 1987; Jackson, 1989).

Although there is no evidence that the construct is correlated to academic success for African American students, Baldwin suggests that this type of research be done, but in the context of more meaningful dimensions such as parents' values and family background. In a phone interview with Baldwin (Personal communication, 12-12-91), he stated that

Taken together, African self-consciousness and the values of African American parents may manifest a significant correlational relationship with student success. Success should not be limited to academic success, which is determined by Eurocentric values and world view, but all success.

Questions have been raised about the appropriate use of the African Self-consciousness Scale as a variable in predicting

academic success for African American students enrolled on predominantly White campuses. It is often postulated that African American students on predominantly White campuses would, by nature of their environment, exhibit lower African self-consciousness scores than African American students on predominantly Black campuses, and therefore possibly skew research results. Although one study reported that African American students on historically Black campuses had higher African self-consciousness scores (Baldwin et al, 1987), Cheatham, Tomlinson, and Ward (1990) conducted the same study at similar institutions in the northeast and did not find support for such a notion. In fact, they reported that the African American students on the predominantly White campus who participated in their study had higher African self-consciousness scores than those on the historically Black college campus. Further research in this area is needed in order to ascertain more consistent and conclusive findings relative to this new construct and its impact on the academic success of African American students in either educational setting.

In summary, this literature review revealed several things. It confirmed many commonly held beliefs about the African American and educational attainment and school success, while negating other beliefs. For example, the long-held belief that African Americans exhibited lower self-esteem as compared to Caucasians seems to be

untrue. More recent research, employing more sound methodologies, indicates that African Americans exhibit healthy levels of self-esteem that are comparable to, if not higher than that of their Caucasian counterparts. Additionally, this review overwhelmingly supported the notion that a multiplicity of non-cognitive variables, such as self-esteem and academic self-concept, are much better predictors of African American students' academic abilities.

In light of the inconclusive and often conflicting findings cited throughout the literature review, it was decided that this research and its associated questions were appropriate ones to explore. It was hoped that the results would help provide more empirical data, derived through sound methodology, to complement the already burgeoning study of the African American male in today's society. Ongoing analyses of the problems associated with African American academic success can certainly enhance our understanding of this complex social concern.



## Chapter 3 Methodology

### Description of the Setting

The University of South Carolina is a public, comprehensive, research institution that is coordinated into a nine-campus system. Its main campus is located in the heart of Columbia, the capital city of South Carolina. The University has had a sound academic reputation and at the time of this study offered 65 undergraduate degree programs through ten colleges. The two colleges with the largest undergraduate enrollment were the College of Humanities and Social Sciences and the College of Business Administration.

According to the Spring 1992 undergraduate enrollment data, the University of South Carolina undergraduate population was comprised of 14,752 students, with the following demographic breakdowns: 79.10 percent Caucasian, 16 percent African American, 1.8 percent International (non-American), 2.1 percent Asian American, 1.0 percent Hispanic American, and .10 percent Native American. These data, in addition to the graduate and total campus enrollment are Appendix A.

Historically, the University's African American student population has had a higher retention rate (freshman to sophomore return) than the Caucasian student population, as well as a higher graduation rate over a seven year span (Murphy, Welsh, & Johnson, 1987; Shanley, 1987; Welsh, Conway & West, 1987). And with an African American undergraduate population in excess of 15 percent and a total African American campus population of over 13 percent, the University had one of the highest African American enrollments of any traditional, predominantly White, flagship institution in the country.

At the time of the study, the University of South Carolina's Admissions Office determined students' eligibility for enrollment by way of a prediction formula. The formula used the cognitive variables of SAT-Verbal, SAT-Math and converted high school class rank as the components in the prediction equation. These variables were entered into a prediction equation and if the applicant's predicted grade point average (PGPA) for the first year was at least a 2.00, and if the applicant had taken 15 units of specific high school core credits, earning a "C" or better, the applicant was regularly admitted.

### **Description of Sample**

There were 239 subjects in the study. Twenty-eight percent

(n= 67) were sophomores, 40.5 percent (n= 96) juniors, and 31.2 percent (n= 74) were seniors. A majority of the sample (70 percent) fell within the 19-21 age bracket, whereas less than two percent fell in the 16-18 year-old bracket. Finally, 29.1 percent of the sample's subjects were between the ages of 22-24. A great majority (81.5 percent) of the subjects lived on campus, while 13 percent lived off-campus, and 5.5 percent were commuting students. Ninety percent (n= 214) of the subjects were state residents and 9.2 percent (n= 22) were from outside the state of South Carolina.

Further review of the demographic data indicated that 28.45 percent of the subjects were enrolled in the College of Humanities and Social Sciences, with the College of Engineering having the second highest enrollment with a distant 17.57 percent of the subjects. **Table 1** gives a detailed breakdown of the colleges/schools in which the subjects were enrolled. As it relates to financing their college education, a large percentage (47.0) of the subjects indicated that their primary source of finance was loans; approximately 20 percent indicated that college tuition and fees came from parents and/or other relatives. Only 14 percent of the subjects listed scholarships as the primary source of financing their education.

**Table 1**  
**Distribution of Study Subjects by College**

<b>College</b>	<b>N</b>	<b>%</b>
Applied Professional Sciences	21	8.78
Business Administration	36	15.00
Criminal Justice	13	5.43
Engineering	42	17.57
Health	1	0.41
Humanities/Social Sciences	68	28.45
Journalism	13	5.43
Nursing	2	0.83
Pharmacy	6	2.51
Science and Math	37	15.48
<b><u>Total</u></b>	<b><u>239</u></b>	

The educational background of the subjects suggested that the vast majority of them attended integrated schools since entering the public school system. Sixty-one percent of the subjects attended a predominantly Caucasian elementary school, 28.2 percent attended a predominantly African American school, and only 11.0

percent had attended an all African American elementary school. A majority (55.7 percent) of the subjects attended a predominantly Caucasian middle school, but 38 percent of them attended a predominantly African American middle school. At the high school level, 58 percent of the subjects attended a predominantly Caucasian school, 36.1 percent attended a predominantly African American school, and less than six percent attended an all African American school. These data suggested that the majority of the subjects could have reasonably been expected to enter the University with relative ease and should have been able to interact and negotiate with the system without great difficulty (Nettles, Thoeny, & Gosman, 1986). Table 2 displays the educational backgrounds described here.

A majority (53.6 percent) of the subjects indicated that their mothers had acquired a maximum of a high school diploma or its equivalent. Almost 26 percent of those surveyed indicated their mothers had a bachelors degree. Although not used as a variable in the study, data collected for subjects fathers' level of education revealed that 53.8 percent of the fathers had also acquired at a maximum, a high school diploma. Moreover, 20.9 percent of the subjects indicated that their fathers had a bachelors degree. Perhaps the most interesting statistic relative to parents' education was that only one subject (.04 percent) indicated that his mother

Table 2  
Racial Mix of Schools Attended by  
Study Subjects

School Level	Type School	All Black N	Predominantly Black N	Predominantly White N
Elementary (Percentage)		26 (11.0)	67 (28.2)	144 (60.9)
Middle (Percentage)		15 (6.3)	90 (38.0)	132 (55.7)
High (Percentage)		14 (5.9)	86 (36.1)	138 (58.0)

had acquired a doctorate degree, whereas seven subjects (3.1 percent) indicated that their fathers had acquired a doctorate degree. This finding, however modest, is consistent with an earlier national trend relative to African American males and the earned doctorate. It seems surprising when juxtaposed with the African American female and her acquisition of the bachelors and Masters degrees. It would appear that if the African American female is outperforming her male counterpart at the bachelors and Masters level, that by sheer natural progression, her access to the doctorate would be proportionate. Supposedly, African American women are usually more educated than their male counterparts (Fleming, 1984;

Randolph, 1990; Wilson and Carter, 1988,1990). This apparent incongruence is cause for additional study. **Table 3** give a general summary of the level of parents education data.

Table 3

Highest Level of Education Attained  
by Parents of Study Subjects

	Eight Grade	High School Diploma	College	Masters	Doctorate
Parent	N	N	N	N	N
Mother	25	125	60	22	1
(Percentage)	(10.7)	(53.6)	(25.8)	(9.4)	(0.4)
Father	30	121	47	20	7
(Percentage)	(13.3)	(53.8)	(20.9)	(8.9)	(3.1)

This study primarily examined the relationship among cognitive and non-cognitive variables and their impact on the academic success of African American college males. Traditionally, cognitive variables include items such as standardized test scores (i.e., SAT, ACT), high school class rank, and grade point average.

A review of **Table 4** shows that for the sample under study, the mean Scholastic Aptitude Test-Math (SAT-M) score was 451, with a range from a low of 250 to a high of 640, and a standard deviation of 80.60. The Scholastic Aptitude Test-Verbal (SAT-V)

mean score. was 401 with the lowest score being 210, the highest 730 and a standard deviation of 83.03. The average converted high school class rank for the sample was 59.5, ranging from a low of 33 to a high of 75 and a standard deviation of 7.23. Finally, the mean cumulative grade point average (CGPA) for the entire sample was 2.46, ranging from a low of 1.30 to a high of 4.00, and reflecting a standard deviation of .05.

Table 4

Means, Standard Deviations, and Ranges of  
Scores of Cognitive Variables Used in the Study

Variable	M	SD	Low Score	High Score
High School Class Rank	59.58	7.23	33	75
SAT-Verbal	401.00	83.03	210	730
SAT-Math	451.00	80.60	250	640
College Cumulative GPA	2.46	0.50	1.38	4.00

In summary, the typical student involved in this study was a first generation college junior between the ages of 19 and 21, with a cumulative grade point average (CGPA) of 2.46. His converted high school rank was 60, indicating that he was at the 84th percentile in



his high school graduating class. He scored an average of 451 and 401 on the Math and Verbal portions of the Scholastic Aptitude Test (SAT), respectively, which compared to 509 and 460 for the same variables for the general University of South Carolina student population. Finally, the typical student involved in this study was a resident of the state of South Carolina, lived in University housing (on-campus), and was enrolled in either the College of Humanities and Social Sciences or Engineering.

### **Method**

A non-random, convenient sample was drawn from a population of 902 undergraduate African American male students at the University of South Carolina. In order to participate in the study, subjects needed a minimum of 30 cumulative credits and had to be enrolled during the 1992 Spring semester as full-time, degree-seeking students between the ages of 18-24 (inclusive). This age range was designed to exclude from the study those students who were not within the traditional college-going population. Once the selection criteria were met, 462 students were determined to be eligible to participate in the study.

All 462 subjects were mailed a letter to their campus or local address on April 15, 1992, introducing the research and asking them to participate by attending one of several sessions arranged in the

student Union where the survey instrument would be administered. The letter soliciting student participation in the study is Appendix B. If the student agreed to participate, he either returned the response sheet indicating the date and time that he wished to come to a session to complete the instrument, or called to make alternative arrangements if he had a conflict with the scheduled sessions. Follow-up phone calls were made to encourage those eligible, to participate. Once the subject arrived at the session, he was given a packet containing the survey instrument, two computer OPTICAL-SCAN answer sheets, and an Informed Consent Form, which is Appendix C. If the subject agreed with the contents of the Informed Consent, he signed and returned it, and then completed the survey. The subject answered each item directly onto the computer OPTICAL-SCAN answer sheets by blackening with a Number 2 pencil, the appropriate number. It took each subject approximately 30 minutes to complete the survey instrument.

As a result of these efforts, 218 subjects completed the survey instrument either by attending one of the scheduled sessions or by making alternative arrangements. Light refreshments were provided at the sessions as a token of appreciation for their participation. It is important to note that the majority of the subjects completed the survey during the last two weeks of school, often working the research sessions around final examinations.

Once the Spring 1992 semester had ended, a second mailing was sent to the permanent addresses of all students who did not respond to the initial letter or phone calls requesting their participation in the study (n=244). This mailing contained the survey instrument, two computer OPTICAL-SCAN answer sheets, an Informed Consent Form, an 8 and 1/2 x 11 postage paid, business reply envelope, and a cover letter (Appendix D) explaining in detail how to complete the survey instrument. From this second mailing, 21 responses were received, bringing the total number of subjects to 239, which represented a response rate of 51.7 percent.

All subjects were asked to respond to a set of subscales that assessed their perceived self-esteem, academic self-concept, religiosity, and African self-consciousness. Basic demographic information (i.e., level of parent(s) education) was also solicited in the packet. Scholastic Aptitude Test (SAT) scores, converted high school class rank, predicted college GPA (derived from formula using SAT- Math, SAT- Verbal, and high school class rank), and cumulative grade point average (CGPA) were obtained from the University of South Carolina student records. Once scores for each of the measured non-cognitive variables were ascertained, the data were statistically treated and subsequently analyzed in order to answer three of the four research questions.

As a second step to the study (Question 4), the data were

analyzed to determine if the non-cognitive variables had any relationship with the dependent variable, academic success. At this juncture, students in the sample were assigned to one of two categories, based on cumulative grade point average (CGPA) cutoffs. Subjects with a cumulative GPA of 2.0 or below were considered academically unsuccessful, whereas those with a cumulative GPA of 2.5 or higher were considered academically successful. The cut-off for defining "academic success" was set at 2.5 for two specific reasons: (a) The University of South Carolina all men's average approximates a 2.5 annually, and (b) several undergraduate colleges and/or degree programs required a minimum of 2.5 for graduation, which equates to success in that college. Therefore, having a 2.5 provided students greater flexibility when transferring between colleges. At this phase of the study, students with a cumulative grade point average (CGPA) between a 2.0 and a 2.5 were dropped from the study.

Alpha was set at .05. Statistical Analysis System 6 (SAS-6) was used in the data analyses. Specifically, the statistical procedures used for the majority of the data analyses were Stepwise multiple regressions and a T-Test for Statistical Significance on each of the independent variables. The Stepwise Multiple Regression procedure expelled from the regression model all variables input that did not meet the criterion of .15. Stepwise

regression is one of several model-selection methods available using SAS. The method begins with no variables in the model and adds variables one at a time. Variables may be eliminated if they do not contribute to the best overall prediction equation. Stepwise multiple regression retains only those variables meeting the .15 level of significance.

The basic assumptions of a regression model are that the data are normally distributed and that they sustain a linear relationship. After conducting the appropriate frequency distributions and scatter plots, it was determined that these basic assumptions were met, thus rendering the regression an appropriate technique for the data analyses. Moreover, it is commonly known that general linear regression is robust to violations of the normality assumption, thereby yielding valid results even in the absence of normally distributed data, should that have occurred.

Basic T-tests were conducted to determine the answer to the fourth research question. In this statistical procedure, the mean scores of all variables for two independent groups are compared in order to determine if the differences observed in the two mean scores are due to chance alone (Cody & Smith, 1987; Hopkins, Glass, & Hopkins, 1987).

Like the Stepwise procedure, there are some basic assumptions that must be met in order to appropriately use the T-

Test. The assumptions are that the two groups for which the mean scores are compared are independent, that the data are normally distributed, and that the variances of the two groups are approximately equal. Once again, after running the appropriate frequency distributions, scatter plots and T-tests (which automatically check for equality), all but the assumption of equality of variances were met, requiring the use of an additional statistical procedure beyond the T-Test. The procedure used is called the Welch-Aspin Test. It is automatically employed when running basic T-tests using the SAS program. The Welch-Aspin is a test of the difference in population means, assuming that the variances are unequal. It is a much more conservative test as compared to the T, and often yields more accurate information through the data analysis (Marascuilo & Serlin, 1988).

From the onset, Pearson's  $r$  (correlation coefficient) was computed to determine how well the independent variables correlated with the dependent variable of cumulative grade point average (CGPA). Additional statistical procedures (e.g., frequency distributions, scatter plots) were employed and their results reported as appropriate.

From a methodological perspective, this investigation relied heavily on the measurement of several psychosocial variables. Accordingly, it was extremely important that the instruments used

were reliable in order to enhance the construct validity (Cook & Campbell, 1979) of the study. Test construct validity was assessed by calculating Cronbach (1951) reliability coefficients for each of the scales, as well as for the instrument in totality. According to Cronbach (1951), "A reliability coefficient demonstrates whether the test designer was correct in expecting a certain collection of items to yield interpretable statements about individual differences" (p. 297). Moderate reliability coefficients of at least .60 indicate that the items comprising a given scale tend to measure the same construct. After Cronbach (1951) alphas were calculated for the scales used in this study, an alpha coefficient of .82 was reported for the Rosenberg Self-esteem Scale, .89 for the College Attitude Scale, .74 for the Allport-Ross Religiosity Scale, .87 for the African Self-consciousness Scale, and .74 for the total instrument. Such reliability coefficients indicated that the scales used did indeed measure the constructs under study, and therefore yielded interpretable data.

Precautions were taken throughout the study to reduce the other threats to validity, where possible. To reduce threats to statistical conclusion validity, internal validity, and external validity (Cook & Campbell, 1979), the researcher did the following: (a) conducted a power analysis and worked toward building a sufficient sample size so that the statistical power of the tests

might be adequate (b) tested for all of the assumptions each of the statistical procedures required (c) employed already published scales, proven to be reliable, to measure the psychosocial variables (d) employed consistent and standardized instrumentation of procedures (d) enhanced the homogeneity of sample by requiring subjects to meet specific selection criteria (e) administered the same instrument only once to each subject, thus reducing testing and instrumentation affects and (f) offered minimal explanation about the nature of the study until the survey was completed to reduce the phenomenon of hypothesis guessing. All other threats not addressed here were either beyond the control of the researcher or did not affect the study because of the methodology employed.

All of these precautions helped to tighten the study and increased the researcher's confidence that the results reported in this study are meaningful. Moreover, it was the feeling of the researcher that the answer to each of the four research questions did indeed provide valuable insight into the phenomenon of the African American male undergraduate matriculating at America's colleges and universities.

### **Instruments**

The following are descriptions of the instruments that were used to measure the psychosocial variables used in the study.



### Rosenberg Self-esteem Scale

The Rosenberg Self-esteem Scale was used to measure the construct of self-esteem. The scale was designed by Dr. Morris Rosenberg (1965) to measure self-concept as part of a study of African American and Caucasian adolescents enrolled in New York public schools in 1965. The scale, uniquely designed for adolescents, has been cited as one of the eight best scales purporting to measure the self-concept (Dobson, Goudy, Keith, & Powers, 1979; Hensley & Roberts, 1976).

Originally designed as a Guttman scale, the instrument may also be used as a Likert-type scale. For the purpose of this study, the Likert-type scale was employed. There are ten, 4-point items to which an individual is asked to respond relative to how he views himself, with a response range from 1 (strongly agree) to 4 (strongly disagree). Examples of scale items are "I feel that I am a person of worth, at least on an equal plane with others," or "All in all, I am inclined to feel that I am a failure."

Five of the 10 items are negatively skewed (such as the last example) and are therefore reverse keyed. There are no right or wrong answers. The subject merely selects one of the responses that reflects how he generally feels about himself as a person of worth in relationship to others. Responses to all of the items are summed or averaged to derive a total score. A reliability

coefficient of .82 was reported for the scale as used in this study by computing Cronbach's Alpha. The Rosenberg Self-esteem Scale is Appendix E, Section II.

#### College Attitude Survey

The College Attitude Survey was used to measure the construct of academic self-concept. This scale was designed specifically for the college student by Dr. William Reynolds (1980). It is a 40 item, 4-point, Likert-type scale. Eighteen of these items are reverse keyed. The non-reverse keyed items are scored from 1 (strongly disagree) to 4 (strongly agree), with a high score indicating positive academic self-concept. Typical items from this scale are "If I try hard enough, I will be able to get good grades," or "I often expect to do poorly on exams."

In order to score the College Attitude Survey, the examiner reverse scores the 18 negatively skewed statements (such as the last example), scores the remaining items, then sums all responses to derive a total score. A reliability coefficient as high as .91 has been cited in the literature for this scale (Reynolds, 1988), but was found to be .89 for the scale as used in this study, after Cronbach's Alpha was computed. The College Attitude Survey is Appendix E, Section IV.

### Allport-Ross Intrinsic/Extrinsic Religiosity Scale

The Allport-Ross Intrinsic/Extrinsic Religiosity Scale was used to measure the construct of religiosity. The scale was designed by Dr. Gordon Allport *et al* in 1967. The scale is perhaps the most frequently used measure of the religiosity construct (Donahue, 1985; Gorsuch & McPherson, 1989; Watson, Morris, & Hood, 1989). It is a 20 item, Likert-type scale that can measure total religiosity, or can be subdivided to measure intrinsic and extrinsic religiosity. Items are scored from 1 to 5, with 4 or 5 indicating an intrinsic orientation, 1 and 2 indicating an extrinsic orientation, and 3 being assigned to any items omitted by the respondent. Examples from the scale are "The purpose of prayer is to secure a happy and peaceful life," or "Religion is especially important to me because it answers many questions about the meaning of life."

The total score is derived by summing the 20 item scores. Although it is possible to obtain a single total score, it is advisable to score the intrinsic and extrinsic sub-scales separately (Robinson & Shaver, 1969). A reliability coefficient of .74 was obtained for the scale as used in this study by computing Cronbach's Alpha. The Allport-Ross Intrinsic/Extrinsic Religiosity Scale is Appendix E, Section III.

### African Self-consciousness Scale

The African Self-consciousness Scale was used to measure the construct of African Self-consciousness. This 42 item, 8-point, Likert-type scale was developed by Dr. Joseph Baldwin, an African American psychologist. It assesses one's identification with and appreciation for African history and culture. The scale is based on Baldwin's (1981) theory of African American personality, and includes his four competency and six expressive dimensions. Each item is rated on a 4-point scale ranging from 1-2 (strongly disagree) to 7-8 (strongly agree). Examples of items constituting this scale are "Black people should have their own independent schools which consider their African heritage and values an important part of the curriculum," or "It is not such a good idea for Black students to be required to learn an African language."

One half of the items (all odd numbered) are negatively skewed in terms of an Africentric paradigm (such as the last example), and are therefore reverse keyed. A total score is derived by summing and/or averaging the total score. Reliability coefficients as high as .90 have been cited in the literature (Baldwin & Bell, 1985, 1987; Gibson, 1984; Ingram, 1989). A reliability coefficient of .87 was derived for the scale as used in this study by computing Cronbach's Alpha. The African Self-consciousness Scale is Appendix E, Section V.

This study, then, was based on survey instruments responded to by 239 African American male students enrolled at the University of South Carolina in the Spring of 1992. This quantitative study sought answers to the following questions:

1. What are the cognitive (intellectual) variables that contribute to the academic success of African American male students?
2. What are the non-cognitive (non-intellectual) variables that contribute to the academic success of African American male students?
3. Is there a combination of variables (cognitive and non-cognitive) characteristic of successful African American males enrolled in American colleges and universities?
4. Is there a relationship between all of these independent variables (e.g., SAT-Verbal, self-esteem, African self-consciousness), academic success and academic non-success for African American male students?

It was felt that the methodology employed was appropriate for

the type data collected. Statistical analyses of those data were done using Stepwise Multiple Regressions, T-Tests of statistical significance, and the Welch-Aspin Test for equal population means. Moreover, the researcher conducted additional tests and employed several techniques in order to enhance the construct, statistical conclusion, internal, and external validity of the study. Accordingly, it was felt that the results emerging from this investigation could be viewed as valid and capable of being generalized beyond the study sample.

## **Chapter 4**

### **Analyses of the Data and Results**

The primary purpose of this research was to identify the most prevalent factors in the academic success of African American undergraduate male students at the University of South Carolina. Moreover, the study was designed to seek answers to four specific research questions, with an underlying question of "What are the best predictors of academic success for the African American male undergraduate at the University of South Carolina"? It was hoped that the answers, once acquired, might be generalized to the broader population of African American males enrolled in America's higher educational system.

### **Results**

In order to answer Research Question One, which was "What are the cognitive variables that contribute to the academic success of African American male students"?, a Stepwise Multiple Regression was conducted on the independent cognitive variables of SAT-Verbal, SAT-Math, and converted high school class rank, using cumulative grade point average (CGPA) as the dependent criterion

variable. As a result of this statistical technique, high school class rank and SAT-Verbal were left in the regression model, thus explaining 21 percent and 7.44 percent of the variance, respectfully. Combined, these two variables accounted for 29.16 of the total variance in the model as shown in Table 5.

**Table 5**  
Significant Cognitive Variables of Study Sample  
as a Result of the Stepwise Multiple Regression

Variable	M	SD	Partial R2	Model R2	F	FProb.
HS Rank	59.58	7.23	0.2172	.2172	60.22	.0001*
SAT-V	401.22	83.03	0.0744	.2916	22.67	.0001*

\*p < .05

Similarly, to answer the second Research Question, "What are the non-cognitive variables that contribute to the academic success of African American male students"?, a second Stepwise Multiple Regression was conducted on the independent non-cognitive variables of self-esteem, academic self-concept, religiosity, African self-consciousness, and mother's level of education, using cumulative grade point average (CGPA) as the dependent criterion variable. The mean score for each of the measured psychosocial



variables was as follows: self-esteem, 15; academic self-concept, 110; African self-consciousness, 211; and religiosity, 51 (Intrinsic, 21.5; extrinsic, 30.3). Finally, the mean response for mother's level of education was two, indicating that a majority of the subjects' mothers had, at a maximum, a high school diploma.

As a result of the statistical treatment, academic self-concept, self-esteem, and African self-consciousness were left in the regression model, explaining 9.87 percent, 3.12 percent, and 1.04 percent of the variance, respectfully. Combined, these three variables accounted for 14.03 percent of the total variance in the model, as shown by Table 6.

**Table 6**  
**Significant Non-Cognitive Variables of Study Sample**  
**as a Result of the Stepwise Multiple Regression**

<b>Variable</b>	<b>M</b>	<b>SD</b>	<b>Partial R2</b>	<b>Model R2</b>	<b>F</b>	<b>FProb.</b>
Academic Self-Concept	110.43	13.26	0.0987	0.0987	25.18	.0001*
Self-Esteem	15.11	4.44	0.0312	0.1299	8.21	.0045*
African Self-Conscious	211.00	33.39	0.0104	0.1403	2.74	.0989

\*p < .05

The third Research Question of the study was then explored, "Is there a combination of variables (cognitive and non-cognitive) characteristic of successful African American males in American colleges and universities?" Once again, a third Stepwise Multiple Regression was employed. This time, all of the independent variables were entered into the model. They included SAT-Math, SAT-Verbal, converted high school class rank, self-esteem, academic self-concept, African self-consciousness, religiosity, and mother's level of education. Five variables met the .15 criterion needed in order to be retained by the regression model. Unsurprisingly, they included two cognitive and three non-cognitive variables. High school class rank was the best predictor of academic success for the sample, accounting for 21.69 percent of the variance, followed by academic self-concept, which accounted for 8.65 percent of the total variance. SAT-Verbal accounted for 5.37 percent of the variance, self-esteem accounted for 2.95 percent of the variance, and finally African self-consciousness accounted for .80 percent of the variance. Combined, these variables accounted for 39.48 percent of the total variance in the regression model. In other words, better that one-third of the variance in the model could be attributed to these variables. Table 7 outlines these data.

**Table 7**  
**Significant Cognitive and Non Cognitive Variables**  
**of the Study Sample Resulting from the**  
**Stepwise Multiple Regression**

<b>Variable</b>	<b>M</b>	<b>SD</b>	<b>Partial R2</b>	<b>Model R2</b>	<b>F</b>	<b>FProb.</b>
HS Rank	59.58	7.23	0.2169	0.2169	59.83	.0001*
Academic Self-Concept	110.43	13.26	0.0865	0.3035	26.71	.0001*
SAT-V	401.22	83.03	0.0537	0.3572	17.89	.0001*
Self-Esteem	15.11	4.44	0.0295	0.3867	10.25	.0016*
African Self-Consciousness	211.68	33.39	0.0080	0.3948	2.81	.0947

\*p < .05

It was decided that once the three primary research questions were addressed, that it might be an interesting second step to analyze the data by dividing the subjects into two distinct categories and to see how well the independent variables used in this study correlated with academically successful students. Question Four was "Is there a relationship between all of these these independent variables (e.g., SAT-Verbal, self-esteem, African self-consciousness), academic success and academic non-success for African American male students?"

The subjects were therefore divided into two groups based on

their cumulative grade point averages (CGPA). All subjects in the study with a cumulative grade point average (CGPA) of 2.0 or less were classified as academically unsuccessful, and all subjects with a cumulative grade point average (CGPA) of 2.5 and higher were classified as academically successful students. Justification for the use of the CGPA criteria of 2.0 and 2.5 may be found in Chapter 3. All subjects with cumulative grade point averages (CGPA's) between a 2.0 and a 2.5 were deleted from this phase of the data analysis.

Once these categories were constructed, the mean scores for each of the variables used in the study were computed and compared for the two extreme categories. This procedure yielded some very interesting results. There was a maximum of 44 subjects in the academically unsuccessful category, 102 in the academically successful category, and 93 deleted from this stage of the study. Table 8 shows the comparisons between the two groups on the variables of SAT-Verbal, high school class rank, self-esteem, academic self-concept, African Self-consciousness, mother's level of education, and religiosity. The academically unsuccessful group (2.0 and below) had a mean SAT-Verbal of 380, whereas the academically successful group (2.5 and higher) had a mean of 429 for the same variable. The average high school class rank for the unsuccessful group one was 57.23, and 62.45 for the other. Once again, the successful group outscored the unsuccessful group on

Table 8

Comparison Between Academically Successful and  
Non-successful Students' Mean Scores on all  
Variables Used in the Study

Variable Category	N	M	SD	Lowest Score	Highest Score
<b>SAT-Verbal</b>					
Successful	95	429.57	92.37	230	730
Unsuccessful	43	380.23	75.57	210	530
<b>High School Rank</b>					
Successful	91	62.45	7.81	33	75
Unsuccessful	42	57.23	4.50	46	66
<b>Academic Self-Concept</b>					
Successful	102	115.41	12.18	88	155
Unsuccessful	43	105.02	11.44	68	130
<b>Self-Esteem</b>					
Successful	102	14.63	4.24	9	36
Unsuccessful	43	14.90	4.01	9	24
<b>African Self-Consciousness</b>					
Successful	102	206.40	32.57	111	286
Unsuccessful	43	223.02	44.36	145	334
<b>SAT-Math</b>					
Successful	95	465.74	89.89	290	640
Unsuccessful	43	436.51	72.04	280	590
<b>Religiosity</b>					
Successful	102	50.49	11.87	2	75
Unsuccessful	43	50.16	13.16	20	68
<b>Mother's Education</b>					
Successful	102	2.35	0.90	1.00	5.00
Unsuccessful	42	2.35	0.82	1.00	4.00

another variable, academic self-concept, with a mean score of 115 as compared to a mean score of 105 for the unsuccessful group. There was no difference in the self-esteem score means for the two groups. This finding is not surprising, inasmuch as African Americans are purported to have overall high self esteem, particularly as compared to Caucasians (Rosenberg, 1965).

Although the following variables were not reported as statistically significant in the first phase of this study, it is interesting to note that there appeared to be no difference in the means of the religiosity scores or the level of mother's education for the two categories. Both groups reported means of 50.0 on the religiosity scale and indicated that their mothers' highest level of education was a high school diploma or its equivalent.

When looking at the variable of African self-consciousness, however, it was the academically unsuccessful group with the highest mean score of 223.02, as compared to the mean score of 206.40 for the academically successful students. This represented over a 16 point difference in the mean scores between the two groups on African Self-consciousness.

Using an alpha of .05, four of the variables emerged as having statistically different means for the academically successful and unsuccessful categories. With the two categories established and the mean scores ascertained, a T-Test for statistical significance

was conducted in order to determine if there really was a significant difference between the mean scores for the two groups. Because of unequal variances, the T-test automatically calculated the Welch-Aspin test to determine if there was a significant difference in the mean scores for the two groups. Table 9 lists the mean scores as compared for the two groups, as well as the T values and their corresponding probabilities. The results of the T-test/Welch-Aspin procedure indicated that high school rank and academic self-concept were both significant with a  $p < .05$  of .0001 and .0000; SAT-Verbal was significant with a  $p < .05$  of .0026, and African self-consciousness was significant with a  $P < .05$  of .0302. This means that there is less than a five percent chance that the difference between the mean scores for the two groups occurred by chance, leading the researcher to believe that there was some deliberate, systemic effect operating. Perhaps the most interesting finding was that of the African Self-consciousness construct. It was somewhat surprising that the African Self-consciousness mean score (223.02) for the academically unsuccessful group was higher and significantly different than that of the academically successful group (206.40). It is important to note that although self-esteem was retained in the Stepwise Multiple Regression procedure, when the mean scores for the two groups were compared employing the T-Test, no statistical significance was found.

Table 9

**T-Tests/Welch-Aspin Comparing the Mean Scores Between the Academically Successful and the Non-Successful Groups on all Variables Used in the Study**

Variable Category	N	M	SD	T	df	P**
<b>High School Rank</b>						
Successful	91	62.4	7.81	4.8491	124.5	0.0001*
Unsuccessful	42	57.2	4.50			
<b>Academic Self-Concept</b>						
Successful	102	115.4	12.1	4.7708	143.0	0.0000*
Unsuccessful	43	105.0	11.4			
<b>SAT-Verbal</b>						
Successful	95	429	92.30	3.0671	136.0	0.0026*
Unsuccessful	43	380	75.50			
<b>Self-esteem</b>						
Successful	102	14.63	4.24	-0.3550	143.0	0.7231
Unsuccessful	43	14.90	4.01			
<b>African Self-Consciousness</b>						
Successful	102	206.40	32.57	-2.2178	61.9	0.0302*
Unsuccessful	43	223.02	44.36			
<b>Mother's Education</b>						
Successful	102	2.35	0.90	-0.0259	142.0	0.9794
Unsuccessful	42	2.35	0.82			
<b>SAT-Math</b>						
Successful	95	465.00	89.90	1.8760	136.0	0.0628
Unsuccessful	43	436.00	72.04			
<b>Religiosity</b>						
Successful	102	50.49	11.87	0.1468	143.0	0.8835
Unsuccessful	43	50.16	13.16			

\*p < .05

\*\*All p values were derived using the Welch-Aspin test of unequal variances.



This may be because the T-Test has a more stringent level of significance to satisfy, a .05 as compared to the .15 criterion variables need in order to be retained in the Multiple Regression model.

It appeared that there is a relationship between four of the independent variables and academic success, three having a positive relationship with the dependent variable, and one having a negative relationship. Conversely, there appeared to exist a positive relationship with academic non-success and African self-consciousness.

In summary, the data seemed to suggest that in relationship to Research Question One, the cognitive variables that contribute to the academic success of African American college males at the University of South Carolina are high school class rank and SAT-Verbal. The answer to Research Question Two revealed that the non-cognitive variables, as reported in this study, that contribute to the academic success of African American college males at the University of South Carolina are academic self-concept, and to a very limited degree, self-esteem. African self-consciousness seems to run counter to academic success. The combination of high school rank, academic self-concept, SAT-Verbal, self-esteem, and African Self-consciousness, as reported in the third Multiple Regression, answers Research Question Three.

A T-Test of statistical significance and the corresponding Welch-Aspin yielded four variables of which the mean scores were significantly different for the academically successful students as compared to the academically unsuccessful ones. Therefore, in answer to Research Question Four, it was demonstrated that high school rank, academic self-concept, SAT-Verbal, and African Self-consciousness all have a significant relationship to academic success, although the latter exhibits an inverse one. In Chapter Five, attention will be given to explaining the interesting outcome of African Self-consciousness in the context of Black identity development and the multicultural curriculum.

## Chapter 5

### Summary, Major Findings, Discussion, Conclusions, and Recommendations

This final chapter contains an overall summary of the research. The major findings and conclusions reached are also discussed. Finally, the educational implications and recommendations for further research are considered.

#### Summary

The purpose of this research was to identify the most prevalent factors that contribute to the academic success of the African American male undergraduate student enrolled at the University of South Carolina, Columbia. The research centered around the general question of "What factors contribute to the academic success of African American male undergraduate students in American higher education"? To build an answer to this question, the following questions were addressed:

1. What are the cognitive (intellectual) variables that contribute to the academic success of African American male students?
2. What are the non-cognitive (non-intellectual) variables that contribute to the academic success of African American male students?
3. Is there a combination of variables (cognitive and non-cognitive) characteristic of successful African American males enrolled in American colleges and universities?
4. Is there a relationship between all of these independent variables (e.g., SAT-Verbal, self-esteem, African self-consciousness), academic success and academic non-success for African American male students?

In order to construct a framework within which to explore these research questions, a review of the related literature was conducted. This comprehensive review embraced a broad range of topics associated with the African American, educational attainment, and academic success. The associated topics explored the psychosocial and demographic components of the African

American and included a review of cognitive and non-cognitive variables in relationship to assessing and predicting academic potential and success. The cognitive variables included SAT-Math, SAT-Verbal, and high school class rank; the non-cognitive variables included self-esteem, academic self-concept, religiosity, African self-consciousness, and mother's level of education.

Overall, the results of the literature review indicated that a considerable amount of evidence has been amassed suggesting that for the African American (particularly the male), non-cognitive variables are better predictors of academic potential than are the traditional cognitive ones (Blanchard, 1979; Farrell, 1989; Fleming, 1984; Goldberg, 1969; Irvine, 1990; Murphy, Welsh, & Johnson, 1987; Pascarella & Terenzini, 1991; Tracey & Sedlacek, 1987). Moreover, the review revealed that non-cognitive variables such as self-esteem and academic self-concept are tantamount to the academic success of African American students. The review also seemed to suggest that little is known about non-cognitive variables such as religiosity, African self-consciousness, parents level of education, and their relationship to academic success. As a result of inconclusive and often conflicting data concerning these variables, there are vigorous calls for more sound research and empirical data.

The non-random, convenient study sample was drawn from a population of 902 undergraduate African American males enrolled at

the University of South Carolina during the 1992 Spring semester. In order to participate in the study, subjects needed a minimum of 30 cumulative credits and had to be enrolled as full-time, degree-seeking students between the ages of 18-24 (inclusive). Once the selection criteria were met, 462 students were eligible to participate in the study. At the conclusion of the subject recruitment period, 239 subjects had participated in the research project, yielding a 51.7 percent response rate.

All subjects completed a survey instrument comprised of several scales that measured self-esteem, academic self-concept, religiosity, and African self-consciousness. Demographic information was also solicited via the survey instrument as well as accessed from the University of South Carolina student information system.

Data collected suggested that the typical student involved in this study was a first generation college junior between the ages of 19 and 21, with a cumulative grade point average (CGPA) of 2.46. He had a converted high school rank of 60, indicating that he was at the 84th percentile in his high school graduating class. He scored an average of 451 and 401 on the Math and Verbal portions of the Scholastic Aptitude Test (SAT), respectfully, which compared to 509 and 460 for the general University of South Carolina population. Finally, the typical student involved in this study was a resident of

the state of South Carolina, lived in University housing (on-campus), and was enrolled in either the College of Humanities and Social Sciences or Engineering. The results of the subjects' responses to the scales were collected, statistically treated and analyzed. The major findings are discussed in the ensuing sections of this chapter.

## **Major Findings and Discussion**

### **Question One**

The first research question in this investigation was, "What are the cognitive variables that contribute to the academic success of African American male students"? After the Stepwise Multiple Regression used to answer this question was conducted, it was shown that high school rank and SAT-Verbal were the most significant cognitive factors associated with academic success for the study sample.

### **Discussion**

It was not surprising that high school class rank (accounting for 21 percent of the variance in the regression model) emerged as the most important variable to African American male success. This

finding is consistent with what was noted in the literature review. As confirmed by a number of studies, high school class rank is the best predictor of academic success for all students, and for African Americans, this variable appears most salient. Perhaps high school class rank emerged as significant because this variable, by nature, takes into account students' talents and efforts as exhibited over a period of time. Moreover, the high school rank is calculated by the use of high school GPA, a variable most important in evaluating and assessing academic competence. Conversely, a score on a standardized test reflects the students efforts during a narrowly focused period of time. Any number of variables (i.e., test bias, subject's health at time of test, etc.) might confound the resulting score.

The second variable that emerged as significant through the regression analysis used to answer Research Question One was SAT-Verbal. That this variable reached significance (accounting for 7.4 percent of the variance) was somewhat surprising initially, yet understandable when viewed in context of Africentricity. Much of the literature suggests that generally speaking, cognitive variables are not good predictors of the academic success of African Americans. Given that, one might have expected that SAT-Verbal, as a cognitive variable, would be expelled from the regression model. Though limited, there are a few citations in the literature



referencing the SAT-Verbal as a variable worth considering when exploring the academic success of African Americans. Tatham and Tatham (1974) noted in one of their studies that " A comparison of the SAT-V means for the successful and unsuccessful males would seem to indicate that the SAT-V score might be useful when advising black male students" (p. 373).

It was suggested that this particular finding might be associated with and explained by the oral tradition characteristic of the African world view. As a result of this influence on the African American experience, verbal adeptness is important in the African American community. It is therefore possible that verbal skills are much more salient to the African American as opposed to more quantitative processes, thus explaining why SAT-Math did not emerge as important in this study, whereas its counterpart, SAT-Verbal did. Though speculative, this notion is nonetheless interesting and should be explored further. The results of the regression analysis used to answer the first research question were consistent with the related literature and could therefore be interpreted as a valid conclusion.

## Question Two

The second research question in this investigation was, "What

are the non-cognitive variables that contribute to the academic success of African American male students?" After the Stepwise Multiple Regression was completed, three of the five variables entered into the model remained, indicating significance. They were academic self-concept, self-esteem, and African self-consciousness.

### Discussion

Academic self-concept accounted for 9.87 percent of the variance in the regression model, and yielded a probability value of .0001. Once again, when juxtaposed with the literature review, this finding makes sense. Numerous studies have confirmed the importance of academic self-concept in the overall performance of students. It has long since been speculated by generations of educators that the students who feel confident in their academic abilities tend to do better. This positive attitude seems especially important to African Americans.

It could therefore be deduced that a healthy academic self-concept is important in enhancing the academic success of students. With this understood, it is crucial that educators plan activities and programs that will build the confidence of students and assist them in maximizing their academic potential. An overall positive mental

attitude comes as no accident, but must be nurtured by those ascribed the responsibility of teachers and role models.

Although self-esteem only accounted for three percent of the regression model variance, it was retained by the Stepwise Multiple Regression process used in this study, indicating some contribution. It did not correlate, however, with academic success as will be discussed in detail later in this chapter. As suggested by numerous studies referenced in the literature review, the role of self-esteem in students' academic success is poorly understood and wrought with contradiction. From a very cursory perspective, it seems to make sense that a positive self-image would enhance one's academic success. Yet, many researchers cannot say definitively that there is a significant relationship between self-esteem and general achievement for college students. This is often attributed to varying methodologies and inconsistencies in defining and operationalizing self-esteem. Such inconsistent findings proliferate the literature, making it difficult to explain the precise relationship between self-esteem and academic success.

The final non-cognitive variable left in the regression model that was used to answer Research Question Two was African self-consciousness. This variable accounted for a very small portion of the variance in the model (1.4 percent). Because there is a paucity of information available about the African self-consciousness

construct, commentary concerning its affect on students' academic success is wanting. This variable resulted, however, in one of the most interesting findings of the entire study, and will be discussed in greater detail further in this chapter.

From the onset of this research project, it was an assumption of the researcher that there would be a positive inter-correlation between several of the non-cognitive variables. It was thought that a strong sense of Black identity would lead to high self-esteem, therefore making the individual more academically confident. Moreover, it was thought that strong religious convictions would also enhance self-esteem and academic success. Computation of Pearson's  $r$  (correlation coefficient) revealed that this assumption was not born out in the data generated by this study as shown in Appendix F.

### Question Three

The third research question was, "Is there is a combination of variables (cognitive and non-cognitive) characteristic of successful African American males enrolled in American colleges and universities?" Moreover, it was of interest to see what pattern resulted when combining these variables, and to see which variable(s) accounted for most of the variance. After all eight of

the variables were entered into the Stepwise Multiple Regression, five (two cognitive and three non-cognitive) remained, accounting for almost 40 percent of the total variance. As might be expected, high school class rank was reported as the most salient variable, accounting for 21 percent of the model variance, followed by academic self-concept, accounting for 8.65 percent of the model variance. The remaining three variables that were left in the regression model were SAT-Verbal, self-esteem, and African self-consciousness, accounting for 5.37, 2.95, and .80 percent of of the regression model variance, respectfully.

#### Discussion

These results indicated that the best processes to assess and predict the academic success of African American students should include both cognitive and non-cognitive variables. Although the information in the literature review seems to overwhelmingly support the use of non-cognitive variables for predicting African American student success, there are researchers who expressed the need for a healthy balance of both types. Kanoy et al (1990) indicated that

In creating profiles to understand college students,

researchers have found that both traditional (SAT and high school grade point average) and non-traditional measures are needed...Cognitive measures, as well as affective measures, can be important in helping educators differentiate in high and low achievers. (pp. 133-134).

The data generated by the regression procedure to answer the third research question paralleled this idea, and certainly indicated the salience of both types of variables in predicting the academic success of the African American student. As always, ongoing research is strongly encouraged so that more definitive conclusions may be drawn about the efficacy of these variables.

#### Question Four

The fourth and final research question in this study was, "Is there a relationship between all these independent variables (e.g., SAT-Verbal, self-esteem, African self-consciousness), academic success and non-success for African American male students"? As stated earlier in this study, academic success was defined as having a cumulative GPA of 2.5 or higher and a minimum of thirty cumulative credits. Subjects were divided into two groups based on GPA, thus creating an academically successful category and an

academically unsuccessful category ( $GPA \leq 2.00$ ). Subjects with GPA's between a 2.00 and a 2.50 were deleted from the study. Once the two categories were established, the mean scores of all of the study variables for both categories were calculated. These mean scores were then compared using a T-test and a corresponding Welch-Aspin test to determine if the observed differences were statistically significant. It was found that there is a relationship between academic success and four of the variables used in this study. They included SAT-Verbal, academic self-concept, SAT-Verbal, and African self-consciousness.

#### Discussion

A cursory review of these data indicated that the academically successful group (CGPA 2.50) had higher mean scores for variables SAT-Verbal, high school class rank, and academic self-concept, as compared to the academically unsuccessful group ( $CGPA \leq 2.00$ ). Additionally, the data indicated that there were no observable differences in the mean scores on variables self-esteem, religiosity, or mother's level of education for either group. All of these data were found to be consistent with the literature review.

Enough has been said about uncertainty of self-esteem and its contribution to school success. Although earlier studies supported

the idea that African Americans suffered from damaged and low self-esteem as a result of oppression, more recent studies refute these initial findings as premature, or at best, dated. In light of the recent research concerning African Americans and self-esteem, the results of this study are most apropos. In others words, if African Americans exhibit self-esteem greater than or equal to Caucasians, it is understandable that no significant difference was seen between the two groups on the variable of self-esteem.

The lowest Cronbach (1951) reliability coefficient (.74) reported in this study was from the Allport-Ross Religiosity Scale. This was somewhat surprising, given the prevailing stereotype of African Americans as a "very religious" people, yet explainable when all things are taken together. It was the contention of the researcher that this scale might not have been the most appropriate one to use for this population not only because of its relatively low Cronbach alpha, but also because of the subjects' response(s) to the scale. It was noticed that more comments were made about the Allport-Ross Religiosity Scale by study subjects than any of the other scales used in the study. Many subjects felt that the scale was too biased, noting that it assumed all people to be "Christian." At least two subjects indicated a strong support for the Islamic faith, and to them the Allport-Ross scale was woefully inadequate. One subject expressed extreme discomfort with the scale and



refused to complete the study. No other scale elicited such responses from study subjects. Certainly, more empirical data need to be generated about the phenomenon of religiosity and African American college students, utilizing scales/instruments that encompass the multiplicity of religious beliefs practiced and expressed by this population. Such a scale might do a better job of profiling noticeable differences undetected by the scale employed in this study.

The variable "mother's level of education" did produce a surprising, yet interesting finding. In the educational arena, it has been generally assumed that the offspring of better educated parents would perform better in school because the home environment in which such students were reared nurtured educational attainment and school success. In fact, Donovan (1984) suggested that

Parents' education has a mild direct affect on academic involvement. Students most likely to become academically integrated are those oriented towards study before they enter college, and to a much greater extent, students with more educated parents...Students with higher education aspirations when entering college are most likely to be those with greater ability, more educated parents, and the perception that their

high school grades were better than others. (pp. 253, 356)

Statements such as these have led to the assumption that parental educational level is critical in predicting students' academic success. A more thorough synthesis of the literature provided, however, information that helped explain what appeared to be conflicting data.

Some researchers have argued that the traditional models used to determine socioeconomic status have relied heavily on criteria that reflected the cultural bias of Caucasians. Accordingly, it has been argued that the use of parents' educational level to evaluate student academic success does not take into account the varying family configurations of diverse populations of students. Taking these positions into account, it becomes clear why parental educational level proved to have little to no impact on African American student success or educational attainment.

Although not used as a variable in this study, data was collected on the educational level of fathers of study subjects. These data indicated that, although limited, a higher percentage (3.1) of the subjects reported fathers with a doctorate degree as compared to mothers. This finding seems contradictory when one considers the overwhelming lead African American women have on educational attainment as compared to their male counterparts.

"Like all males, black males received more doctorates than their female counterparts in 1980-81" (Trent, 1991, p. 39). Like others, Trent suggested that the recent gain in African American females earning doctorates is really attributable to a dramatic decrease in African American male doctorate degree attainment, as opposed to an actual rise for the female. All in all, the available data support the findings reported here, that African American parental education level has little or no bearing on the academic success of African American students.

The final statistical procedure used in this study was a T-test for significance (and the Welch-Aspin Test). These tests were used to answer the fourth research question. After the tests were applied, comparing the means between the two CGPA categories, it was shown that the means for four of the variables were significantly different for the academically unsuccessful group as compared to the academically successful one. This result suggested that there is a relationship between these four independent variables and academic success; all of which reported probability values well below the established alpha. In short, high school rank, academic self-concept, SAT-Verbal, and African self-consciousness all appeared to have a significant relationship to academic success, although the latter variable exhibits an inverse one. The last variable that emerged from the regression model used to answer the

third question was African self-consciousness, presenting the most interesting findings of this study. Unlike the other independent variables that emerged as significant through the regression analyses, African self-consciousness exhibited an inverse relationship with academic success. The academically unsuccessful group ( $CGPA \leq 2.00$ ) achieved a higher mean score ( $M = 223$ ) on this scale than did the academically successful group ( $CGPA \geq 2.50$ ), which exhibited a mean score 17 points below the comparison group ( $M = 206$ ). In other words, the the higher the African self-consciousness orientation, the less likely that the student will experience academic success as determined by our current educational system.

Much has already been said concerning the importance of high school rank, academic self-concept, and SAT-Verbal to the overall academic success of African American students. Without much question, it was shown that these variables contribute to and have a significant positive relationship with academic success. It has already been discussed why this might be so. The remainder of this discussion will focus on the negative relationship between African self-consciousness and academic success.

As a rule, the American educational system reflects Eurocentric values. Indeed, the desire to enhance one's educational attainment and school success are also interpreted as Eurocentric,

and seen as "White norms." Consequently, to many African American youth, academic success is seen as the antithesis of their cultural ontology. As a result, many African Americans aspiring for educational excellence are criticized by their peers as "acting White" (Dunn, 1988). Embedded in this mentality is perhaps some explanation of the finding reported for the African self-consciousness construct in relationship to academic success.

Based on the research data, it was inferred that students with a strong African self-consciousness or Black identity repelled the educational system, finding it incongruent with their values and beliefs. The two were not synchronized. Irvine (1990) helped explain this phenomenon.

Cultural synchronization is rooted in the concepts of Afrocentricity and the cultural distinctiveness of Afro-American life. Afrocentricity is a concept that is associated with an African perspective or center, especially in reference to one's culture and exhibited behavior...Because the culture of black children is different and often misunderstood, ignored, or discounted, black students are likely to experience cultural discontinuity in schools, particularly in schools in which the majority, or Eurocentric persons, control, administer and teach. (pp. xix, 26)

A lack of cultural synchronization can then lead to a complete rejection of "White norms" and all too often, poor school performance (perceived or real). Students who fall victim to this "crossfire" are often misunderstood by school personnel and sometimes labeled as disruptive and/or militant, particularly when they assert their own cultural reality. This notion is supported by the earlier work of Gurin and Epps (1975), who through their extensive research on Black collegians, documented the existence of a very strong negative relationship between Black militancy and educational outcomes. In essence, students that exhibited a strong Black or racial identity (African self-consciousness) might not excel in school because the school does not reflect them. Cross (1971, 1980), in his "psychological nigrescence" theory alluded to the salience of racial identity and its affect on the acceptance of cultural pluralism. Juxtaposing Cross' model with the African self-consciousness construct clearly shows the interconnectedness of the two terms. It was concluded that study subjects who displayed a strong African self-consciousness orientation were probably at either the "encounter" or "immersion-emersion" stages of Cross' nigrescence paradigm. If so, their dislike, distrust, and hatred for anything not completely African or Black is understandable, inasmuch as this mentality is characteristic of individuals at these stages of Cross' model. So it stands to reason that if educational

attainment and academic success are viewed as "white behavior," students with strong racial identity would reject them in order to maintain a strong sense of self, as they interpret it. Some see it as a simple matter of choice, either assimilate and succeed, or embrace an Africentric, pro-Black perspective, at the risk of school alienation.

Essentially, the Black community has two perspectives from which to approach the issue of Black child development: 1) assimilation and 2) self-determinationism. Under assimilation, Black scholars would join in and accept the definitions and behavioral patterns of the dominant society as valid...And have our children struggle through special classes, educable mentally retarded labels, SAT and GRE scores to "make it" in this society.

Under self-determinationism, this cultural definition would be resisted. Black scholars would create their own definitions of aptitude, intelligence, and achievement and define Black people within the context of Africanity. (Hale, 1980, pp. 222- 223)

Just how African self-consciousness affects one's academic success requires further exploration and investigation. Suffice it to

say that this variable, at least in this study, opens the door for needed discussions on the profound impact of culture on epistemology and school success.

. This finding suggests that the American educational system must flex, and inculcate the tenets of cultural pluralism in its mission, philosophy, and pedagogy. Educators must deal with the reality that many "minority students [African Americans] often find themselves engulfed in White culture on most predominantly White campuses" (Johnson, 1989, p. 62). Institutions must understand this and work assiduously to eradicate the affects of a monolithic campus culture and the vestiges of institutional racism. The embracement of a multicultural curriculum is one of the surest ways to engineer this change in an academic environment. This strategy will revitalize the academic milieu and will allow all citizens to see themselves reflected in the teaching and educational materials, thus enhancing student self-esteem and eradicating the misguided notion of race superiority. Moreover, all students will see school success as something appropriate for them.

In conclusion, to say that the American educational system is failing its darker constituents is to verbalize the obvious (Comer, 1991). Scores of researchers have visited this perplexing social problem. Most agree that the only remedy for this reprehensible situation is an overhaul of American educational philosophy,



pedagogy, curriculum, and assessment procedures. Most notably, it has been posited that emphases on teaching for diversity and identifying new and innovative teaching strategies can do nothing but enhance the educational experiences for everyone. The African American male can indeed succeed, both educationally and in the subsequent job market.

### **Conclusions**

As a result of this study, the following conclusions were reached:

1. This study contributes to a growing body of research that supports the need for educators to employ non-cognitive as well as cognitive variables when assessing and predicting the academic competence of African American students.
2. The academically successful African American male student exhibited high levels of academic self-concept, verbal acuity, and ranked relatively high in his high school graduating class. Moreover, he was able to work in a culturally diverse environment, indicating his ability to culturally assimilate.
3. A healthy sense of subjects' racial identity was important to academic success, yet was counterproductive if it reached

extreme heights.

4. The need for educational institutions to reflect the demographics of the community at large, both in personnel and in philosophy, is tantamount to African American student success.
5. Parental educational level of the subjects in this study had no impact on the academic success of the African American student.

### **Implications**

The implications of this study are multifaceted and far-reaching. The plight of the African American male in today's America is not an exaggeration. It demands the attention and energy of a multiplicity of public and private agencies, personnel, and resources so that the quality of life for the African American male may be enhanced. In an improved social context, the African American male will be more likely to attend and succeed in college.

Individuals on every level of the educational continuum can find use in the results of this investigation. Given the paramount importance of a solid educational foundation to the subsequent

success of students, elementary and secondary teachers must change their beliefs about the abilities of African American pupils. It is unconscionable for teachers to become influenced by stereotypical thinking and exhibit prejudicial behavior. Moreover, high schools must better prepare African American adolescents for entry into college or some useful occupation.

The results of this study also implied that new methods of evaluating student performance and predicting academic success are important. Such a change requires the attention of school personnel in every capacity, from curriculum specialists to superintendents. Such changes would de-emphasize the exclusively cognitive dimensions, and incorporate a more balanced approach to determining academic success. Moreover, designers of college admissions tests must work to remove the cultural and gender bias that debilitates so many talented African American and female students.

Certainly, college officials have a key role in the changes that the implications of this study usher. College and university admissions officers should see merit in more diverse and flexible admissions processes. The results of this study implied that more minority students could be eligible to attend college were these more diverse criteria employed. Student affairs professionals might wish to investigate the impact of various workshops designed to

enhance self-esteem on the academic readiness of students needing these enhancements. Such a series of workshops has been tried with relative success at some colleges and universities (Boyd et al,1987).

Finally, the implications of this study should be of interest to many of the social scientists and social service employees, particularly. If nothing else is gleaned for the latter group, it was hoped that the relationship between school success and the development of positive citizens, who contribute to rather than take away from society, is made clear. Assistance for these professionals in redirecting negative energy rather than incarcerating students who don't "conform" will help reduce the high incarceration rate of African American males. The acquisition of a good education is part and parcel to a higher standard of living and enhanced quality of life.

Overall, this study provided evidence that more empirical data are important in order to understand the social, political, economic, and educational milieu in which the African American male undergraduate must learn and develop. Moreover, it implies that every echelon of American education has its problems and therefore its responsibilities in reversing the deleterious trend that so affects the population of African American males. Assistance to African American males can help insure balance in his and the broader community. This will insure that a representative number

of African American male role models is available for everyone.

### **Recommendations for Further Research**

This research sought to answer several important questions. As with most scholarly endeavors, however, many more questions were raised as others were being addressed. Consequently, several recommendations for further research and exploration are enumerated here. Specifically, the following recommendations are made:

1. That a study be developed, comparing African American males to African American females in order to see if there is a noticeable difference in the academic success of these two populations as some of the current research suggests.
2. That this study be replicated, comparing African American males enrolled on predominantly White campuses to those enrolled at historically Black colleges in order to investigate the impact of different educational environments on academic success.
3. That this study be repeated, controlling for socioeconomic

status and varying academic majors. Particular attention should be given to determining whether successful students were highly represented in more verbal colleges and fields and whether unsuccessful students were in more math-based colleges and fields.

4. That this study be repeated, using additional non-cognitive variables such as study habits, work ethic and intensity of effort, levels of aspiration, and fathers' level of education.

This study sought to answer four important questions. The researcher discussed the issues associated with academic success of African American males. The study provided a unique opportunity and avenue by which the research questions were addressed. It was hoped that whatever answers this investigation provided would be seriously considered by those in positions to make the changes necessary to provide quality and equal education to all citizens, and for the African American male in particular.

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# Appendices

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# Appendix A

**USC Enrollment By Race: Spring 1992**

	Caucasian	African American	Asian American	International	Hispanic	NA	Total
Total Undergraduate	11,666	2,353	311	262	144	16	14,752
Percentage	79.1	16.0	2.1	1.8	1.0	.1	100.0
Total Graduate (Including Law Medicine, Pharmacy)	8,115	1,084	82	916	73	16	10,286
Percentage	78.9	10.5	.8	8.9	.7	.2	100.0
Total USC, Columbia	20,765	3,513	44	1,181	219	33	26,125
Percentage	79.5	13.4	1.6	4.5	.8	.1	100.0

# Appendix B

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April 15, 1992

Dear:

As you are aware, the "crisis" in the African American community has been the focus of considerable media attention and social debate. In order to assess the status of the African American male at The University of South Carolina, I am conducting a doctoral research project that is being sponsored by The Office of Minority Student Affairs.

The study is designed to explore some of the issues affecting the African American male in education. I am particularly interested in measuring some of the variables (e.g., self-esteem; African self-consciousness) common among African American males who despite social, economic, and educational obstacles, become involved in higher education. In order to identify additional variables, I am asking that you attend a short session and complete a questionnaire. Please indicate at the bottom of this letter, the time that you are available to come and complete the survey instrument. You will be given more detailed information about the study at this session. Refreshments will be served.

I want to thank you in advance for taking the time out of your busy schedule to participate in this very important study. The results have the potential of having a profound affect on the future of higher education for generations of African American males to come.

Sincerely,

Ralph Johnson

Director of Minority Student Affairs

-----  
Please indicate which one of the sessions ( and at what time) you will attend, detach and return to Ralph Johnson, Minority Student Affairs, USC by April 19.

Name \_\_\_\_\_

\_\_\_\_\_ I will attend the session held on Monday, April 20 in Russell House Room 305.

\_\_\_10:00 a.m. \_\_\_11:00 a.m. \_\_\_3:00 p.m. \_\_\_4:00 p.m.

\_\_\_\_\_ I will attend the session held on Tuesday, April 21 in the Campus Activities Center Conference Room.

\_\_\_3:00 p.m. \_\_\_4:00 p.m. \_\_\_5:00 p.m. \_\_\_6:00 p.m.

\_\_\_\_\_ I will attend the session held on Tuesday, April 28 in Russell House Room 305.

\_\_\_10:00 a.m. \_\_\_11:00 a.m. \_\_\_3:00 p.m. \_\_\_4:00 p.m.

\_\_\_\_\_ I cannot attend any of the sessions listed, but I am interested in participating in the study. Please call me at \_\_\_\_\_ to schedule an individual appointment with you so that I may complete the survey instrument.



# Appendix C

## Informed Consent Form

The data requested for this study will be used in preparing a doctoral dissertation to be published in the Fall of 1992. Additional data used will be drawn from the USC student data base and include your cumulative GPA, high school class rank, SAT scores, and predicted GPA. By signing this consent form, you are granting me permission to use all the aforementioned data in this study. Moreover, you are hereby advised of the following terms:

- A. You have the right to decline answering any question asked, or at any given time, you may withdraw a single answer or the entire form.
- B. It should take you approximately 30 minutes to complete the survey instrument.
- C. There will be no physical discomfort or risks.
- D. There will be no benefits in the form of pay for completing the questions. Your participation is completely voluntary.
- E. For the purpose of this research, there are no alternative methods to obtain the data needed. If, however, you wish to have your scores reported back to you, please notify me and I will do so.
- F. If you have any questions concerning the procedures or questions regarding the research, please contact me at either address below.
- G. You may withdraw your comments and answers at any time during the study. There will be no ramifications for doing so.
- H. Your answers will remain **confidential** at all times and the data will be properly secured by the researcher.
- I. You must be provided a copy of this form, which will be mailed to you.

NAME \_\_\_\_\_

DATE \_\_\_\_\_

SIGNATURE \_\_\_\_\_

You may contact me at any of the two addresses below:

Ralph Johnson  
Office of Minority Student Affairs  
West Wing, Russell House  
USC, Columbia, SC 29208  
777-5850

1028-A Orangeburg Dr.  
W. Columbia, SC 29169  
356-2633

# Appendix D

June 10, 1992

Dear Student:

I recently contacted you about a very important research project that I am conducting for my doctoral dissertation. As I indicated in earlier correspondence, I am very interested in your participation. If you are interested in helping us discover more about the African American male in education, please complete the enclosed survey and return to me by **June 17, 1992**. I really need your support and I hope that you will take just a few minutes (approximately 30) and respond to the items on the enclosed questionnaire. If you decide to participate, please notice the following:

1. Read the **Informed Consent Form** carefully. If you feel comfortable with each item, print your name on the first line, then date and sign the form.
2. Respond to each item on the survey by marking the appropriate number on the computer Op-scan sheets, beginning with the **green** sheet. On the green sheet, write your first and last name in the appropriate spaces, then write your social security number and code it in.
3. Please read the directions and each question carefully. In some instances, your response options are reversed (i.e., strongly agree could be 1 or 5), depending on the question. On one section of the survey, you will not use 3 as a response option. Therefore, your options will be 1, 2, 4, or 5.
4. There are directions in the questionnaire as to when you switch from the green to the **brown** op-scan sheet (e.g., **Stop! Change op-scan sheets now!**).
5. Please use an **No. 2 pencil** and try to keep erasures to a minimum.
6. Please, **do not fold the answer sheets**. Place in business reply manila envelope, along with your **Informed Consent Form**, and mail back to me.

Thank you very much for your support. Please return to me by **June 17, 1992**.

Sincerely,

Ralph Johnson  
Director of Minority Student Affairs

# Appendix E

**Section I**  
**Background Information**

(Please mark the appropriate response on the green Op-Scan sheet).

- |  |  |
|--|--|
| <p>1. Age: (1). 16-18<br/>(2). 19-21<br/>(3). 22-24</p> <p>3. Classification:<br/>(1). Sophomore<br/>(2). Junior<br/>(3). Senior</p> <p>5. College enrolled:<br/>(1). Applied Professional Sciences<br/>(2). Business Administration<br/>(3). Criminal Justice<br/>(4). Engineering<br/>(5). Health</p> <p>7. Father's highest level of education:<br/>(1). Eighth grade/some high school<br/>(2). High school diploma or equivalent<br/>(3). College graduate<br/>(4). Masters degree<br/>(5). Doctorate degree</p> <p>9. Type of elementary school attended:<br/>(1). All Black<br/>(2). Predominantly Black<br/>(3). Predominantly White</p> <p>11. Type of high school attended:<br/>(1). All Black<br/>(2). Predominantly Black<br/>(3). Predominantly White</p> <p>13. The <u>primary</u> source of financing your college education:<br/>(1). Grants<br/>(2). Loans<br/>(3). Parents/Relatives<br/>(4). Working<br/>(5). Scholarships</p> | <p>2. Residency:<br/>(1). In-state<br/>(2). Out-of-state</p> <p>4. Type housing:<br/>(1). On-campus<br/>(2). Off-campus<br/>(3). Commuter</p> <p>6. College enrolled (Continued):<br/>(1). Humanities and Social Sciences<br/>(2). Journalism<br/>(3). Nursing<br/>(4). Pharmacy<br/>(5). Science and Math</p> <p>8. Mother's highest level of education:<br/>(1). Eighth grade/some high school<br/>(2). High school diploma or equivalent<br/>(3). College graduate<br/>(4). Masters degree<br/>(5). Doctorate degree</p> <p>10. Type of middle school attended:<br/>(1). All Black<br/>(2). Predominantly Black<br/>(3). Predominantly White</p> <p>12. Are you a transfer student?<br/>(1). Yes<br/>(2). No</p> <p>14. Did you have a M.A.P. Counselor?<br/>(1). Yes<br/>(2). No</p> |
|--|--|

## Section II

Below are some statements that I would like for you to answer about yourself. There are no right or wrong answers. Please answer as truthfully as possible.

15. I feel that I am a person of worth, at least on an equal plane with others.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
16. I feel that I have a number of good qualities.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
17. All in all, I am inclined to feel that I am a failure.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
18. I am able to do things as well as most people.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
19. I feel I do not have much to be proud of.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
20. I take a positive attitude toward myself.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
21. On the whole, I am satisfied with myself.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
  
22. I wish I could have more respect for myself.
  - (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree

23. I certainly feel useless at times.
- (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree
24. At times I feel that I am no good at all.
- (1). Strongly agree
  - (2). Agree
  - (3). Disagree
  - (4). Strongly disagree

### Section III

25. What religion offers me most is comfort when sorrows and misfortune strike.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree
26. One reason for my being a church member is that such membership helps to establish a person in the community.
- (1). Definitely not true
  - (2). Tends not to be true
  - (4). Tends to be true
  - (5). Definitely true
27. The purpose of prayer is to secure a happy and peaceful life.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree
28. It doesn't matter so much what I believe so long as I lead a moral life.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (3). I tend to agree
  - (4). I definitely agree
29. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree
30. The church is most important as a place to formulate good social relationships.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree



31. Although I believe in my religion, I feel there are many more important things in my life.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree
32. I pray chiefly because I have been taught to pray.
- (5). Definitely true of me
  - (4). Tends to be true
  - (2). Tends not to be true
  - (1). Definitely not true of me
33. A primary reason for my interest in religion is that my church is a congenial social activity.
- (1). Definitely not true of me
  - (2). Tends not to be true
  - (4). Tends to be true
  - (5). Definitely true of me
34. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
- (1). I definitely disagree
  - (2). I tend to disagree
  - (4). I tend to agree
  - (5). I definitely agree
35. The primary purpose of prayer is to gain relief and protection.
- (5). I definitely agree
  - (4). I tend to agree
  - (2). I tend to disagree
  - (1). I definitely disagree
36. I try hard to carry my religion over into all my other dealings in life.
- (5). I definitely disagree
  - (4). I tend to disagree
  - (2). I tend to agree
  - (1). I definitely agree
37. Quite often I have been keenly aware of the presence of God or the Divine Being.
- (5). Definitely not true
  - (4). Tends not to be true
  - (2). Tends to be true
  - (1). Definitely true
38. My religious beliefs are what really lie behind my whole approach to life.
- (5). This is definitely not so
  - (4). Probably not so
  - (2). Probably so
  - (1). Definitely so

39. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
- (5). Almost never
  - (4). Sometimes
  - (2). Usually
  - (1). Almost always
40. If not prevented by unavoidable circumstances, I attend church:
- (1). More than once a week
  - (2). About once a week
  - (4). Two or three times a month
  - (5). Less than once a month
41. If I were to join a church group I would prefer to join (1) a Bible Study group, or (2) a social fellowship.
- (1). I would prefer to join (1)
  - (2). I probably would prefer (1)
  - (4). I probably would prefer (2)
  - (5). I would prefer to join (2)
42. Religion is especially important to me because it answers many questions about the meaning of life.
- (5). Definitely disagree
  - (4). Tend to disagree
  - (2). Tend to agree
  - (1). Definitely agree
43. I read literature about my faith (or church).
- (1). Frequently
  - (2). Occasionally
  - (4). Rarely
  - (5). Never
44. It is important to me to spend periods of time in private religious thought and meditation.
- (1). Frequently true
  - (2). Occasionally true
  - (4). Rarely true
  - (5). Never true

#### Section IV College Attitude Survey

Listed below are a number of statements concerning school-related attitudes. Rate each item as it pertains to you personally. Base your ratings on how you feel most of the time. Use the following scale to rate each statement.

1. Strongly Disagree    2. Disagree    3. Agree    4. Strongly Agree

Indicate your response by blackening the appropriate number on the Op-Scan sheet. Be sure to answer all items. Also try to respond to each item independently, do

not be influenced by your previous choices.

45. Being a student is a very rewarding experience.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

46. If I try hard enough, I will be able to get good grades.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

47. Most of the time my efforts in school are rewarded.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

48. No matter how hard I try, I don't do well in school.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

49. I often expect to do poorly on exams.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

50. All in all, I feel I am a capable student.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

51. I do well in my courses given the amount of time I dedicate to studying.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

52. My parents are not satisfied with my grades in college.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

53. Others view me as intelligent.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

54. Most courses are very easy for me.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
55. I sometimes feel like dropping out of school.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
56. Most of my classmates do better in school than I do.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
57. Most of my instructors think that I am a good student.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
58. At times I feel college is too difficult for me.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
59. All in all, I am proud of my grades in college.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
60. Most of the time while taking a test, I feel confident.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
61. I feel capable of helping others with their class work.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
62. I feel teachers' standards are too high for me.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree

63. It's hard for me to keep up with my class work.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
64. I am satisfied with the class assignments I turn in.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
65. At times I feel like a failure.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
66. I feel I don't study enough before a test.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
67. Most exams are easy for me.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
68. I have doubts that I will do well in my major.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
69. For me, studying hard pays off.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
70. I have a hard time getting through school.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree
71. I am good at scheduling my study time.
- (1). Strongly disagree
  - (2). Disagree
  - (3). Agree
  - (4). Strongly agree

72. I have a fairly clear sense of my academic goals.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

73. I'd like to be a much better student than I am now.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

74. I often get discouraged about school.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

75. I enjoy doing my schoolwork.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

76. I consider myself a very good student.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

77. I usually get the grades I deserve in my courses.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

78. I do not study as much as I should.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

79. I usually feel on top of my work by finals week.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

80. Others consider me a good student.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

81. I feel that I am better than the average college student.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

82. In most of the courses, I feel that my classmates are better prepared than I am.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

83. I feel that I don't have the necessary abilities for certain courses in my major.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

84. I have poor study habits.

- (1). Strongly disagree
- (2). Disagree
- (3). Agree
- (4). Strongly agree

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**STOP! Change OP-SCAN Sheets Now!**

**Section V**  
**The African Self-Consciousness Scale**

Instructions: The following statements reflect some beliefs, opinions, and attitudes of Black people. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree by using the following scale.

On the **brown Op-Scan sheet**, mark the number closest to your own feelings. Note that the higher the number you choose for the statement, the more you agree with that statement; and conversely, the lower the number you choose, the more you disagree with that statement. You may mark any number from 1-8. Also, there is no right or wrong answer, only the answer that best expresses your present feelings about the statement. Please respond to all of the statements (do not omit any).

1. I don't necessarily feel like I am also being mistreated in a situation where I see another Black person being mistreated.

- a. Strongly disagree                      1 \_\_\_\_\_ 2
- b. Disagree                                      3 \_\_\_\_\_ 4
- c. Agree    5 \_\_\_\_\_ 6
- d. Strongly agree                              7 \_\_\_\_\_ 8

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2. Black people should have their own independent schools which consider their African heritage and values an important part of the curriculum.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
3. Blacks who trust Whites in general are basically very intelligent people.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
4. Blacks who are committed and prepared to uplift the (Black) race by any means necessary (including violence) are more intelligent than Blacks who are not this committed and prepared.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
5. Blacks in America should try harder to be American rather than practicing activities that link them up with their African cultural heritage.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
6. Regardless of their interests, educational background and social achievements, I would prefer to associate with Black people than with non-Blacks.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
7. It is not such a good idea for Black students to be required to learn an African language.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8
8. It is not within the best interest of Blacks to depend on Whites for anything, no matter how religious and decent they (the Whites) purport to be.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
 b. Disagree 3 \_\_\_\_\_ 4  
 c. Agree 5 \_\_\_\_\_ 6  
 d. Strongly agree 7 \_\_\_\_\_ 8



9. Blacks who place the highest value on Black life (over that of other people) are reverse racists and generally evil people.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
10. Black children should be taught that they are African people at an early age.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
11. White people, generally speaking, are not opposed to self-determination for Black people.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
12. As a good index of self-respect, Blacks in America should consider adopting traditional African names for themselves.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
13. A White/European or Caucasian image of God and the "holy family" (among others considered close to God) are not such bad things for Blacks to worship.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
14. Blacks born in the United States are Black or African first, rather than American or just plain people.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |
15. Black people who talk in a relatively loud manner, show a lot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave this way.
- |                      |           |
|----------------------|-----------|
| a. Strongly disagree | 1 _____ 2 |
| b. Disagree          | 3 _____ 4 |
| c. Agree             | 5 _____ 6 |
| d. Strongly agree    | 7 _____ 8 |

16. Racial consciousness and cultural awareness based on traditional African values are necessary to the development of Black marriages and families that can contribute to the liberation and enhancement of Black people in America.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
17. In dealing with other Blacks, I consider myself quite different and unique from most of them.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
18. Blacks should form loving relationships with and marry only other Blacks.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
19. I have difficulty identifying with the culture of African people.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
20. It is intelligent for Blacks in America to organize to educate and liberate themselves from White-American domination.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
21. There is no such thing as African culture among Blacks in America.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
22. It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
23. African is not the ancestral homeland of all Black people throughout the world.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8

24. It is good for Blacks in America to wear traditional African-type clothing and hair styles if they desire to do so.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
25. I feel little sense of commitment to Black people who are not close friends or relatives.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
26. All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
27. Black children should be taught to love all races of people, even those races who do harm to them.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
28. Blacks in America who view Africa as their homeland are more intelligent than those who view America as their homeland.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
29. If I saw Black children fighting, I would leave them to settle it alone.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
30. White people, generally speaking, do not respect Black life.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8
31. Blacks in America should view Blacks from other countries (e.g., Ghana, Nigeria, and other countries in Africa) as foreigners rather than as their brothers and sisters.
- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8

32. When a Black person uses the terms "Self, Me, and I" his/her reference should encompass all Black people rather than simply him/herself.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
33. Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the White community.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
34. Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don't show respect.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
35. Blacks who celebrate Kwanzaa and practice the "Nguzo Saba" (the Black Value System), both symbolizing African traditions, don't necessarily have better sense than Blacks who celebrate Easter, Christmas, and the Fourth of July.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
36. African culture is better for humanity than European culture.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
37. Black people's concern for self-knowledge (knowledge of one's history, philosophy, culture, etc.) and self (collective) determination makes them treat white people badly.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8
38. The success of an individual Black person is not as important as the survival of all Black people.
- a. Strongly disagree 1 \_\_\_\_\_ 2  
b. Disagree 3 \_\_\_\_\_ 4  
c. Agree 5 \_\_\_\_\_ 6  
d. Strongly agree 7 \_\_\_\_\_ 8

39. If a good/worthwhile education could be obtained at all schools (both Black and White), I would prefer for my child to attend a racially integrated school.

- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8

40. It is good for Black people to refer to each other as brother and sister because such a practice is consistent with our African heritage.

- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8

41. It is not necessary to require Black/African Studies courses in predominantly Black schools.

- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8

42. Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved in individual oriented activities.

- a. Strongly disagree 1 \_\_\_\_\_ 2
- b. Disagree 3 \_\_\_\_\_ 4
- c. Agree 5 \_\_\_\_\_ 6
- d. Strongly agree 7 \_\_\_\_\_ 8

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PLEASE NOTE: PLEASE INDICATE YOUR SOCIAL SECURITY NUMBER BY MARKING THE APPROPRIATE NUMBERS IN COLUMNS 43-51.

THANK YOU FOR YOUR COOPERATION.

# Appendix F

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### Correlation Matrix

	CGPA	SATV	SATM	ACADM SELF	SELF- ESTEEM	RELIG	MOTHER'S EDUC.	HSRANK	AFRICAN SELF- CONSCIOUSNESS
CGPA	1.00000	0.38153	0.24689	0.31309	-0.02964	-0.04513	-0.01835	0.46180	-0.15194
p	0.0	0.0001	0.0002	0.0001	0.6492	0.4884	0.7801	0.0001	0.0188
N=	239	227	227	238	238	238	234	222	239
SATV	0.38153	1.00000	0.53396	0.15645	-0.06613	-0.18122	0.16027	0.32509	0.00141
p	0.0001	0.0	0.0001	0.0186	0.3223	0.0063	0.0168	0.0001	0.9832
N=	227	227	227	226	226	226	222	219	227
SATM	0.24689	0.53396	1.00000	0.12856	-0.12469	-0.07423	0.05845	0.47314	-0.03653
p	0.0002	0.0001	0.0	0.0536	0.0613	0.2664	0.3861	0.0001	0.5840
N=	227	227	227	226	226	226	222	219	227
ACA- DEMIC	0.31309	0.15645	0.12856	1.00000	-0.55944	-0.04780	-0.02568	0.04684	-0.12281
p	0.0001	0.0186	0.0536	0.0	0.0001	0.4629	0.2598	0.4885	0.0585
N=	238	226	226	238	238	238	234	221	283
SELF- ESTM	-0.02964	-0.06613	-0.12469	-0.55944	1.00000	0.28629	-0.04090	-0.05472	0.04319
p	0.6492	0.3223	0.0613	0.0001	0.0	0.0001	0.5335	0.4182	0.5073
N=	238	226	226	238	238	238	234	221	238
RELIG	-0.04513	-0.18122	-0.07423	-0.04780	0.28629	1.00000	-0.07715	-0.07434	0.02661
p	0.4884	0.0063	0.2664	0.4629	0.0001	0.0	0.2397	0.2711	0.6829
N=	238	226	226	238	238	238	234	221	238

	CGPA	SATV	SATM	ACADM SELF	SELF- ESTEEM	RELIG	MOTHER'S EDUC.	HSRANK	AFRICAN SELF- CONSCIOUSNESS
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MOTHER'S

EDUC.	-0.01835	0.16027	0.05845	-0.02568	-0.04090	-0.07715	1.00000	-0.03284	-0.01341
P	0.7801	0.0168	0.3861	0.6960	0.5335	0.2397	0.0	0.6305	0.8384
N=	234	222	222	234	234	234	234	217	234

HS

RANK	0.46180	0.32509	0.47314	0.04684	-0.05472	-0.07434	-0.03284	1.00000	-0.07717
P	0.0001	0.0001	0.0001	0.4885	0.4182	0.2711	0.6305	0.0	0.2522
N=	222	219	219	221	221	221	217	222	222

AFRI-

CAN	-0.15194	0.00141	-0.03653	-0.12281	0.04319	0.02661	-0.01341	-0.07717	1.00000
P	0.0188	0.9832	0.5840	0.0585	0.5073	0.6829	0.8384	0.2522	0.0
N=	239	227	227	238	236	238	234	222	239