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THE RELATIONSHIP BETWEEN BLACK
STUDIES, SELF-CONCEPT, AND
ACADEMIC PERFORMANCE OF
BLACK STUDENTS ON WHITE
CAMPUSES IN THE SOUTHWEST

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

Thesis
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ACKNOWLEDGEMENTS

Appreciation for encouragement and assistance in carrying out this research project is gratefully expressed to the chairman of the writer's Advisory Committee, Dr. Donald E. Allen; and to the members of the Advisory Committee, Dr. F. Gene Acuff, Dr. Larry M. Perkins, and Dr. Richard H. Leftwich.

Without the cooperation and assistance of hundreds of black students and black professionals at the Universities of Texas, Oklahoma, and Kansas; Texas A & M; and Oklahoma State University, this study would not have been possible.

Words cannot express my gratitude to Dr. Dan Wesley who in a unique way provided encouragement when it was needed most. A note of appreciation is due to Dr. Richard Dodder and Dr. Edgar Webster both in the Department of Sociology; Mrs. Iris McPherson, Systems Analyst, University Computer Center; and the Afro-American Society at Central State University.

Counselor Recordings and Tests permitted the use of the Tennessee Self-Concept Scale; Mrs. Carol Taylor typed the final draft, and my wife Jean contributed unreservedly of her technical skills, patience and encouragement that provided the motivation to carry out this program in an attempt to serve others.

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CHAPTER I

INTRODUCTION

Higher education as a social institution in a democratic society has the responsibility to meet the educational needs of individuals as well as the society as a whole. In America, the state system of higher education is a network of institutions, delivery systems, and relationships that has profoundly affected the quality of life of all citizens in the state. As one of the largest employers in the state and a major contractor for goods and services, it creates jobs and economic opportunities. Through its research and development programs, the state system of higher education plays a key role in setting the direction and the parameters for agricultural and industrial developments at home and abroad. The extension services of such institutions reach every county and most towns within the state; and the training, research, and medical services at its teaching hospitals determine the life chances of thousands of persons every year. Of equal importance is the fact that publicly supported institutions of higher education are responsible to a great extent for the nature and quality of the state's elementary, secondary, vocational, and adult educational programs.

Historically, the American system of higher education has been

a dual system: one white and one black. The current status of higher education for whites may be viewed as the final stage of a very general evolutionary process that began with the establishment of private colonial schools such as Harvard and Yale Colleges where the privileged classes were exposed to a classical educational process designed primarily for the preparation of ministers. This restricted type of educational philosophy was soon replaced by a more rigorous exposure to the general arts and sciences which enabled the graduates to perform as professionals in any one of several fields such as law and medicine upon completion of an apprenticeship. After the revolutionary war and the establishment of schools such as the University of Virginia, we began to notice a remarkable deviation from the normal pattern of higher education philosophy. For the first time southern states began to commission the establishment of institutions of higher learning that combined an attention to the popular and practical new subjects with an intellectual orientation of university dimensions (Rudolph, 1962).

These developments provided the philosophical roots and historical antecedents for present-day state systems of higher education for white Americans. It has been a progressive, non-interrupted process, moving from the simple to the complex, with no arbitrary barriers being erected by the system. On the other hand, Bowles and DeCosta (1971) suggest that the historical development of black higher education differs substantially from that of white people in that evolutionary process may be divided into four distinct periods that

show marked qualitative and quantitative divergences reflecting the changing legal and social-political interpretations of the status of Afro-Americans in the American social order. The first period precedes the Civil War (1619-1862); while the second is the period from the Civil War to about 1895; and the third period from 1896 to about 1953. The final and fourth period dates from 1954 to the present.

Anderson (1966) indicates that Afro-Americans have been struggling since 1619 to gain that most precious human right--the right to learn. From the beginning an ignorant slave was considered a safe slave.

In the years before the Civil War, many slaveowners were willing to allow their slaves to learn to read the Bible only, but they lived in fear that the slaves would also come to read abolitionist papers and literature. They knew that with education the slaves would become rebellious and hard to handle. A Virginia legislator in the early 1800's is said to have informed his colleagues:

We have as far as possible closed every avenue by which light may enter their minds. If we could but extinguish the capacity to see light, our work would be completed. They would be on the level with the beasts of the fields.... (Anderson, 1966, pp. 4-5).

Thus, it was in the 1660's that the first set of slave codes were officially enacted. This development isolated black Americans from the midstream of the American educational system by making it a criminal act for them to participate in education. During this

pre-Civil War period, blacks were conditioned to rigid discipline and harsh punishment. The slaveowners demanded from the slaves unconditional submission, while impressing upon the slaves the doctrine of innate inferiority. While treating them like property, the slaves were still required to adopt the slavemaster's code of good behavior. Through these and many other forms of racist institutional structures Afro-Americans for over two centuries were made to feel extremely insecure and completely dependent upon the white plantation owners who wielded absolute authority and control over black bodies and minds (Stamp, 1959).

The end of the first and the beginning of the second periods of black higher education saw the passage of the Morrill Act of 1862. This piece of legislation reflected a drastic change in American higher educational practices and philosophy. For example, it modified the old concept of a scholastic education only for the elite to the concept of making practical education and personal developmental opportunities available to all, particularly the working class. This Act was buttressed with the Emancipation Proclamation of 1863, and the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution which outlawed slavery, made citizens of the former slaves, and extended to them the right to vote (Franklin, 1967).

It has been asserted that the period from the Civil War to about 1895 was the most crucial in the development of higher education for black Americans (DuBois and Dill, 1910). Prior to the Civil War only about 28 acknowledged Afro-Americans had graduated from American colleges, the date of the first being 1826. It was the Northern

philanthropical organizations, church groups, and the Federal Government who attempted to bring the newly freed slaves into the midstream of American society by imposing upon the Southern community a legal socio-political and educational order designed to achieve these objectives. Writing shortly after the turn of the century (1900) in support of these measures DuBois (1961, p. 78) states that:

... The mass of freed men at the end of the war lacked the intelligence so necessary to modern working men. They must first have the common school to teach them to read, write, and cipher; and they must have higher schools to teach teachers for the common schools. The white teachers who flocked South went to establish such a common school system. Few held the idea of founding colleges; most of them would have laughed at the idea. But they faced, as all men since them have faced, that central paradox of the South--the social separation of the races.

This the missionaries of '68 soon saw; and if effective industrial and trade schools were impracticable before the establishment of a common school system, just as certainly no adequate common schools could be founded until there were teachers to teach them. Southern whites would not teach them. Northern whites in sufficient numbers could not be had. If the Negro was to learn he must teach himself, and the most effective help that could be given him was the establishment of schools to train Negro teachers. This conclusion was slowly but surely reached by every student of the situation until simultaneously, in widely separated regions, without consultation of systematic plan, there arose a series of institutions designed to furnish teachers for the untaught.

Above the sneers of the critics at the obvious defects of this procedure must ever stand its one crushing rejoinder; in a single generation they put thirty thousand black teachers in the South; they wiped out the illiteracy of the majority of the black people of the land, and they made Tuskegee possible.

With the withdrawal of the Federal Troops in 1877 most of the progressive developments of the Reconstruction era came to an abrupt end. Nevertheless, the black educational foundations laid during this period proved to be fruitful in that dozens of Negro colleges (black higher educational institutions) were established throughout the South and border states, exposing thousands of Afro-Americans to formal education for the first time. These developments also marked the beginning of compensatory education in America (Gordon and Wilkerson, 1966).

The years between 1896 and 1953 may be labeled the third and most trying period in the development of black higher education. During this time, the prevailing educational stance relative to black Americans was characterized by the "separate but equal" doctrine. In essence, the Supreme Court of the United States handed down the decision that separate coach laws were not in conflict with the equal protection clause of the Fourteenth Amendment (Mangum, 1940). Shortly thereafter, state legislative bodies across the South enacted laws generalizing and reflecting this doctrine. Specifically with respect to education, constitutional revisions were made and laws passed which resulted in the establishment of a segregated and inferior educational system for black citizens in the South and border states.

It is interesting to note that the Supreme Court's decision (Plessy versus Ferguson, 1896) was challenged from its inception. Supreme Court Justice Harlan dissenting opinion summarizes the

position of black Americans on this issue.

... Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. The humblest is the peer of the most powerful. The law regards man as man, and takes no account of his surroundings or of his color when his civil rights as guaranteed by the supreme law of the land are involved... (Franklin and Starr, 1967, p. 77).

Myrdal (1944) pointed out that for all practical purpose a rigid caste system was instituted and successfully operated throughout the South which undoubtedly has negatively affected the quality and success of the black experience in higher education. Legal segregation led to the establishment of educational curricula that emphasized the industrial arts with little or no opportunity for blacks to obtain technical and professional training.

Pifer (1973) suggests that the supporters of the philosophy of industrial education for blacks believed that what the black man needed was not a liberal arts or classical education but training in the simpler crafts and trades that would equip him for his "place" (second-class citizenship) in society. This position was embraced by most Southern whites, Northern philanthropists, and some Southern blacks for whom Booker T. Washington became the spokesman.

The central theme of Booker T. Washington's educational philosophy was that through patient acquisition of the virtues of thrift and industry Afro-Americans would eventually achieve their constitutional rights of equal access to education, social equality, and socio-political power. He asserted:

...It is at the bottom of life we must begin, and not at the top, ... No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem... (Washington, 1965, pp. 155-156).

Such a position did not go unchallenged. W. E. B. DuBois (1961) is representative of those who offered a powerful challenge to Booker T. Washington's "compromise" by suggesting that the South and the country needed highly educated blacks well trained in the arts and sciences. He believed that his group of talented blacks would be instrumental in opening up many heretofore unthinkable opportunities for other Afro-Americans. Such controversies coupled with dissatisfaction among blacks over the lack of socio-educational progress; and the fact that whites were holding most of the positions of leadership even within the Negro higher educational system, characterized the chief concerns for Afro-Americans during the first phase of this era.

In 1916 the U. S. Office of Education conducted a survey on black education (Bowles and DeCosta, 1971). The results of this report coupled with the increasing concern for educational justice for all by the newly organized National Association for the Advancement of Colored People (NAACP) we began to see black leaders questioning the legal implications of the black students' limited access to graduate and professional education. These inquiries led to several court decisions with respect to black students on white campuses in the South and Southwest.

Johnson (1954) found that the first black student to be admitted to a segregated public higher institution as a result of litigation was

Donald Murray at the University of Maryland School of Law at Baltimore. While in the Southwest, Lloyd Gaines used litigation in an attempt to gain entrance into the University of Missouri. He was denied entrance on legal technicalities and soon discontinued his fight because of the lack of financial resources. These cases and others did not seem to have any appreciable effect in breaking down segregation in Southern institutions. For over a decade the sporadic admission of a black student to a previously all-white state university went almost unnoticed. It was only after a new and more vigorous legal attack aided by changes in public opinion, and more importantly, changes in the composition of the Federal judiciary, that the walls of segregation in higher education began to crumble. Ironically, the crucial decisions came in the late 1940's in cases involving the state universities in Oklahoma and Texas. For example, G. W. McLaurin was the first black student to be admitted to the University of Oklahoma in the fall of 1948; and Herman Swett was admitted to the University of Texas in June 1950. Anticipating these developments several other Southwestern state schools opened their doors to blacks including Arkansas and Kansas.

The upshot of this whole series of legal skirmishes was that by the end of the academic year 1952-53 there were Negro students enrolled in at least twenty-two public higher institutions in the seventeenth "separate-school" states. These included all of the state universities in the South except five (Alabama, Florida, Georgia, Mississippi, and South Carolina), plus a number of land-grant colleges, specialized schools, and junior colleges. The enrollment of Negroes was small in proportion to

the total number of students attending these institutions, but the fact that their admission to nearly all of these schools was achieved in the space of five years, 1948-49 to 1952-53, constituted something of a social and an educational revolution in the South. (Johnson, 1954, p. 318).

The Supreme Court decision of 1954 (Brown versus Board of Education) overturned a previous ruling (Plessy versus Ferguson) on the equality of educational opportunity particularly for black Americans (Franklin and Starr, 1967). This land-mark decision is the beginning point for the fourth period in the historical development of higher education for blacks. From 1954 to present, the development of higher education for Afro-Americans has been profoundly progressive in spite of various attempts to retard the movement. Factors such as a revival of the ideals underlying desegregation; the rise of the black protest movement; the concentration of blacks in the urban centers; and the Federal Government efforts to extend equality and justice to all citizens have influenced the quality and quantity of available educational opportunities at all levels for blacks and other racial and ethnic minorities. As may be observed, the history of higher education for black Americans reflects the changing legal status of the group, and the dynamic characteristic of the nation's intellectual and social philosophy.

Pifer (1973) notes that contemporary higher education for blacks takes place in three kinds of institutions: 1) in colleges and universities which once enrolled whites exclusively, but have been

desegregated; 2) in colleges and universities which were established especially for blacks and have continued to be primarily black; and 3) in colleges and universities founded in recent years on a fully integrated basis.

Although the numbers of black students attending the traditional Negro college has continued to grow steadily in recent years, the great burgeoning of black participation in higher education is largely the result of a dramatic increase in black enrollment in what were formerly all-white or virtually all-white institutions. As late as 1938, some 97 percent of all black students were in the Negro colleges. By 1954, however, at least 40 percent of black students were in predominantly white institutions, mainly in the North and West, and by 1970 over half, some 56 percent, were in these colleges and universities. Including part-time as well as full-time students, this figure was 72 percent (Pifer, 1973, p. 37).

These enrollment trends coupled with the sociological implications inherent in the transition supply the primary reason why this study will be limited to an aspect of the black experience on historically white campuses.

Need for the Study

It has been known for years that the academic performance of blacks tends to be substandard in terms of national academic norms. The residual social-psychological effects of slavery and institutional racism, dysfunctional attitudes toward learning, and poor educational facilities have all conspired to give the black youth an inferior predisposition towards formal education. With increasing demands from civil rights organizations, government, industry, and the anticipated

decline in the enrollment of white students, state universities and colleges have been forced to increase the number of their black student population. However, the process of obtaining an education on historically white campuses has been extremely difficult for most black students over the years. For an example, Boone (1943) studied the life of Negro students at the University of Michigan. He concluded by saying:

✓ The Negro student may expect to find the denial of unlimited opportunity, the occurrence of social embarrassments and concrete proof that the American democracy is the white man's democracy (p. 483).

During the period of 1953 to 1955, the Fund for the Advancement of Education sponsored a series of studies (the Ashmore Project) designed to present reliable data on public education in relation to Afro-Americans attending previously all-white institutions of higher learning in the South (Southwest). It involved over forty-five scholars who prepared research memoranda on about fifteen special aspects (Ashmore, 1954; William, 1954; Pierce, Maclachlin, et. al., 1955; Johnson, 1955). These studies generally supported the contention that in terms of the academic adjustment and performance of the black students on white campuses they were at a distinct disadvantage because of a complex web of negative reinforcing attitudes and policies prevalent among both the white students and the white professionals on the campuses. There was also a marked increase in the level of prejudice among the off-campus community toward black students.

Because most blacks on white campuses during this time were mature students in graduate and professional schools due to enrollment restrictions, they were able to weather the pressures reasonably well.

✓ Ryans (1957) recorded a similar set of findings in a study of blacks in newly desegregated colleges. He concluded that blacks tended to isolate themselves, and perceived themselves as being different, and felt like outsiders in terms of academic and social activities.

With the dawn of the 1960's came the increasing realization that in order for the educationally disadvantaged student to have a reasonable chance to succeed in college meaningful changes in the college environment would have to be made to compliment the adjustments required of the incoming new students. Because of factors mentioned previously such as constitutional and legislative regulations and changing attitudes toward minorities, black students have come to represent a significant proportion of these new students in higher education. New students have been defined by Cross (1971) as those scoring in the lowest third among national samples of young people on traditional tests of academic ability. Additionally, these are the kind of young people who have not considered college as a means of vocational preparation heretofore. They have a host of educational problems and they do not perform traditional educational tasks with competence.

A fundamental characteristic of the new student who for the

first time is entering college dictates that some non-traditional approaches to accommodate his unique circumstance must be forthcoming from academia. Again, Cross (1971, p. 136) states:

In moving from the meritocratic era in education to one of egalitarianism, we have not faced up to the fact that equality of educational opportunity requires more than guarantees of equal access to post secondary education. Access to education that is inappropriate for the development of individual talents may represent nothing more than prolonged captivity in an environment that offers little more than an opportunity to repeat the damaging experiences with school failure that New Students know so well.

Egerton (1969) further suggests that there seems to be a natural tendency for the predominantly white institutions to consistently resist structural changes. Most of those he surveyed demonstrated no skill or determination to educate students who differed markedly from the majority of white students they were accustomed to training. Of the 215 public and private higher educational institutions surveyed, only ten percent made any real effort to accommodate "high risk" students.

Davis, Loeb, and Robinson (1970) found that the picture which emerges of the black student on white campuses is that of a student who is likely to drop out or make low grades because of inadequate academic preparation and/or financial problems. Because the evidence was not conclusive, they suggest that there is a clear mandate to further investigate variables believed to be associated with success and failure of black students in these settings.

While a number of hypotheses have been advanced by social scientists and educators in an attempt to uncover the underlying causes for the observed variations in academic performance among blacks on white campuses, only recently has there been serious effort to investigate the problem as perceived by the black students themselves. Most of the recent studies by black and white investigators tend to support the contention that black students on the predominantly white campuses view their inadequate performance as a function of: 1) the lack of previous experience with a given subject matter; 2) teacher insensitivity to the unique need of black students; 3) white racist oriented curriculum; and 4) the general lack of concern of the historically white campuses for the specific social-emotional needs of black students (Hall, 1973).

Social motivation with respect to the black university student refers to the underlying factors that impell the student toward desirable goals. As a general social psychological concept motivation involves a complex set of thought patterns, feelings, and behavioral tendencies that extend a measurable amount of influence on a person to act with respect to a set of specific or non-specific goals. The set of factors that have been used by most social scientists to explain the black student's academic behavioral pattern centers around the social, economic, political, and educational structures that have operated historically to control black people's psychological processes. Through the social learning process (socialization) many black students

developed behavioral responses that retard functional social-psychological growth and development. The black experience in education has played a fundamental role in this process. Hence, by the time the average black student reaches college age he has gotten the message through poor report cards, frequent disciplining, low test scores, teacher and counselor indifferences to his problems that he is not a top candidate for college (Plant, 1955).

Since the black student finds it difficult to see himself as having a realistic chance of holding professional jobs which require higher education he does not see the purpose of being proficient. What he has seen however, is that the so-called proficient (qualified) black as well as the deficient ones are locked into the same low status--community with substandard housing, inferior schools, menial jobs, and low incomes. Few persons ever tell him that the reason he should master mathematics, physics, or the basic sciences is so he can navigate ships, build highways, pilot jetliners, or even design skyscrapers. Hence, it becomes difficult, if not impossible, for him to accept these possibilities as being real because of the lack of empirical evidence. This causes many black students to consciously resist the academic training necessary for adequate performance in higher education. As a result, it may be observed that at each level of the four-year course of study a disturbing pattern of failure measured in terms of poor grades, high attrition rates, and an avoidance of the technically oriented disciplines emerged among black students

attending integrated schools.

In the mid 1960's in reaction to the civil rights movements, and student protests colleges and universities began to re-examine educational opportunities for black students. Recognizing the inferior financial and academic backgrounds of black students, educators made particular efforts to recruit them into higher education through special programs. These have generated a myriad of unique problems. Many of these arise from the fact that black students encounter, within the microcosm of higher education, the same problems that they encounter in society. But when this reality is experienced against the backdrop of hope and promise anticipated through higher education, it often serves to exacerbate the difficulties of black students in higher education. They thereby experience a greater sense of failure.

Colleges and universities are becoming increasingly sensitized to their own limitations. Their concern can be observed in increased specialized services, more financial aid, and the introduction of vigorous campaigns to recruit more black students and black professionals as teachers, counselors, and administrators. Despite these efforts, visible or measurable progress has been agonizingly slow. Black students' responses to this realization included a series of demands which outlined goals and objectives similar to the following:

1. The university should modify its entrance requirements for blacks.
2. More black faculty and professionals should be hired.

3. A more ethnically (black) oriented curriculum must be established.
4. Black Studies Programs should be developed to assist blacks in their quest for a new identity.

The demand for Black Studies in relation to academic performance was a departure from the traditional request for compensatory efforts to enhance the educational success of blacks in higher education. It should be noted that over the years a significant number of institutions were pressured into lowering entrance requirements and providing academic counseling and tutoring in an attempt to assist in the adjustment of minority students. However, while partial success had been reported by many institutions, no conclusive determination of a specific set of theoretically related variables responsible for the differential rates of success and failure of blacks on the white campuses were presented that was acceptable to both the black students and the educational researchers.

It is interesting to note however, that Davis (1973) suggested that just the lack of prior experience with whites may cause black students on white campuses to feel alienated, creating a multiplicity of socio-educational and emotional adjustment problems. The universal request for the establishment of Black Studies Programs on these campuses tends to support this suggestion. Willie and McCord (1973) found that black students on white campuses were very much concerned with the socio-emotional dimension of Black Studies in that they viewed the creation of the Program as being the sole answer to one aspect of

their personal problems such as individual identity and group marginality. Hence, it seems reasonable to assume that a significant number of black students attending predominantly white institutions of higher learning believe that the conditions that generated the demand for Black Studies (inappropriate identity models, unawareness of the black American heritage, deflated self-conception because of the minority status) should be conceptually related to and included in any meaningful attempt to explain the nature of the black experience on white campuses.

On the other hand, many black educators see Black Studies as a legitimate academic endeavor for all students and not as an exclusive socio-emotional, black community oriented phenomenon. These contrasting perceptions of a mutually involved activity indicate potential misunderstanding between these two groups, and merits further consideration. Both groups seem to agree however, that participation in Black Studies should enhance the overall educational adjustment of the black student on the predominantly white campus. It is the contention of this writer that the resolution of the problems associated with black academic performance on white campuses may be enhanced if the nature of the relationship between the variables, 1) Black Studies, 2) self-concept, 3) and academic performance could be explored systematically. Presently, we are unaware of any empirical investigation of the possible relationship participation in Black Studies Programs may have to the academic performance pattern and the level

of self-concept among blacks on white campuses.

To summarize, the perceived problems in terms of the need for the study has been shown that the most serious problem associated with the academic success or failure of blacks on white campuses seems to be the atmosphere of unpreparedness of both students and institutions. The white campuses have not made the necessary organizational (structural) changes for the enhancement and accommodation of the unique circumstances of the black college student in America. Yet, at the same time, a disproportionately large number of the black students are migrating to these campuses totally unprepared for serious academic endeavors.

Statement of Purpose

The purpose of this study is to investigate the relationship between Black Studies, self-concept, and academic performance of black students attending state universities in the Southwest. To enhance our understanding of the possible relationship between these variables and to elaborate on the inherent implications for a theory on the sociology of black higher education will be the central theme of this study. Implicit in this search to uncover the nature of association between these variables will be an investigation of the merits of Black Studies Programs on white campuses as viewed by participating and nonparticipating black students.

Because of the scarcity of data on the subject the study will

tend to be exploratory and descriptive in nature. Thus, the main thrust of the investigation will be to provide a body of verified information about a little understood phenomenon. It is hoped that the findings will contribute to the development of a useful theoretical orientation for those concerned with the sociology of education, social problems, and social organizations.

A review of the literature, the results of which are presented in the next chapter was undertaken to study the academic performance trend of black students on white campuses and to review some of the factors believed to be related to this variable. In addition, an attempt will be made to determine the relationship between academic performance and the level of self-concept; and finally, the literature review shall examine the structure and logic of Black Studies Programs in relation to the self-concept and academic performance of black students on white campuses.

CHAPTER II

REVIEW OF THE LITERATURE

Until recently, the literature on black Americans in higher education dealt exclusively with public and private colleges established for Afro-Americans a century ago. Nineteen states operated all black schools during the first half of this century, but as late as 1930 none of those institutions offered any graduate instruction, and few had a diversified quality curriculum. For this and other reasons a black plaintiff (Thomas R. Hocutt) took the University of North Carolina to court in 1933 for its refusal to grant him admission to the College of Pharmacy. Thus, lawsuits attacking racial segregation and discrimination in American higher education have had a long history before the momentous Brown v. Board of Education (1954) decision. Therefore, the review of the related literature in this chapter is for the express purpose of developing and justifying the hypothesis and research questions of the investigation. It should also serve as a frame of reference for a greater understanding of black students on white campuses.

Moore and Wagstaff (1974) report that 75 percent of all black students in higher education are attending predominantly white schools.

This development promises to have a profound effect upon the organizational structure, instructional methods and curricula development on many of these campuses because of traditional differences in socialization practices and perception between black and white Americans. Bowles and DeCosta (1971) found that white universities were not only shifting their recruitment emphasis to the well qualified black youth, but to those who previously would have been rejected because of various educational disabilities. This and similar developments have resulted in the introduction of several kinds of procedures to promote the successful participation of blacks in higher education.

Indeed, students of the sociology of education have viewed concern for those institutions refusing to respond appropriately to these new developments. In a study conducted by Willie and McCord (1972) they concluded that despite the recent developments with respect to the widely announced recruitment programs, black students at white colleges are still rare relative to the size of the total student body. There were only 384 black students on the campuses of the four colleges in their study. This represented less than 2 percent of the combined student bodies of 26,750. Even when the expensive private college is excluded from the total and only public institutions are considered, black students on these campuses still were only 1.6 percent of all students. Yet the presence of black students on white campuses seems to be shaking the foundations of these institutions. Seldom have so few stimulated concern and consternation that could affect so many

and which could lead to fundamental changes in the structure of the total college campus. It is good that white colleges are taking cognizance of themselves in response to the challenges of black students. Institutions that stand firm and refuse to even consider new methods and directions in higher education may soon cease to exist.

Hale (1971) suggests that it has been known for years that education for black Americans has been substandard. Environmental problems, historical poverty, racial discrimination and segregation, high incidents of truancy, and a defeatist attitude modeled by parents and teachers have all conspired to give black students an inferior education and a self-perception that is unrealistic and dysfunctional to future educational growth and development. These conditions are believed to be among the factors that predispose many blacks to academic failure. Because of greater awareness and activism, recent trends suggest that higher education is being forced to re-evaluate the issue of success and failure of blacks; and of particular importance are those black students who attend schools that were once all white. For the most part, historical conditions tend to cause blacks to be totally unprepared to negotiate the realities of higher education at these schools. Black students on white campuses often find themselves in a substantially different environment from that to which they have been accustomed. Among other things, it has been observed that there is a tendency to openly reject white cultural traditions by refusing to conform to the campus social norms and academic standards.

As a result of these conditions and the accompanying social-psychological problems of adjustment, incidents of poor academic performance as measured by their grade point averages are increasing (Davis, 1973).

Recognizing that enrollment is only the first phase of a meaningful academic career, it may be instructive to review briefly, the participation rate of black students at each level of the four year undergraduate course as summarized by Pifer (1973). Table I shows the percentage of the total enrollment blacks represent for each class: freshman, sophomore, junior, and senior.

TABLE I
PARTICIPATION RATE OF BLACKS IN HIGHER
EDUCATION DURING 1970

Class	Percentage of Blacks
Freshman	8.3
Sophomore	6.8
Junior	5.4
Senior	4.7 (estimated)

Going further up the ladder, one finds that in 1970 blacks constituted only 4.1 percent of the full-time enrollment in graduate and professional schools, including such vital fields as law and medicine. Although the past two or three years have seen some

improvement in regard to black students reaching the highest levels of academic and professional training, there is clearly considerable progress still to be made in this area. On such progress will depend the ability of blacks ultimately to gain their fair share of the top-level positions in the administrative, business, professional life of the nation and the rewards thereof (Pifer, 1973, p. 30).

What follows is an attempt to review and present findings pertinent to the central concern of the investigation--the relationship between academic performance, self-concept, and Black Studies Programs.

Factors Related to Academic Performance

The literature dealing with academic performance at high school and college levels seems to suggest two conclusions: first, there has been no consistent methodological approach to studying the problem of underachievement among blacks or any other group, and secondly, no consistent pattern of factors related to academic performance has been found (Morgan, 1952; Robl, 1971).

Thomas (1949) suggests that in the study of man it is essential to know how men define the situations in which they find themselves; because if men define situations as real, then the situations are real in their consequences. The importance of having a functional understanding of the intricate relationship between perceived actions and the sequential results of these actions is implicit in most socio-psychological theories of social perception that are rooted in Thomas'

assertion, the understanding of which seems to be essential if an appreciation of academic achievement among black students is to be gained.

Secord and Beckman (1964, pp. 13-14) outlined five basic processes affecting social perceptual responses which are the ordering principles that bring coherence and unity to sensory input and cognitive states:

1. Social perception is selective, and stimulus patterns are characteristically organized. At any given moment, the perceiver responds to only a small portion of the sensory information provided by his environment, and he organizes it in certain ways.
2. Frequency of previous experience with particular stimulus patterns and responses affect later perceptions.
3. Positive or negative reinforcement histories will also affect later perceptions.
4. Contemporary factors prevailing at the moment of perception can affect what is perceived.
5. And lastly, perception is a cognitive process which cannot be observed directly. What one perceives or learns are inferred from various kinds of external indicators.

Accordingly, the perception of the academic environment was found to be a significant variable in academic success or failure among college students by Cochran (1969). Students who had positive attitudes toward their educational institutions tend to perform better than those who perceived theirs negatively. That blacks tend to feel strange, lonely, unwanted, and fearful at predominantly white institutions have been suggested by Pifer (1973). Additionally, Baldwin (1962),

Malcolm X (1964), Carmichael and Hamilton (1967) all indicated that blacks are among the most highly alienated individuals in our society. Evidence of black student alienation can be found in articles by Froe (1964), Smith (1964), Vontress (1968), Pruitt (1970), Powell (1970), and Harper (1970). And although these writings touch upon the multiplicity of meaning attached to the concept and its amorphous theoretical development which has given rise to a like body of empirical research, it stands to reason that alienation has been used as a sociological concept for understanding the black student's attitude toward academic performance at white schools (Babbit, 1974).

During the rash of confrontations in the 1960's several cases of extreme forms of negative perception akin to paranoia were observed among black students on white campuses which caused them to arm themselves, take over buildings, and demand separate living facilities. As various types of demonstrations unfolded, the cry to make higher education more relevant to the black experience was echoed across America. It was within this environment of duress that white institutions of higher learning were forced to instigate Black Studies Programs in response to the black students' demands.

If the issues surrounding black academic success and failure can be viewed as representative of one segment within the broad area of psychological learning theories, then plausible explanations may be forthcoming from this established body of knowledge. Historically, theories of learning have generally moved from broad attempts to

offer an explanation for all learning phenomena toward theories which attempt to give coherence to one particular subset of experimental findings in the field of learning. Purposive behaviorism represents such an attempt. According to Tolman (1936, 1950), learning involves more than the development of stimulus-response bonds; rather, learning involves changes in cognitions as a result of experience with external stimuli. Cognitions are seen as intervening variables built out of perceptions and belief or knowledge about one's environment.

Implicit in this view is the belief that basic physiological and learned social needs produce demands for goals. The acquisition of a goal brings a reward which gives rise to the tendency to be selective-- seek certain goals and avoid others. Thus, learning should not be conceptualized as a simple linear or monotonic process, it always involved a complex set of implicit and explicit goals, hypotheses, and expectations about how to achieve these goals that are influenced by past experiences and current perceptions (Rush and Zambrado, 1971).

Willie and McCord (1973) study of black students on four white campuses was an attempt to understand the kinds of adaptations these students made and the reason the students gave for making the adaptations. Their findings suggest that academic performance of blacks on white campuses is a function of dashed hopes, frustrations, and disillusionments. Many of the students in this study believed that the establishment of Black Studies Programs would provide them with an

all encompassing social-psychological protective armor in which they would be able to function most effectively as black students in a white hostile environment. Clearly, their definition and perception of the situation could have influenced the observed academic behavior patterns which were substandard.

The above findings, cautions, and limitations seem to permit some generalizations about academic achievement for blacks: 1) the nature of the perceptions and expectations of the instrumental value of one's behavior for effecting a change in the environment will create a state of hope or hopelessness, 2) hopefulness motivates positive action while apathy and inaction are consequences of hopelessness, 3) more importantly, when one comes to believe that nothing he can do will eliminate a threat or discomfort, he will yield to ineffectual responses or passive resignation (Rush and Zambrado, 1971). Consequently, it has been advanced that by the time the typical black student reaches high school age he is in fact an academic cripple as a result of historical social forces beyond his control (Ekberg and Ury, 1968).

The acceptance of control by external factors is not an all-or-none affair but varies with the degree to which one has had the experience of seeing that what he does makes a difference. This perceptual set has been found to be a consistent personality trait in human groups. In fact, Rotther (1966) found some individuals to be of the opinion that they possess considerable internal personal control over what reinforcements they receive. At the other end of the continuum are those

who believe that the external environment determines what happens, and that they can do nothing to change the outcome. It is quite possible that this personality dimension of perceived degree of environmental control operates to influence black academic performance. The white campus organizational structures and programs may also contribute to either of these processes by giving hope through success modeling, or generating hopelessness by modeling failure. It should be observed however, that despite the voluminous discussions, the social psychological literature is incomplete when it comes to documenting the precise reasons for the observed tendency among blacks to perform significantly lower than whites on standardized measures of academic performance (Milner, 1972).

A recent survey of the literature on academic achievement indicates that underachievement is a degenerative process, most often beginning early in life and having cumulative effects (Fine, 1967). And Roth and Meyers (1960, pp. 280-281) advanced the following general factor structure as being related to poor academic performance:

1. The student's poor academic achievement does not arise from an incapacity to achieve. There are other factors preventing achievement.
2. Poor achievement is an expression of the student's choice which is mediated by his reinforcement history.
3. The student's choice for poor achievement operates in the preparation he makes for achievement.
4. Poor academic skills are related to achievement and are the outgrowth of previous choices for poor achievement.

5. The patterns of choice for poor achievement are enduring and do not undergo spontaneous change.
6. Achievement patterns, like other enduring behavior patterns and cognitive constructs, can be considered to be related to personality organization.

Leib and Snyder (1967) reported that college underachievers are concerned with immediate need gratification, a need for social love and affection, and a need to be dependent on others. In addition, those who are performing poorly prefer not to take risks or face threats, they have a limited perception of others and themselves, and are typically discontent and dissatisfied with themselves.

Among the traditional factors that have been found to relate positively to academic performance among college students is an awareness and concern for others, there is a sense of responsibility for actions, a need to achieve, and a high level of self-confidence (Morgan, 1952). Lum (1960) compared the academic performance of over- and underachieving female college students and presented evidence that underachievers are less motivated to study, are less confident, are less able to work effectively while under psychological pressure, have lower expectancies than overachievers, and are more present-need-fulfillment oriented. Gilbreath (1967) concluded from his review of recent descriptive and theoretical research that academic failure is related to a self-concept that is inferior, and the student usually demonstrates an underlying weakness in ego strength.

Additionally, Wellington and Wellington's (1965) investigation of the research on underachievement reinforces the findings already

cited. They felt that there was valid evidence to support the contention that substandard academic performance is highly correlated with a low self-concept and a low aspiration level. In general, the underachiever has a self-concept which is confused between hope that he will succeed, and unwillingness to take necessary steps for fear he will fail. Notwithstanding, the relationship between self-concept and academic achievement seems to be reciprocal. In some cases, a negative self-concept seems to hinder academic achievement while in other cases, a negative concept of the self seems to be the product of poor achievement (Tuel, 1965).

Thus, after examining a significant segment of the available material on what may cause adequate or inadequate academic performance, the literature does support the assumption that self-concept is one of the most significant identifiable variables associated with school performance. And when data specifically related to the academic performance of black students are reviewed, strong support for this position emerges. The next section of this chapter explores recent findings on the relationship between one's self-image and academic success and failure.

Self-Concept and Academic Success and Failure

The decision to view education as more than the acquisition of facts and the ability to solve problems has generated research on

student's feelings, attitudes, values, and character as they relate to academic success and failure. One area of the student's affective domain that has been of interest to sociology and educational research is the self-concept.

Self-concept is concerned with that very private-cognitive picture each individual carries about him/herself. It is believed that a conception of self evolves around whom we think we are, what we think we can do, and how best we think we can do those things. Consequently, a better understanding about the origin of self-concept and how it relates to academic performance should be of concern to behavioral scientists. Veldman (1971) asserts that the relationship(s) observed between academic performance and self-concept in the lower grades are just as significant in higher education.

In fact, because the student is approaching that stage of his life where he will have to deal with the greater world directly, and prove his worth outside the artificial conditions of the classroom, failure in college may be expected to have a greater impact on his sense of self-esteem than ever before (p. 10).

Cooley (1902) was one of the earliest sociologists to explore the idea of self-concept. He suggested that the social environment from which one comes influences the view one develops about himself. From this simple formulation he developed a theory of self-concept that was primarily concerned with how the self grew as a consequence of interpersonal interactions--"The looking-glass self." He writes:

In a very large and interesting class of cases the social reference takes the form of a somewhat

definite imagination of how one's self... appears in a particular mind, and the kind of self-feeling one has is determined by the attitude toward this attributed to that other mind. A social self might be called the reflected or looking-glass self.... The self that is most important is a reflection, largely, from the minds of others... (pp. 20-21).

Similarly, but somewhat more sophisticated, Mead (1934) in describing the social interactional processes involved in the development of the conception of the self states:

The self arises in conduct, when the individual becomes a social object in experience to himself. This takes place when the individual assumes the attitude or uses the gesture which another individual would use and responds to it himself or tends to so respond (p. 48).

Both Cooley and Mead felt it necessary to ground the self in the social conditions relevant to the individual and to derive the concept of the self from the interaction between the individual and his social world.

... That is, a person comes to know himself and responds to himself as he sees others responding to him. Mead's self is a socially formed self which grows in a social setting where there is social communication... (Hamachek, 1971, p. 49).

Over the years sociologists and educators have become increasingly aware of the fact that a person's concept of himself or self-worth is closely connected with how he behaves and learns. Increasing evidence indicates that low performance in school, misdirected motivation, lack of involvement in socially constructive activities, and a host of dysfunctional behavioral patterns characteristic of the underachiever, the dropout, the culturally deprived/

disadvantaged, the accompanying syndrome of failure and hopelessness, may be due to a negative perception of the self (Hamachek, 1971).

Simply stated, how a student performs is heavily influenced by how he thinks he can or should perform.

Contemporary humanistic social psychological orientations support the view that human behavior is an active dynamic process which is shaped by both internal and external forces. Thus, if a person is to behave effectively and appropriately, his perceptions of himself and others should be fairly accurate and satisfactory in terms of empirical reality. When one's perceptions are inaccurate, he is more likely to undertake actions which have little chance of success.

Lecky (1945) was among the first to show a significant relationship existing between level of self-concept and academic performance. Similarly, Shaw and McCuen (1960) showed that if a child starts with a negative self-image about his ability to do school work, we might expect that the signs of low academic achievement will be apparent during the early elementary years.

Buck, Max, and Brown (1962) found a highly significant positive correlation between scholastic achievement and self-concept. These findings indicate that low self-concept and school dysfunctioning seem to go hand-in-hand. This relationship has been subsequently supported by Torshen (1968) and Everett (1972) in a series of similar research endeavors.

The same conclusion may be drawn from a study by Wattenberg

and Clifford (1964). After reviewing a series of studies they concluded that:

From these and other studies it seems fairly clear that adjustment in school is indeed related to basic personality structure, particularly as this involves a student's concept of self. The personal, social and academic difficulties commonly associated with a low self-concept apparently begin early in elementary school and affect not only a student's performance in the academic arena, but his broader social world as well... (p. 179).

After studying a group of high school students, Fink (1962) concluded that there was a significant relationship between self-concept and academic underachievement. Studies by Campbell (1966), Walsh (1956), Bodwin (1957), and Nash (1964) supported this conclusion. Brookover and others (1965, 1967) completed a longitudinal project which studied the relationship of the self-concept to academic achievement and concluded by saying:

The correlations between self-concept of ability and grade point average range from .48 to .63 over the six years.... In addition, the higher correlation between perceived evaluations and self-concepts tends to support the theory that perceived evaluations are a necessary and significant condition for (the growth of a positive or high) self-concept of ability, but a (positive) self-concept of ability, is only a necessary, but not a sufficient condition for achievement (pp. 140-141).

Thus, the possession of a high positive self-concept does not necessarily cause high academic achievement. However, it does appear to be a necessary and a vital prerequisite for success within the academic setting (Hamachek, 1971).

Clinical evidences concerning the effects of historical

subordination on black people in America suggest that black students begin their journey through life with a diminished supply of self-esteem (Kardiner and Ovesey, 1951; Grier and Cobbs, 1969). This traditional view on the black American's self-concept gravitates around the position that, because of historical labeling and treatment, the stigma of inferiority became a disconcerted aspect of reality for both blacks and whites. And since the self-concept is a function of the end product of the socialization process, it has been commonly accepted that black Americans have internalized this prevailing valuation and made it their own. This then, results in a deficiency of self-esteem. In other words, many Afro-Americans have been socialized, educated and psychologically conditioned in ways that cause them to think, to feel, and to behave inconsistently with the established positions of what constitutes a healthy level of self-esteem, and this in turn impairs their academic abilities (Baughmann, 1971). To put it another way, Grambs (1965) concludes:

The self-esteem of the Negro is damaged by the overwhelming fact that the world he lives in says, 'white is right; black is bad' (p. 15).

Gibson (1931) was among the first black psychologists to publish a paper suggesting that color or race influenced attitudes and personality structure development. Clark and Clark (1949) showed that at very early ages race awareness and racial preference among blacks was academically dysfunctional. In this classical study, black children were found to prefer a white skin, which suggested that they had a

negative evaluative attitude about something culturally defined as a key component of themselves--black skin. In an attempt to validate the Clark's early study Morland (1963) conducted a similar set of investigations. He discovered that racial bias develops very early in life. He also found that a majority of the subjects of both races under investigation some only three years old, preferred and identified with the stimuli representative of the white culture when asked to make a choice. This was true even before they were able to make correct racial self-identification. Goldsmith (1971) in discussing the phenomenon of black self-concept and academic performance suggests the following explanation:

Relationships that may exist among dimensions of self-concept and achievement should not be thought of as unidirectional. Not only does a secure self-image enhance adjustment and achievement, but as Erikson (1950) has stated, 'Ego identity gains real strength only from the whole-hearted and consistent recognition of real accomplishment, i. e., of achievement that has meaning in the culture' (p.208). Thus a vicious circle appears in which many Afro-Americans are ensnared. Centuries of white racism and discrimination have inflicted deep wounds upon the black man's sense of identity and worth, the consequences of which serve to impede his performance in almost all areas of endeavor. Poor performance lowers his self-esteem and appears to provide further evidence for white superiority (p. 18).

A review of the literature on dropouts from college indicates that the largest number of dropouts are due to motivational factors (Summerskill, 1962). Presently, no accurate measures of motivational factors associated with academic success and failure are available. Nevertheless, it has been suggested that the causes of dropping out lie

not only in the student but also in the institution and the interaction between the two (Pervin and others, 1966).

Some effects to be expected as concomitants of this failure oriented syndrome prevalent among black students were outlined by Kingsley and Garry (1957):

Failure is a fertile source of a number of unwholesome attitudes. Among these are to be found defensive attitudes; the tendency to withdraw from social life and to avoid difficult tasks; feelings of inferiority, discouragement, hopelessness; the conviction that there is no use in trying; and sometimes a smartness manifesting itself as annoying compensatory behavior (p. 486).

The recent cry among black students for black power, and demands for Black Studies which characterized the black nationalism movement of the previous decade, may be viewed as attempts to make traditional higher education more relevant to the cultural heritage of blacks whose presence at white institutions of higher learning is increasing. As a result, numerous kinds of compensatory educational programs have been developed by these colleges and universities in an attempt to promote black educational success. However, the black community's response to the traditional approaches of compensatory education has been somewhat critical and at times cynical. It seems that black students on white campuses are striving for more than the acquisition of a set of facts and problem-solving skills. They are striving for a genuine sense of educational community, meaningfulness, and social acceptance of themselves and by others. Again, it is believed that manifestations of these and other concerns were seen in

the continuous demands for Black Studies Programs particularly at white institutions.

Weston(1974) notes that there was a good rationale behind the Black Studies demand: at the root of institutional racism stands distortions and omission of the history and nature of black Americans. The distortions in the traditional well-established academic disciplines have been used as weapons in the service of black oppression. And by their use, generations of blacks have been induced, at times, to question their own humanity. Like any other minority group, Afro-Americans have the need to maintain a continuity between pre-American origins and present-day conditions. But this continuity was broken, and the drive toward Black Studies was part of the quest to reaffirm a realistic, black defined identity.

Black Studies on White Campuses

From its inception the concept of Black Studies has been controversial. Most scholars would agree however, that the phrase "Black Studies" has become an acceptable designation for all studies primarily concerned with the experience of people of African origin residing in any part of the world. This would include the study of the experiences of Africans, Afro-Americans, Afro-Asians, Afro-Europeans, and African descendants of the Caribbean and other island territories. Black Studies so defined enhance pride in the heritage of those whose origins had been despised by themselves and denigrated by

others (Ford, 1973).

Contrary to public opinion, Black Studies did not suddenly begin on white campuses in the 1960's. Ford (1973) has shown that black scholars at black colleges and independent organizations have been engaged in Black Studies for more than a half-century. Nevertheless, Smith (1970) observes that seldom in the history of academic disciplines has an area of study been born with so much pain and anguish as Black Studies at white institutions despite the years of labor by many scholars to tell the truth about people of African descent.

Fisher (1969) argues that unlike most academic programs, contemporary Black Studies on white campuses was not born in academia. He asserts that:

...It all began more than a decade ago at those Southern lunch counters and deserted bus stops where black people finally rose in rebellion against nearly three and a half centuries of second-class citizenship (Blassingame, 1971, p. 16).

As increasing numbers of black students were recruited to attend white institutions in an attempt to subdue the socio-political turbulence ravaging the major cities, it was discovered that the identity crises of these students was further compounded by the Anglo-Saxon orientation of the total academic community. Studies in art, history, literature, and the behavioral sciences completely ignored the true heritage of Afro-Americans.

Stripped of their identities as black people and forced

into a curriculum that denied their heritage by an unconscious conspiracy of silence, black students found themselves completely, irreconcilably alienated within the ivy-covered confines of the white universities... (Ibid., p. 18).

Dickerson (1968) is among the many black scholars who sees Black Studies as a new kind of socio-educational method to deal with the inconsistencies within society. He asserts that for the black student it should provide academic motivation through self-knowledge, and a knowledge of the negative effects the white power structure has had on the organization of the black psyche. Through involvement with Black Studies, blacks would be able to monitor the broader manifestations of the functioning of America's cultural apparatus in all of its aspects. More importantly however, is the fact that Black Studies offers the opportunity for whites to discover a vast body of uncovered information concerning the influences blacks have had and shall continue to have on human civilization.

Pentony (1969), Harding (1969), and Jordan (1969) agree that the major focus of Black Studies must be on helping blacks to discover their true identity and to prepare leaders for the black community, and this necessary concern with blackness should be seen as a constructive reaction to white racism. Pentony (1969) argues further that blacks will undoubtedly develop a sense of race pride as a result of having participated in Black Studies courses.

Seen in this light, the demand for black studies is a call for black leadership. The argument is that if there is to be an exodus from the land of physical and psychological

bondage, an informed and dedicated leadership is needed to help bring about individual and group pride and a sense of cohesive community. To accomplish this, black people like all people, need to know that they are not alone. They need to know that their ancestors were not just slaves laboring under the white man's sun but that their lineage can be traced to important kingdoms and significant civilizations. They need to be familiar with the black man's contribution to the arts and sciences. They need to know of black heroes and of the noble deeds of black men. They need to know that black, too, is beautiful, and that under the African sky people are at proud ease with their blackness.

In historical perspective they need to know the whole story of white oppression and of the struggles of some blacks, and some whites too, to overcome that oppression. They need to find sympathetic encouragement to move successfully into the socio-economic arenas of American life.

To help fulfill all these needs, the contention is, a black studies effort must be launched. At the beginning, it must be staffed by black faculty, who must have the time and resources to prepare a solid curriculum for college students and to get the new knowledge and new perspectives into the community as quickly as possible. In a situation somewhat similar to the tremendous efforts at adult education in some less developed societies, the advocates of black studies press to get on with the urgent tasks (Blassingame, 1971, pp. 62-63).

Rustin (1969) on the other hand, seemed to have expressed concern about the possible conflicting meaning and scope of Black Studies when he asked:

Is Black Studies an educational program or a forum for ideological indoctrination? Is it designed to train qualified scholars in a significant field of intellectual inquiry, or is it hoped that its graduates will form political cadres prepared to organize the impoverished residents of the black ghetto? Is it a means to achieve psychological identity and strength, or is it intended to provide a false and sheltered sense of security, the fragility of which would be revealed by even the slightest exposure to reality?

And finally, does it offer the possibility for better racial understanding, or is it regression to racial separatism... (p. 1).

He concludes that the power and the danger of Black Studies is that it can mean any or all of these things to different people.

Fisher (1969) argues that the nature and function of Black Studies Programs may be divided into two basic approaches to the general problem of black liberation.

Academic traditionalist, including most scholars and nearly all administrators, think of black studies as the body of subject matter relating to the Negro experience in Africa and the New World. Within their frame of reference, a curriculum in black studies would consist of such courses as African and American Negro history, tribal anthropology, the politics and sociology of ethnic minorities and Negro music, art, literature and theater. They would most probably be grouped together in an interdisciplinary 'area studies' program, with supervision divided among a coordinating committee, the participating departments and the administration. These courses would be taught by professors, white or black, with the proper academic credentials, and would be open to all eligible students... (Ibid., p. 20).

On the other hand, there are those who view this somewhat pure academic approach as dangerous and irrelevant. They hold that Black Studies should be community-need oriented. It should be a pragmatic means to some ideological ends.

...Most militants see Black Studies not as a labyrinth or curriculum committee and degree requirements, but as a collegiate training ground with a single overriding purpose, the advancement of the black revolution in every facet of American life (Ibid., p. 21).

While the existence of these two points of view is irrefutable, it is also true that no program now in existence can say its participants are

wholly committed to one or the other of the two foci. The quality and worth of each program depends upon the degree to which it subscribes to the overall progress of blacks as they seek to liberate themselves economically, psychologically, politically, and educationally. Consequently, there seems to be strong support for both schools of thought with respect to the meaning, scope, and function of Black Studies.

Black Studies, simply put, is the systematic study of black people. In this sense Black Studies differs from academic disciplines which stress the white experience by being based on black experiences. Black Studies is an examination of the deeper truths of black life. It treats the black experience both as it has unfolded over time and as it is currently manifested. These studies will examine the valid part that black people have played in man's development in society. In so doing, Black Studies will concentrate on both the distinctiveness of black people. To develop this kind of knowledge, Black Studies must extend beyond the limits prejudice has placed on knowledge of black people... (Jackson, 1970, p. 132).

Epstein and Komorita (1966) suggest that the strong self-rejection observed among blacks may be the results of an early incorporation of white prejudices. Similarly, Williams (1965) found that the low self-esteem which seemed to characterize his sample of blacks was associated with white assigned labels, and traditional valuations and meanings of color codes.

Black Studies as an effective weapon to combat dysfunctional self-conception among blacks has been advanced by Hayakawa (1970).

The second goal sought under the title of 'Black Studies' is the strengthening of the Negro's self-concept--the first step of the process being to abandon the term 'Negro' in favor of 'black.'

The self-concept of a Chinese, like that of most people coming from intact cultures, can be bruised, but cannot easily be crushed. The situation of the American black youth, however, is different. Cut off from the history and culture of his ancestors, deprived of a sense of his own worth by the heritage of slavery, many blacks (by no means a majority) have been brain-washed into believing in their own inferiority... The basic goal of 'Black Studies,' so conceived, is therapeutic (p.1).

The literature suggests that in light of the multiplicity of opinions as to the origin, nature and function of Black Studies, black students and scholars tend to agree that the program should be therapeutic in its embryonic stage. Hare (1970) summarized this contention when he said that Black Studies Programs should help to build ethnic (black) confidence and a sense of ethnic destiny which will serve as a springboard toward acquiring a new future not only for the black race but for human beings who happen not to be black. He sees community involvement as a logical and significant function of those who have been exposed to Black Studies. Black students seem to want the program to be a means of providing essential information about the history and culture of blacks, it should promote black identity, self-concept and group solidarity, while at the same time solve personal problems, and help to chart the goals for the future within the black community (Willie and McCord, 1972).

After surveying over fifty position papers written by black students in various universities across the country, Obichere (1970) found black students to be primarily concerned with the long-term goal of the implementation of Black Studies, that is, the creation of a

viable link between universities and the black community. He concluded by saying:

Therefore, the establishment of Black Studies is not an end in itself but a means to a larger, more important end. The students are not asking for more than a domestic Marshall Plan... (pp. 169-170).

To summarize, the traditional academic approach to Black Studies seek to make education more honest and representative of all aspects of American culture, and at the same time relevant to the realities of modern life. Thus, Black Studies may become an intricate part of the educational process by integrating the black experience with any of the established course offerings. In such programs the conventional stress on academic credentials for faculty, and a systematic program of study which leads to an area of concentration, degrees, or certification within a given academic department or a separate department of Black Studies, will characterize the curricula and organizational structure which emphasize the educational importance and validity of studying the black experience. The net effect of this conception of Black Studies as a long overdue socio-intellectual enterprise should produce appropriate changes in the self-attitudes of the black student participants.

The other school of thought recognizes the importance of Black Studies as an academic discipline, but in addition to the study of black art forms, problems and accomplishments which serve to round out our knowledge of American culture, its primary objective is to

strengthen the black self-concept and forge a new black identity which is the first step in the general process of black liberation. Such liberated persons will be able to solidify the black community for progressive socio-political involvements.

The extent to which Black Studies programs may impede or enhance the self-concept and academic performance of black students on white campuses has not yet been systematically investigated. However, the literature does seem to support a theoretical relationship. There seems to be strong support for the contention that self-concept may operate as an intervening variable between Black Studies and academic performance. Similarly it may be that the benefits derived through participation in Black Studies may also be an antecedent variable for the enhancement of self-concept and academic performance. This position will be elaborated upon during the analysis and presentation of the data.

Ralph and Goldberg (1966) after reviewing numerous studies on academic performance at the college level between 1923 and 1963 inclusively, cautioned that researchers seem to recognize the adequacy of the data for making generalizations about the cause and effect relationships. There are measurement errors in the use of test scores as predictors, academic grading practices vary and are questionable, and so are most indicators of success and failure in the educational setting.

It has been established, however, that academic success is

determined by multiplicity of factors both external and internal to the student (Kornrich, 1965). It is necessary to establish therefore, that participation or nonparticipation in Black Studies and the level of self-concept are conceivably two significant (external and internal) factors related to the academic performance of Black Students on predominantly white college campuses that have not been considered previously.

Numerous studies have indicated that the nature of a formal organization structure within a complex system such as higher education does seem to have some effect on student attitudes and performance (Vreland and Bidwell, 1965; Lazure, 1956; and Brown and Bystryn, 1954). Feldman and Newcomb (1969) believe that organizational structuring--the nature of the organization component parts and their interrelationships does have an impact on its participants. As a prelude to this position, Katz and Kahn (1966) said:

The formal, hierarchial organization is an instrument of great effectiveness... But its deficiencies include great waste of human potential for innovation and creativity and great psychological cost to the members, many of whom spend their lives in organizations without caring much either for the system... or for the goal toward which the system effort is directed... (p. 222).

Although the development of a comprehensive theoretical framework for the study of the effects organizational structures within higher education may have on student perceptions and performance has not yet been finalized, Hochbaum (1968) contends that the very process and organization of these institutions undoubtedly influence students

performance. After conducting a national survey on the implications of Black Studies Programs for higher education, Record (1972) concluded that:

Black studies programs on campus are distinctive in several respects: the way they were organized, the development of their curricula, the selection of faculty and staff, the admission and evaluation of students, and the approach to and conduct of research. In each instance the more-or-less standardized procedures for innovation in the university were either challenged directly or effectively circumvented. That some of the resulting changes may have been desirable or long overdue should not be permitted to obscure the possibility, indeed the probability, that serious threats to open teaching and to open research are inherent in the specific measures adopted. Nor should we assume that with the return of racial peace, or at least a racial truce, to campus, the thrust of black studies will increasingly accord with the rest of the university structure. The very structure itself may have been deeply affected, permanently (p. 192).

The significance of external factors in the quest for higher education was highlighted when the need for blacks at historically white schools to increase their sense of pride, self-concept, and group identity was echoed in their demand for the establishment of Black Studies Programs. Because colleges and universities were forced to respond rapidly to the calls for equality and relevancy in instruction, research, and administrative restructuring, there still remains an atmosphere of uncertainty on most campuses conducting a Black Studies Program. However, the commitment to rectify past atrocities and mistakes has been made by most schools. Blassingame (1971) summarized his dilemma in the following manner:

...Ironically, as they seek to rectify past errors, American colleges and universities are confused over the proper response they should make. Many, however, are trying, by establishing Black Studies programs, to devote more attention to the role of black men in American society (p. xi).

It should be reemphasized that as an institutional structure on white campuses Black Studies was not conceived of in academia. The program emerged out of the recognition of black activists that knowledge about the realities of the black experience (past and present) was not disseminated by educational institutions; and this lack of genuine concern with black heritage was contributing to poor academic performance and to the overall adjustment problems between black and white students, faculty and administrators. Only after several incidents of confrontation did it begin to dawn on white administrators that their assumptions that black students should and would conform automatically to the majority culture on the various white campuses could possibly be inaccurate. It does seem accurate to conclude however, that for a number of years Black Studies Programs as a complex set of organizational structures have maximized the attractiveness of white colleges and universities to the heretofore alienated blacks. However, recent publications clearly show that there is a declining interest among students, faculty and administrators in Black Studies because of the manner in which the programs were organized and the lack of information about the program's effectiveness. Whether or not the self-concept and academic performance of the

black participants were affected by the establishment of these programs is a subject for empirical investigation. The preceding review showed that theoretically, it is possible for such a relationship to have been established.

In an attempt to establish a point of reference with respect to what constitutes an ideal type (model) for Black Studies Programs on white campuses, the literature and experience suggest a number of observations which may be summarized as follows:

The ideal Black Studies Program is more than the establishment of a particular course of study, or the creation of a series of interdisciplinary curricula. Philosophically, it involves providing a network of courses, experiences, atmosphere, people and programs that will seek to promote the harmonious development of the black student's mental, social, emotional, physical, and spiritual attributes. The purpose and aim would be to 1) develop knowledge and skills essential for professional services to the black community, and the general economy, 2) provide the opportunity to study the African and Afro-American experiences, conditions, and contributions, 3) offer valuable insights into the realities of Afro-Americans' lifestyles in terms of similarities and differences from other groups in society, and 4) give students the opportunity to broaden their collegiate education.

Provisions should be made for those students who wish to follow a degree tract in the field. However, such degrees should be

grounded in one of the more traditional academic disciplines.

Academic courses necessary for a viable Black Studies Program will include the following general areas:

A. Social and Behavioral Sciences

1. Sociology of Racism (urban, minoritization, ethics, etc.)
2. Psychology of the Black Experience (education)
3. Economics of Black Americans
4. Afro-American History (art, music, sports, etc.)
5. Politics of Black Liberation
6. Cultural and Social Anthropology of Afro-Americans.

B. Humanities

1. Black Literature (drama, poetry, folk art, etc.)
2. Afro-American Languages (speech, dialects, etc.)
3. Black Journalism

C. Philosophy and Science

1. African Proverbs (history of social thought)
2. African Geography (demography, physical resources, etc.)
3. Religions of Africans and Afro-Americans
4. Scientific Contributions of Afro-Americans.

Both students and faculty will be expected to interact in terms of teaching, research and counseling as they seek to recruit, serve and retain black people in higher education. Consequently, an institutional mechanism such as a minority students affairs office may be one type of structure capable of monitoring this whole process. For example, Figure 1 diagrams a hypothetical organizational structure which may serve to solidify and enhance the aspirations, goals, and aims of Black Studies on white campuses in the Southwest.

The literature reviewed seems to suggest a need to

PROPOSED ORGANIZATION CHART MINORITY STUDENTS AFFAIRS OFFICE

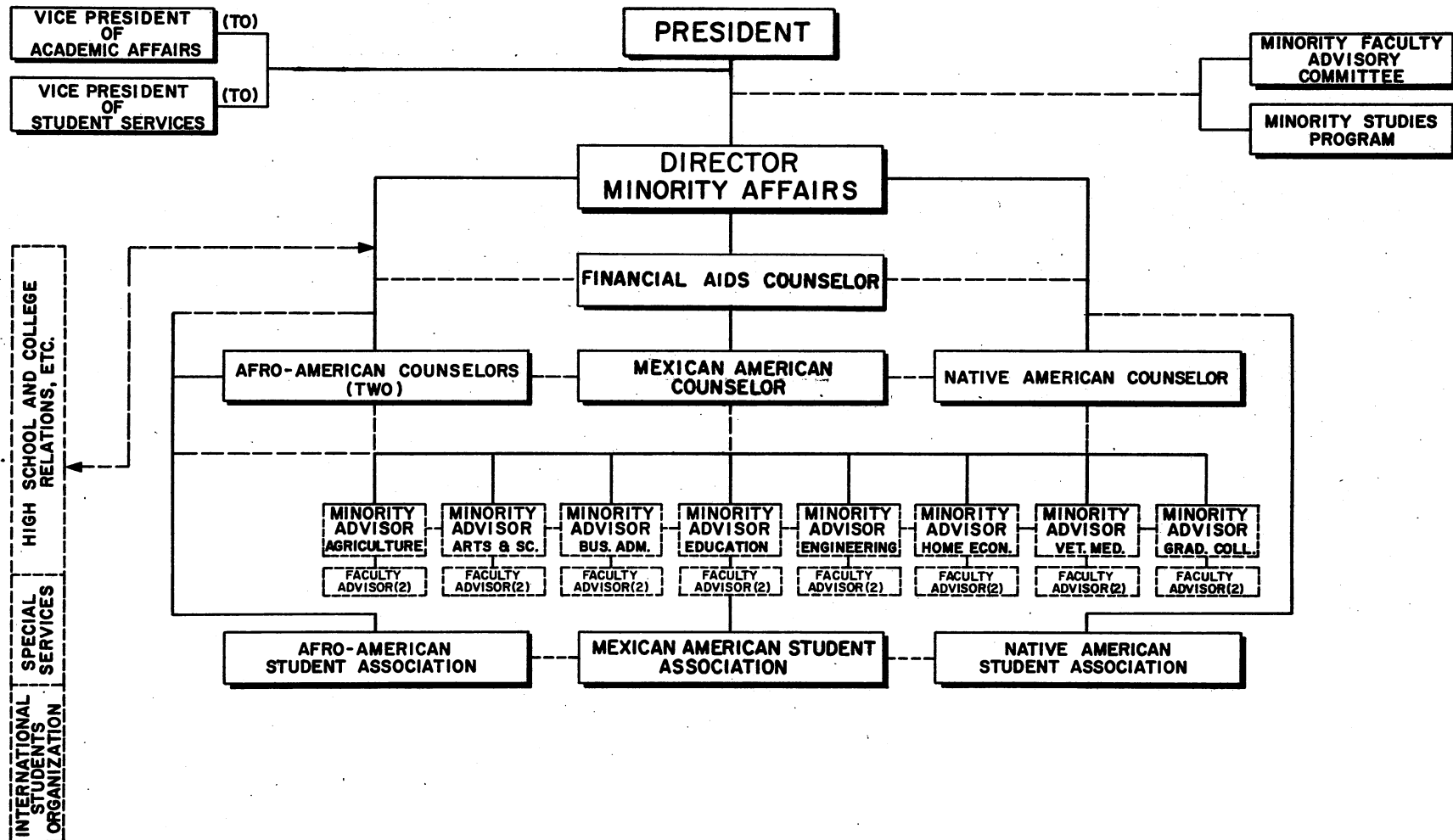


Figure 1. Proposed Organization Chart Minority Students Affairs Office

reconceptualize the question of academic performance of black students on white campuses as it relates to internal and external factors such as one's self-concept and involvement in Black Studies. This reconceptualization may be done best with the aid of some theoretical orientations. Several alternatives will be presented in the section that follows, and it is hoped that some additional insights into the many factors related to self-conception and academic performance will be realized.

CHAPTER III

THEORETICAL BASES AND ASSUMPTIONS

One of the aims of modern social sciences is to find general explanations for social events. Such general explanations may be called theories or theoretical orientations. Kerlinger (1964) states that a theory is a set of interrelated constructs, definitions, and propositions that present a systematic view of phenomena by specifying relations among variables, the ultimate purpose being to explain and predict the phenomena. Ideally, a theory permits the systematic ordering of relationship(s) between empirically verifiable observations.

As a tool of science, Goode and Hatt (1952) conclude that theory may be conceptualized in several ways, serving many purposes:

1. Theory defines the major orientation of a science by defining the kinds of data which are to be extracted.
2. Theory offers a conceptual scheme by which the relevant phenomena are systematized, classified, and interrelated.
3. Theory summarizes facts into empirical generalizations, or systems of generalizations.
4. Theory predicts facts.
5. Theory points to gaps in our knowledge.

Similarly, a theoretical orientation may not be a full-fledged theory

that is testable, with a high level of predictive power that can be stated formally. But it is something more than a set of methodological formulation (hypotheses), and for research purposes may be just as functional. According to Merton (1967) theoretical orientations ("general sociological orientations") consist of general orientations toward substantive materials.

...Such orientations involve broad postulates which indicate types of variables which are somehow to be taken into account rather than specifying determinate relationships between variables. Indispensable though orientations are, they provide only the broadest framework for empirical inquiry. This is the case with Durkheim's generic hypothesis, which holds that the 'determining cause of a social fact should be sought among the social facts preceding it' and identifies the 'social' factor as institutional norms toward which behavior is oriented. Or, again, it is said that 'to a certain approximation it is useful to regard society as an integrated system of mutually interrelated and functionally interdependent parts'... Such general orientations may be paraphrased as saying in effect that the investigator ignores this order of fact at his peril. They do not set forth specific hypotheses ... (p. 141).

Merton concludes by suggesting that the chief function of these orientations is to provide a general context for meaningful sociological inquiry, and they facilitate the process of arriving at determinate hypotheses. In other words, general theoretical orientations and basic assumptions can only indicate the structural relevance of the variables under investigation, but the task of determining the nature of the variables' relationship and function still has to be ferreted out. Notwithstanding, this chapter shall review the literature on theories and theoretical orientations relevant to the variables under consideration. It begins with the relationship between theoretical orientation

and research methodology.

Theoretical Orientations and Methodology

Although in its most precise sense--as used by philosophers of science, methodology is concerned with the form or logic of scientific inquiry. As such, methodological issues and problems are usually interdisciplinary. But in the social sciences methodology may be concerned with more than the strictly formal procedures of inquiry. They too may serve to orient the sociologist toward substantive issues, thus having definite theoretical implications (Kaplan and Manners, 1972). One important implication methodology has for theory is that it provides the procedures to test existing theories as well as provide for the development of new theories. Ideally, from a well formulated theory or theoretical orientation deduction can be made about what will occur if various situations prevail under specified conditions. It is the deductions that provide hypotheses for empirical research. It should be noted, however, that in the social sciences few theories are precise enough to suggest specific studies and to test their validity. However, appropriate research methodology may contribute to the development of theories and the substantiation of theoretical orientations. The relationship between theory and method is one of mutual contributions. Both concepts are practically meaningless except in relation to each other (Selliz and others, 1960). It is hoped that the following theoretical orientations and their basic assumptions

about self-concept development and academic performance will serve as a frame of reference for the design and methodology of the study as additional information is sought regarding the subject matter. This approach seems to be superior to adding yet another theory scheme to the existing ones.

Several authorities intimate the importance of conceptualizing the behavior of individuals in relationship to their internal and external environment (Combs and Syngg, 1959; Secord and Backman, 1964; Rush and Zambrado, 1971). Some studies dealt with the relationship and possible effects that structural components of the socio-educational environment may have on academic performance (Gordon and Wilkerson, 1966; Egerton, 1968). Another series of investigations emphasized the concept of self as it relates to academic achievement (Lecky, 1945; Wattenberg and Clifford, 1964; and Fink, 1962). The general theory of humanistic social psychology and the specific phenomenological theory of personality proposed by Carl Rogers explains motivation and behavior in relationship to the self and environment of the individual (Rogers, 1967, 1966, 1961, 1959). These two sources may very well provide the first two sets of tenets for the proposed frame of reference for viewing the future performance of black students on white campuses in terms of their abilities, opportunities and self-evaluation.

The theory of humanistic social psychology is one which focuses on man as a social being who is influenced and guided by the personal meanings he attaches to his experiences. By providing

guidelines on how to study man, the theory seeks to understand man. Similarly, phenomenological and existential psychology are terms frequently used by those who identify with the frame of reference which discusses a psychology of the self. The common feature of all subfields and varying orientations within this general area of humanistic social psychology seem to be their relationship to perceptual psychology (Erickson, 1955; Sullivan, 1953; Allport, 1961). Similarly, Morris (1954) proposed that existentialism stresses the individual's responsibility for making what he is. From a social psychological perspective existentialism is an introspective theory which expresses one's intense awareness of his own existence, and his freedom to choose alternative behavioral modes if they are available. A basic position of existentialism is the idea that man struggles to transcend himself. Cognitatively, he reaches beyond himself. Hence, the idea of transcendence connotes the ability man has to be a dynamic self-conscious being. Not only can a person think, reflect and generate ideas, but he can also think about his thinking. And through his perceptual processes man can relate to the past, present and the future almost simultaneously. This social action is conceptualized as a process, and meanings of these actions are derived through interaction.

Phenomenological sociology also emphasized the concept that reality lies not in the event but in the phenomenon, that is to say, the person's perception of the event. Combs and Syngg (1959) submit that

behavior should always be viewed from the perspective of the experienced individual, and that it is this unique perceptual complexity of himself and the world in which he lives, coupled with meanings derived from an interaction of his private perceptions and external events that govern behavior. Therefore, it stands to reason that in order to produce a change in behavior, or to motivate a person to behave, it will be necessary to induce some change in the individual's perceptual field. That is, there must be some changes in the way he sees himself in relation to his environment. Herein lies the theoretical importance of understanding the relationship between self-concept formation and academic performance.

Relying heavily upon the importance of a healthy self-concept as an explanatory construct for various kinds of behavioral predispositions, the principal conceptual ingredients of these theoretical orientations revolve around the nature of the organism, the phenomenal field and the self. The organism being the total person, the phenomenal field is the totality of experience, and the self is viewed as a differentiated portion of the phenomenal field consisting of conscious perceptions and values of the "I" or "me." Rogers (1951) sees the organism (individual) as having one basic motive to actualize, unfold, maintain, and enhance himself as he moves toward maturity. This constitutes a search for "who am I" and "how may I become myself."

Existing in an environment which is its phenomenal field, the organism reacts as a whole to the surrounding field as it attempts to

satisfy its needs. As a differentiated portion of this field, the self can change and grow as a result of maturation and learning. Contributing to this maturation and growth process which leads to self-actualization is an atmosphere of genuineness, regard, acceptance, sensitivity, and empathy. Education may therefore be one of several means to facilitate the growth and development of the individual self-concept (Robl, 1971).

The concept of the self is of central importance in psychology, sociology, and social psychology. While self-concept has been defined and treated in various ways, our concern will reflect a symbolic interactionist perspective in the tradition of James (1890), Mead (1934), and Cooley (1964). That is the belief that the self is social in origin. Through social interaction, the individual develops meaning about himself in relation to others.

Humans acquire their definitions of self through experiences in the socialization process. The people, objects, and so on, which enter its socialization experiences are empirical and, subsequently, self-definitions which emerge from these interactions are affected by these experiences. In addition to being empirically derived, self-definitions have empirical consequences both for the individuals who hold them and for those with whom they interact... (Cardwell, 1973, p. 80).

This theoretical statement permits the assumption that self-formation is a dynamic process, an ongoing stream, it strives for behavioral consistency, and can be negatively affected by social situations. Experiences that are not consistent with the self-conception

may be perceived as a threat, which causes distortions and decisions. Lastly, the self-definition may be changed as a result of learning, and the encounter of new experiences.

Assumptions about the techniques that can be used by institutions of higher education to develop adequate self-concept in students were made by Combs and Syngg (1959). First, schools should provide each student with opportunities to see himself as a responsible and contributing member of his society. This requires a democratic atmosphere in which there is respect for the needs and potentialities of each student and where open communication is encouraged. Secondly, educational institutions should provide students opportunities for success and appreciation through the use of their talents, abilities, and areas of strength. And finally, provisions should be made for students to have a maximum of challenges and a minimum of threats. If the student is to have a feeling of competence and acceptability, he must experience success and be accepted for himself.

A third tenet of the theoretical base for this study comes from the literature on the concept of reference groups. Research evidence generated by Kemper (1968), Lindesmith and Straus (1956), Merton (1956), Sherif and Sherif (1969) support the importance of reference groups in the formation of a realistic self-concept. Sherif and Sherif (1969) state that the person's ties, commitments, and identifications that give goal directedness to his aspirations and other ego (self) concerns, are psychological products related to other people in one

way or another. Reference groups are primary groups, and may be defined as follows:

Reference groups are those groups to which the individual relates himself as a member or aspires to relate himself psychologically (p. 418).

It is the group from which one receives his social values, life styles, and general orientation with respect to "who am I." Thus, the concept of reference groups may be used to designate the source from which the person derives his goals and standards for erecting his aspirations and gauging his performance.

Kemper (1968) in his study on socialization and achievement identified three types of reference groups that operate together to produce achievement striving. One type was the "normative" which furnishes norms and espouses values. Type two, "comparison" which facilitates judgments about how one is behaving. And three, the "audience" groups to which the behaving individual imputes standards and seeks their approval. Both motivation and performance are strongly affected by the combinations of reference groups available, and their perceived standards. Hence, academic performance by minorities in a desegregated setting may be understood and interpreted by the use of reference group theory. It is interesting to note that reference group theory has served as a unifying tool for several diverse social psychological phenomena including alienation, marginality, status equilibration, and differential association. And as Sherif and Sherif (1969) suggest, such a concept lends predictability

to any theoretical analysis of an individual's experiences with success and failure.

Newcomb (1966) states that the concept of reference groups fits the study of peer group influence and that theoretical reasons for expecting important peer group effects within colleges are very convincing. Implicit in this assertion is the belief that traditional white institutions of higher education can utilize these theoretical formulations and assumptions to better educate their minority students.

As was suggested, influences affecting an individual's behavior are composed of interacting forces coming from the perceptual experiences of the individual himself such as feelings about the self, the nature of his reference group(s), and the general socio-cultural milieu within which one may find himself. Conceptualizing motivation for human behavior in terms of these forces permits the recognition that there is interdependence between the individual's own attitudes and behavior and the attitudes and behavior he perceives in other social objects and persons.

The interactional aspect of these various internal and external forces competing for behavioral control as portrayed in the above theoretical orientations and assumptions seem to be implicit in the black student's demands for Black Studies Programs on white campuses. For most of these students, Black Studies was seen as the one organizational structure on the white campus to which they could psychologically relate in an attempt to secure a historically meaningful identity

that was also consistent with contemporary needs. Willie and McCord (1972) support this position when they concluded the following:

It is clear that black students want Black Studies to fulfill a multitude of purposes. This may constitute the major difficulty in instituting such a program. It is proposed as a means of learning essential information, understanding the history of one's people, promoting black identity and solidarity, providing relevant academic experiences, straightening out one-self, and charting goals for the future. Thus, the program is expected to deal with the present, as well as the past, and personal, and induce a certain outlook on life or state of mind. It is fair to say that black students expect Black Studies to deal with both the prophetic and the pragmatic... (p. 46).

That additional knowledge and ego strength obtained through the study of one's heritage can negate a network of seasoned negative social-psychological effects caused by the mechanisms of historical racism and depersonalization may very well be at best, a set of simplistic and naive assumptions and expectations. But if, as it has been suggested, most black students perceive Black Studies as being a social-emotional therapeutic experience rather than a pure academic undertaking as most administrators are inclined to do, it may be that this inherent conceptual conflict may also operate to retard the stated and expected goals of the programs. Thus, within this theoretical framework we may conclude that the nature of the perception of the participants in Black Studies with respect to the Program's organizational structure and goals, can significantly affect the self-attitude and subsequently the academic performance of the participants.

The fact that most white institutions of higher learning were

forced to admit blacks does suggest that, in addition to the blacks' internal psycho-intellectual preparedness state, there may be a host of real and imagined socio-cultural impediments operating to adversely affect the educational achievements of these students, but the students are expecting Black Studies Programs to deal effectively with these structural problems.

Some Basic Assumptions

Rosser (1972) suggests that there will continue to be an intolerable problem of access and attrition among black students unless there is some type of critical, massive educational intervention to rescue these students particularly those on white campuses. The lack of a unified theoretical approach to this problem may very well be one of the principal reasons for the delay in the establishment of meaningful compensatory programs. A theoretical orientation which will permit the establishment of educational alternatives whereby reinforcement for the development of consciousness and concern for the black community seems to be imperative. Within this context, the educational environment must be organized to enhance motivation for success by augmenting the self-concept and aspiration for worthwhile achievements. It is believed that such developments must first begin by generating feelings of pride in one's inheritance. The heritage of Afro-Americans may be preserved and reported through Black Studies Programs.

Coelho (1968) advocates the development of ego-strengthening processes and activities as successful coping strategies to facilitate the transition from high school to college for the disadvantaged student.

... Coping functions not only involve self-manipulation of feelings and attitudes in maintaining a sense of worth, but also active exploration and use of the interpersonal environment, leading often to broadening the basis of one's self-esteem... (p. 343).

Again, it should be noted that the importance of environment in shaping learning at all levels can no longer be ignored in the planning and administration of educational programs for the disadvantaged. Consequently, educators must attempt to implement constructive, demanding and challenging curriculum and instruction models in special sections and special courses, courses within which a high degree of appropriate controls may be necessary in an effort to capitalize upon motivation regarding what is perceived to be relevant materials. This is necessary if the facilitation of coping skills among black students is a viable goal. Black Studies in relation to self-concept offers considerable promise as a functional medium for effecting academic performance only if such programs have a qualitative dimension second to none. The educational ideology, goals, and objectives of Black Studies must be illustrative of a commitment to eradicate from the black community weak egos, perceptions of incompetence, and general behavior patterns that are not educationally productive (Rosser, 1972).

It is being suggested (assumed) that it will take more than the offering of a few courses on the black experience to effectively combat

the problems incident to black students on white campuses. Therefore, a number of theoretical orientations capable of providing guidelines for understanding and affecting the dysfunctional behavioral patterns of blacks on white campuses were introduced from the literature. A set of assumptions relevant to Black Studies is the final phase of this theoretical frame of reference upon which the study is based. The assumptions are as follows:

1. Every individual has a concept of his worth and a potential and tendency toward growth and development that should be beneficial to the person and society.
2. The facilitation of individual growth and learning is more likely to occur in an atmosphere in which personal relationships are oriented toward fulfilling basic social-emotional needs: justice, caring, trusting, academic success, and satisfactory self-concept.
3. Academic performance must be viewed in terms of interactional effects between the individual's affective, cognitive, and behavioral domains, other individuals and groups relating to the individual, and past experiences that have structured the life style, educational predisposition and environment.
4. To increase the probability of academic success and self-esteem of historically deprived black students, intervention is necessary in both the behavioral patterns of each student and in the structure and processes (social organization) of the host institution of higher education.
5. Black Studies Programs represent attempts by institutions to restructure the academic organizational framework so that the system can be more effective in meeting the social and educational needs of black students through the development of a positive self-concept, cultural identification, academic motivation, and educational relevancy.

Conclusions

The theoretical proposition and primary thesis was decided upon after reviewing the literature on the empirical and theoretical relationship among the variable Black Studies, self-concept and academic achievement. It is being assumed that black students on white campuses who have participated in Black Studies will tend to have a higher level of self-esteem than those who did not participate, and this heightened positive regard for the self will operate to enhance their academic performance. If the participants at any one of the universities surveyed show a significant difference in terms of the arithmetic mean and standard deviation of the overall level of self-esteem and grade point averages for the cumulative academic performance, performance in major field of study, performance in Black Studies courses, or performance in all courses for the last academic term, then this shall constitute evidence for the validation of the theoretical proposition. On the other hand, this thesis may be rejected if the participating and nonparticipating students on each campus show no significant difference in measures of self-concept and academic performance.

CHAPTER IV

DESIGN AND METHODOLOGY

The purpose of this chapter is to 1) restate the problem for the study, 2) describe the population and sample, 3) explain the research instruments and measurement procedures, 4) state the hypotheses and research questions, 5) describe the data collection and analysis procedures, 6) define relevant terms, and 7) suggest the limitations of the study.

Statement of the Problem

The central problem of this study is to determine the nature of the relationship between the self-concept and the academic performance of black students who participated in Black Studies courses, and those who have not participated in Black Studies at five state universities in the Southwest. We also seek to discover whether the degree of student participation, and the quality structure of the Black Studies Program will relate to the self-concept or academic achievement.

This problem was selected because of the traditional posture higher education has taken in the affairs of black Americans, because of the historic role the state institutions of higher education have

played in the development and maintenance of education at all levels within the state, because of the increasing number of black students attending these institutions within the southwest region who are experiencing academic difficulties coupled with social-emotional adjustment problems, and believe that Black Studies on these campuses should provide some solution to their problem, and finally, because of the scarcity of data on the relationship between variables believed to be associated with the academic performance of black students in higher education.

Population and Sample

Subjects

Two hundred and eighteen black students were randomly selected from five state universities in the Southwest to comprise the sample from the total population of all black students on these campuses. The two hundred and eighteen subjects were surveyed in five groups: one group of 26, three groups of 46, and one group of 54 students. Approximately 50 percent of the respondents (118) had previous exposure to Black Studies courses and were considered the participants; while the other 100 students were classified as nonparticipants because they had not taken any Black Studies courses. Thus, the criterion for selection was previous participation and nonparticipation in Black Studies and willingness to complete the questionnaires.

There were no restrictions on age, sex, or academic rank. Both full-time and part-time students were eligible.

Institutions

The institutions from which the subjects were selected for the study were five state universities in the Southwest that included two land-grant colleges, Oklahoma State University and Texas A & M University; and three original state universities, The University of Texas at Austin, The University of Oklahoma at Norman, and The University of Kansas at Lawrence. The Directory of Higher Education (1974-75) suggests that these institutions are similar in terms of:

1. Historical development and accreditation
2. Organizational structure and governance
3. Student body characteristics and student teacher ratio
4. Educational philosophy--research, extension, instruction
5. Admission procedures and degree requirements
6. Student financing and grading procedures
7. General academic environment and practices
8. Percentage of black students enrollment.

However, the institutions proved to be unlike in terms of the quality-structure of their Black Studies Programs. Each campus was categorized as having a high, medium or low quality-structured program in relation to the ideal model outlined in Chapter II. This classification also reflected the degree of commitment each university

has to Black Studies as perceived by the black students. Table II shows the categorization of the programs (course offerings), the size of the sample, and the estimated black student enrollment in percentages for each institution surveyed.

TABLE II
THE QUALITY STRUCTURE OF BLACK STUDIES, SAMPLE SIZES, AND ESTIMATED PERCENT OF BLACK STUDENTS ENROLLMENT ON FIVE CAMPUSES IN THE SOUTHWEST

<u>Quality Structure</u>	<u>Institutions</u>	<u>Black Studies Courses</u>	<u>Samples</u>	<u>Percent of Black Enrollment+</u>
High Quality Programs	University of Kansas	47*	46	2.2--Under-graduate 2.5--Graduate
	University of Texas	28**	46	0.8--Under-graduate 0.7--Graduate
Medium Quality Programs	University of Oklahoma	6***	46	2.5--Under-graduate 3.3--Graduate
	Oklahoma State University	4***	54	2.8--Under-graduate 3.1--Graduate
Low Quality Programs	Texas A & M University	1***	26	0.8--Under-graduate 0.5--Graduate

* Undergraduate and graduate degrees are offered.

** Only undergraduate degrees are available.

*** Non-degreed programs.

+ Estimates based on data compiled by the Office of Civil Rights, U.S. Department of Health, Education, and Welfare (1972).

Instrumentation and Procedures

The utilization of instruments and procedures to collect data for the study was governed by the findings from the literature review and the proposed theoretical bases and assumptions of the study. Following the discussion of the instruments used to collect data, the procedures followed in the collection and analysis of the data will be outlined.

The Self-Concept Instrument

To obtain a measure of students' self-concept the Tennessee Self-Concept Scale (TSC), developed by Fitts (1965) was used. The instrument is a self-administered scale that comes in two forms: a counseling form and a clinical and research form. Together they comprise one hundred descriptive items with which the subject portrays his perception(s) of himself (see Appendix A).

The counseling form which takes 10-20 minutes to complete, was chosen for this study as there is no intent to measure variables directly related to the scales on the clinical-research form. The scales on the counseling form are as follows:

1. Self Criticism--Measures the ability for self-criticism and defensiveness of a person.
2. Identity--Here the person is describing his basic identity-- what he is as he sees himself.
3. Self-Satisfaction--Here the individual describes how he feels about his perceived self (identity scores).

4. Behavior--In this scale, the person describes his own behavior or the way he acts.
5. Physical Self--Here the individual is presenting his view of his body, his state of health, his physical appearance, skills, and sexuality.
6. Moral-Ethical Self--This score describes the self from a moral-ethical frame of reference.
7. Personal Self--This score reflects the individual's sense of personal worth, his feeling of adequacy as a person and his evaluation of his feeling of adequacy as a person and his evaluation of his personality apart from his body or his relationship to others.
8. Family Self--This refers to the individual's perception of self in reference to his closest and most immediate circle of associates.
9. Social Self--This, another "self as perceived in relation to others" category, but pertains to "others" in a more general way. It reflects the person's sense of adequacy and worth in his social interaction with other people in general.
10. Total P Score--This is the most important single score. It reflects the overall level of self-esteem. Persons with high scores tend to like themselves, feel that they are persons of value and worth, have confidence in themselves, and act accordingly.

The norms for the TSCS were originally established by Fitts (1965) using a broad sample. Data collected represented all social and economic levels and educational levels from sixth grade through the doctoral degree with an age range from 12 to 68. Both black and white subjects were included as were people from various parts of the country, and there were approximately equal numbers of both sexes included in the sample. Subsequent studies have verified the original norm group results in different populations: Sundby (1962),

Gividen (1959), and Hall (1964). Other studies by Fitts (1965) show group means and variance which are comparable to those of the norm group.

Validation procedures for the TSCS were reported in the Manual (Fitts, 1965). Content validity was assumed on the basis that items were retained in the scale only if there was unanimous agreement among the judges as to classification, therefore, the categories of the scale are believed to be logically meaningful and publically communicable.

Concurrent validity which is determined by obtaining estimates of the given performance from at least two sources at the same time (Cronback, 1960) has been reported in abundance, and the TSCS has been found to correlate with several instruments including the MMPI and the Edwards Personnel Preference Schedule (1953).

Another approach to validity was to determine how TSCS differentiates between groups which are known to differ on certain psychological dimensions. Highly significant differences (.001) were found between a large group of psychiatric patients and the norm group by Fitts (1965). Similar patient versus nonpatient differences were found by Congdon (1958), Piety (1958), Havener (1961), and Wayne (1963). Differences between delinquents and nondelinquents were found by Atchison (1958) and Lefeber (1964). Many other examples of validity can be found in the literature.

The reliability for Total P = .92, and Fitts (1965) reports

that subsequent reliability coefficients have been reported by Congdon (1958) and Nunnally (1968). Table III presents data on the test-retest reliability as found in the manual.

TABLE III
TEST-RETEST RELIABILITY OF THE
TENNESSEE SELF-CONCEPT SCALE

Variable	Two-Week Test-Retest Reliability
1. Physical Self	.87
2. Moral-Ethical Self	.80
3. Personal Self	.85
4. Family Self	.89
5. Social Self	.90
6. Identity	.91
7. Self-Satisfaction	.88
8. Behavior	.88
9. Total P	.92
10. Self Criticism	.75

The Tennessee Self Concept Scale has been used extensively in research since its publication in 1965. Indeed it has become the most widely used instrument for measuring self-concept, and it serves as a common thread for tying together many research and clinical findings as vast amounts of data have been accumulated using the TSCS

(Jenks, 1973).

Black Studies and Academic Performance

For a measure of the subjects' involvement with Black Studies and academic performance a 49-item, self-administered Likert-scaled instrument was developed by the investigator (see Appendix B). The instrument was a highly structured questionnaire that took 20-30 minutes to complete, and was coded for computerization after completion. Care was taken in the construction of the survey instrument to avoid questions that would prove to be ineffectual or biased. Questions were logically ordered, progressing from the simple to the complex. Responses relative to number of Black Studies courses taken, and estimated grade point averages were elicited and recorded on the instrument. A pretest was carried out to determine if there were problems with clarity. No major discrepancies were found and suggestions relative to wording and typographical errors were corrected before administration.

Procedures

To solve the problem and test the hypotheses, on-campus surveys were conducted at each of the five institutions at which time multiple choice Likert-scaled questionnaires were randomly administered to obtain information about the self-concept, academic performance and involvement with Black Studies. Subjects were permitted to

ask questions and make comments relevant to the instruments and investigation. The data collection phase of the study was carried out during the fall term of the 1974-75 academic year. After the data was coded an electronic data processing equipment (IBM 360/65) was used to assist in scoring and analyzing the data.

Subjects were divided into two groups: 1) participants and 2) nonparticipants, comparisons were made between the GPAs and self-concept scores and a t-test was used to determine if observed differences in means and standard deviations were significant. This procedure was repeated for each of the five schools followed by correlational analyses on the GPAs and self-concept of the participants and nonparticipants.

Hypotheses and Research Questions

The hypotheses tested by the study were generated from the theoretical propositions and findings in the literature review, and the presentation and analysis of these formal statements constitute the empirical dimension of the study with the criterion of significance at the .05 level of probability. The research questions dealt with a comparative analysis of the participants and nonparticipants on a number of demographic variables such as: 1) size of hometown, 2) political party preference, 3) father's occupation, 4) sex, 5) marital status, 6) family size, 7) parental income, 8) age, 9) parents' educational level, and 10) degree of involvement with the law. Tabulations

of these findings and the subjective statements that follow constitute the descriptive and exploratory dimensions of the study; no statistical significance test was employed.

Formal Hypotheses

1. Black students who participated in Black Studies will have a significantly higher level of self-concept than those who did not participate.
2. Participating students will have a significantly higher level of academic achievement than nonparticipating students.
3. There will be a significant positive correlation between self-concept and academic performance among participants and nonparticipants.
4. There will be a significant difference in measures of self-concept among students attending schools with high, medium and low quality-structured Black Studies Programs.
5. There will be a significant difference in measures of academic performance among students attending schools with high, medium and low quality-structured Black Studies Programs.

Research Questions

The central concern of the research questions is to determine through comparative analysis the differences and/or similarities between the participants and nonparticipants in Black Studies with respect to some demographic variables. For example:

1. Are participants and nonparticipants similar in age?
2. What proportion of the subjects were male and female?

3. How similar were the hometown size for participants and nonparticipants?
4. What is the political party preference for both groups?
5. Are there differences with respect to father's occupation?
6. What is the marital status of most participants and nonparticipants?
7. Is the family size similar or dissimilar for the two groups?
8. How does the combined family income for both groups compare?
9. What is the education level of the subjects' parents?
10. How involved with the criminal justice system were participants and nonparticipants?

Operational Definitions

For the purpose of this study the following terms are operationally defined to facilitate understanding and possibly cross-validation of the study.

Academic performance or achievement is defined in terms of estimated grade point averages (GPA) for: 1) the student's major field of study, 2) the cumulative GPA, 3) the last term's GPA, and the GPA for all Black Studies courses taken.

Black Student designates any student born in the United States of Afro-American heritage, synonymous with Negro students, colored students, Afro-American students.

Black Studies Programs include instructional, research,

service programs having to do with the history, the culture, the language, the art, and the psychological, social and economic problems of Afro-Americans.

Black Studies Quality-Structure indicates the number and types of courses and degrees offered by Black Studies Programs coupled with the number and types of degrees held by the instructors and/or directors. In addition, it indicates the extent to which the Black Studies Program is an independent department of the university organizational structure. Consequently, campuses classified as being high in quality-structure: 1) offers at least a bachelor's degree in Black Studies, 2) have a full-time director, and 3) operates as an independent academic department. Those designated medium did not have all three characteristics, and the low had a minimum of one course offering (see Table II).

Higher Education is that which follows immediately after the completion of high school, it may be at the junior college level, the senior college level, or university level, post-secondary education.

Nonparticipants are black students who have not taken any Black Studies courses while in college.

Participants are black students who have taken one or more Black Studies courses at the college level.

Relationship refers to the degree of correlation between two or more variables as measured by the Pearson's (r) correlation coefficient. There are three possible kinds of relationships between

two or more variables:

- a) Symmetrical--where neither variable influences the other.
- b) Reciprocal--where both variables may influence each other.
- c) Asymmetrical--where one of the variables influences the other, but is not influenced by it.

Self-Concept is the way one views himself in relation to others with respect to a specific item(s) as measured by the Tennessee Self-Concept Scale. The same as self-esteem or self-evaluation.

Southwest is limited to the states of Kansas, Oklahoma, and Texas.

White Campuses include five senior state universities in the Southwest: three original state universities and two land grant colleges that are not or have not been predominantly black schools.

Limitations

The data collected from this research were the results of one approach to studying the question of factors related to the academic success of black students on white campuses in the Southwest. Care should be exercised in generalizing the findings because this represents a rather restricted attempt to explore a complex set of inter-related questions and problems. Obvious limitations include: 1) the official grade point averages, and enrollment records were not available to the investigator, hence the self-report method was used; 2) the subjects' perception about the administration and validity of

Black Studies were not measured, and the relationship between the variables does not permit cause and effect generalizations.

This study should be considered as exploratory research that will require a longitudinal design and cross-validation using more rigorous sampling procedures and controls. The results as reported in Chapter V may suggest additional studies on the question of academic performance, the self-concept and Black Studies involvement on white campuses.

CHAPTER V

PRESENTATION AND ANALYSIS OF DATA

The presentation and analysis of data for this investigation will be reported as they relate to each of the hypotheses and research questions under study. Only the hypotheses supported with an F-test or t-test value at the .05 level of significance will be accepted. The research questions will be discussed in terms of their theoretical importance and future research possibilities. We shall state each hypothesis and present an analysis of the findings relative to it in narrative and tabular forms.

Formal Hypotheses

Hypothesis One

Black students who participated in Black Studies will have a significantly higher level of self-esteem than those who did not participate.

Table IV presents the self-conception means, standard deviations, and the t-test values for the participants and nonparticipants. The t-test value of -1.17 is not significant at the .05 level, and the hypothesis of significant difference is rejected. This finding does not support the theoretical assumptions as discussed Chapter III.

TABLE IV
 SELF-CONCEPT OF BLACK STUDENTS AND
 PARTICIPATION IN BLACK STUDIES

<u>Group</u>	<u>Number of Cases</u>	<u>Mean</u>	<u>Standard Deviation</u>	<u>t Value</u>	<u>Significance Level</u>
Participants	118	333.65	45.03		
				-1.17	NS
Non-participants	100	340.03	33.58		

Critical value of t at .05 level 1.645 (one tail)

Hypothesis Two

Participating students will have a significantly higher level of academic achievement than nonparticipating students.

The means, standard deviations, and t -test value for the overall grade point averages of participating and nonparticipating black students in Black Studies are reported in Table V.

TABLE V
 GRADE POINT AVERAGES AND PARTICIPATION/NONPARTICIPATION
 IN BLACK STUDIES

<u>Group</u>	<u>Number of Cases</u>	<u>Mean</u>	<u>Standard Deviation</u>	<u>t Value</u>	<u>Significance Level</u>
Participants	110	2.44	.98		
				1.20	NS
Non-participants	85	2.62	1.21		

Critical value of t at .05 level is 1.645 (one tail)

As may be observed, the t -test value of 1.20 is not significant at the .05 level, therefore, the hypothesis of significant difference is rejected.

Further analysis of the data on grade point averages for the participants and nonparticipants reveals that for each type of GPA (major field, and last term) a pattern of no difference holds true.

See Table VI.

TABLE VI
SELECTED GPA MEANS, STANDARD
DEVIATION, AND t -TEST VALUES
FOR PARTICIPANTS AND
NONPARTICIPANTS

GPA	Group	Number of Cases	Means	Standard Deviation	t -Test Value	Significance Level
GPA in major field	Participants	109	2.59	.96	-.70	NS
	Non- participants	82	2.70			
GPA for last term	Participants	110	2.62	1.23	-.21	NS
	Non- participants	81	2.84	1.29		
GPA for Black Studies Courses	Participants	96	3.78	1.24		

Critical value of t at .05 level is 1.645 (one tail)

It is also interesting to note that the mean grade point average for Black Studies courses among the participants is significantly higher than all other measures of academic performance. That black students tend to receive the highest grades in Black Studies courses may reflect the relevancy of the course contents, biased grading practices, or a lack of intellectual challenge. This finding was unexpected in that it contradicts our theoretical expectations discussed in Chapter III.

Hypothesis Three

There will be a significant positive correlation between self-concept and academic performance among participants and nonparticipants.

The correlation coefficients and probability ratios of self-concept and four types of grade point averages (academic performance) for participants and nonparticipants are reported in Table VII. Neither group indicates a significant positive correlation between self-concept and academic performance, therefore, the hypothesis of a difference is rejected.

Hypothesis Four

There will be a significant difference in measures of self-concept among students attending schools with high, medium, and low quality-structured Black Studies Programs.

An analysis of variance (AOV) to test significance of differences between the self-concept means among high, medium, and low quality

structured programs was performed, the results of which are reported in Table VIII.

TABLE VII
SELF-CONCEPT AND ACADEMIC
PERFORMANCE AMONG PARTICIPANTS
AND NONPARTICIPANTS*

<u>(Participants)</u>	<u>Major GPA</u>	<u>Overall GPA</u>	<u>Last Term's GPA</u>	<u>Black Studies GPA</u>
Self-Concept	.008	.033	.129	.008
Associated Probability	.926	.722	.159	.928
Number	118	118	117	118
*Correlation Coefficient $[r_{.05} = .18; N = 120]$				

TABLE VIII
ANALYSIS OF VARIANCE ON SELF-CONCEPT
FOR THE HIGH, MEDIUM, AND LOW
QUALITY PROGRAMS

<u>Schools (N = 3)</u>	<u>Self-Concept (Means)</u>
High Quality (N = 92)	341.84
Medium Quality (N = 100)	331.72
Low Quality (N = 26)	336.65
Overall Means	336.58
$(F_{2, 215}) = 1.52$	and $p = .22$

With an F-ratio ($F_2, 215$) of 1.52 and Probability of .22, it was concluded that there was no significant difference in measures of self-concept by quality structure. The hypothesis was assumed to be untenable.

Hypothesis Five

There will be a significant difference in measures of academic performance among students attending schools with high, medium, and low quality structured programs.

The analysis of variance (AOV) between four measures of grade point average (GPA-1, GPA-2, GPA-3, GPA-4) yielded mixed results which are summarized in Table IX. GPA-1 (major field) showed an F-ratio ($F_2, 215$) of 2.93 and a probability of .05. It was therefore concluded that there is a significant difference in academic performance as measured by GPA-1, by the quality-structure of the program. Significant difference (.05 level) difference was found for GPA-2 (cumulative) with an F-ratio ($F_2, 215$) = 6.04, and a probability of .003. Measures of GPA-3 with an F-ratio ($F_2, 215$) = 1.83 and a probability of .16, showed no significant difference at the .05 level. The results for GPA-4 with an F-ratio ($F_2, 215$) = 2.85, and a probability of .05 was ruled significant at the .05 level. It was therefore concluded that the hypothesis is supported.

Research Questions

The ten research questions outlined in Chapter IV may be

TABLE IX
RELATIONS TO GPA TO QUALITY OF
BLACK STUDIES PROGRAM

Schools (N=3)	GPA-1 (Major)	GPA-2 (Cumulative)	GPA-3 (Last Term's)	GPA-4 (Black Studies)
High Quality (N = 92)	2.02	2.05	2.24	1.87
Medium Quality (N = 100)	2.16	1.99	2.14	1.43
Low Quality (N = 26)	2.85	3.08	2.85	0.54

Overall Means	2.18	2.15	2.27	1.51

	$(F_{2, 215})=2.93$ P = .05	$(F_{2, 215})=6.04$ P = .003	$(F_{2, 215})=1.83$ P = .16	$(F_{2, 215})=2.85$ P = .05

summarized by asking a basic question: What are some differences and/or similarities between the participants and nonparticipants with respect to demographic variables? In response to this, ten demographic variables were isolated and compared in a frequency count. A narrative description of each comparison precedes Table X which presents the analytical summary of similarities and/or differences between the participants and nonparticipants on these variables. The findings suggest that:

1. Students classified as participants tend to be older with a model age of 20 years with 93 percent 19 years or older; the nonparticipants model age was 18 years, and 63 percent had ages 19 or above. The mode, median, and mean ages are shown with the associated percentage of students falling within those categories.
2. A higher proportion of the participants were males-- 61 percent, and females 38 percent compared to the nonparticipants who were 46 percent male and 53 percent females.
3. Both groups tend to be similar in hometown size, 47 percent of the participants and 51 percent of the nonparticipants came from large cities of over 100,000 in population.
4. There was a noticeable difference in political party preference while 66 percent of the participants chose the democratic party, 81 percent of the nonparticipants preferred democrats.
5. No definite trend was discernible for father's occupation between participants and nonparticipants. However, father in both groups represented less than 7 percent of the higher professionals or owner-executive types of vocations.
6. The marital status of both participants and nonparticipants tend to be single--80 percent of the participants and 92 percent of the nonparticipants.

TABLE X
COMPARATIVE ANALYSIS OF DEMOGRAPHIC
FACTORS OF THE PARTICIPANTS AND
NONPARTICIPANTS

Demographic Variables	Participants (N = 118)	Percent-ages	Nonpartici - pants (N=100)	Percent-ages
1. Age	20 (Mode)	23%	18 (Mode)	31%
	21 (Median)	21	19 (Median)	19
	22.5 (Mean)	9	21 (Mean)	11
2. Sex	45 (Female)	38	53 (Female)	53
	72 (Male)	61	46 (Male)	46
3. Hometown Size	56 (Large City)	47	51 (Large City)	51
4. Political Party Preference	78 (Democrats)	66	81 (Democrats)	81
	40 (Other)	34	19 (Other)	19
5. Father's Occupation	(No definite trend, mostly nonprofessional)		No definite trend, mostly nonprofessional)	
6. Marital Status	94 (Single)	80	92 (Single)	92
7. Family Size	88 (Had 8 or less persons at home)	74	79 (Had 8 or less persons at home)	79
8. Combined Income of Parents	30 (Upper $\frac{1}{4}$ earned over \$13,000)	25	28 (Earned over \$13,000)	28
9. Education Level of Parents	Mother: 90 (High School or above)	77	82 (High School or above)	82
	Father: 71 (High School or above)	60	72 (High School or above)	72
10. Involvement with the Law	14 (Arrested by police)	12	2 (Arrest)	2
	9 (Had criminal court hearing)	8	3 (Hearing)	3
	13 (Received court hearing, probation or sentencing)	11	2 (Serious indictment)	2

7. Family size showed no marked differences between the two groups; 74 percent of the participants and 79 percent of the nonparticipants had eight persons or less living at home during the last year of high school.
8. The upper fourth (25%) of the participants' parents had a combined income of \$13,000 or above, while the lower fourth (25%) earned \$6,000 or less as their combined annual income. Among the nonparticipants 28 percent of their parents had combined incomes of \$13,000 or above, and 34 percent earned \$6,000 or less.
9. In both groups mothers tend to be more educated than fathers; 77 percent of the participants, and 82 percent of the nonparticipants' mothers had at least a high school education while 60 percent of the participants and 72 percent of the nonparticipants' fathers went to high school or beyond.
10. The participants were involved in the criminal justice system more frequently to a greater degree than the nonparticipants, while 43 percent of them were either questioned by police, arrested by the police, had a court hearing, placed on probation or imprisoned, only 12 percent of the nonparticipants fell in these categories.

Subjective Statements

Without exception all two hundred and eighteen subjects surveyed enthusiastically supported the idea of having Black Studies on their campuses. As was found in the literature they seemed to be concerned with the social-emotional dimension of Black Studies, with peripheral interests in the academic consequences. To the contrary, the black professionals administering or teaching the programs were primarily concerned with the academic impact Black Studies should have on those involved. Although no "quotables" were elicited from the black professionals, several students expressed their sentiments and gave the

investigator permission to quote them. The following is an example:

1. Black Studies courses taught by those qualified should only be in the academic arena, and sensitive to the overall commitment of oppressed people. Teachers may be black or white....
2. Even though I have not had any formal courses in Black Studies, I have read several books concerning black people and our culture. I've read journals, kept up with black news through black periodicals, and have kept close contact with the black community apart from this college setting....
3. It is a shame to realize that a school of this size does not have a program for Black Studies. But it is even worse to know that they are not trying to begin one even as the black enrollment increases. I think this alienates black high schoolers in the area which, and in turn, holds down enrollment. This is a great school academically--if that is all you care about. But to be 'Black' on this campus and academic achievement is not your main goal, then this is not the school you will actually love!!
4. I am uninformed as to the total aspect of the overall Black Studies Program at this university; therefore, I cannot evaluate the program's quality....
5. Black Studies courses should be taken by any student who wishes to learn about Black culture--both blacks and whites....
6. Black Studies courses should be primarily concerned with Black students how to find and take advantage of opportunities throughout society. However, I believe that there should be some provisions for those who know nothing of Black Studies....
7. I do not agree that Black Studies courses should be primarily concerned with teaching black students how to organize the black community for social and political action; this can be incorporated, but not necessarily the main thrust....
8. The Black Studies course I took was an effective course in that it presented many unwritten facts in most history and sociological texts. It did not however, present workable solutions. Black Studies should present opportunities and

how to take advantage of them. But how, leads only to more speculations....

9. I wouldn't like to develop a career around Black Studies but it would help in my field of corrections....

Finally, numerous students and several of the black professionals expressed the opinion that to their knowledge this study was the first attempt to investigate the impact of Black Studies on black students.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Review of the Study

The purpose of this study was to determine the nature of the relationship between Black Studies, self-concept, and the academic achievement of a randomly selected number of black students on five predominantly white state university campuses in the Southwest. The central theoretical assumption was that involvement with Black Studies benefited black students psychologically, socially, and academically by helping them understand, control, and predict the sources of the problems unique to the black experience. The survey was conducted during the fall term of the 1974-75 school year. The study involved on-campus administration of two Likert scaled, self-report instruments to obtain measures of the self-concept, academic performance, and involvement in Black Studies. Two hundred and eighteen graduate and undergraduate male and female black students comprised the sample who were divided into two groups--participants and nonparticipants. Their responses were coded and analyzed with the assistance of electronic data processing equipment. Analysis of variance, correlational analysis and statistical tests of means difference were

employed to determine if there were significant differences between those who had participated in Black Studies and those who had not. A comparative analysis between the two groups on ten demographic variables was also conducted to explore and describe observed similarities and differences. Thus, the nature of the relationship between the variables: Black Studies, self-concept, and academic performance was determined by analyzing the responses to the instruments that claimed to measure the self-concept and academic achievement of subjects who had been exposed to formal courses in Black Studies, compared with the responses of the students who had not taken Black Studies courses. The basic assumption being participation or nonparticipation would be one of several possible factors capable of explaining some of the variation in measures of self-concept and academic performances among the students. Attempts to verify this assumption took form in several hypotheses and research questions the results of which are summarized in the section that follows.

Summary of the Findings

That Black Studies participants differ in terms of self-concept and academic performance from the nonparticipants was embodied in two hypotheses of significant difference. The point of significance used was the .05 level of probability. Hypothesis One stated that there would be a significant difference in measures of self-concept

between the participants and the nonparticipants in Black Studies.

This hypothesis of a difference was not supported and rejected.

Hypothesis Two was that participating students will have a significantly higher level of academic performance than the nonparticipating students. This hypothesis of a difference was also rejected because of the lack of statistical support. Of the four types of grade point averages that were measured and compared (the cumulative, major field, last term's GPA, and Black Studies), no significant differences were found between the groups on any of the measures. It was interesting to note however, that the mean grade point average for Black Studies courses was higher than the other GPAs. This finding may be accounted for by the observation that many Black Studies courses were being taught by graduate students who may tend to over identify with the philosophy of Black Studies, and practice less rigid grading than other tenure-tract teachers. Undoubtedly, further research is needed to determine why higher grades were awarded in the Black Studies courses.

Hypothesis Three was concerned with the relationship between self-concept and academic performance. It stated that there will be a significant positive correlation between levels of self-concept and academic performance among participants and nonparticipants. Hypothesis Three was not supported. Surprisingly, neither the participants nor the nonparticipants in Black Studies indicated a significant positive correlation between measures of self-concept and

academic achievement. This was an unexpected finding in that the literature tends to support the existence of a strong relationship between these two variables. It may be that the early socialization process is much more important to the solidity of the self-image than has heretofore been acknowledged. By the time the individual reaches high school and college his conception of who he is has already been determined. Consequently, it would be highly irregular to observe significant shifts in the self-image after a short-term exposure to Black Studies.

The fourth hypothesis suggested that there would be a significant difference in measures in the self-concept among students attending institutions with high, medium, and low quality-structured Black Studies Programs. Here, an attempt was being made to determine if the type of university structured Black Studies Programs (quality) would make a difference on the level of self-concept among the black students. Although the high quality program school did measure higher than the medium and low quality programs, no statistically significant differences were found. Therefore, Hypothesis Four was not accepted.

Hypothesis Five stated that there will be a significant difference in measures of academic performance among students attending schools with high, medium and low quality structured programs. Significant differences were found at the .05 level of probability on three of the four measures of grade point averages (the cumulative, the major

field, and Black Studies). The hypothesis of a difference was therefore supported.

Ten additional research questions were examined by this study which were concerned with differences and/or similarities between the participants and nonparticipants with respect to demographic factors. These ten variables were isolated and comparatively analyzed. Some significant differences were observed with respect to age and sex. Students classified as participants were older than nonparticipants, and a higher proportion of the participants in Black Studies were males who had some involvement with the criminal justice system. While both groups came from hometowns of similar sizes, there was a noticeable difference in their political party preference. Proportionately more nonparticipants were democratic than any other party affiliation.

The occupation and income of both participants and nonparticipants' parents were similar in that most of them were in the non-professional categories. All subjects tend to be single with family sizes about the same, and mothers had more education than fathers. That the participants were involved with the criminal justice system more frequently, and to a greater extent than the nonparticipants suggests that quite possibly, these were some of the same students who aggitated (violently and nonviolently) for the establishment of Black Studies and other structural changes in higher education.

The subjective statements of the students were concerned with

who should teach Black Studies courses, the content and purposes of Black Studies, and the relationship of Black Studies to vocational plans. Several representative statements were recorded and presented. These statements seem to indicate a general concern about the practical utilization of Black Studies as presently organized and administered at white institutions. A majority of the students felt that courses on the history, sociology, psychology and economics of the black experience were necessary and helpful. But much more needs to be done in terms of research, counseling, financial aid, and the employment of black professionals.

The findings from this exploratory research are the results of one approach to studying the question of the relationship between Black Studies, self-concept and academic performance for one type of students in one type of setting. The necessity of using a survey instrument, the self-reporting of grade point averages, and the inability to employ a cause and effect paradigm does seem to caution against generalizing the findings to other individuals or settings without qualifying such generalizations.

Recommendations and Calculations

Black Studies has been a part of academia for many decades. Ample evidence of this is to be found in any perfunctory review of the scholarly works of distinguished black people such as Fredrick Douglass, W. E. B. DuBois, Carter G. Woodson, E. Franklin Fraiser,

and John H. Franklin. However, much of what early black scholars produced remained obscured until the struggles of black students on white campuses (for improved and meaningful higher education) were better planned and organized. The earliest efforts of Black Studies courses occurred on the campuses of black schools. Only recently has the crusade to establish black educational offerings on white campuses realized a degree of success.

This study was concerned with the possible impact Black Studies on white campuses has had on the self-concept and academic performance of participating and nonparticipating black students. The study has produced some new data and raised a number of new research questions for further study with regard to the establishment of any kind of compensatory educational program to assist black students in higher education, especially on white campuses. In evaluating the results of this investigation it is immediately apparent that a multiple causation theoretical approach is needed to deal with a realistic conceptualization of the phenomena of black identity and academic performance in higher education. Which set(s) of the numerous interrelated social, economic, psychological, historical, or educational forces are operating independently or jointly at a given time or setting to produce the observed pattern of relationship between self-concept and academic performance? Theoretically, the attitude and evaluation one has of himself should influence his performance. This study was not able to verify this proposition. One possibility for this finding may be the

shortcomings of the instruments and/or the design. Further research is needed to clarify this possibility. Nevertheless, the observation that participants in Black Studies tend to be seriously involved with the law, and that they make good grades only in Black Studies courses does indicate that the positive impact of Black Studies on white campuses for black students is minimal. Indeed, one may seriously question the intellectual and social-psychological validity of Black Studies as practiced on white campuses in the Southwest.

The failure of this research to establish a statistically significant relationship between Black Studies and self-concept does not, however, deny the existence of other types of relationships that may be qualitative in nature. It is quite possible that self-concept as perceived and operationalized by the social psychological literature is not a realistic conceptualization of, nor has it any relevance to black people's performances in general. Other considerations and questions raised as a result of the data from this research on Black Studies and self-concept may include the fact that Black Studies has not been given an equitable chance to become a viable instrument for social-psychological changes in the black community. It should be remembered that the basic social and political ideologies of Black Studies exists in direct contradiction to the philosophy that predominates white campuses. Never in the history of academia were students permitted to design and implement an academic curricula as was done in Black Studies. These structural shortcomings undoubtedly have

affected the nature of the impact on the participants.

It is possible that the demand for Black Studies by black students on white campuses was a constructive symbolic gesture to revitalize all black higher education since education (or the lack of it) has always been recognized as directly affecting the lives of the black masses. Here was an attempt by black students to build an educational structure devoid of contemporary racism and alienation, and at the same time relate the white campuses to the black community. This may have been asking too much from such a program. Additional research along these lines may prove fruitful.

Seeing that the individual's self-concept takes shape rather early in life, maximum positive effects of Black Studies as one of several remedial measures to influence healthy identity formations within the black community may be most appropriate for the elementary and secondary educational levels. Consequently, it may be instructive to have this study modified and replicated at these lower educational levels. In a peculiar way the data from this research with respect to the self-concept of black students and Black Studies involvement on white campuses, challenge scholars in white academia to establish ideal types of Black Studies Programs (in terms of administration, funding, institutional arrangement, see Figure 1), and the necessary research controls, and then explore rigorously the merits of Black Studies on white campuses. Until this is done, objective researchers will have to conclude that their findings are tentative and

at best inconclusive.

Academically, the challenge of being a black student on a predominantly white campus probably begins with the realization that one is an alien in a hostile environment, face-to-face with one of the social institutional structures generating problems relative to the black self-devaluative process and educational deficient experience. From this ideo-political perspective, contemporary Black Studies on white campuses were hastily thrown together without the traditional academic support systems of checks and balances. Academic achievement as the primary objective for participating black students was ignored or became fused with militancy and confrontations with the white administration. That black students were forced to deal with the issue of institutional racism as described above is in no way an indictment of them but of the institutional structures that generated the need to react in this manner. This research tends to support such a politicizing phenomena. The participants, when compared with those who did not participate in Black Studies were older males from large cities who voted democrat; they were single, and came from medium size families of low to moderate income with a police record, and had a composite grade point average of 1.50 for Black Studies courses. This was the lowest composite GPA among the four measures. Such performance clearly indicates the possibility that the students did not perceive Black Studies as a serious academic endeavor, but a political mechanism to further the cause of black liberation.

Having advanced some interpretations of the findings from this study coupled with the residual effects of historical forces giving rise to the need for Black Studies on white campuses, the following should be taken under consideration before the final debate ends over the value and relationship of Black Studies, self-concept and academic performance of black students attending white schools. Has the field of Black Studies been clearly defined, and its relationship to other kinds of Ethnic Studies clarified? To what extent the lack of extensive faculty recruitment and upgrading affected the growth and development of Black Studies? What are the career and vocational prospects of Black Studies graduates? Have adequate funds been provided to accomplish the stated goals of Black Studies? No crash program can resolve these issues, they are inherent in the process of establishing a new discipline and will require patient practice and development for their resolution.

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APPENDIX A

THE TENNESSEE SELF-CONCEPT

SCALE-COUNSELING FORM

(ANSWER SHEET, SCORE SHEET,

PROFILE SHEET)

INSTRUCTIONS

On the top line of the separate answer sheet, fill in your name and the other information except for the time information in the last three boxes. You will fill these boxes in later. Write only on the answer sheet. Do not put any marks in this booklet.

The statements in this booklet are to help you describe yourself as you see yourself. Please respond to them as if you were describing yourself to yourself. Do not omit any item! Read each statement carefully, then select one of the five responses listed below. On your answer sheet, put a circle around the response you chose. If you want to change an answer after you have circled it, do not erase it but put an X mark through the response and then circle the response you want.

When you are ready to start, find the box on your answer sheet marked time started and record the time. When you are finished, record the time finished in the box on your answer sheet marked time finished.

As you start, be sure that your answer sheet and this booklet are lined up evenly so that the item numbers match each other.

Remember, put a circle around the response number you have chosen for each statement.

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

You will find these response numbers repeated at the bottom of each page to help you remember them.

	Page 1	Item No.
1. I have a healthy body.....		1
3. I am an attractive person.....		3
5. I consider myself a sloppy person.....		5
19. I am a decent sort of person.....		19
21. I am an honest person.....		21
23. I am a bad person.....		23
37. I am a cheerful person.....		37
39. I am a calm and easy going person.....		39
41. I am a nobody.....		41
55. I have a family that would always help me in any kind of trouble.....		55
57. I am a member of a happy family.....		57
59. My friends have no confidence in me.....		59
73. I am a friendly person.....		73
75. I am popular with men.....		75
77. I am not interested in what other people do.....		77
91. I do not always tell the truth.....		91
93. I get angry sometimes.....		93

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

2. I like to look nice and neat all the time.....	2
4. I am full of aches and pains.....	4
6. I am a sick person.....	6
20. I am a religious person.....	20
22. I am a moral failure.....	22
24. I am a morally weak person.....	24
38. I have a lot of self-control.....	38
40. I am a hateful person.....	40
42. I am losing my mind.....	42
56. I am an important person to my friends and family.....	56
58. I am not loved by my family.....	58
60. I feel that my family doesn't trust me.....	60
74. I am popular with women.....	74
76. I am mad at the whole world.....	76
78. I am hard to be friendly with.....	78
92. Once in a while I think of things too bad to talk about.....	92
94. Sometimes, when I am not feeling well, I am cross.....	94

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

7. I am neither too fat nor too thin.....	7
9. I like my looks just the way they are.....	9
11. I would like to change some parts of my body.....	11
25. I am satisfied with my moral behavior.....	25
27. I am satisfied with my relationship to God.....	27
29. I ought to go to church more.....	29
43. I am satisfied to be just what I am.....	43
45. I am just as nice as I should be.....	45
47. I despise myself.....	47
61. I am satisfied with my family relationships.....	61
63. I understand my family as well as I should.....	63
65. I should trust my family more.....	65
79. I am as sociable as I want to be.....	79
81. I try to please others, but I don't overdo it.....	81
83. I am no good at all from a social standpoint.....	83
95. I do not like everyone I know.....	95
97. Once in a while, I laugh at a dirty joke.....	97

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Page 4	<u>Item No.</u>			
8. I am neither too tall nor too short.....		8			
10. I don't feel as well as I should.....		10			
12. I should have more sex appeal.....		12			
26. I am as religious as I want to be.....		26			
28. I wish I could be more trustworthy.....		28			
30. I shouldn't tell so many lies.....		30			
44. I am as smart as I want to be.....		44			
46. I am not the person I would like to be.....		46			
48. I wish I didn't give up as easily as I do.....		48			
62. I treat my parents as well as I should (Use past tense if parents are not living).		62			
64. I am too sensitive to things my family say.....		64			
66. I should love my family more.....		66			
80. I am satisfied with the way I treat other people.....		80			
82. I should be more polite to others.....		82			
84. I ought to get along better with other people.....		84			
96. I gossip a little at times.....		96			
98. At times I feel like swearing.....		98			
Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Page 5	Item No.
13. I take good care of myself physically.....		13
15. I try to be careful about my appearance.....		15
17. I often act like I am "all thumbs".....		17
31. I am true to my religion in my everyday life.....		31
33. I try to change when I know I'm doing things that are wrong.....		33
35. I sometimes do very bad things.....		35
49. I can always take care of myself in any situation.....		49
51. I take the blame for things without getting mad.....		51
53. I do things without thinking about them first.....		53
67. I try to play fair with my friends and family.....		67
69. I take a real interest in my family.....		69
71. I give in to my parents. (Use past tense if parents are not living).....		71
85. I try to understand the other fellow's point of view.....		85
87. I get along well with other people.....		87
89. I do not forgive others easily.....		89
99. I would rather win than lose in a game.....		99

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

14.	I feel good most of the time	14
16.	I do poorly in sports and games	16
18.	I am a poor sleeper	18
32.	I do what is right most of the time	32
34.	I sometimes use unfair means to get ahead	34
36.	I have trouble doing the things that are right	36
50.	I solve my problems quite easily	50
52.	I change my mind a lot	52
54.	I try to run away from my problems	54
68.	I do my share of work at home	68
70.	I quarrel with my family	70
72.	I do not act like my family thinks I should	72
86.	I see good points in all the people I meet	86
88.	I do not feel at ease with other people	88
90.	I find it hard to talk with strangers	90
100.	Once in a while I put off until tomorrow what I ought to do today	100

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

TENNESSEE SELF CONCEPT SCALE

ANSWER SHEET

ITEM NO.	PAGES 5 AND 6	ITEM NO.	PAGES 3 AND 4	ITEM NO.	PAGES 1 AND 2
13	1 2 3 4 5	7	1 2 3 4 5	1	1 2 3 4 5
14	1 2 3 4 5	8	1 2 3 4 5	2	1 2 3 4 5
15	1 2 3 4 5	9	1 2 3 4 5	3	1 2 3 4 5
16	1 2 3 4 5	10	1 2 3 4 5	4	1 2 3 4 5
17	1 2 3 4 5	11	1 2 3 4 5	5	1 2 3 4 5
18	1 2 3 4 5	12	1 2 3 4 5	6	1 2 3 4 5
31	1 2 3 4 5	25	1 2 3 4 5	19	1 2 3 4 5
32	1 2 3 4 5	26	1 2 3 4 5	20	1 2 3 4 5
33	1 2 3 4 5	27	1 2 3 4 5	21	1 2 3 4 5
34	1 2 3 4 5	28	1 2 3 4 5	22	1 2 3 4 5
35	1 2 3 4 5	29	1 2 3 4 5	23	1 2 3 4 5
36	1 2 3 4 5	30	1 2 3 4 5	24	1 2 3 4 5
49	1 2 3 4 5	43	1 2 3 4 5	37	1 2 3 4 5
50	1 2 3 4 5	44	1 2 3 4 5	38	1 2 3 4 5
51	1 2 3 4 5	45	1 2 3 4 5	39	1 2 3 4 5
52	1 2 3 4 5	46	1 2 3 4 5	40	1 2 3 4 5
53	1 2 3 4 5	47	1 2 3 4 5	41	1 2 3 4 5
54	1 2 3 4 5	48	1 2 3 4 5	42	1 2 3 4 5
67	1 2 3 4 5	61	1 2 3 4 5	55	1 2 3 4 5
68	1 2 3 4 5	62	1 2 3 4 5	56	1 2 3 4 5
69	1 2 3 4 5	63	1 2 3 4 5	57	1 2 3 4 5
70	1 2 3 4 5	64	1 2 3 4 5	58	1 2 3 4 5
71	1 2 3 4 5	65	1 2 3 4 5	59	1 2 3 4 5
72	1 2 3 4 5	66	1 2 3 4 5	60	1 2 3 4 5
85	1 2 3 4 5	79	1 2 3 4 5	73	1 2 3 4 5
86	1 2 3 4 5	80	1 2 3 4 5	74	1 2 3 4 5
87	1 2 3 4 5	81	1 2 3 4 5	75	1 2 3 4 5
88	1 2 3 4 5	82	1 2 3 4 5	76	1 2 3 4 5
89	1 2 3 4 5	83	1 2 3 4 5	77	1 2 3 4 5
90	1 2 3 4 5	84	1 2 3 4 5	78	1 2 3 4 5
99	1 2 3 4 5	95	1 2 3 4 5	91	1 2 3 4 5
100	1 2 3 4 5	96	1 2 3 4 5	92	1 2 3 4 5
		97	1 2 3 4 5	93	1 2 3 4 5
		98	1 2 3 4 5	94	1 2 3 4 5

NAME		
SCHOOL		
GRADE		
SEX	M	F
AGE		
DATE		
TIME STARTED		
TIME FINISHED		
TOTAL TIME		

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SCORE SHEET

Counseling Form
Tennessee Self-Concept Scale

NAME _____ SCHOOL GRADE _____ SEX _____ AGE _____ DATE _____ TIME STARTED _____ TIME FINISHED _____ TOTAL TIME _____

HOW THE INDIVIDUAL PERCEIVES HIMSELF

IN TERMS OF:	COLUMN A PHYSICAL SELF	COLUMN B MORAL-ETHICAL SELF	COLUMN C PERSONAL SELF	COLUMN D FAMILY SELF	COLUMN E SOCIAL SELF	SELF CRITICISM	ROW TOTALS	VARI- ABILITY Range of P Cell Scores
ROW 1. IDENTITY WHAT HE IS	P-1 P-2 P-3 N-4 N-5 N-6 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-19P-20P-21 N-22N-23N-24 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-37P-38P-39 N-40N-41N-42 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-55P-56P-57 N-58N-59N-60 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-73P-74P-75 N-76N-77N-78 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	91 92 93 94 5 5 5 5 4 4 4 4 3 3 3 3 2 2 2 2 1 1 1 1	POSITIVE	
	P _____	P _____	P _____	P _____	P _____			
ROW 2. SELF SATIS- FACTION HOW HE ACCEPTS HIMSELF	P-7 P-8 P-9 N-10 N-11 N-12 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-25P-26P-27N-28N-29N-30 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-43P-44P-45 N-46N-47N-48 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-61P-62P-63 N-64N-65N-66 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-79P-80P-81 N-82N-83N-84 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	95 96 97 98 5 5 5 5 4 4 4 4 3 3 3 3 2 2 2 2 1 1 1 1		
	P _____	P _____	P _____	P _____	P _____			
ROW 3. BEHAVIOR HOW HE ACTS	P-13 P-14 P-15 N-16 N-17 N-18 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-31P-32P-33 N-34N-35N-36 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-49P-50P-51 N-52N-53N-54 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-67P-68P-69 N-70N-71N-72 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	P-85P-86P-87 N-88N-89N-90 5 5 5 1 1 1 4 4 4 2 2 2 3 3 3 3 3 3 2 2 2 4 4 4 1 1 1 5 5 5	99 100 5 5 4 4 3 3 2 2 1 1	SC =	
	P _____	P _____	P _____	P _____	P _____			
COLUMN TOTALS	TOTAL POSITIVE (Σ P)					Total Positive or P →		Row Tot. V.
	V. (Range of Cell Scores)							Col. Tot. V. →

DISTRIBUTION OF RESPONSES

NUMBER OF 5's 4's 3's 2's 1's

TOTALS $\frac{x_2}{x_1} + \frac{x_1}{x_2} = 100$
 $D = \frac{1}{x_1 + x_2} = \frac{1}{100}$

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Tennessee Self Concept Scale

PROFILE SHEET

Counseling Form

NAME		SCHOOL GRADE	SEX	AGE	DATE	TIME STARTED	TIME FINISHED	TOTAL TIME							
T SCORE	PERCENTILE SCORES	SELF CRITICISM	POSITIVE SCORES (SELF ESTEEM)							VARIABILITY			D	T SCORE	
			TOTAL	ROW 1	ROW 2	ROW 3	COL A	COL B	COL C	COL D	COL E	TOTAL			COL TOTAL
90	99.99	50	460	150		150	90			90	90			200	90
			440		150			90						195	
80	99.9		430		145	145				85				190	80
			420		140								105	65	185
	95		410	145	135	140							95	60	180
			400		130	135	85	85		85			90	55	175
70	95		390	140	125	130							85	50	170
		45	380		120	125	80	80		80			80	45	165
60	90		370	135	115	120							75	40	160
		60	360		110	115	75	75		75			75	35	155
	70	40	350	130	105	110							70	30	150
50	60		340	125	100	105							65	25	145
		36	330		95	100							60	20	140
	48		320	120	90	95	70	70		70			55	15	135
	30	30	310		85	90							50	10	130
40	20		300	115	80	85	60	60	55	60			45	5	125
		25	290	110	75	80							40	0	120
	5		280	105	70	75	55	55	50	55			35	0	115
30	1	20	270	100	65	70							30	0	110
			260		60	65							25	0	105
		15	250	95	55	60	50	50	45	45			20	0	100
			240	90	50	55							15	0	95
20	0.1		230	85	45	50							10	0	90
			220	80	40	45							5	0	85
			210	75	35	40							0	0	80
	0.01		200	70	30	35							0	0	75
10		10	190	65	25	30	35	35	30	35			0	0	70
			180	60	20	25	30	30	25	30			0	0	65
			170	55	15	20	25	25	20	25			0	0	60
			160	50	10	15	20	20	15	20			0	0	55
			150	45	5	10	15	15	10	15			0	0	50

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APPENDIX B

**BLACK STUDIES AND ACADEMIC
PERFORMANCE QUESTIONNAIRE**

BLACK STUDIES SURVEY

DIRECTIONS:

1. Please do not write your name on the questionnaire.
2. Be sure to mark your responses clearly.
3. Please answer all items if you have taken at least one Black Studies course in high school or college.
- 4.* Omit part IV-C items (44-48) if you have not taken any Black Studies courses in high school or college.

PART ONE: GENERAL INFORMATION

1. Name of University _____
2. Age: 17 _____ 25: 26 or above
 18 19 20 21 22 23 24
3. Sex: _____M _____F
4. Year in school: _____Fresh.; _____Soph.; _____Jr.; _____Sr.;
 _____Grad.; _____Other
5. Major field in college: _____
6. Estimated Grade Point Averages:
 1. Major Field: 1.5 2.0 2.5 3.0 3.5 4.0
 2. Overall G. P. A. : 1.5 2.0 2.5 3.0 3.5 4.0
 3. Last Term G. P. A. : 1.5 2.0 2.5 3.0 3.5 4.0
 4. Black Studies Courses: 1.5 2.0 2.5 3.0 3.5 4.0
7. Size of home town: _____I live on a farm; _____less than 1,000;
 _____1,001 - 2,500; _____2,501 - 10,000
 _____10,001 - 25,000; _____25,001 - 50,000;
 _____50,001 - 100,000;
 _____100,001 or more (or suburb of a city this
 size)

8. Political party preference: Democrats; Republicans;
 Independent; Other Party
9. Which of the following categories comes closest to your father's occupation? If your father is retired, deceased, or unemployed, indicate his former or customary occupation. (Mark only one)
1. unskilled worker, laborer, farm worker
 2. semiskilled worker (machine operator)
 3. service worker (policeman, fireman, barber, etc.)
 4. skilled worker or craftsman (carpenter, electrician, plumber, etc.)
 5. salesman, bookkeeper, secretary, office worker, etc.
 6. owner, manager, partner of a small business; lower level governmental official, military commissioned officer
 7. professional requiring a bachelor's degree (engineer, elementary or secondary school teacher, etc.)
 8. owner, high-level executive - large business or high-level government agency
 9. professional requiring an advanced college degree (doctor, lawyer, college professor, etc.)
10. Marital Status: Single; Married; Separated or Divorced;
 Widow(er)
11. Family size (those who lived at your house) during your last year in high school:
= 3 4 5 6 7 8 9 10 11 12
12. Combined income of parents during your last year in high school:
 Less than \$3,000; 3,001 - 4,000; 4,001 - 5,000;
 5,001 - 6,000; 6,001 - 7,000; 7,001 - 9,000;
 9,001 - 11,000; 11,001 - 13,000; 13,001 - 15,000;
 15,001 or above
13. Parents education level:
1. Mother: 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 yrs.
 2. Father: 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 yrs.
14. Below are listed several relations with formal law authorities. Please check all of those which apply to your experience. (Do not consider traffic violations)

- 1. I have never been in trouble with the police and have never known personally anyone who has been
- 2. I have never been in trouble with the police but have known personally someone who has been
- 3. Although I have never been arrested, I have been questioned by the police but not at the police station
- 4. I have been questioned at the police station
- 5. I have been arrested by the police
- 6. I have had a hearing in juvenile or criminal court
- 7. I have been advised by a court to conform to specific standards of behavior
- 8. I have been placed formally on probation
- 9. I have been committed to an institution

15. Religious Preference:

- 1. Catholic
- 2. Jewish
- 3. Protestant
- 4. Other
- 5. None

PART TWO: ACADEMIC PERCEPTION OF
BLACK STUDIES

16. How would you evaluate (rate) the courses offered in Black Studies that you have taken at this university:
- Useless; Poor; Fair; Helpful; Extremely Helpful
17. How would you evaluate the overall Black Studies Program at this university:
- Do not have a program; Useless; Poor; Fair;
 Helpful; Excellent
18. Taking Black Studies courses should help black students have more confidence in their academic ability:
- Strongly disagree; Disagree; No opinion; Agree;
 Strongly agree

19. Generally speaking, black students who have taken Black Studies courses should make better grades than black students who have not taken any Black Studies courses:
- Strongly disagree; Disagree; No opinion; Agree;
 Strongly agree
20. The academic qualifications (terminal degrees, years of experience, research and publication) of Black Studies teachers should be:
- No particular academic qualification necessary; Same kinds of qualifications as other teachers; Additional special training;
 Much more special training than other teachers
21. The quality (kinds) of the Black Studies courses source materials (books, films, lectures, etc.) should be:
- None in particular; Less than the other courses; Same as any other course; Additional special source materials;
 Extremely technical and advanced courses
22. The effort required by student to make a good grade (A or B) in Black Studies courses should be:
- No special effort; Less effort than other courses; Same effort as other courses; More effort than other courses;
 Much more than other courses
23. The amount of required reading for Black Studies courses should be:
- None; Less than other courses; Same as other courses;
 More than the average course; Much more than average
24. Since taking Black Studies your ability and study habits as a student have:
- Decreased; No change; Same as other courses;
 Moderate positive changes; Greatly improved

25. Since taking Black Studies I have:

- Read more books than before
 Attended classes more frequently than before
 Dropped or withdrew from fewer classes than before
 Feel that I am a better all-around student

PART THREE: PERCEPTION OF SOCIAL
FUNCTIONS OF BLACK STUDIES

A. Community Activism

26. Black Studies courses should be taught by:

- Whites only; Mostly whites; 1/2 whites and 1/2 blacks;
 Mostly blacks; Blacks only

27. Black Studies courses should be taken by:

- White students only; Mostly white students; 1/2 whites and
1/2 blacks; Mostly black students; Black students only

28. Black Studies courses can be a useful mechanism for solving
community racial problems through discussions:

- Strongly disagree; Disagree; Same as other courses;
 Agree; Strongly agree

29. Black Studies courses should inspire students to get actively
involved in solving racial problems in the community:

- Strongly disagree; Disagree; Same as other courses;
 Agree; Strongly agree

30. Black Studies courses should be primarily concerned with show-
ing black students how to find and take advantage of opportunities
throughout society:

- Strongly disagree; Disagree; Same as other courses;
 Agree; Strongly agree

31. Black Studies courses should be primarily concerned with teaching black students how to organize the black community for social and political action:

Strongly disagree; Disagree; Same as other courses;
 Agree; Strongly agree

B. Self-Concept and Identity

32. Participation in Black Studies should help black students feel better about themselves and toward other blacks:

Strongly disagree; Disagree; No opinion; Agree;
 Strongly agree

33. Taking Black Studies courses should help black students have more confidence in themselves:

Strongly disagree; Disagree; Slightly agree; Agree,
 Strongly agree

34. Black Studies should aid the adjustment process of blacks on white campuses:

Not necessarily; Same as any other courses; Greatly help

35. Taking Black Studies should help black students to feel proud to be black:

Strongly disagree; Disagree; No opinion; Agree;
 Strongly agree

PART FOUR: EXPOSURE AND EFFECT OF
 BLACK STUDIES

A. Participation

36. Did you take Black Studies in High School? Yes; No

37. Have you taken a Black Study course in college?

Fresh. Yr.; Soph. Yr.; Jr. Yr.; Sr. Yr.; None

38. How many Black Studies courses have you taken in college?

0; 1-2; 3-4; 5-6; 7-10; 11 or more

39. Were your Black Studies courses taken at this university?

Yes; No

B. Opportunity to Participate

40. How many Black Studies courses are offered at this university?

0; 1-2; 3-4; 5-6; 7-10; 11 or more

41. Can you get a major in Black Studies at this university?

Yes; No

42. You would have majored or minored in Black Studies if offered here:

Never; Don't know; Maybe; Quite possibly;

Positively sure

43. Black Studies should be taught at state universities in the Southwest:

Strongly disagree; Disagree; Undecided; Agree;

Strongly agree

*C. Perceived Impact: (Omit if you have not taken any Black Studies)

44. I believe that my general college education has been affected by Black Studies:

Negatively; No definite effect; Same as any other

course; Some positive effects; Extremely positive effect

45. The number of new books assigned to be read in my Black Studies course(s) were:

None; Less than other courses; About the same as

other courses; More than other courses; Many more than

other courses

46. The amount of new ideas and new information introduced to me through Black Studies courses were:
- None; Less than other courses; About the same as other courses; More than other courses; Many more than the other courses
47. The amount of new concepts and new convictions I developed as a result of Black Studies courses are:
- None; Less than other courses; About the same as other courses; More than other courses; Many more than the other courses
48. After being exposed to Black Studies thinking on life and society in general has changed:
- No change; Very little change; No more than any other course; Marked changes occurred; Changed completely; Revolutionized
49. I would like to develop a career around Black Studies programs:
- Yes; No.

VITA ⁸

Phillip Carey

Candidate for the Degree of

Doctor of Philosophy

THESIS: THE RELATIONSHIP BETWEEN BLACK STUDIES, SELF-CONCEPT, AND ACADEMIC PERFORMANCE OF BLACK STUDENTS ON WHITE CAMPUSES IN THE SOUTHWEST

MAJOR FIELD: Sociology

BIOGRAPHICAL:

Personal Data: Born at Little Creek, Andros, Bahamas, March 3, 1942, son of Gerald and Edna Carey.

Education: Attended grade schools at Kemp's Bay, Andros, and Nassau, Bahamas; graduated from Mays High School, Goulds, Florida in 1963; received the Bachelor of Science degree at Oklahoma State University in 1969, with a major in Psychology; received the Master of Science degree at Oklahoma State University in 1970, with a major in Psychology; completed the requirements for the Doctor of Philosophy degree at Oklahoma State University in July, 1975.

Professional Experience: Counselor at Oklahoma State University, College of Arts and Sciences, 1970; Instructor, Behavioral Sciences Department, and Counselor at Oakwood College, Huntsville, Alabama, 1970-71; Instructor in the Department of Psychology at the University of South Alabama, Mobile, Alabama, 1971-72; Coordinator, Minority Students Affairs, Division of Engineering, Oklahoma State University, 1973-74; Part-time Instructor, Department of Sociology, Oklahoma State University, 1973 to present.

Professional Associations: American Sociological Association;

Southern Sociological Association; Southwestern Sociological Association; Southwestern Social Science Association; President, Oklahoma Association of Black Personnel in Higher Education, 1973 to present.