BLACK STUDENT ATTITUDES: A STUDY

IN ALIENATION AT OKLAHOMA

STATE UNIVERSITY

BY

RONALD LEE JOHNSON

Bachelor of Arts

East Central

Oklahoma State University

Ada, Oklahoma

1970

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF SCIENCE
July, 1975

BLACK STUDENT ATTITUDES: A STUDY

IN ALIENATION AT OKLAHOMA

STATE UNIVERSITY

Thesis Approved:

Donald A Tennant

Thesis Adviser

Larry M. Perkins

George E. Arquitt, Jr.

N N Durham

Dean of the Graduate College

923537

ii

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

INTRODUCTION

Since the Black man's arrival to America, he has at
one time or another experienced situations which were some-
what dehumanizing, to say the least. History shows one
that Black people were subjected to many harsh and inhumane
treatments. From 1619 through 1865, the American way of
life, for the Black man, was exemplified through the in-
stitution of slavery. Under this system, the Black man
was seen as sub-human and treated as such. The Civil War,
along with the Emancipation Proclamation, banned slavery
but was unable to put an and to prejudice and discrimination
exercised by the majority of America's citizens. The Supreme
Court decision of 1896 (Plessey Case) simply reinforced
prevalent thoughts and actions - that separate but equal
facilities should be maintained. The case itself specified
that separate but equal facilities in the provision of
public transportation was acceptable. The actions taken
in this case appeared to set the tone for separate but
equal facilities in other areas of life. The reasoning
followed that segregation in public schools was also
adequate.

However, on May 17, 1954, the Supreme Court made a decision on the issue of separate but equal facilities in education. The decision was known as the Brown versus the Board of Education of Topeka. Herein the Court ruled that segregation in education had detrimental effects on Black children. For although separate facilities may have been equal in physical plant, curriculum and teaching staff, the very nature of separatism implied Black inferiority. The Courts also ruled that to segregate is to, in effect, deprive children of the minority group equal protection of the laws spelled out in the 14th Amendment. By 1969, every state had at least made token desegregation, but 'tokenism' was not enough to make a significant difference.[1] These practices, which were created, maintained and perpetuated by the dominant segment of the society were in the past and may be seen today in almost every sector of the society.[2]

This society was founded on the ideal that all men were created equal and that this promise guaranteed each individual certain rights and privileges. The lack of ability to alter policy regarding all facets of life ultimately resulted in specific individual groups making critical decisions for the Black man: such as what type of work he should

---

[1]Charles Fisher, Minorities, Civil Rights and Protest (Belmont, California: 1970), pp. 42-43.

[2]Robert Kerner, National Advisory Commission on Civil Disorders (United States Government, March 1, 1968), pp. 95-114.

do, how much and what type of education he should have.
The list goes on and on. Actually, what developed was that
members of the controlling group, usually sharing common
social and cultural expectations, tended to mold all in-
stitutions such that they conformed to the desires of the
dominant group.[3]

Given these situations, one of the intentions of this
study is to uncover some of the feelings which Black students
have toward the educational process they experienced during
their studies at Oklahoma State University. Specifically,
this study deals with the degree of alienation expressed
in relationship with other possible correlations such as
the degree of and type of student activism exhibited.
Activism in this study is defined as participation in the
boycott.

During the early part of the fall semester 1970-71,
through personal observation and conversation, the writer
perceived the feeling that Black students, for the most
part, were not a tightly knit group. They seldom communi-
cated except for a casual hello, rarely participated in
social functions together, and so on. Several factors may
have contributed to this, one being the sheer largeness of
the University campus. Due to the physical layout of the
campus, Black students could attend classes the entire

---

[3]_Ibid._, p. 92.

semester and rarely see each other unless a deliberate
attempt to do so was made. The situation was hightened
if they lived on various parts of the campus. One of an
enrollment of over 18,000 students only 325 were Black.
With such small representation, not many activities or
courses were especially offered for them.

However, there did exist and still does, on campus,
two vehicles through which Black students could possibly
obtain some sense of intrinsic worth and a feeling of be-
longing: the Afro-American Society and the Black Greek
organizations. Both organizations sponsored activites
which attracted Black students. Once, during the early
part of the semester, the Afro-American Society sponsored
a sensitivity group awareness workshop over a weekend, em-
phasizing the positive effects of developing and maintaining
unity. The workshop appeared to be successful in pulling
together those who participated and instilled curiosity in
those who did not. Therefore, after much favorable response
and upon request from the Black students, the Afro-American
Society decided to sponsor another one to allow more people
to become involved. Before this took place, several in-
cidents occurred which eventually resulted in a massive boy-
cotting of classes by the Black students. Listed below are
a few of the reported incidents known to the writer occuring
between the months of September through November of 1970:

A. On two separate occasions while leaving the library

Black co-eds complained of physical and verbal assaults by white males.

B.   A Black male was beaten unconscious by white male students at a football game.

C.   Several Black co-eds returning to their dorm were verbally abused by white males while driving down fraternity row.

D.   Several Black co-eds also returning to campus were shot with pellets walking past several white fraternity houses that same night.

In some of these instances, corrective measures were taken by the appropriate authorities. The incidents themselves may be seen as 'straws which broke the camel's back', for prior to them Black students had perceived that certain practices at the University were discriminatory, if not racist. For even before these attacks, both verbal and physical, were acted out, Blacks had felt that they were treated unfairly! by their instructors in their grading system, by financial aide officers' lack of sansitivity to their particular needs and to the lack of affirmative actions measure to respond to such requests as more Black professionals and a Black Studies Program. Therefore, the pellet shooting of the co-eds was seen as just the tip of the iceberg to Black students.

However, according to the newspaper releases, the pellet shooting was the major issue. Three major newspaper headlines

alluded to this: the focal point was on the students involved
and not on the principle for boycotting. This incident was
given much attention as indicated by the following headlines:

    A. "Three Suspended at Oklahoma State University After
Incident".[4]

    B. "Oklahoma State University Suspended 3 After Racial
Incident".[5]

    C. "2 Students May Face Gun Charges".[6]

    D. "3 Fraternity Men Suspended in Racial Incident".[7]

These articles pointed out the fact that three white students
were suspended from school because of their involvement.
None of the articles really pointed out that other incidents
of similar nature had occurred earlier. However, there were
two papers, The Black Dispatch and The Oklahoma Eagle, which
covered the boycott from the Black students' perspective.
The Black Dispatch did tell of the Black students' plight
and how they were trying to resolve their problems.[8,9,10]

---

[4]The Daily Oklahoman (November 14, 1970), p. 1.

[5]The Oklahoma Journal (November 14, 1970), p. 1.

[6]Ibid.

[7]The Tulsa Tribune (November 14, 1970), p. 1.

[8]The Black Dispatch (November 19, 1970), p. 6.

[9]The Black Dispatch (November 26, 1970), p. 1.

[10]The Black Dispatch (December 10, 1970), p. 7.

There were several articles written fairly and objectively
detailing the incidents and how they were approach. The
Oklahoma Eagle gave extensive coverage to the boycott and
a staff person was assigned to write about it. The accounts
of events were unfolded fairly accurately.[11] The first
articles described what happened which caused Black students
to boycott. They went into the pellet shooting incident
and the decision of Black students to boycott their classes
until corrective action was taken by the administration.
The need for parental support was also emphasized.[12, 13]
After the boycott ended and the students returned to campus,
several articles were written discussing the existence of
anxiety caution and tense feelings expressed by Black students
and the University.[14,15,16] The following is an attempt to
briefly unfold the turn of events as seen through the eyes
of the writer--a participant observer.

The Boycott Itself

The major purpose of the boycott was to point out the

---

[11]The Oklahoma Eagle (November 19, 1970), p. 1.

[12]Ibid.

[13]The Oklahoma Eagle (November 26, 1970), p. 11.

[14]Ibid., p. 1.

[15]The Oklahoma Eagle (December 24, 1970), p. 1.

[16]Ibid., p. 6.

inadequacies Black students felt existed at Oklahoma State
University. To accomplish this effectively a show of unity
among the students was deemed necessary. Thus developed
the idea that all Black students should not attend their
classes and leave campus until remedies were at hand. Of
the 325 Blacks, approximately 225 actively boycotted their
classes during the courses of the boycott. The boycott
itself lasted ten days, November 13-23, 1970, during which
time site location changed six times. Each time the students
changed locations, a select group of people would discuss
the pros and cons of such a move. Once this process was
complete, the issues and possible alternatives were pre-
sented for group action. On Friday, November 13, the Afro-
American Society leadership and its Advisors gathered the
students at a local church in the Black community of Still-
water. Here they discussed possible ways of approaching
the problems they faced. During the course of the discussions
the pros and cons were raised over whether to boycott or not.
Not everyone felt boycotting was feasible, however, the
majority of the students there felt that things could not
continue without some action taken by Black students. By
mid-afternoon, the vast majority of the people in the church
had committed themselves to sanctioning the boycott. That
night Black students took over Willard Hall Dormitory and
spent the night in the lounge. The following morning the
group moved to Lake Carl Blackwell to participate in a pre-

arranged sensitivity session and to discuss the recent
events occurring on campus. Sunday morning, November 15,
found the students up milling around and commenting on
the activities of the previous night.

Earlier that morning several of the leaders and other
interested persons had met and after much discussion wrote
out the original list of concerns:

1. Black controlled Black Studies Programs.

2. The removal of the charters of the three fraternities
   involved in the pellet shooting incidents,

3. Black financial aide officer(s).

4. Removal of all firearms from campus.

5. Full-time Black counselors.

6. A separate student recruitment program.

7. A Black student panel to explain Black student
   problems.

8. A Black Cultural House.

9. Excused absences and special consideration given
   to Black students participating in the boycott.

10. Sensitivity training sessions for the administration
    and faculty and staff.

11. Representation on all campus committees.

12. One to one ratio for entertainment provided by
    the school.

13. Payment for all inconveniences of Black students
    during the week.

14. Complete investigation of all campus police and

   federal authorities.

15. African Studies Program.[17]

This was the original list of concerns. However, when four

Black basketball players were suspended from the team, this

item was listed as a demand. It was also decided that

morning that the University-owned Camp Red Lands would be

taken over to further set the stage for confrontation and

to hopefully expose the situation through the media. However,

after much tension, news conferences, and the threat of a

law suit for trespassing, the students left the camp site.

With some support from some clergy and civic leaders in

Oklahoma City, the group moved to St. John's Church in

Oklahoma City for sanctuary. However, upon arrival at the

church on November 16 the majority of the students felt un-

comfortable. So with the invitation of a supportive group

of young Blacks the students moved to the Walnut Cultural

Center in Oklahoma City and remained there until the 19th

of November. During their stay, the students marched on

the Capitol to petition Governor Bartlett to intervene in

their plight. Here they were met with a 'hands off' policy.[18]

_____

[17]The Daily Oklahoman (November 16, 1970), p. 1.

[18]The Tulsa Tribune (November 17, 1970), p. 1.

Also while staying at the Center, they were visited by the Fifth Dimension, a popular singing group, who showed concern and agreed to look into the situation more closely and help in anyway they could.

For five days the students had met opposition to their position from many segments of Oklahoma, but they remained steadfast in their belief and actions and continued to stay out of school.[19, 20] Some parents had arrived and returned their children to school, while others came and found out why the students boycotted and lent their support to the efforts through donations of food, clothing, money and moral support.

By November 19, the decision was made to return to Stillwater but not to the campus. So once again a mass move was undertaken - this time to solicit the support of the Black community of Stillwater. Here the students remained until the boycott was officially called off on November 23.[21,22]

Initally, the Administration had denied there was a problem and refused to meet and discuss the concerns. However, after continuous exposure to the situation, and the

---

[19]The Oklahoma Journal (November 19, 1970), p. 1.

[20]The Oklahoma Journal (November 23, 1970), p. 1.

[21]The Daily Oklahoman (November 24, 1970), p. 1.

[22]The Tulsa Tribune (November 24, 1970), p. 1.

mounting parental support of the students the impasse was overcome and negotiations began. The writer is aware of two such transactions - one occurring at the FCCA building between Dean of Student Affairs and the students, and the other arranged on campus with Dr. Kamm and a selected bargaining team of the students and their advisors.

Neither meeting produced immediate results. They did set the stage for communication to be open and both parties agreed to work together to iron out the problems as soon as possible. After the last sessions, the students were satis-fied for the time that some positive steps were being taken. The boycott was officially called off on November 23.

One issue, that of the suspended basketball players, was never resolved. They were never reinstated by the coach. This was the most disheartening aspect of the boycott and pointed out its ineffectiveness to successfully create change in that instance.[23] Once back on campus, the students went their respective ways and tried to salvage the rest of the semester. Some were unsuccessful and left school the following semester. Some continued, to no avail, to get the basketball players reinstated. Others pressed for more positive action from the Administration, while some completely withdrew into themselves and retreated into a world of escapism.

---

[23]The Daily Oklahoman (November 24, 1970), p. 1.

Up to this point little has been said regarding the
effectiveness and/or success of the boycott itself. It
might be noted here that the response most often expressed
by the students was that it did bring the majority of the
Black students together. In addition it minimized per-
sonality and socio-economic differences felt by Blacks
previously. For indeed, it united a substantial number of
Blacks on a common interest and forced them to work for
improvements in a consistent and organized manner.

During those ten days many interesting events occurred.
However, one of the most important ones was the rise and
fall of people in different positions of leadership. These
students who showed that they could do a job well such as
organize the day's activities or prepare a balanced meal
were looked to for direction. Throughout the boycott this
rule of thumb prevailed. Some, due to their competency in
certain areas, were to be leaders, others to be followers
and neither for the most part was to be considered superior
or inferior to the other. Almost everyone worked together
for the betterment of the group. However, not unlike any
other group, there was some dissension over goals and the
means to achieve them. This resulted in isolated instances
of power plays, of which the Afro-American leadership and
its supporters came out as victors. Therefore, when President
Kamm and some key administrators finally decided to meet

with the Black students, it was with this particular group.[24]

Statement of Problem

In an attempt to understand why Black students boycotted, several questions need to be answered. Obviously, the University has many activities going on which could create an atmosphere conducive to the total growth of its students. With the Black students' enrollment representing a minority of the total student body, the writer pondered the question of whether the University was meeting the total needs of Black students.

In this study two types of alienation will be measured in hopes of discovering whether or not alienation proper is indeed interrelated with the sources of alienation and its behavioral consequences. Powerlessness, in this study, means the relative degree to which an individual feels he is incapable of altering existing practices within a particular social system, in this case, Oklahoma State University.

Also, a socio-cultural estrangement scale was devised to see if Black students felt a sense of separateness from the social and cultural activities the University sponsored. Socio-cultural estrangement in this study may be seen as the degree to which individuals feel the University is insensitive to specific problems or concerns of Black students,

---

[24]The Daily O'Collegian (November 17, 1970), p. 1.

such as entertainment, the prevalence of academic studies
pertinent to the Black experience, etc.

Given the fact that Black students were in the minority
and that many activities sponsored by the University might
not meet their needs, the writer felt obligated to see if
the Black organizations which did exist were satisfying
needs. Following this line of reasoning there was also a
concern to see if group solidarity had any affect on attitudes
created and action taken. Group solidarity in this sense
referred to the degree of identification and participation
(both active and symbolic) an individual expressed toward
particular groups, namely the Afro-American Society and
the various Black Greek organizations. Hopefully with
these thoughts in mind the concept of alienation as it
related to this study has been clarified and the stage is
set to commence the study in specific.

CHAPTER II

REVIEW OF LITERATURE, THEORY AND HYPOTHESIS

In chapter one, an analysis of the Black man's existence
was introduced along with the Black students' experiences at
Oklahoma State University. A description of the boycott and
its relevance to the concept of alienation was also high-
lighted. In this chapter a review of pertinent writings in
the study of alienation will be discussed along with the
writer's concept and how it relates to the field as well as
the major hypothesis.

Review of Literature

There is no doubt that men such as Hegel, Marx and
Durkheim made tremendous contributions to the study of
alienation. Although their works are not directly cited in
this review, their influence is obvious. The major focus
of this section covers contemporary writers.

In an attitudinal study by John Clark on an agricultural
cooperative as seen by its members, alienation was considered
to be a psychological state. It was defined as the degree
to which man felt powerless to achieve the role he had de-
fined as rightfully his. Clark felt that alienation was a

gap in power which man felt he had and what he believed he should have.[1]

In a study done by Gwyen Nettler, several observations regarding alienation were made. He, as other researchers, attempted to sharpen the concept of alienation to a workable tool. Nettler felt that alienation was a process through which the individual became estranged from society. To him alienation was evident when a person no longer felt a sense of belongingness to the society.[2] Nettler, in his search for meaning, offered several implications:

1. That alienation is related to creativity.

2. That alienation is related to mental-emotional disorder.

3. That alienation is related to altruism.

4. That the alienated suffer a proclivity to suicide.

5. That the alienated are prone to chemical addiction.

6. That the alienated are poor marriage risks.

7. That the alienated are in regard to estrangement lead to criminal behavior. [3]

By stating such implications, Nettler points out possible directions researchers might follow.

Dwight Dean considered three variants of alienation: powerlessness, normlessness, and social isolation. Powerlessness,

---

[1]John Clark, "Measuring Alienation Within a Social System," _American Sociological Review_, XXIV (December, 1959), pp. 849-852.

[2]Gwyen Nettler, "Measures of Alienation," _American Sociological Review_, XXII (December, 1957), pp. 670-677.

[3]_Ibid._, p. 677

implied the lack of control an individual had over events in his life. Normlessness, a term derived from Durkheim's concept of anomie, included two subtypes. Dean relied on MacIver's concept of anomy to denote the first type: purposelessness. This concept implied that the individual lacked direction or purpose in life. In this instance the individual appeared to be disoriented and/or did not possess a concrete value system for himself. The second type of normlessness, Dean considered to be a conflict of norms. This became evident when an individual incorporated diverse norms into his personality. Such is the case when one's subcultural norms such as drug conflict with American normative (legal) structure. Social isolation, also traceable from Durkhaim's concept of anomie, implied that a person felt separated from the group or group standards.[4]

Melvin Seeman also felt that alienation was a psychological state of man. In his analysis of the alientated he dissected the concept into five categories: powerlessness, meaninglessness, normlessness, isolation, and self-estrangement. He did not attempt to uncover the sources of alienation nor did he attempt to predict the behavioral consequences of each variant. Of the five, I wish only to focus on two: powerlessness and isolation. The rationale to the limited discussion is that the paper's scope only

---

[4]Dwight G. Dean, "Alienation: Its Meaning and Measurement," American Sociological Review, XXVI (October, 1961), pp. 753-758.

encompasses these two aspects of alienation as analyzed

by Seeman.

According to Seeman, powerlessness can be seen as:
"the expectancy or probability held by the individual that
his own behavior cannot determine the occurrence of the
outcomes or reinforcements he seeks."[5] Powerlessness in
this instance is a perception by the individual as to what
his abilities are, given his position in society. Seeman's
concept of isolation centered around the dysfunctional
occurrence of an individual's norms and values in relation-
ship with societal expectations. Thus Seeman stated that:
"the alienated in the alienated in the isolation sense are
those who ... assign low reward value to goals or beliefs
that are usually held in high esteem in the given society."[6]

One of the more original approaches to the study of
alienation was done by Baraket. He treated alienation as
a process composed of three interrelated stages: the sources
of alienation, alienation proper, and the resulting outcomes
of alienation.[7] The sources of alienation are seen in terms
of social and normative structures and how they influence
the individual. This may be exemplified through the existence

---

[5]Melvin Seeman, "On The Meaning of Alienation," American
Sociological Review, XXIV (December, 1959), pp. 783-791.

[6]Ibid.

[7]Halim, Baraket, "Alienation: a process of encounter
between utopia and reality," British Journal of Sociology,
XX (March, 1969), pp. 3-4.

of societal institutions, such as the public educational system.

Alienation proper was seen as attitudinal aspects of the powerlessness, isolation and so on. The third stage, behavioral consequences, consisted in some actions, such as the boycott, that an individual or group displayed in response to the other two components.

Barakat defined as an alienated person "one who is dissatisfied with and opposed to the dominant conditions, orientations, goals, means, and/or values of his society."[8] By approaching the occurrence of alienation in this sense one can begin to understand and interpret the actions taken by Black students at Oklahoma State University.

Research has been done to see if certain types of alienation are correlated with adaptive responses individuals make to a particular social system. Mayo Pearl Gore and Julian Rotter examined the relationship of feelings of powerlessness among students of Southern Black colleges and their participation in militant civil rights activities. They found that students with low feeling of powerlessness tended to be more activist-oriented. Also the data found that students who scored high on a social desirability scale tended to commit themselves less to social action.[9]

---

[8]Ibid., p. 7.

[9]Mayo Pearl Gore and Julian Rotter, "A Personality Correlation of Social Action," Journal of Personality, XXXI (1963), pp. 58-64.

In a study by Searies and Williams, concerning the degree of participation in sit-ins and expression of alienation, the researchers concluded that those Black students who protested were not alienated. Also they concluded that active protest of these students was positively correlated with or had positive reference to the white middle class value system. The data showed that over fifty percent of the participants of the sit-in felt a need to correct injustices, while only seven percent participated for Black unity. Searles and Williams also found that previously established organizations tended to serve as forerunners for social action.[10]

In an article by Neal and Seeman, it was stated that organization serves "as a bulwark against the development of alienation".[11] It is my belief that these so-called mediating organizations, in this case the Afro-American Society and Black Greek organizations serve as a buffer between Black students and the University. There does exist a social bond among Black students, maintained through these organizations, such that their feelings of alienation from the University does not totally destroy their optimism.

---

[10]Ruth Searles and J. Allen Williams, "Negro College Students' Participation in Sit-Ins," <u>Journal of Social Forces,</u> XL (October, 1961-May, 1962), p. 62.

[11]Arthur G. Neal and Melvin Seeman, "Organizations and Powerlessness," <u>American Sociological Review,</u> XXIX (April, 1964), pp. 216-226.

In Mary H. Lystad's book, <u>As They See It</u>., it was pointed out that:

> Most studies of college unrest have assumed that because students have demonstrated, defied the law and form protest groups, they are necessarily alienated from the society. Only a few studies have raised the question of whether these students are in fact alienated or whether, on the contrary, they are actually deeply committed to the society and in this committment are trying to change it into what they feel would be a better place to live. 12

Lystad was mainly interested in researching the sense of powerlessness. Her study followed the lines of Neal and Seeman in their study of organizations and powerlessness. She felt that the types of organizations with which students were affiliated influenced the degree of powerlessness expressed. Lystad found that there was no difference in alienation exhibited by white students in comparison with Black students.[13] However she did find three factors which distinguished the two groups:

> The focus of Black interest, however, is different from that of white interest with respect to: 1. the kinds of activities needed, 2. the expected beneficiaries, and 3. how the activities should be carried out. 14

Lystad found that Blacks felt a need to organize both on

---

[12]Mary H. Lystad, <u>As They See It: Changing Values of College Youth</u> (Cambridge, Massachusetts, 1973), p. 17.

[13]<u>Ibid</u>., pp. 63-64.

[14]<u>Ibid</u>.

the individual and organizational level. Where whites were
more concerned about the war in Vietnam, Black students'
primary beneficiary was the Black community. Blacks felt
the need to work through existing organizations as well as
the need to develop entirely new vehicles of change.

Moving on to other studies, Louise Silvern and Charles
Nakamura desired to know if the degree of powerlessness
expressed was different significantly among students who
took social-political action and those who did not. The
study was conducted among white undergraduates at the Univ-
ersity of California in Los Angeles. They found that exter-
nality or powerlessness was directly related with activism
and that protest was one form of activity significantly
related to powerlessness. Although they cautioned not to
infer on other populations, their study is somewhat related
to the present research.[15]

However in a more recent study by Sumati N. Dubey two
very significant findings came to surface:

1. Disadvantaged Blacks with high degree of power-
   lessness would more frequently display a collective
   orientation on alleviate their conditions.than

2. That a high sense of powerlessness is directly

---

[15]Louise E. Silvern and Charles Y. Nakamure, "Powerless-
ness, Social-Political Action, Social-Political Views:
Their Interrelation Among College Students," Journal of
Social Forces, XXVII (Number 4, 1971), pp. 137-157.

related to violent attitudes expressed.[16]
Dubey's study touched on the various types of adaptations
he perceived that disadvanted Blacks displayed in inter-
acting with the society. His sample consisted of employed
and unemployed Black males in a mid-western region.[17] The
implications of his findings are many when the utility of
social work in the Black community is discussed.[18] One is
that social work must strive to become an innovative, en-
riching developmental agent of change instead of perpetuating
the present system its status quo. Also implied is the need
for the disadvantaged to be involved in the total planning
of all programs at all levels.

John Holian, Jr., in his Masters Thesis, addressed
the shared interest of this writer. He wanted to know if
students' feelings of alienation was related to their feelings
of the society. Also at issue was how the student viewed
the University as a social unit. In summary his study
sought to: delineate the relationships between forms of
alienation from the University and the larger society, and
to investigate the relationships between these forms of

---

[16]Sumati N. Dubey, "Powerlessness and the Adaptive
Responses of Disadvantaged Blacks: A Pilot Study," Human
Organizations, XXX (Summer, 1971), pp. 149-155.

[17]Ibid.

[18]Sumati N. Dubey and Morris L. Grant, "Powerlessness
Among Disadvantaged Blacks," Social Case Work, Vol. 51
(May, 1970), pp. 285-290.

alienation and information concerning the University and politics.[19] Holian's findings indicated that an individual exhibiting feelings of alienation from the University also tended to be alienated from mass society.[20] He concluded that the University may be seen as being a microcosm of the larger social system.[21] The scope of my research follows along the same lines as Holian's in regard to testing student alienation scales of powerlessness and socio-cultural estrangement.

With these thoughts in mind, the writer wishes to go on to a study conducted by himself in the spring of 1971 concerning Black student attitudes at Oklahoma State University. The study was done as a pretest to uncover some measurement of attitudes of Black students concerning the recent boycott and its effects at Oklahoma State University. The findings in this study were for the most part that Black students felt that the boycott didn't successfully accomplish specific demands such as restoring the playing status of several basketball players. They were suspended from the team allegedly for missing several basketball practice sessions. It was indicated however, that the boycott did unite most of the students on

---

[19]John Holian, Jr., "Alienation and Social Awareness Among College Students," Sociological Quarterly, XIII (Winter, 1972), pp. 114-125.

[20]Ibid.

[21]Ibid.

campus. Approximately 76% of those students polled felt
it brought Black students together as well as raising their
level of awareness regarding the existence of racism. Of
the twenty-five randomly selected students polled, 22 in-
dicated that they had negative feelings toward the administ-
ration after the boycott.

In an effort to pinpoint the amount of credibility
the Afro-American Society had, a question was asked regarding
the organization and its leadership. There were no signi-
ficant differences between those who felt the Society and
its leaders were effective and those who thought it was
not. Those students whose attitudes were negative to both
the Society and its leaders, felt it did not use forceful
enough means to deal with the situations. The attitude of
the Society's members was also seen as a factor in whether
or not the organization was effective.

68% of the students polled stated that they would boy-
cott their classes again if they deemed it necessary. Many
of the individuals who stated they would, felt that the issue
would have to be justifiable.[22]

Anthony Orum in "Black Students in Protest," discussed
the origin of the Black student movement. Using data from
a survey by the National Research Opinion Center in 1964
among Black college students, Orum traced the Black student

---

[22]Ronald Lee Johnson, "Black Student Attitude at
Oklahoma State University," Graduate School, 1970, p. 1-10.

protest movement back to the sit-ins at Greensboro, North Carolina. To explain the roots of Black student activism, he carefully studied:

1. Personal backgrounds and values of students.

2. Experiences and attitudes related to college life.

3. Variation in college setting.[23]

In doing so he discovered that personal background characteristics such as socio-economic status, sex, and type of community in which the student grew up had no significant affect on whether or not those students participated in civil rights movements and/or were activists.[24]

Of the three sets of conditions studies, the latter two sets gave evidence of having more effect on predicting protest alone as well as in combination with one another.[25]

Orum also discusses two theories regarding the sources of participants in protests; one being the elitist position stating that those people politically and actively sophisticated are more likely to protest than those who are not.[26] The other, that of marginality, relates to the position that people experiencing estrangement and/or non-involvement are most likely to protest.[27]

---

[23]Anthony Orum, "Black Students in Protest-A Study of the Origins of the Black Student Movement," American Sociological Review, 37 (1972), p. 36.

[24]Ibid., p. 47.

[25]Ibid., p. 48.

[26]Ibid., p. 72.

[27]Ibid., p. 36.

His findings were the following:

78% of the students belonging to three or more political organizations were more likely to participate than those belonging to two or less (68%). Also his data showed that the relationship between membership in campus organizations and activism is positive, and relatively strong. 40% of the students belonging to large numbers of campus groups were either active participants or leaders in campus civil rights campaigns compared to 26% of those who belong to only a few campus associations.

Research further indicated that members of any type of group were more likely to join the civil rights movement than non-members. Also, members of groups that most closely resembled political organizations in the adult world were more likely to be participants and activists than were members of any other kind of group.[28] Examples of political groups on campus were the Student Senate and Afro-American Society. Other groups might includes Chess Clubs or other special interest groups of the nature.

This writer takes the position that the less powerless a person feels the more activist oriented he becomes. This thought was also brought out by Edwards' analysis of the Black student movement wherein he stated that activism and oppression cannot exist on the same spatial plane.[29]

---

[28]Ibid., p. 47.

[29]Harry Edwards, Black Students (New York, 1970), p. 5.

Through historical retrospection, one can see that the Black man/minority groups per se has been oppressed at one time.[30] That this experience has been devastating to the individual's psychological health and development is an understatement. The unjust practices of institutionalized racism has many times forced those oppressed to close ranks and make way for a resocialization process followed hopefully by societal change.

Ralph Turner stated that any major social movement depended upon and promoted some normative revision.[31] This implies that for a movement to begin the individual must reach a point where his values of 'just' and 'unjust' be revised. The situation may have existed long before the call to action was sounded. However, the distinguishing factor was the ability of the people to know the difference between what was misfortune and what was injustice. Individuals who had undergone misfortune petitioned those in power to help, while those who had suffered injustice demanded what they had considered to be a right.[32]

In Turner's words:

A significant social movement becomes possible when there is a revision in the manner in which a substantial group of people look at some misfortune seeing it no

---

[30]Ralph Turner, "Theme of Contemporary Social Movement," British Journal of Sociology, XX (December, 1959), pp. 305-405.

[31]Ibid., p. 359.

[32]Ibid., p. 357.

longer as a misfortune warranting charitable con-
sideration but as an injustice which is intolerable
in the society. 33

It is the writer's contention that this is what happened

to Black students at Oklahoma State University. They saw

their situation as unjust and in effect began to close

ranks to redefine a situation beneficial to their Black

experience at the University.

Theoretical Statement

People join groups for various reasons. Some join

because it gives them a sense of belonging; other join for

reasons of security, while others join to fulfill individual

psychological and social needs which may not or cannot be

met otherwise. The writer assumes that Black students

belong to Black organizations to satisfy their needs that

Oklahoma State University, presumably a white-oriented

institution, does not meet. Referring to an earlier state-

ment the writer asserts that the values, policies and

practices which an institution exhibits are those which

best reflect the dominant group's will. Therefore, that

segment of the population which does not conform to the

characteristics of the dominant group tend to become both

socially and culturally separated from the whole-thus

creating socio-cultural estrangement.

33Ibid., pp. 358-405.

The forementioned writings and studies have to some extent given evidence that the term alienation is one which has been utilized down through the centuries in attempts to indentify, understand, interpret and predict the thoughts and actions of man as he encountered the vicissitudes of life. These writings have spanned all areas of life ranging from the political, societal, and economical. The task of objectifying these phenomena being elusive, various concepts have been proposed, modified or rejected. With this is mind, the writer offers his understanding and analysis in hopes that they will serve as an extension to the knowledge in the area of concentration.

As I understand it, alienation is a psychological state in which two or more conflicting orientations exists. Granted, the individual may not have a term for what he is experiencing, but that notion is still there. This process is a result of the individual interacting with his social environment and himself. It may be seen through thoughts and/or actions. The former being attitudes such as a sense of powerlessness or socio-cultural estrangement, while the latter may be manifested through activity such as boycotting a specific store because of prices.

Powerless in this study describes the relative degree to which an individual feels he is incapable of influencing the outcomes within a particular social system. Pointing out this feeling is the old saying that "may vote really won't make the difference in this election". The thought

can be carried out by actively not voting. Whether or
not the individual's perceptions are valid, is not relevant-
for the imagery projected is reality to him.

Socio-cultural estrangement is another variant of
alienation. In the scope of this study it refers to the
incongruency which exists between the individual and a par-
ticular social system as they both relate to social or
cultural expectations. For example, Black students may
feel that establishing a Black cultural house is more im-
portant to them than seeing to it that all library books
are checked back in on time.

Alienation is the direct result of the individual and
society interacting with one another. Everyone undergoes
a socialization process. This process both introduces and
sets the stage for continual interaction. The process of
socialization is apparent on all levels of interaction:
social, subcultural/peer and or significant other levels.
At each level certain expectations, norm and values are
emphasized. As long as these various of expectations do
not conflict with each other the individual has very little
difficulty in assimilating these elements and interacting
consistently with his total social environment as well as
himself. However, when conflicting data exists the sociali-
zation process becomes muddy. Once these conflicting orienta-
tions become conscious and vie for the individual's acceptance---
alienation proper emerges. That is not to say alienation
does not exist to the individual until he becomes aware of

the forces pushing and pulling in different directions.
Alienation, once surfaced, manifests itself not only in
attitudinal aspects, but also through observable behavioral
consequences such as political apathy.

Activism may be seen or defined as direct involvement
of the individual with his social environment, while re-
treatism is seen as withdrawal from the system as much as
possible. Both are adaptations to the social system. In
summation and in agreement with Barakat, it is the writer's
contention that alienation is a process composed of three
interrelated stages: the sources of alienation, alienation
proper, and the behavioral consequences of alienation.

With no further delay, the writer will set forth several
hypotheses to be tested within the scope of this study.
They are as follows.

Hypotheses

1. Black students who actively participated in the
   boycott will exhibit a lower degree of powerless-
   ness than those who did not.

2. Black students who actively participated in the
   boycott will exhibit a higher degree of socio-
   cultural estrangement than those who did not.

3. Black students who belong to the Afro-American
   Society will exhibit a lower degree of powerless-
   ness than those who do not.

4. Black students who belong to the Afro-American
   Society will exhibit a higher degree of socio-
   cultural estrangement than those who do not.

5. Black students who belong to Black Greek organizations will exhibit a lower degree of powerlessness than those who do not.

6. Black students who belong to Black Greek organizations will tend to exhibit a higher degree pf socio-cultural estrangement than those who do not.

7. Black students who exhibited a high degree of group solidarity/identity will tend to be more activist in nature than those who are not.

CHAPTER III

METHODOLOGY

In Chapter II, several hypotheses were set forth to be
studied in this paper. These statements were based on the
writer's review of the literature on alienation and personal
observation made during the course of his studies at Oklahoma
State University. This chapter will focus on the basic pro-
cedures undertaken to objectify the needed data to statis-
tically test the assertions made.

Development of Questionnaire

In undertaking a study of this nature the writer desired
to utilize a questionnaire which could measure specific
attitudinal aspects of Black students at Oklahoma State
University. These attitudes per se were feelings of power-
lessness, socio-cultural estrangement and group solidarity.
Although there were instruments which measured these attitudes,
the writer felt obligated to devise a questionnaire which
would be relevant to the problem of alienation as expressed
by Black students at Oklahoma State University. Furthermore,
the boycott was a unique experience in itself. The writer
wished to know if there was any correlation between partici-
pation in it and attitudes expressed. The questionnaire

itself was closed ended and divided into four sections.
There was a total of 38 items to be filled out.

The initial part was made up of 11 questions which
give a biographical sketch of each respondent. Such items
listed were the respondent's age, sex, group affiliation,
degree of participation in various activities, and so on.
The individual was asked to check or fill in the appropriate
response.

The following sections of the questionnaire all served
as indicators of specific attitudes expressed. Two of the
scales were devised as a result of research in the area of
alienation respectively, powerlessness and social or cultural
estrangement. A third scale, group solidarity, was based
on the situation at Oklahoma State University as seen by
the writer. All three scales were based on the Likert scale
ranking with a range of response from one (1) to five (5).
The respondent was asked to answer each statement by circling
the response most reflective of his thoughts. The responses
ranged from strongly agree (SA) to strongly disagree (SD).
For those statements the individual was ambivalent an
"undecided" (U) could be recorded. Some statements were
made which called for a reversal of the ranking system. The
following are examples of items used. All the items utilized
appeared from the outset to have face validity.

The first scale measured the powerlessness. The scale
itself attempted to measure the degree of control each re-
spondent felt he had over his surroundings, in this case

the educational system of the University. One item indi-
cative of this scale was: "Black students have no bargaining
power with the Administration." A strongly agree response
would indicate his situation. In this item the strongly
agree rated a score of one (1), while a strongly disagree
response was scored as five (5). The highest score possible
on this scale was 35 indicating that the individual felt he
was not a controlling factor in his situation. Assuming
the individual recorded all his responses, a score of seven
(7) would indicate a very strong sense of control over the
situation.

A scale measuring the degree of group solidarity followed
the powerlessness scale. This scale was made up of nine(9)
items, also based on the Likert scale. It specifically
attempted to see to what degree the individual identified
with Black students per se and organizations functioning
for Black students, namely the Afro-American Society and
Black Greek Organizations. One item reflective of this
section was: "One Black student's problem is every Black
students' concern". A response of strongly agree was scored
as a five (5) and indicated that the respondent felt that
he, along with other Black students, was his brother's
keeper. A high score on this item might imply that a strong
social bond was felt necessary, whereas a strongly disagree
(low numerical value assignment) could imply an individual
achiever.

The final part of the questionnaire measured the degree

of socio-cultural estrangement an individual expressed. The
scale, made up of ten (10) items, attempted to determine
to what degree the University was meeting the needs of Black
students, both socially and academically through various
activities and programs. One item which highlights the
nature of this scale was: "The Administration is insensitive
to the needs, wants and desires of Black students." A re-
sponse of strongly agree on this item could imply that the
individual did not feel that the University's policies and
procedures were aligned with priorities/needs of Black
students. Once the format and intent of the questionnaire
was finalized the next step was that of collecting the needed
information. For a closer look at the questionnaire refer
to Appendix A.

Procedure for Collection of Data

The writer, along with his thesis committee, decided
that to obtain a significant number of respondents for this
study each student in attendance at the University during
the semester of the boycott should be sent a questionnaire.
A list of all Black students was obtained through the office
of the Assistant Dean of the University and each student
was placed on the mailing list. During the summer of 1971
through the summer of 1972 the questionnaires were sent
through the campus mail with a return address. It was ne-
cessary to make two separate mailings to obtain the needed
number of respondents (164). One went through campus mail,

while the other questionnaire was sent to the home of their
parents. The rationale for two separate mailings was that
many of the students enrolled at the University during the
boycott were gone by the time the finalized questionnaire was
administered. A special coding system was used to insure
that duplications did not occur.

Statistical Treatment of the Data

From the outset of the study, two questions stood out
in the forefront and were of most concern. The scope of the
study was limited to attitudinal attributed and the realtion-
ship, if any, to such variables as group affiliation, parti-
cipation in the boycott and so on. The first question raised
was if there existed any degree of association among the
forementioned variables. A corollary of this question then
was to see if there were any significant difference among
specific group means such as Afro-American Society member
and non-members for the various attitudinal scales tested.

The structure of the questionnaire allowed the writer
to obtain data of ordinal level. This level, somewhat,
dictated the types of statistics to be used to"

1. Determine degree of association among variables, and

2. Determine if there was any significant deference
   among group mean scores for the scales of power-
   lessness, group solidarity and socio-cultural
   estrangement.

After careful consideration the writer decided to use the Gamma test, the Student's 't', Yules Q, and Chi-Square to statistically anslyze the data collected and to test the hypothesis stated. Primarily, the study was seeking possible correlations which might exist among variables, and if correlated, in what direction was the association. Also of interest was how strong a relationship specific variables might have over another.

Both Yules Q and the Gamma test are techniques which show the degree of association two variables may have on each other. The association may be positive or negative, covering a range from -1 to +1. By knowing the degree and direction one variable has over another one is better able to predict how the outcome of the other will be. To determine the strength of association the following scale was used:

± 0.00 —± 0.19 — very low association

± 0.20 —± 0.39 — low association

± 0.40 —± 0.59 — moderate association

± 0.60 —± 0.79 — moderately high association

± 0.80 —± 1.00 — very high association

Both statistics are only applicable to data of an ordinal nature, which the questionnaire yielded.

As stated earlier one question of interest was to see if there was any significant difference among group mean scores on attitudinal scales. With these thoughts in mind the writer chose to use the student's 't' and Chi-Square test.

A one tailed 't' was run on the available data at the .50
level of confidence. Dr. Donald Tennant, the Thesis advisor,
suggested that a special formula of the 't' test be included
in this study.[1]

The critical value of 't' was 1.645, therefore any
data which yielded a 't' greater than (negative or positive)
1.645 allowed the writer to reject the null hypothesis and
accept the alternative hypothesis poised.

In this study the groups mean scores compared were
(1) those who boycotted and those who did not; (2) those
who belonged to the Afro-American Society and those who
did not; and (3) those students who belonged to Black
Greek organizations and those who did not. The mean scores
of each category was compared with its counterpart on the
three scales devised for the study.

---

[1]Dr. Donald Tennant, Professor of Sociology, Oklahoma
State University, Stillwater, Oklahoma. The formula used
in the computer program was:

$$= \frac{\overline{}}{\sqrt{n-1}\ \sqrt[4]{(P+Q)^3}}\ \ \ \sqrt[4]{(P+Q)^3}$$

Where P = proportion of concordant pairs
Where q = proportion of discordant pairs

$$P = \frac{2\ (\text{number of concordant pairs})}{N^2}$$

$$Q = \frac{2\ (\text{number of discordant pairs})}{N^2}$$

$$t = \underline{\quad (\text{sample})\quad}$$

In 't' test   d.f. = N - 1

The other statistic, Chi-Square, was also used to determine if there was significant different among group mean scores. Again the .05 level of confidence was chosen. The degree of freedom in this data, however, was one (1) with a critical value of 3.841. Therefore, any value yielded from the data with a value greater than 3.841 allowed the writer to reject the idea that differences among mean scores was nil and would tend to indicate that the observed difference was not due to chance 95 out of 100 times.

Sample Distribution

A total of 164 questionnaires were returned which could be used in this study. Several questionnaires came back incomplete and could not be used. In an attempt to identify the characteristics of the population study the following information was observed: according to sex there were 90 questionnaires completed by males compared to 74 females. 119 upper classmen questionnaires (junior through graduate students) were used compared to 45 underclassmen. Furthermore, 119 of the 164 questionnaires used were from people twenty years or older. Approximately 78% (129) of the sample came from people who had participated in the boycott, which approximated the percentage of Black students who boycotted their classes. 89 of the questionnaires used were from members of the Afro-American Society compared to 77 completed by members of Black Greek organizations. Only 11 of the 64 respondents were not residents of Oklahoma.

On the powerless scale, 107 scores were 21 or higher
out of a total possible score of 35. On the group solidarity
scale, 141 individual scores were 26 or higher out of a
total possible of 45. The socio-cultural estrangement
scale attempted to uncover if Black students felt estranged
from the University. The total possible score on this scale
was 50. The data showed that only two (2) people had scores
of 25 or less, indicating that both males and females ex-
hibited a high degree of socio-cultural estrangement. Al-
though the gamma test does not apply in predicting whether
sex is a factor in the degree and type of alienation ex-
pressed, the figures tend to show that there was no difference,
attitudinally, between the sexes. A summary chart is listed
at the end of the chapter.

CHAPTER IV

FINDINGS AND CONCLUSIONS

The preceding chapter discussed briefly the procedures used to conduct this study of alienation. It highlighted the questionnaire itself and the types of statistics used to analyze the data in this final chapter. The findings will be addressed, interpreted and conclusions will be drawn with recommendations for future study.

School Classification

The strongest association shown by the data was that there was a positive correlation between school classification and age in years (0.862). This inferred that the vast majority of Black students at the time entered college upon graduation immediately from high school.

There was a very low association between school classification and the number of days a person participated in the boycott (-0.0214). One would infer that it made very little difference regarding classification as to how many days a person boycotted. In comparing class with the degree and type of alienation, one found that in each case there was a very low association between the two variables. For instance, on the powerless scale the association was

-0.0212, while the estrangement scale and class yielded a
-0.1897. According to the data, class groupings correlated
with solidarity by 0.1090.

Age in years, like school class, was seen as having a
very low degree of association between the type and degree
of alienation one felt (0.0114 for powerlessness and -0.1318
for estrangement). Neither did age have a high degree of
correlation with solidarity -0.0648.

Affiliation and Alienation

Both the Afro-American Society and the Black Greek
organizations showed very low degrees of association regard-
ing the scale of powerlessness. Both groups' gamma were
negative. Although the numerical figures were insignificant
it might suggest that members in each group were equally
likely to feel a sense of powerlessness. However, caution
must be used in stating this since the association was very
low. The degree of association between membership in the
Afro-American Society and powerlessness estrangement was
negative and low (-0.2244) compared to a very low and posi-
tive correlation between membership in a Black Greek or-
ganization and estrangement (0.055).

Both the membership in the Afro-American Society and
Black Greek organizations yielded moderated and negative
degrees of association regarding group solidarity, -.55 and
-.39 respectively. It was thought that affiliation with a
particular group would make a difference as to whether or

not an individual participated in the boycott. However the data did not bear this out, for the degree of association between the Afro-American Society and participation yielded a low and negative correlation of -.44, while the degree of association found between membership in a Black Greek organization and the boycott came to .08.

Giving further thought to the study, the author wished to find if the type of attitude expressed had any effect on whether or not an individual participated in the boycott. The degree of association between a sense of powerlessness and participation was very low and negative -.04. However, socio-cultural estrangement yielded moderate and positive degree of correlation relating to the boycott, 0.50. It was not too surprising to find that group solidarity and socio-cultural estrangement yielded a moderately low and positive degree of association (0.37). What was interesting, however, was to see a very low and positive degree of association between a sense of powerlessness and socio-cultural estrangement (-.04). Equally discerning was the very low and negative degree of association between the sense of powerlessness and solidarity expressed (-.10).

Student's 't' Test Finding

In this section of the paper, the statistical technique of Students' 't' was used. The basic purpose of this statistic is to determine if the mean scores of a given group differ significantly from another group at a particular

level of confidence, such as the .05 level. In this study

the critical numerical value is 1.645 with a degree of

freedom of   . In this study the groups were (1) those

who boycotted and those who did not, (2) those who belonged

to the Afro-American Society and those who did not, and

(3) those who belonged to Black Greek organizations and

those who did not. The mean scores of each category was

compared with one another on the three scales devised for

the study-namely, powerlessness, socio-cultural estrangement

and group solidarity. The specific question to be answered,

for example, was did students who boycotted their classes

elicit a mean score which was statistically significiant

from those who did not and if so, in what direction was the

difference. The findings were the following.

On the powerless scale, not any of the mean scores

by these groups were statistically significant. That is to

say that the mean score of those students who boycotted

was not or did not vary significantly from those students

who did not boycott. People who did not belong to the Afro-

American Society tended to have the least amount of variance

of responses to the powerlessness scale, 3.52, while non-

members of Black Greek organizations responses varied the

most with a standard deviation of 4.41 on this scale. The

mean score for non-participants in the boycott was slightly

higher than for those who did boycott. Also the mean score

for non-members of the Afro-American Society was slightly

higher than members of the Afro-American Society. Categorically, the mean scores of Black Greek members was slightly higher than that of non-members (See Table I).

TABLE I

AFFILIATION/PARTICIPATION FOR POWERLESSNESS

Variable	Mean Score	Standard Deviation	Number	t*
Boycott				
Participant	21.1	4.09	129	-.43
Non-Participant	21.4	3.96	34	
Afro-American Society				
Member	21.1	4.19	89	-.65
Non-Member	21.5	3.52	74	
Black Greek Organization				
Member	21.4	3.63	77	.47
Non-Member	21.1	4.41	87	

* for a sample of 163 and more the level of significance at the .05 level is 1.645

Socio-Cultural Estrangement Scale

The socio-cultural estrangement scale had a total possible score of 50. The mean scores of those students who participated in the boycott was statistically significant from those who did not. The numerical value of 't' was 3.74, indicating that the degree of socio-cultural estrangement was expressed more by those students who boycotted. The standard deviation among those students not boycotting was 9.16, representing the widest variance among all respondents on all three scales. Those students who belonged to the Afro-American Society had a mean score which was statistically significant from those who did not, with a 't' of 4.25. It was interesting to note that the standard deviations of each group differed only by .55 points, while the mean scores of each group differed by 4.2 points. Furthermore, the mean score of those students who belonged to Black Greek organizations also differed significantly from those who did not with a 't' value of 3.69. This implied that members of Black Greek organizations tended to be more estranged from the University than those who did not. Another finding was that responses among Black Greek members yielded the lowest margin of variance from any other group on this scale. For a graphic description of the findings (See Table II).

TABLE II

AFFILIATION/PARTICIPATION FOR
SOCIO-CULTURAL ESTRANGEMENT

Variable	Mean Score	Standard Deivation	Number	t*
Boycott				
Participant	34.1	6.81	129	
				3.74
Non-Participant	27.9	9.16	34	

Afro-American Society	Mean Score	Standard Deivation	Number	t
Member	35.1	7.13	89	
				4.25
Non-Member	30.1	7.68	74	

Black Greek Organization	Mean Score	Standard Deviation	Number	t
Member	35.1	5.72	74	
				3.69
Non-Member	30.9	8.75	87	

* for a sample of 163 or more the
level of significance at the .05
level is 1.645

Group Solidarity Scale

The group solidarity had a total possible score of 45. On this scale, the mean score of people who boycotted was higher and statistically significant from the mean score of those students who did not. The numerical value of 't' was 4.42. Those students who boycotted tended to vary the least in their responses as a group and also exhibited the highest degree of group solidarity from those who did not.

Those students who did not boycott expressed the lowest degree of group solidarity, as evidenced by their mean score. Also, this group expressed the widest margin of variance from any other group on this scale.

The mean score for members of the Afro-American Society was higher and statistically significant than those who were not members on this scale. The standard deviation for members was 4.90 compared to 5.96 for those who were not. The numerical value of 't' was 2.63, while the mean scores of members versus non-members was 42.0 to 39.7 respectively.

In comparing the mean scores among members of Black Greek organizations and non-members, those who belonged to these organizations tended to score higher on this scale. However, this difference of means was not statisfically significant with a 't' value of 0.55. The standard deviation among members of those organizations was 4.88 compared with 6.02 for those who did not belong. Although there

was a wide degree of variance among deviations, the mean scores of each group only differed by 0.5 points (Greeks 41.3, Non-Greeks 40.8). (See Table III).

TABLE III

AFFILIATION/PARTICIPATION FOR GROUP SOLIDARITY

Variables	Mean Score	Standard Deviation	Number	t*
Boycott				
Participant	42.2	4.37	129	4.42
Non-Participant	36.6	7.02	34	
Afro-American Society	Mean Score	Standard Deviation	Number	t
Member	42.0	4.40	89	2.63
Non-Member	39.7	3.96	74	
Black Greek Organization	Mean Score	Standard Deviation	Number	t
Member	41.3	4.88	77	.55
Non-Member	40.8	6.02	87	

* for a sample of 163 and more the level of significance at the .05 level is 1.645

Based on the results gathered from both the gamma
and student's 't' tests, several conclusions may be drawn.
Black students who actively participated in the boycott
tended to exhibit higher degrees of socio-cultural es-
trangement than those who did not. Stated this way and
based on the findings it was validated and showed that
the difference was significant. One might infer here
that those students with a higher degree of estrangement
were more likely to boycott, thus supporting Orum's
findings of more than a decade ago.

Another hypothesis which was confirmed was that Black
students who belonged to the Afro-American Society tended
to exhibit a higher degree of estrangement than those who
did not. Coupled with the findings that a greater degree
of solidarity was expressed by members of the Afro-American
Society would also tend to indicate that organization tended
to be fulfilling the needs of its members. Here caution
must be used when evaluating the utility of Black Greek
organizations.

As was noted earlier, not any of the difference of
means scores among the three groups was shown to be statis-
tically significant. This would not be to say that not
any one felt a sense of powerlessness but is to say that
all individuals polled felt equally powerless since the
mean score for all was above the midpoint. The relatively
low gamma associations between group affiliation and number
of days boycotted tended to indicate that affiliations had

little or no influence on the number of days an individual boycotted.

Chi-Square

Chi Square may be used as an index of association between two categorical variables. The following formula was used to analyze the results in this research:

$$X^2 = \left(\frac{N(ad-bd)^2}{(a+b)(c+d)(a+c)(b+d)}\right)$$

The degrees of freedom was one and had a critical value of 3.84. Therefore, to reject the null hypothesis at the .05 level a value of greater than 3.84 was required. When this occurred it meant that the observed difference was statistically significant.

Furthermore, upon the request of the writer's thesis advisor, Yule's Q was used to determine the degree of association existing among the variables. Q, like the gamma test, has a range of +1 through -1. The equation for Q is as follows:

$$\frac{ad-bc}{(a+d)\ (b+c)}$$

In looking at the data under these conditions the following information was obtained.

The scale on powerlessness did not yield any significant difference among group affiliations/or participants of the boycott and their counterparts as exhibited by the relatively low X^2's. Understandably, there also was no strong association among group affiliation/or participants

of the boycott and their counterparts as reflected in the very low Q's. (See Table IV).

TABLE IV

COMPARISON OF AFFILIATION/PARTICIPATION
ON ATTITUDINAL SCALE OF POWERLESSNESS

Sample Group	Individual Scores		Number	Statistic
Boycott (in days)	$\leq$20 points	>20 points		x^2=.02
$\leq$ 9 days	25	49	74	Q =.02
10 days	31	58	89	
Afro-American Society	$\leq$20 points	>20 points	Number	Statistic
Member	31	57	88	x^2=2.06
Non-Member	24	50	74	Q =-.22
Black Greek Organization	$\leq$20 points	>20 points	Number	Statistic
Member	34	52	86	x^2=2.17
Non-Member	22	55	77	Q = .24

Socio-Cultural Estrangement Scale

On the socio-cultural estrangement scale a moderate association existed among those students who boycotted their

classes the entire time (ten days). Here, also there was a significant difference regarding individual score among those who boycotted and those who did not. More students who boycotted has scores in excess of 40 than those who did not. There was a very low association among group affiliation and estrangement both for the Afro-American Society and Black Greek organizations. Neither was there a significant difference of scores comparing members with non-members of both groups. (See Table V).

TABLE V

COMPARISON OF AFFILIATION/PARTICIPATION
ON SOCIO-CULTURAL ESTRANGEMENT SCALE

Variables	Individual Scores		Number	Statistic
Boycott (In Days)	≤ 40	> 40		$X^2 = 22.44$
≤ 9	45	27	72	
10	23	66	89	$Q = .65$
Afro-American Society	≤ 40	> 40	Number	Statistic
Member	34	55	89	$X^2 = 1.43$
Non-Member	34	38	72	$Q = -.27$
Black Greek Organization	≤ 40	> 40	Number	Statistic
Member	34	43	77	$X^2 = .52$
Non-Member	34	51	85	$Q = .12$

Group Solidarity Scale

On the group solidarity scale all comparisons among group affiliations/or participation in the boycott indicated that there was a significant difference and the associations were moderately low to moderate. Afro-American Society membership yielded the highest positive association with .63. (See Table VI)

TABLE VI

COMPARISON OF AFFILIATIONS/PARTICIPATION
ON GROUP SOLIDARITY SCALE

Variables	Individual Scores		Number	Statistic
Boycott (In Days)	≤ 35	>35		$X^2 = 5.81$
≤ 9	49	24	73	
10	44	47	91	$Q = .37$
Afro-American Society	≤ 35	>35	Number	Statistic
Member	36	52	88	$X^2 = 19.25$
Non-Member	55	18	73	$Q = .63$
Black Greek Organization				
Member	32	45	77	$X^2 = 12.73$
Non-Member	59	26	85	$Q = .52$

CHAPTER V

SUMMARY AND RECOMMENDATIONS

This final chapter pulls together all the information
tested and probes recommendations for future studies. There
were quite a few interesting findings which can be bene-
ficial to the reader. Of the seven research hypotheses
set forth, four of them were accpeted:

H_1: Black students who belonged to the Afro-American
Society tended to boycott more often than non-members.
Although the scale for affiliation does not measure dura-
tion nor intensity of involvement, it was evident that
association with the Afro-American Society was a factor
in whether or not a student participated in the boycott.
Also one must remember that it was Afro-American Society
leadership which initiated the idea.

H_2: Those students who boycotted tended to exhibit
a higher degree of group solidarity than non-participants.
This finding goes along with that of Afro-American Society
membership since the majority of the students who boycotted
were members of that organization. This implies that those
students who boycotted tend to share the same concern.
The finding also substantiated the hypothesis that of H_7
those students who exhibit a high degree of group solidarity

tend to be more activist oriented. Activism refers to participation in the boycott.

Another hypothesis tested was that of H_6: members of Black Greek organizations tend to score higher in the socio-cultural estrangement scale than non-members. This was also supported by the data indicating that more members felt estranged from the University than non-members. The association was very weak but the group means were statistically significant according to the 't' test.

One hypothesis, H_4: Afro-American members' scores on the socio-cultural estrangement scale tend to be higher than non-members, was not accepted. Here, the data showed that non-members exhibited higher degrees of estrangement. According to the 't' test the finding was significant at the .05 level with a 't' value 4.25.

As stated earlier, not any of the correlations on the powerlessness scale proved valid. This applied to both H_3: Afro-American Society members will have lower scores on the powerlessness and H_5: Black Greek organization members will have lower scores on the powerlessness scale. This could imply that all Black students at Oklahoma State felt equally powerless over their situation. This also could imply that affiliations/participation is not a meaningful factor in altering the feelings of powerlessness individuals felt at the University.

In summary, the situation at Oklahoma State University at the time of this study was not conducive to Black students

as they perceived things. Many factors come into play,
however, when one begins discussion of possible alternatives
to correcting the situation.

One thought in mind could be to explore the organiza-
tional structure of the University to uncover areas in
which work could be done to improve the relationship
between the University and the student. Such programs of
effective affirmative action to hire more Blacks, implement
more studies which Black students feel are relevant and
conducting human relations seminars with all staff are
a few. The University does not operate in a vacuum, there-
fore similar efforts could be geared to the immediate
community, as well as various boards, i.e., Alumni, to
foster enhancement of both the students and the University.

Another avenue could be that of assimilation of the
Black student, which in the opinion of the writer is the
least desirable. Oklahoma State University may be seen
as a microcosm of society and if meaningful change is to
come, one the focal points could be the educational in-
stitution.

There have been many changes at the University since
the boycott occurred. Several studies could be done to
see if there has been affirmative action on the concerns
raised in 1970. It would also be interesting to see if
Black student attitudes of today have change significantly
from those of past years. Finally the educational system

could be analysed in its entirely to discern its basic
foundation and orientations.

BIBLIOGRAPHY

Barakat, Halim. "Alienation: A Process of Encounter Between
     Utopia and Reality." British Journal of Sociology, XX
     (March, 1969), pp. 3-7.

The Black Dispatch. November-December, 1970, Oklahoma City,
     Oklahoma.

Clark, John. "Measuring Alienation Within a Social System."
     American Sociological Review, XXIV (December, 1959),
     pp. 849-852.

The Daily O'Collegian. November-December, 1970, Stillwater,
     Oklahoma.

Daily Oklahoman. November-December, 1970, Oklahoma City,
     Oklahoma.

Dean, Dwight G. "Alienation: It Meaning and and Measurement."
     American Sociological Review, XXVI (October, 1961),
     pp. 753-758.

Dubey, Sumati. "Powerlessness and the Adaptive Responses
     of Disadvantaged Blacks: A Pilot Study." Human
     Organization, XXX (Summer, 1971), pp. 149-157.

Dubey, Sumati and Morris Grant. "Powerlessness Among Dis-
     advantaged Blacks." Social Casework, LI (May, 1970),
     pp. 285-290.

Fisher, Charles. Minorities, Civil Rights and Protest.
     Belmont, California: McMillian Press, 1970.

Gore, Mayo Pearl and Julian Rotter. "A Personality Correlation
     of Social Action." Journal of Personality, XXXI (March,
     1963), pp. 58-64.

Holin, John Jr. "Alienation and Social Awareness Among
     College Students." Sociological Quarterly, XIII
     (Winter, 1972), pp. 114-125.

Kerner, Robert. National Advisory Commission on Civil
     Disorders. Washington, D.C.: United State Government,
     March, 1968.

Lystad, Mary H. As They See It: Changing Values of College Youth. Cambridge, Massachusetts: Schenkman Publishing Company, 1970.

Neal, Arthur G. and Melvin Seeman. "Organizations and Powerlessness." American Sociological Review, XXIX (April, 1964), pp. 216-226.

Nettler, Gwyen. "Measurement of Alienation." American Sociological Review, XXII (December, 1957), pp. 670-677.

The Oklahoma Eagle. November-December, 1970, Tulsa, Oklahoma.

The Oklahoma Journal. November-December, 1970, Oklahoma City, Oklahoma.

Searles, Ruth and J. Allen Williams. "Negro College Students' Participation in Sit-Ins." Journal of Social Forces, XL (October, 1962), p. 62.

Seeman, Melvin. "On the Meaning of Alienation." American Sociological Review, XXIV (December, 1959), pp. 783-791.

Silvern, Louise E. and Charles Y. Nakamura. "Powerlessness, Social-Political Action, Social-Political Views: Their Interrelation Among College Students." Journal of Social Forces, XXVII, No. 4 (1971), pp. 137-157.

The Tulsa Tribune. November-December, Tulsa, Oklahoma, 1970.

APPENDIX A

QUESTIONNAIRE

APPENDIX A

East Central State College
Mail Box H-1
Ada, Oklahoma

Fellow Black Student,

How's life with you? Right on I hope. As you know,
it was a year ago this month when the voice of Black
students at O.S.U. was heard across the state. Of the
outstanding events which took place last year, the boycott
stands in the foreground. Because of its socio-political
implications. I became interested in its effects on the
Black students at O.S.U. Therefore, in partial fullfill-
ment for my Master's degree in Sociology, I selected it
as an area of concentration for my thesis project.

In order to research this subject I need your help.
Enclosed is a questionnaire which I hope you will fill out
as dilligently and quickly as possible. Your earnest
cooperation will be appreciated. The study is strictly
confidential, so your name will not be used in the final
analysis. Thank you for your full cooperation.

Sincerely,

Ronald Johnson

P.S. I am now working at East Central State in Ada.
However, knowing you this brief instence has been beautiful.
Have a good year and if you can visit me in Ada. My
address is:
Ronald Johnson
Mail Box H-1
Ada, Oklahoma

I am conducting a survey to investigate the general attitudes of the Black students concerning the administration of Oklahoma States University and ask your cooperation in answering this questionnaire. Your identity will be kept secret so feel free to respond to the questions according to your beliefs. This first section is designed to obtain some general background information about you. Please check the appropriate answer.

1. Sex: Male ____; Female ____

2. Year in School:

Freshman ____

Sophomore ____

Junior ____

Senior ____

Graduate Student ____

Other- please specify ____

3. Age:

18 ____   19 ____   20 ____   21 ____   22 & over____

4. Were you attending O.S.U. during the fall semester of 1970?

Yes ____   No____

5. Have you selected a major yet?   Yes ____, No ____

   a. if so, what field?

   b. if not, what field do you think you will choose?

   _____

6. Did you actively participate in the boycott? Yes___,No ____

   if you did participate, how many days ____ (the boycott lasted for ten days).

7. Are you a resident of Oklahoma? Yes ____, No ____

   if not, what is your state and/or country of residence?

   _____

8. How often did you participate in the social activities sponsored by the Afro-American Society last year?

   All of the time _____

   Most of the time _____

   Some of the time _____

   Never _____

9. Do you belong to a Black Greek organization and/or its affiliate?

   Yes ____, No ____

10. Which of the categories below best indicates your parents' combined income, if independent of parental support, check appropriate category and place a star behind it:

    less than $2,000.00 ____

    $2,000.00 -- $5,999.00 ____

    $6,000.00 -- $7,999,00 ____

    $8,000.00 -- $9,999.00 ____

    $10,000.00 and over ____

11. Please check the category which best indicates the population of your community:

    rural community ____

    town of less than 2,500 ____

    "   " 2,500 -- 19,999 ____

    "   " 20,000--49,999 ____

    "   " 50,000--99,999 ____

    "   " 100,000--499,999 ____

    "   " 500,000 or over ____

12. Do you belong to the Afro-American Society this year?

    Yes ____   No ____

Please answer the following questions by circling the appropriate response.

SA--strongly agree;   A--Agree;   U--undecided;

 D--disagree;   SD--strongly disagree.

1. No matter how many Blacks are placed in strategic positions in the administration, the policies of this university would change very little.

    SA   A   U   D   SD

2. We have adequate ways for dealing with administrative decisions concerning Black students.

    SA   A   U   D   SD

3. Boycotts usually call attention to the problems of Black students, but seldom accomplish much.

    SA   A   U   D   SD

4. If all the Black students at O.S.U. worked together we could get what we want.

    SA   A   U   D   SD

5. Learning how the administration functions can help bring about improvements in techniques used for meaningful social change.

    SA   A   U   D   SD

6. Black students have no bargaining power with the administration.

    SA   A   U   D   SD

7. A few dedicated people can change the educational system.

    SA   A   U   D   SD

8. Programs sponsored by the Afro-American Society raise the level of Black awareness of Black students.

    SA   A   U   D   SD

9. Black Greek organizations usually help to unite the Black students.

    SA   A   U   D   SD

10. The boycott showed a great deal of unity among Black
    students at O.S.U.

    SA   A   U   D   SD

11. All Black students should belong to the Afro-American
    Society.

    SA   A   U   D   SD

12. If the situation called for it all the Black students
    would come together and fight for a common cause.

    SA   A   U   D   SD

13. One Black student's problem is every Black student's
    concern.

    SA   A   U   D   SD

14. If a Black student needs some type of assistance, I
    would gladly give my support.

    SA   A   U   D   SD

15. Afro-American Society meetings should be attended by
    all the Black students.

    SA   A   U   D   SD

16. Afro-American meetings are usually very informative
    for its members.

    SA   A   U   D   SD

17. Black Heritage Week is both socially and culturally
    beneficial for Black students.

    SA   A   U   D   SD

18. Much of the entertainment O.S.U. provides is not rele-
    vent to Black student.

    SA   A   U   D   SD

19. There should be more Black-oriented concerts sponsored
    by the University.

    SA   A   U   D   SD

20. The O'Collegian does not report enough Black news.

    SA   A   U   D   SD

21. There aren't enough courses offered in Black studies at O.S.U.

   SA   A   U   D   SD

22. There is a great need for a Black studies program at O.S.U.

   SA   A   U   D   SD

23. A Black culture house is needed at U.S.U.

   SA   A   U   D   SD

24. The administration is insensitive to the needs, wants, and desires of the Black students.

   SA   A   U   D   SD

25. Many of the classes O.S.U. offers are not useful to Black students in regard to relating to the Black community.

   SA   A   U   D   SD

26. The boycott did more harm to the Black students than good.

   SA   A   U   D   SD

Thank you for your cooperation. Please return this questionnaire through campus mail to:

                    Ronald Johnson
                    Oklahoma State University
                    Sociology Department
                    401 Business Building
                    Stillwater, Oklahoma

APPENDIX B

SUMMARY CHART

SUMMARY CHART OF ALL STATISTICS

Variables	Gamma	t	Chi	X^2 Square	Q Yules Q
Sex & Classification	+ .01	-	-		-
Sex and age	- .16	-	-		-
Sex and Boycott	+ .03	-	-		-
Sex and Income	+ .09	-	-		-
Sex & Powerlessness	- .24	-	-		-
Sex & Solidarity	+ .01	-	-		-
Sex & Estrangement	+ .01	-	-		-
Chassification & Age	+ .83	-	.	-	-
Classification & Boycott	- .02	-	-		-
Classification & Residence	+ .03	-	-		-
Classifi. & Afro-American	- .04	-	-		-
Classification & Black Greek Organization	- .26	-	-		-
Classification & Income	+ .02	-	-		-
Classification & Support	- .27	-	-		-
Classification & Powerlessness	+ .02	-	-		-
Classification & Solidarity	+ .11	-		-	-
Classifi. & Estrangement	- .19	-	-		-
Age & Boycott	- .06	-	-		-
Age & Residency	+ .16	-	-		-
Age & Afro-American Society	+ .03	-	-		-

(Continued)

Variables	Gamma	t	x^2 Chi-Square	Q Yules Q
Age & Black Greek Organization	- .04	-	-	-
Age & Income	+ .02	-	-	-
Age & Support	- .51	-	17.37	- .63
Age & Powerlessness	+ .01	-	-	-
Age & Solidarity	+ .07	-	-	-
Age & Estrangement	- .13	-	-	-
Boycott & Residency	+ .17	-	-	-
Boycott & Afro-American Society	- .44	-	14.08	- .54
Boycott & Black Greek Organization	+ .08	-	-	-
Boycott & Income	- .04	-	-	-
Boycott & Support	+ .15	-	-	-
Boycott & Powerlessness	- .04	-.43	0.02	-0.02
Boycott & Solidarity	+ .36	4.42	5.81	.37
Boycott & Estrangement	+ .50	3.74	22.44	.65
Residency & Income	+ .15	-	-	-
Residency & Powerlessness	_ .17	-	-	-
Residency & Solidarity	- .41	-		
Residency & Estrangement	+ .01			
Afro-American Society & Income	- .22		19.25	.63
Afro-American Society & Solidarity	- .55	2.63		

(Continued)

Variables	Gamma	t	x^2 Chi-Square	Q Yules Q
Afro-American Society & Powerlessness	- .06	-.65		- .22
Afro-American Society & Estrangement	- .24	4.25	1.43	- .27
Balck Greek Organization & Income	- .13	-	-	-
Black Greek Organization & Powerlessness	- .14	.47	-	-
Black Greek Organization & Solidarity	- .39	.55	12.73	.52
Black Greek Organization & Estrangement	+ .05	3.69	-	+.12
Income and Support	+ .42	-	-	-
Income & Powerlessness	- .01	-	-	-
Income & Solidarity	+ .05	-	-	-
Income & Estrangement	- .14	-	-	-
Support & Powerlessness	- .10	-	-	-
Support & Solidarity	- .02			
Support & Estrangement	.00			
Powerlessness & Solidarity	- .10		.35	-.10
Powerlessness & Estrangement	+ .04		.35	.10
Solidarity & Estrangement	+ .37		2.33	.24

VITA ♃

Ronald Lee Johnson

Candidate for the Degree of

Master of Science

Thesis: BLACK STUDENT ATTITUDES: A STUDY IN ALIENATION
AT OKLAHOMA STATE UNIVERSITY

Major Field: Sociology

Biographical:

Personal Data: Born in Ardmore, Oklahoma, May 26,
1948, the son of Mr. Delbert Johnson and
Miss Emma Lee Pickens.

Education: Graduated from Ardmore Douglas High School
in May, 1966; attended East Central Oklahoma State
University, Ada, Oklahoma, in 1966-70; received
the Bachelor of Arts degree from East Central
Oklahoma State University in 1970, with a double
major in Sociology and Psychology;   completed
requirements for the Master of Science degree
from Oklahoma State University in July, 1975.

Professional Experience: Instructor of Sociology,
East Central Oklahoma State University, 1971-72;
Counselor for Alcohol Correction Program, Ardmore,
Oklahoma, 1972-73;   Program Director for Neighbor-
hood Development, Oklahoma City, Oklahoma, 1973-
75.