

ABSTRACT

Title of Dissertation: The Relationship of Self-Esteem, Racial Identity, and Membership in an Africentric Organization to Academic Achievement Among African-Americans.

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Non-cognitive variables have been found to be better predictors of academic achievement than traditional cognitive-based test scores or high school graduation rank for African-American students. Studies by Tracey and Sedlacek (1984 and 1985) have indicated that non-cognitive variables such as self-esteem, understanding racism, having a supportive network, and possessing other social skills can predict persistence and achievement of African-American university students.

This study has examined the relationship among non-cognitive variables of self-esteem, racial identity, and membership in an Africentric organization on the academic achievement of African-American community college students.

Self-esteem, as defined by Coopersmith (1981), is "the evaluation which the individual makes and customarily maintains with regard to himself." The Self

Esteem Inventory (SEI) was developed by Coopersmith (1967 revised 1981) to measure general self esteem. Cross (1978) proposed a developmental model of racial identity where the African-American passes through four stages from Negro to Black conversion, from negative to positive feelings. The Racial Identity Attitude Scale was created by Parham and Helms (1985) and is based on the Cross model of racial identity.

The subject population consisted of 93 African-American students attending Northern Virginia Community College. There were 55 non-club members and 38 members of Africentric organizations.

The data were analyzed using correlation, analysis of variance, and a multiple regression. The findings indicated:

- 1) Self-esteem was the only non-cognitive variable to have a relationship with academic achievement.
- 2) Racial Identity and club membership did not significantly affect academic achievement.

The present exploratory study has provided a springboard for future research at the community college. College administrators and counselors should examine other non-cognitive variables effecting declining retention among middle-class suburban African-American community college students.

THE RELATIONSHIP OF SELF-ESTEEM,
RACIAL IDENTITY, AND MEMBERSHIP IN AN AFRICENTRIC
ORGANIZATION TO ACADEMIC ACHIEVEMENT
AMONG AFRICAN-AMERICANS

by

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DEDICATION

To Priscilla Jennings, my mother, who went beyond parenting to become my dearest friend.

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Chapter I

Introduction

Origin and Rationale

Today, young African-Americans are less likely to attend universities than their parents. According to Allen (1987) African-American student enrollment has seen a steady decline since 1973. Many social scientists believe that societal problems, such as drugs, racism, poor urban public school systems, and unequal socio-economic opportunities for Blacks, could be some of the external factors contributing to the decline (Allen, 1986). However, some researchers have chosen to examine other areas of self (i.e., Clark, 1982 and Rosenberg, 1979), racial identity (i.e., Baldwin, Duncan and Bell, 1987, Fordham, 1988; and Phinney and Alipuria, 1990), or student involvement in extracurricular activities or club membership (i.e., Astin, 1984; Abrahamowicz, 1988, and Camp, 1990). These variables have been used in predicting the retention among university students. Little is known how these variables impact the academic achievement of the community college student.

College administrators who are charged with the task of either increasing or retaining their African-American student enrollment have sought nontraditional measures which can be used to create strategies and programs suitable to this population. These factors have been labeled by Tracey and Sedlacek (1984 and 1985) as "noncognitive variables".

Non-cognitive variables have been found to be better predictors of university students' academic achievement than traditional cognitive-based test scores or high school graduation rank for African-American students. Studies by Tracey and Sedlacek (1984 and 1985) have indicated that non-cognitive variables such as self-esteem, understanding racism, having a supportive network, and possessing other social skills can predict persistence and adjustment of African-American university students. Tracey and Sedlacek (1984) found non-persistors were not distinguishable on academic ability but differed on non-cognitive attributes. They further stated:

To perform as well as White students, minority students must demonstrate a greater variety of characteristics not just academic ability. (p. 171)

This study has examined the relationship among non-cognitive variables of self-esteem, racial identity, and membership in an Africentric organization on the academic achievement of African-American community college students.

Minority students in general, and African-American students in particular, are dropping out of higher education in alarming numbers (Allen, 1986). Addressing the self-esteem and racial identity issues of these students not only would enhance them, but would improve college environment by providing a system which avoids institutional racism (Sowa, Thomson, and Bennett, 1989). As Williams and Leonard (1988) suggest the inclusion of self-esteem and multi-cultural appreciation into college programs is a step beyond retention of African-American students. It would provide a step toward lasting biculturalization for the society.

Self-Esteem

Self-esteem provides the person with an evaluative component so that the individual can make in a given situation specific judgments concerning self-worth or predict the probability of success. Self-esteem, as defined by Coopersmith, (1981) is "the evaluation which the individual makes and customarily maintains with regard to himself" (p. 4). The evaluation may be positive or

negative and reflects the extent to which the person believes in self to be capable or successful. One's worthiness is expressed in verbal reports or other overt expressive displays of attitudes concerning personal appraisal.

The social context in which self-esteem exists has been defined by Ziller, (1973) as an "orientation of the self in relation to significant others along an evaluative dimension chosen by the evaluator." Rosenberg (1965) found that the social context of self-esteem had four major social antecedents of: respectful, accepting and concerned treatment; a history of successes and the personal status and position of the individual; the personal values and aspirations; and the individual's manner of responding to devaluation.

Branden (1969) theorized that self-esteem has two aspects of personal efficacy and personal worth. This view of self-esteem included an integrated sum of self-confidence and self-respect.

Studies examining self-esteem's impact on academic achievement have presented conflicting results. Some have found that minorities tend to have lower self-esteem than Whites (Osborne & LeGette, 1982; Bledsoe 1981; Brand, Ruiz, & Padilla, 1974). These studies supported the notion that self-esteem is

class-sensitive, and that lower self-esteem of minorities is due to lower social economic status of minority families. Minority students were found to have lower academic achievement due to lower self-esteem.

Other studies reveal that Blacks have high or equal self-esteem to Whites (i.e., Rosenberg, 1965; Clark, 1982; and Demo & Parker, 1987). In these studies self-esteem among African-Americans was related to the extent that they valued various types of achievement (Phinney, 1989). Most found that although self-esteem is generally not related to educational aspiration the relationship is important to some students' feelings of competence (Demo & Parker, 1987).

Self-esteem is a better predictor of academic achievement for African-Americans when examined with other non-cognitive variables such as racial identity, social network systems and other background data (Demo & Parker, 1987). This finding supports that of Tracey and Sedlacek (1984, 1985 and 1987) who developed the Noncognitive Questionnaire that tests the significance of eight factors in predicting student success.

Shavelson, Hubner and Stanton (1976) found that many programs designed to either increase the probability for higher academic achievement among African-American students often attempted to change some

aspect of the self (i.e., self-concept, self-esteem, pride in racial identity). Little research has been conducted which has African-American community college students as the focus.

A student's self-esteem regarding his ability in school may effect academic outcome. Clark (1982) studied African-American elementary students and found a relationship between self-esteem and other measures related to academic achievement. As African-American children mature, the relationship becomes more complex between their self-esteem and racial identity. Clark found those children with negative racial identity attitudes often may have high personal self-esteem.

Clark's findings support that of McAdoo (1973, 1978) and Rosenberg (1979) who found that Blacks could have negative racial identity while having positive personal self-esteem. As African-American children mature the relationship between self-esteem and racial identity not only becomes more complicated but it is sometimes conflicting.

Racial Identity

A long-standing discussion in the self-esteem literature has attempted to explain the relationship of racial identity to African-American student academic achievement. Of equal interest for some social

scientists has been the examination of the development of racial identity of minority groups. Little research has examined racial identity's impact on academic achievement.

W.E.B. DuBois addressed the complexity of racial identity for African-Americans including its' dualism and influence in the following:

It is a peculiar sensation,
this double consciousness. This
sense of always looking at one's
self through the eyes of other of
measuring one's soul by the tape
of a world that looks on in amused
contempt or pity. One ever feels
this twoness an American, a Negro:
two souls, two thoughts, two
unrecognizable strivings, two warring
ideas in one dark body whose dogged
strength alone keeps it from being
torn asunder (1903, p. 12).

Although the idea of racial identity is a relatively new concept in Black psychology, there are both philosophical and empirical bases in research that point to its powerful socialization influence on African-Americans. Clark (1982) found support for the

"dualism" hypothesis that African-Americans by the age of eleven can compartmentalize personal self-esteem and racial identity in order to maintain positive feelings concerning self.

Almost 90 years have transpired since DuBois formulated his ideas. Since then, considerable research has been conducted that has conceptualized identity theories in general and others specifically for Blacks. For instance, Cross (1978a) proposed a cognitive developmental model of racial identity where the African-American passes through five stages of conversion from Negro to Black. These five stages are: pre-encounter, (an anti-Black attitude with over identification with White culture); encounter, (a state of confusion, with a need for value clarification); immersion - emersion, (an anti-white attitude, with outright hostility of majority culture - and where blackness is over glorified); internalization, (a more realistic view of blackness with the acceptance of some whites, but preference for Black friends and Black organizations); and commitment-internalization (a sense of inner security with commitment to strengthening the Black community). Stages occur when the person is motivated by cultural information and receives enough

social reinforcement to relinquish his old identity.

Helms and Parham (1985) suggest the following:

The racial identity or cultural integrity model and studies which support it suggest that Blacks in different stages and/or who hold differing racial identity attitudes have responded differently to their sociocultural environment. Racial identity orientation reflects one's personal reaction to his or her psychosocial experiences (p. 144).

Helms and Parham (1985) assumed that African-American students who were not affiliated with Black social organizations on or off campus are different in their social needs than those students who are members. The African-American who is in Cross's pre-encounter stage would have an identity that disdains contact with other Blacks, probably would not join a Black organization, would tend to have values and the worldview from the majority culture. These students would probably downplay the issue of race which would be displayed by a "people are people" attitude.

African-Americans at stage five of Cross's Racial Identity Scale may or may not choose to be members of predominately Black organizations. Since they have internalized their feelings concerning racial identity and they may not need this type social support. Little is known concerning the racial identity attitudes of the community college student or if membership in an Africentric organization can be determined by one's level of racial identity. Sedlacek (1983) suggests that if minority students have not succeeded in their own culture, college may prove to be very difficult. "If minority students reject their background, they will have trouble in such personal areas as self-concept, understanding racism and realistic self-appraisal."

A racial identity has been a difficult attribute of self to isolate, define, or predict, because it represents an internalization process reflecting not only the African-American's personal view of race but the current racial climate in which he interacts. Although the racial climate in this country has changed dramatically since the DuBois era, some African-Americans may still be in conflict concerning their personal self-esteem and racial identity. Much of the literature suggests that a positive view of one's race is an important non-cognitive variable for achievement

in all aspects of life including education (Baldwin, 1979; Clark, 1982; & Fordham, 1988).

The racial identity for African-Americans has been labeled by many theorists and researchers as: Afro-Americans (Delaney, 1852), African-referent (Brown-Collins & Sussewell, 1986), Africentricity (Nobles, 1980), Nigrescence (Cross, 1978; Helms, 1989; Parham, 1989) or Black Consciousness (Baldwin, 1987). All of these terms describe a central construct of a functioning African-American. It enables the Black American to assert his individuality while demonstrating a strong in-group identification. Black self-hatred is expressed in Racelessness Persona (Fordham, 1988) and Negromachy (Thomas, 1970). These terms reflect confusion of self-worth and dependency upon the majority society for definition of self.

Membership in Africentric Organizations

Participation in extracurricular activities provides students with a sense of belonging and school spirit (Lynn, 1986). This may be even more evident for Black students. According to the Pascarella study (1987), those African-American students who belonged to high school organizations were more likely to benefit

from a post-secondary experience. This finding supports those of Sedlacek and Webster (1978) and Tracey and Sedlacek (1984, 1985 and 1987), which found that membership in an Africentric organization (i.e., Black church, club, or high school organization) was a predictor of persistence toward a bachelor's degree. In addition, those students who had leadership roles in these organizations were the ones most likely to have higher academic achievement and receive a bachelor's degree.

African-American students who became tutors in an Africentric campus program were found by Locke and Zimmerman (1987) to have higher self-esteem scores and better grades after their involvement in this program. Students who were actively involved in academic and out-of-classroom activities were found to be better integrated into the campus life.

Membership in campus organizations may even be more an important variable of predicting success for the commuting college student. Weis (1985) described the community college student as "between two worlds", one world of the college which require the student to invest energy into creating new networks and one in the community which offers family and neighborhood supports. She suggests that those minority students who can

balance the often conflicting needs of these two worlds are the most likely to succeed at the community college.

Jackson (1985) investigated the participation in Black student organizations with other non-cognitive variables of university students. There are no studies which have examined membership in Africentric organizations among community college students.

Few studies have examined the impact of membership in Africentric organizations on academic achievement, but one study by Jackson, (1985) found a negative influence for university students. Those students participating in Africentric organizations had lower grade point averages. The reasons, however, are not clear. An interaction of social demands and group norms may result in less time for study. Perhaps another reason for the negative relationship is that Africentric organizations may attract those students who are searching for their racial identity. These students as described by Parham and Helms (1985) as in the Encounter or Immersion/Emmersion stages, may be so preoccupied by their racial identity search that school work may become secondary.

Academic Achievement

The research on African-American student achievement provides a dismal picture of wasted human potential at every academic level. African-American students receive lower grades; have higher drop-out rates; are more often suspended; score lower on achievement tests; are less likely to attend college; and are less likely to graduate from high school or college than Whites (Fleming, 1984). The only dramatic success stories are being provided by those attending traditionally Black colleges. These small and often ill-equipped schools are able to graduate great numbers of Black students by attending to their self-esteem, racial identity and other non-cognitive needs. (Fleming, 1984).

Missing are the data from the community colleges. Although these two-year institutions attract 35-40% of all Blacks who attend post-secondary education (Fleming, 1984), very little is known about issues effecting their achievement. As a result, many community colleges are not able to address the needs of these minority students.

Community colleges have provided a valuable alternative to traditional university study. They offer

lower tuition, open admission, convenient location, and a varied curriculum. Many students often use the community college as a prerequisite for university study. It is extremely important to retain African-American students at this level if they are to later graduate from universities and attend professional schools (Cohen, 1988). Community colleges are seen by many in the African-American community as windows of opportunity, but are actually revolving doors for some students (Cain, 1982). Unfortunately, little research has been conducted which examines non-cognitive issues that impact upon African-American community college achievement. The community colleges' prime directive is to provide excellent teaching, and as a result they usually do not conduct research (Flagg, 1987). This sometimes leads to ineffective policy and programming that are directed to aid minority students (Cain, 1982). Freeman (1984) cited some factors contributing to the lack of research by junior and community colleges. They are as follows:

1. Community colleges are not research institutions. They are normally charged with teaching university freshman courses, preparing students for the work force and providing remedial courses.

2. The community college student population is very transient. The transient population found at community colleges is very difficult to study due to great numbers who transfer, drop out, or take long breaks from study.
3. Many junior college students are non-traditional and are more often part-time, older, or in need of remedial education. There are perhaps many more research variables to be considered in the junior college population than among the traditional 18-22 age group found in undergraduate universities.
4. Community and junior college students are influenced by the school and their community. Unlike residential university students who are impacted totally by the college experience, the community college environment competes with family and other elements of the student's life.
5. Some community colleges have small Black populations and those with larger populations often have them scattered through multi-campus systems. Students are additionally divided by type of course offered such as televised, correspondence, weekends accelerated courses as well as day and night classes.

These factors make research very difficult at the community college. They account for the sparse literature concerning the general population attending the community college. The lack of research has far reaching effects especially when attempting to serve high-risk students.

Purpose of the Study

This study investigated the relationship between self-esteem, racial identity and Africentric organization membership of African-American community college students upon their academic achievement. The population of this study consisted of 93 African-American students over 18 years of age, who had never attended any other post-secondary institution other than Northern Virginia Community College. The investigation used two research instruments and the collection of grades after students had attempted at least 12 semester hours at Northern Virginia Community College.

Research Questions

After reviewing the literature, the following research questions were formulated:

- 1) Is there a relationship between self-esteem and academic achievement among African-Americans attending a community college?
- 2) Is there a relationship between racial identity and academic achievement among African-Americans attending a community college?
- 3) Is there a relationship between membership in an Africentric organization and academic achievement among African-Americans attending a community college?
- 4) Does the effect of a racial identity on academic achievement differ between African-American students with low or high self-esteem?
- 5) Is academic achievement predicted by self-esteem, racial identity, and Africentric club membership among African-Americans attending a community college?

Limitations of the Study

The size and particular characteristics of the African-American population attending Northern Virginia Community College, the stated research objectives, and the geographic limits of the colleges' service area may be too restrictive for nationwide application of the results and conclusions to the problems associated with African-American academic achievement. The results of this study are relevant in similar settings which are suburban, middle-class, and have other characteristics of Northern Virginia.

Northern Virginia is a unique suburban community which has relatively few areas that can easily be identified as African-American neighborhoods. The community college system in Virginia is more than thirty years old. The region also has a large number of transient families who are often assigned by their employers to work in some government capacity, as consultants, or with the military. Recent political events in the state with the election of the nation's first African-American governor is another unique characteristic of the environment.

Significance of the Study

Data obtained from this study may be used by college student personnel and researchers at Northern Virginia Community College. College student personnel may use this information in their counseling practices, in developing effective interventions for African-Americans attending Northern Virginia Community College or similar institutions.

This study contributed to the much needed literature concerning African-Americans attending the community college in Virginia. The findings will be used for cross-cultural counseling and advisement of these students. Researchers may use the data obtained from this study to generate research questions and form hypotheses about the relationships between non-cognitive variables and academic achievement among African-Americans in higher education. This will enable those in policy-making positions to better understand the needs of African-American students and to better address those needs through effective programs, curriculum development and outreach efforts in Virginia.

These efforts could attract and retain African-Americans desiring a post-secondary education. Research involving African-Americans who attend a

suburban community college is vital to the formation of retention policy and providing the theoretical framework for effective programming. The research from this study should serve as a springboard, give directives, and provide guidelines for future investigations into the Virginia Community College System. It adds to the knowledge and literature concerning the growing population of middle-class African-Americans.

Definition of Terms

For the purpose of this study the following terms will be used:

1. Academic Achievement - A measurement of the subjects grade point average after at least attempting twelve credits.
2. Africentric Organization - A student club chartered by the college with a constitution that has a Black cultural focus, a predominately African-American membership, and teaches Black history routinely.
3. African-American - Black student born in the United States and whose parents are also American.
4. Community College - A two-year post-secondary institution which grants certificates and Associate degrees.
5. Day-Time Student - A pupil who attends the community college between 7:30 a.m. and 3 p.m.

6. Grade Point Average (G.P.A.) - A calculation of academic achievement which is rendered by multiplying the earned quality points of letter grades by course credits and then dividing by total credits attempted.
7. Non-Cognitive Variable - A factor forecasting college academic achievement, and excludes traditional cognitive measures of standardize test scores and high school class rank.
8. Racial Identity - An ethnic person's perception of membership in a minority group. This includes an internalization and synthesis of self with group relevant norms, values, and spirit of community. This term is sometimes used in lieu of Racial Identity Attitude.
9. Self-Esteem - A subjective evaluation which the individual holds concerning one's ability, worth, attractiveness or significance in a specific situation; this attitude is conveyed by expressive behavior.
(Coopersmith, 1967)

Summary

There has been a plethora of data both on Black university students and on self-esteem issues in education. Unfortunately, there has been little research on African-American community college students' self esteem, racial identity, and club membership. This research has examined the relationship of these non-cognitive variables on academic achievement among a growing and often overlooked population.

Chapter I has presented a brief discussion of the problem and stated purpose of the study, research questions, limitation of study, significance of study and definition of terms. Chapter II will focus on a review of related research. Chapter III will describe the research design and the characteristics of the sample. Presentation of the data collected and the analysis is the focus of Chapter IV. Chapter V will provide the results obtained and the researcher's conclusions and recommendations.

Chapter II

Review of Related Literature

The main thrust of the proposed study was to investigate the relationship of self-esteem, racial identity, and membership in an Africentric organization. This chapter will present related literature concerning self-esteem, racial identity, club membership, and research instruments.

Self-Esteem

Self-esteem expresses or represents an attitude concerning one's evaluation of self-worth, ability, or attribution (Coopersmith, 1967). It provides a person with a picture of his ability given a particular situation or task. Self-esteem has been measured as an indicator of general acceptance and faith in one's ability.

Many educational programs have sought to either raise a specific academic domain (i.e., mathematic ability) or have attempted to raise a student's general belief system. Both strategies have been used extensively in programs designed to raise academic

achievement and persistence of minority students.

(Schierer and Kraut, 1979).

Studies examining self-esteem's impact on Black student academic achievement have presented conflicting results. Some show a positive relationship between self-esteem and academic achievement (i.e., Rosenberg, 1979; Clark, 1982). These studies provide data which illustrate that those students with high self-esteem have higher academic achievement. However, other studies found little relationship between self-esteem and academic achievement (i.e., Crandall, 1973, Demo & Parker, 1987). These latter studies found that for some students self-esteem was related to the extent that they valued various types of achievement (Phinney & Alipura, 1990).

Yogev and Ilan (1987) report that self-esteem was generally not related to educational aspirations, but the relationship was important to some students feelings of competence.

In a study by Richman, Clark, and Brown (1985), the effects on self-esteem were reported by gender, race, and social economic status of 195 high school students. The data indicated that gender and race were important variables of general self-esteem. Black males and White females felt less competent in academic ability than

White males and Black females. Lay and Wakstein (1985) also investigated White and Black student differences in self-esteem. Their findings indicate that a larger percentage of Blacks than Whites showed high self-esteem, although the level of self-esteem among Blacks depended less on academic achievement than among Whites.

Allen (1986) identified self-esteem, educational barriers and campus alienation as the three factors most crucial to minority retention. The same findings were supported by Locke and Zimmerman (1987), who compared student participants in a program to enhance self-esteem to a control group of non-participants. Locke and Zimmerman found that high risk students who participated in the program had significantly higher grade point averages and a slightly higher percentage of those persisted to graduation. Although these students were considered "high-risk", the activities of the program increased self-esteem and academic achievement. These students demonstrated marginal traditional cognitive criteria (i.e., lower S.A.T. score and high school rank). Their findings (1987) support those of Tracey and Sedlacek (1985, 1987) who studied "high risk" incoming university students.

A history of success in an educational setting was found by Rosenberg (1965) to be one of four major social antecedents of self-esteem. In addition, Brown and Weiner (1984) reported that self-esteem was related to pride in success, shame in failure, and persistence in task completion. Students who have experienced success are more likely to value education and persist toward completing a degree.

In a study which examined the influence of career choice among African-American university students and self-esteem, Crook, et al., (1984) found that self-esteem not only facilitated mature career choice, but also promoted indirectly academic achievement.

Demo and Parker (1987) examined the relationship between academic achievement and self-esteem. The findings indicate that Blacks and Whites do not differ significantly on self-esteem scores but Black grade point averages are lower. The inequality in grades had little effect on Black self-esteem and supports the notion of a dualism. High self-esteem can apparently coexist with low personal efficacy (Hughes and Demo, 1989).

Phinney and Alipuria (1989) studied racial identity search and commitment and its relationship to self-esteem among college students. The study examined

the racial identity issues of Asian, Black, Mexican, and White American students. Minority students were more often involved in racial identity exploration than White students. "Racial identity was significantly related to self-esteem for Blacks and Mexican-Americans. Racial identity commitment was significantly related to self-esteem for all four ethnic groups, but strongly within the three minority groups." This study supports a strong relationship between self-esteem and ethnicity, which validates racial identity as an important identity issue.

Rotheram and Phinney (1987) and Phinney (1989) suggest that conflicts in racial identity and self-esteem should be viewed as an individual's quest for equilibrium. Self-esteem for minority students is not only influenced by race, but also how the person has thought about and resolved issues regarding ethnicity.

Racial Identity

There are three main strands of thought in the Black psychology literature which are represented by biogenetic Africentricity, psychological nigrescence, and biculturalization theories. Racial identity is a new and emerging area of psychology and has given social

scientists divergent views of Black identity. These views are not only distinctively different in their theoretical frameworks, but also in their core perceptions of what can be described as the essence of African-Americanism. The different premises on which each are based obviously leads to different research methods, research instruments, and interpretation of data. Each theory in Black racial identity literature is represented by a major contributor to the model and several supporting psychologists who share the same views and have validated the theory with empirical studies.

The theories of racial identity formation and function can be reduced to a debate of "nature versus nurture" which also prevails in mainstream psychology. The issue of nature versus nurture will probably continue for quite a long time, but there is agreement that the two come together in unique ways, impact upon each other simultaneously, and the outcome can rarely be separated into either camp. (Anatasi, 1958). The same can probably be said concerning the theories which attempt to characterize racial identity.

Naturalistic View

The naturalistic view in the study of racial identity is supported by Akbar (1976, 1984), Azibo (1988), Fanon (1952), Nobles (1973, 1980) and Baldwin (1981, 1984, 1987). The personality construct representing the African-American self has been referred to as Black self-consciousness (Baldwin, 1979 and Sutherland 1989) and by Africantricity (Akbar, 1989 and Nobles 1973). The naturalists in Black psychology posit that the African-American personality has a core self that is dramatically different from the Eurocentric personality on which mainstream psychology is based. It is a "complex biopsychical" structure (Baldwin) consisting of two components of the Black personality of African self-consciousness and African self-extension.

African self-consciousness represents the basic behaviors and characteristics of Black people which are as follows: spirituality, communal responsibility, the melanic system, and rhythmic symbols and themes of life (Azibo, 1988). These traits are ontological and provide for the maintenance of Africanism, even when the person is in an environment that does not reinforce such behavior. In other words, it explains how the African culture persists throughout diaspora, how it recreates itself, and how the environment influences it.

Joseph Baldwin (1979) describes African self-extension as the structure which provides for coherence, continuity, and Africentricity to the person. African self-consciousness is four fold. It is the recognition of self as African; it is the proactive development of that self and its' survival; it is the respect for African life and institutions; and it is having a standard of conduct for those things judged as non-African or anti-African which is consistent with African survival.

In Baldwin's theory deviation from normal functioning in one's Black consciousness is caused by the personal or environmental support systems. Hale, (1982) in a position paper, found American schools are inadequate in providing the environmental support needed of African-Americans' relational style. American schools can not provide for the relational style of Blacks because of their dependence upon the analytical worldview which supports competition, individualization, little group cohesiveness, teacher led learning and only Anglo-centric norms. Obviously, this is the type of environment that Baldwin would charge as anti-African. This view was supported in a study (1987) comparing African-American students on traditionally Black and White college campuses. Those African-Americans

attending the Black college had higher levels of Black-consciousness than those attending the nearby traditionally White college, but those belonging to Africentric organizations on the White campus differed in their views of Blackness than non-members.

Baldwin, Duncan, & Bell (1987) developed the African Self-Consciousness Scale (ASC) based on a theory of Black-consciousness. Others in the area have constructed similar instruments to assess Africanism. Curry (1981) used the African Cultural Ideology Scale (ACIS) to measure the African worldview of African-Nationals and African-American worldviews. Curry found after factor analysis that the two groups identified seven areas of significantly shared attitudes. Curry concludes that the possibility of such common beliefs supports the notion of a Black-consciousness or Africentricity as the core of an African-American's personality.

Nobles (1980) and Akbar (1976) are the chief contributors to Africentricity vein in racial identity. They agree with Baldwin's biopsychical core, but view the importance and context of the environment somewhat differently from Baldwin. Their views are based on Fanon's seminal philosophy on the maladjusted behavior which often characterizes Black functioning in the

American culture. Akbar (1984) described these maladaptative behaviors as a form of mental illness.

Nobles (1973) defined Africentricity as a biogenetically determined core of the African self; a pathology or disordered state occurs when one is out of touch with the inner core. Nobles (1989) described an African spiritual Kemetic framework of human existence as: Ka (spirit body), Sahu (the soul), Khaibit (the shadow - or ethos) and Khat (the physical body). Nobles suggests that this unique spirituality engages African-Americans in the formation of personal goals when engaging in communal activities. Identity is seen as an essential human need which connotes power through self understanding and self actualization; not meeting this basic human need leads to a fracture in one's spirituality.

Nurturalistic View

The nurturalists in racial identity are represented by Cross, Gay, Milliones, and Thomas, who independently (Cross, 1980) developed early psychological nigrescence or stage theories after observations made during the "freedom movement" of the 1960's. This dramatic era in

American history saw the quest of many African-Americans for a new identity.

The Cross model originally consisted of five stages. Each stage defines how the African-American relates positive or negative values to self and other Blacks. The other theorists working independently developed similar stage models (i.e., Thomas, 1971, Milliones, 1980, Gay, 1985). All theories are similar in that transformation occurs after the person receives information from the environment that his old belief system and identity are no longer suited to meet present needs. The stages of Cross psychological nigrescence are as follows:

Pre-encounter - In this stage the African-American is prone to over identifying with the majority culture at the expense of personal identity and the acceptance of other Blacks. A devaluation of Blackness occurs while valuing Whiteness. The pre-encounter stage is characterized by repressed rage.

Encounter - In this stage the African-American receives personal or societal events which challenge the old pre-encounter attitude of pro-white and anti-black. The encounter stage is marked first by confusion, then by determination to change one's Black identity.

Immersion-Emersion. In this stage the African-American is in a period of transition from a period of intense emotion concerning one's Blackness and Black culture. "At this stage, everything of value in life must be Black or relevant to Blackness" (Cross, 1978a & 1978b). The African-American in the immersion-emersion stage is pro-black and anti-white to the extreme. It is also marked not only by hostility toward Whites, but to other Blacks who are viewed as not as committed to their Blackness.

Internalization Stage. This stage is characterized by an inner security and acceptance of one's racial identity. There is a general decline of the anti-white feelings; the person will move toward a more pluralistic or bicultural perspective.

Internalization - Commitment - This is the final stage in the original Cross model. It is very difficult to isolate this stage because it is so similar to the preceding one. The key difference between the two stages is the commitment demonstrated by the African-American to the Black community; in essence love and acceptance of self is transcended to love of the Black community and commitment to work for the common good. This stage was later removed from the Cross model of psychological nigrescence.

The nigrescence model, more than any other theory of racial identity, has produced the greatest number of empirical studies using it as basis for explaining behavior. Parham and Helms created the Racial Identity Attitude Scale (a.k.a. Social Attitude Scales) which has been used in studies with college students. The instrument gauges a conversion from lower to the higher black-consciousness stage.

Cross (1971) does not suggest that all personality functioning can be explained by nigrescence. One with a personality disorder would not be cured by simply progressing to a higher state of racial identity. Cross concludes with the observation that Blacks tend to have a complicated, multifaceted orientation which is dependent upon the situation and other personality functions. Nigrescence provides the African-American with more "black anchor" points on which to base a personal worldview or his interpretation of social issues.

Biculturalism

Smith (1989) supports a more culture than race specific transformation where everyone develops through identity stages and not just minority people.

Smith (1989) believes that there are some people who transcend the issue of racial identification while

recognizing racial differences. She also disagrees with Cross on his view that only Blacks have ethnic identity stages. Smith is one of several authors cited in this literature review who represent biculturalism.

Fordham (1988) found Black students who were not preoccupied with racial identity were more successful in the school environment. The "racelessness" attitude of these students seem to provide them with a broader base in which to act. The positive outcome of high grades was, however, offset by negative social consequences of isolation and lack of support groups.

Fordham (1988) examined the idea that Blacks could develop a racelessness persona. In her study, high-achieving Black high school students from Black neighborhoods, rejected fictive kinship constructs of Black social order, values, language and ethos. Fordham found that these students were able to achieve higher grades, but without peer group support, these gains were at a great cost.

Membership in Student Organizations

Participation in extracurricular activities provide students with a sense of belonging to the school (Lynn, 1986). This may be even more evident for Black students. According to the Pascarella study (1987),

those African-American students who belonged to high school organizations were more likely to benefit from a post-secondary experience. This finding supports those of Sedlacek and Webster (1978) and Tracey and Sedlacek (1984, 1985 and 1987), which found membership in an Africentric organization (i.e., Black church, club, or high school organization) was a predictor of persistence toward a bachelor degree. In addition, those students who had leadership roles in organizations were the most likely to have higher academic achievement and receive a bachelor's degree.

Astin (1984) describes the attachment which students make with their university as "cathect" and implied its importance in maximizing educational and developmental impact of the post secondary experience. Those students who are members of student organizations are more likely to connect to the formal as well as informal university structures.

Involvement with campus activities teaches student members about group processes, decision making, programming, and bureaucratic skills (Berman, 1978). Participation in campus activities were found to enhance the maturity of students and facilitate career decision-making (Astin, 1977).

In a study by Feldman and Newcomb of (1969) sorority and fraternity members, it was reported that involvement in Greek lettered organizations increased self-esteem, conservative views and social skills.

Cranfield (1990) reported differences between high school students, who participated in a self-esteem enhancement and training program, and a control group. At the end of four years, 25% of the self-esteem group had participated in twenty or more extracurricular activities while only 2% of the control group had. Percentage of class offices held by groups between freshman and senior years were 75% for the self-esteem group and 0% for the control groups. Graduation percentages were also dramatic with 83% of the self-esteem group and 50% of the control group at the end of four years.

Camp (1990) studied the relationship between participation in student activities on academic achievement while controlling for social and family background effects. The study found that academic achievement was enhanced by student participation in extracurricular activities.

Students who are involved with campus activities create stronger support networks (Astin, 1975). Those students who are participants in campus organizations

not only enhance their college careers but are more likely to persist until graduation. Having a supportive network is important to all students, but was found to be an important noncognitive variable for African-American students (Sedlacek 1987).

Membership in campus organizations may even be more an important variable of predicting success for the commuting college student. Weis (1985) described the community college student as "between two worlds", one world of the college which require the student to invest energy into creating new networks and one in the community which offers family and neighborhood supports. She suggests that those minority students who can balance the often conflicting needs of these two worlds are the most likely to succeed at the community college.

Abrahamowicz (1988) suggested that many of the negative aspects associated with commuting may be mediated by encouraging student organization participation. Pace (1984) insisted "that what is most important for development and education is not who goes where to college but what students do once they get there." The Abrahamowicz study results concluded that participation in student organizations leads to greater satisfaction with college.

Membership in Africentric Organizations

Social isolation was often cited by Black students as the key cause of dropping out of majority White colleges (Allen, 1987; Sundberg 1988). Blacks attending White colleges often face interpersonal problems that may hamper their intellectual motivation and progress (Sundberg, 1988). Although, in Sundbergs' study, Whites were found to be more lonely than Blacks. Blacks were more often found to have feelings of isolation. The study surmised that Blacks as a minority group may often seek out Africentric networks to solve the loneliness issues. Helping freshmen to become more connected to their college environment was suggested by this study as key to their socialization. Social organizations which could enhance the college experience while enabling the Black student to retain their cultural integrity is an important non-cognitive variable for higher retention at the community college (Weis, 1985). The community college should strive to integrate the African-American students into the student body but should also endorse activities and organizations which would help them retain their ties to the Black community.

Baldwin, Duncan, and Bell (1987) compared African-American students from traditional White and

Black Colleges. Their study indicated that African-Americans who attended the White college could develop a positive racial identity if they had either attended a predominately Black elementary school, had affiliation with a Black organization, or had taken a university African History course. These students' sense of a Black identity was enhanced when participating in an Africentric experience.

Few studies have examined the impact of being a member of an Africentric organization on academic achievement. Helms and Parham (1985) suggests that pre-encounter stage students whose racial identity is poor may disdain such an organization and internalization stage students may be beyond the need of this type of support. It is not clear what type of student would most likely join an Africentric organization at the community college.

Jackson (1985) investigated the participation in Black student organizations with other non-cognitive variables of university students. Jackson found most Black University of Virginia students were in the internalization stage of racial identity. There are no studies which have examined membership in Africentric organizations among community college students.

Research Instruments

Self-Esteem Inventory

The Self Esteem Inventory (SEI) was developed by Stanley Coopersmith (1967 revised 1981) to measure the self-image of children. The SEI has been used in countless studies involving thousands of children and adult subjects. It has been used to determine the relationship between self-esteem and academic achievement, assertiveness, peer relations and role in group, and creativity.

The SEI has been used extensively with many Black populations ranging from grade school to adult. Clark (1982) used the SEI to examine the relationship between self-esteem and racial identity in African-American children grades 3-6.

Coopersmith administered the adult form to 226 community college and university students. The mean age was 21.5 years with a standard deviation of 3.5 and a range of 16 to 34 years. Coopersmith found that those who were no longer in their teens had slightly higher scores (ages 16-19 mean = 66.7; alpha .80 and ages 20-34 mean = 71.7; alpha .81). There were no significant gender or school effects.

The Racial Identity Attitude Scale

The Racial Identity Attitude Scale was created by Parham and Helms (1985) and is based on the Cross model of racial identity. The Cross model was tested for validity in 1972 by Hall, Freedle and Cross using 90 Black and 90 White college students as subjects. These students were given an instrument with 28 items representing the five stages in the Cross model. Both White and Black students were able to match the items with its' appropriate Racial Identity stage. A retest produced the same results of the original Q-sort.

Parham and Helms (1985) used the Racial Identity Attitude scale to examine the relationship between racial identity and a self-esteem assessment with 166 African-American college students. They found that pre-encounter and immersion attitudes were associated with low self-esteem. Encounter attitudes were associated with positive self-esteem. Internalization stage attitudes were associated with positive self-esteem, but were not statistically significant. The Parham and Helms study did not examine the relationship between self-esteem and racial identity on academic achievement.

Summary

Chapter two has reviewed the relevant literature in the areas of self-esteem, club membership, racial identity, and research instruments. Chapter three will present the research design and methods.

Chapter III

Research Design and Methods

Chapter III will describe the site, subjects, data collection procedures, research instruments and data analyses of the study.

Site

Northern Virginia Community College serves eleven political jurisdictions including the cities of Alexandria, Falls Church, Fairfax, Manassas, Manassas Park, and Woodbridge; and the counties of Alexandria, Arlington, Fairfax, Loudoun and Prince William. Each community reflects differing styles of suburban life ranging from lower working class, middle class, and the affluent neighborhoods. Relatively, few areas can be identified as Black. The African-American population of northern Virginia is found to be well represented in the range of neighborhoods, occupations, educational levels, and social economic status.

Recent enrollment at Northern Virginia Community College has risen from 31,000 to approximately 37,000 (NVCC Student Profile Report, Fall 1990) during the 1990-91 school year making it the largest multi-campus community college in the nation. It is also the largest post-secondary institution in the state of Virginia.

Approximately 8.9% of the student body is Black, but that population is divided into three culturally distinct groups of African-Americans, African-Caribbean, and African-Nationals. They are distributed between the five Virginia campuses of Alexandria, Annandale, Loudoun, Woodbridge and Manassas. The Black students, like their White counterpart, are more often non-traditional; they are usually older, attend class at night, have jobs or may need at least one remedial course.

The Virginia Community College system has an "Open Door Admission Policy" which allows any student who is a high school graduate, above the age of eighteen, or can benefit from a college experience, to attend a community college in Virginia. The Open Door Policy provides a wealth of experiences and opportunities for the student, and challenges for the faculty who must teach people who possess diverse skills. For instance, reading scores range from 10th grade developmental English course to honors accelerated composition classes.

Black student enrollment has seen a steady increase from Fall 1985 at 2,647 to 3,392 in Fall 1990. Unfortunately few African-Americans graduate from the Community College, only 146 students received degrees or certificates in 1990. Many attend but unfortunately few graduate.

Subjects

The sample for this research was drawn from the two largest of Northern Virginia Community College campuses of Annandale and Alexandria, whose combined enrollment is 25,000. Both campuses share a significant proportion of the Black population (in fall 1991, 2,000 Blacks attended these campuses), and each has had Black student organizations for over fifteen years. The study only included those students over 18 years who were enrolled in daytime campus classes.

Africentric Organization

The Black Student Alliance at Annandale, and the All-African Student Union at Alexandria are the only Africentric organizations sponsored and chartered by the student government association. They receive funding from the state to promote the study of Black history, provide social activities, sponsor activities for Black History Month, and to perform social welfare programs in the community (i.e., volunteering for a homeless shelter, helping at day care centers, or supporting relief efforts to end hunger in Africa). Dues are assessed at \$5.00 per semester. The organizations have over 100 members. Both organizations operate for the daytime students; unfortunately African-Americans attending in the evening

do not have the opportunity to be active members. Not all Black students however choose to be members of these organizations or even associate with other Blacks on campus.

The organizations provide social activities for their members which include ethnic dinners, Black history month celebration, talent and fashion shows, leadership training seminars and yearly spring break trips. These Africentric organizations have been recognized by their campuses as "Club of the Year" for services rendered to the campus and to its members. Each organization has an African-American professor as its' faculty advisor.

Membership in both organizations is open to all students and include African-American, Caribbean, and African-Nationals. Election of officers occurs during the fall semester, usually within 2-3 weeks after the start of classes. Each organization has standing committees which plan and coordinate activities. Weekly meetings follow Roberts Rules of Order and usually lasts for one hour. Other organizations at Northern Virginia Community College are also ethnic oriented (i.e., Pakistan, Indian, Latino, Korean, and All-Arab Party).

Data Collection Procedures

Data were collected using two instruments. Each survey session included completing both instruments and took less than one-half hour. The first survey was the Coopersmith Self-Esteem Inventory, followed by the Racial Identity Scale. Before opening the instruments students were read the consent form by the researcher (See Appendix A):

Thank you for agreeing to participate in this research study. The two inventories you have received will help us analyze the college environment. We are conducting this research as a part of a requirement for my doctoral degree in the College of Education at The University of Maryland at College Park.

The research requires that you complete both of the inventories in their entirety to be considered in the study. There are no right or wrong answers to any of the items on the inventories. The information obtained is completely confidential, so please do not put your name on it. We are conducting the survey at several sites; therefore, we need to collect Social Security Numbers so we may link your inventory and grades to the records at your particular campus.

If you have any questions now or later about the study, please contact me at (703) 323-3009 or my Advisor Dr. Green at University of Maryland (301) 405-2826. You may choose to withdraw from the study at any time. Please sign this letter and return it to me with your surveys. You will then be given a copy of this letter to keep.

I appreciate your willingness to participate in this important study and your assistance in helping me earn my doctoral degree. If you wish to receive results of the study please address the attached envelope.

The same information was printed on a consent form which each student signed. (See Appendix A) The consent form indicated that personal anonymity would be insured by not identifying students by name or Social Security Number. Data and conclusions was drawn from group scores.

Three strategies were employed to collect data. This was done in an attempt to reach as many African-American students as possible. The first strategy was a letter (see Appendix B) by the researcher to the Black organizations which informed them of the

study. Mutually convenient times for completing the survey were made with the clubs' presidents and their faculty-advisors. Testing occurred in the regular club meeting rooms. Data were collected from 38 club members.

The second strategy to collect data was to survey those students registered for the required study skills and orientation course (STD 100). The researcher reviewed all class rolls for the Spring and Fall terms to identify African-American students who did not participate in the survey as club members. After these students had been identified, they were approached on exiting from the classroom after the STD 100 lecture and asked if they would participate in the study. The consent form was read at this time. The student was given a mutually agreeable appointment in the counseling center. Upon the students' arrival to the counseling center they were directed to the researcher's office and were instructed to read and sign the consent form. After signing the consent form, the student was then directed to the testing room in the counseling center at which time the two surveys were completed. Using this data collection procedure 45 students from STD 100 classes were surveyed.

The third source of students was recruited from a notice posted in the counseling center (see Appendix C).

Interested African-American students were approached by the researcher, asked to volunteer, and were read the consent form. After signing the consent form they completed the research instruments in the counseling center's testing room. Data from ten students were collected using this method.

Students who desired to know the outcome of the study were asked to attach a self-addressed envelope in order to receive an abstract at the conclusion of the study.

Grades were collected by accessing the computer files in the counseling center which are activated by the student Social Security Number. The Grade Point Average for those with at least 12 credits attempted were paired with their individual responses from the two research instruments.

Research Instruments

Self-Esteem Inventory

The Self-Esteem Inventory (SEI) was developed by Stanley Coopersmith in 1967 to measure general self-esteem. His own empirical work examined SEI scores as they related to other personality constructs. This study used Form C for adults which was adapted from

forms A and B for children. Form C reflects situations and language more relevant to those not as closely associated with school or parents. It is designed for people over 16 years of age. The Adult Form C has validity and reliability similar to forms A and B and a high correlation was found between all three versions.

SEI Form A is a 58-item survey consisting of eight line responses and 50 units reflecting the self-Esteem measure, with subscales for self, family, friends and school. Form B is a shorter version of Form A consisting of only 25 items of general self-esteem with no subscales. Form B has a total score correlation of .86 to Form A. The Adult Form C is also a 25-item survey. Coopersmith (1987) found the correlation between the school and adult forms to exceed .80 Shavelson (et. al. 1976) using three samples of high school and college students (N=647) also supported this level of correlation in their study. Form C does not include subscales.

The items in each of the SEI are statements. Each statement is answered either "like me" or "unlike me". A subject's score is calculated by multiplying the number of correct responses by 4. The result is a score between 0 and 100 (Coopersmith, 1987). It measures general self-esteem.

Researchers have demonstrated the reliability of the SEI (Coopersmith, 1967 and Shavelson et. al., 1976) and calculated Kuder-Richardson reliability estimates for the long form. They obtained coefficients of .81 for grade 5, .86 for grade 9 and .80 for grade 12. The coefficients indicated that the long form was internally consistent. Coopersmith (1967) reported a test-retest reliability for the Adult form of .88 over a five month period, and .93 over a one week period.

The Self-Esteem Inventory (SEI) has been the subject of many validity research studies (Bedeian, Geagud, & Zmud, 1977; Johnson, Redfield, Miller, & Simpson, 1983; Taylor & Reitz, 1968). Taylor & Reitz (1968) found a correlation of .45 between the Self-Esteem sub-scale of the California Psychological Inventory and the School Form. Crandall (1973) reported correlations of .59 and .60 between the Short Form and the Rosenberg scale for college students. Predictive validity is the prediction of the future existence of the construct (Adair, 1984). Using regression analysis to estimate the predictive validity of the School Form, Donaldson (1974) found a high multiple R for the general self sub-scale of the School Form.

Racial Identity Attitude Scale

The Racial Identity Attitude Scale was given to all subjects. The scale is a 30-item instrument that measures attitudes associated with the four stages of racial identity of African-Americans. Responses range from strongly disagree (1) to strongly agree (5), indicating the extent the item describes the subject. It is designed to assign the stage of racial identity which employs the Cross model of a racial identity transition. The subject was placed in one of four stages of Pre-encounter, Encounter, Immersion-Emersion and Internalization. Internal consistency reliabilities of .67, .72, .66 and .71 of racial identity attitudes were respectively reported for the stages (Parham and Helms, 1985).

According to Ponterotto & Wise (1987), relatively few studies which use the RIAS-B report reliability information. Anastasi (1982) reported a median reliability of .54 for instruments measuring personality variables. Ponterotto & Wise (1987) state that the range of Cronbach Alpha coefficients for the four subscales in these studies are: .67 to .69 for the pre-encounter stage, from .45 to .72 for the encounter stage, from .66 to .67 for the immersion-emersion stage, and from .35 to .79 for the internalization stage. One

interpretation of the range of reliability coefficients is that within predominantly White environments, Immersion/Emersion attitudes seem to be the most consistently measurable, whereas measurement of the other attitudes are quite variable (Helms, 1989).

Scores on the RIAS-B for this study were calculated by grouping the items from each sub-scale (pre-encounter, encounter, immersion/emersion, internalization) together. The weights 1 through 5 were assigned to each of the item response categories with Strongly Disagree being assigned 1, Disagree - 2, Uncertain - 0, Agree - 4 and Strongly Agree being assigned 5. A total of 4 sub-scale scores was calculated for each subject. Sub-scale scores were calculated by adding the response category weights for each stage. Each subject was assigned to the stage on which he/she had the highest sub-scale score. In the event a student had two or more sub-scale scores that were equal, the student was assigned to the higher stage.

Validity studies show the ability of the RIAS-B to measure the constructs of racial-identity. Using factor analysis of the RIAS-B, Ponterotto & Wise (1987) found partial support for the Cross (1971) Model. Grace (1984) found that parallel scales on the RIAS and

Millione's (1980) Developmental Inventory of Black Consciousness were correlated.

The SEI and the RIAS-B are valid and reliable instruments for the study of self-esteem and racial-identity attitudes among African-American students in higher education. In addition to the two surveys, the researcher included background descriptive data questions. These include parents' highest educational level, nationality of student and parents, academic major, parents' occupation, age, and sex of subject. (See Appendices D and E)

Data Analyses

The Statistical Package for the Social Sciences (SPSS/PC+) was used in this study to conduct statistical analyses. The descriptive statistics gathered included ranges, means, modes, medians, frequencies, percentages, and standard deviations for each group of students (See Appendix F). The data collected addressed the following research questions:

Research Questions

- 1) Is there a relationship between self-esteem and academic achievement among African-Americans attending a community college?

- 2) Is there a relationship between racial identity and academic achievement among African-Americans attending a community college?
- 3) Is there a relationship between membership in an Africentric organization and academic achievement among African-Americans attending a community college?
- 4) Does the effect of a racial identity on academic achievement differ between African-American students with low or high self-esteem?
- 5) Is academic achievement predicted by self-esteem, racial identity and Africentric club membership among African-Americans attending a community college?

Pearson Product moment correlations was calculated for pairs of variables indicated in questions 1-3. Addressing question 4 entailed the utilization of a 2-way analysis of variance procedure on the 2 x 4 design with achievement as the dependent variable and self-esteem (2 levels, high and low) and racial identity (4 levels) as the independent variables.

A multiple regression using student grade point average as the dependent variable and self-esteem, racial identity and club membership as the set of independent variables was performed to address the fifth research question. The analysis employed a multiple regression procedure.

The research noted that many (21) students made written comments concerning the RIAS. Although these responses were not solicited, they will be discussed in Chapter V. (See Appendix G).

Summary

Chapter Three described the general design, site, subjects, data collection, recruitment of subjects, research instruments and analyses procedures of the study. Chapter four will present the findings.

Chapter IV

Results

Chapter IV will present the results of the findings, an overview, demographic measures, and statistical results for each research question.

Overview

Ninety-three African-American community college students enrolled in Spring and Fall 1991 semesters were subjects for this study. There were fifty-five non-members and thirty-eight members of Africentric organizations. The data collected explored the relationships presented in the five research questions:

- 1) Is there a relationship between self-esteem and academic achievement among African-Americans attending a community college?
- 2) Is there a relationship between racial identity and academic achievement among African-Americans attending a community college?
- 3) Is there a relationship between membership in an Africentric organization and academic achievement among African-Americans attending a community college?

- 4) Does the effect of a racial identity on academic achievement differ between African-American students with low or high self-esteem?
- 5) Is academic achievement predicted by self-esteem, racial identity, and Africentric club membership among African-Americans attending a community college?

Descriptive Data

The study surveyed 38 members and 55 non-members of Africentric campus organizations. Table 1 provides descriptive data comparing the means and standard deviations of these students by G.P.A., self-esteem, maternal education, paternal education and age. The sample consisted of 52 females and 41 males. Annandale was identified by 61 subjects as their home campus, while 32 reported their home campus as Alexandria. Over half of the subjects (51%) were enrolled in majors requiring transfer to the university, the remainder sought vocational certificates or degrees. Other data collected are presented in the appendix (See Appendix H).

Frequency and percentage of respondents by racial identity stage and G.P.A. are reported in Table 2.

Table 1. Means and Standard Deviations for G.P.A., Self-Esteem, Maternal Education, Paternal Education, and Age

	Club	Non-Club	Total
Variable			
G.P.A. Mean	2.07	2.16	2.12
SD	.85	.92	.88
Self-Esteem			
Mean	63.157	61.018	62.087
SD	17.868	13.471	15.669
Maternal Education			
Mean	16.105	13.109	14.607
SD	14.013	2.175	8.094
Paternal Education			
Mean	18.318	17.109	17.713
SD	19.451	20.027	19.739
Age			
Mean	25.342	21.218	23.280
SD	18.833	3.230	11.031

Table 2. Frequency and Percentage of Respondents by Stage and G.P.A.

G.P.A. Levels								
	<u>4.0-3.5</u>	<u>3.4-3.0</u>	<u>2.9-2.4</u>	<u>2.3-1.8</u>	<u>1.79-1.0</u>	<u>Below 1.00</u>	<u>Total</u>	<u>Row Total %</u>
Stage								
Pre	2	1	2	3	4	1	13	14.0
Enc	0	5	1	4	4	0	14	15.1
IM/EM	1	0	1	5	3	0	10	10.8
In	4	7	11	18	12	5	56	60.2
Total	7	13	15	30	23	6	93	
Column %	6.5	14.0	16.1	32.3	24.7	6.5	100%	

Statistical Analysis

Research questions one and two required a correlational analysis where grade point average (dependent variable) was paired with self-esteem, and racial identity. Table 3 presents the correlational findings from the first two research questions.

Table 3. Correlation Coefficients of Self-Esteem and Racial Identity with G.P.A. Dependent Variable

Independent Variable	Correlation Coefficients
Self-Esteem	.23*
Racial Identity	-.03

* $p < .05$

Question 1

Is there a relationship between self-esteem and academic achievement among African-Americans attending a community college?

Self-esteem was found to have a relationship with academic achievement with a correlation of .23 at $p < .05$.

Question 2

Is there a relationship between racial identity and academic achievement among African-Americans attending a community college?

As shown in Table 3 the analyses found a $-.03$ correlation between racial identity and academic achievement.

Question 3.

Is there a relationship between membership in an Africentric organization and academic achievement among African-Americans attending a community college?

A t-test and correlation was performed to examine the proposed relationship in the third research question. A correlation of $.05$ was found with a t-value of $-.49$. The comparison of academic achievement among club and non-club members is shown in Table 4.

Table 4. Means, Standard Deviations, and t-Tests for G.P.A. by Club Membership

Group	n	Mean	SD	2-Tail	df	P	t Value
Club	38	2.08	.85	.641	91	-.626	-.49
Non Club	55	2.17	.92				

Question 4.

Does the effect of a racial identity on academic achievement differ between African-American students with low or high self-esteem?

In order to address question four a 2 (low and high self-esteem) x 4 (racial identity four stages) analysis of variance (ANOVA) was performed. Based on the data from the analysis of variance (ANOVA), no interaction was found on G.P.A. between self-esteem levels and racial identity. Table 5 reports the findings from the analysis for question 4.

Table 5. Analysis of Variance for G.P.A. by Racial Identity and Self-Esteem

Summary Table					
Source	DF	Sum of Squares	Mean SQ	F	Sig. of F
Main Effects	2	65517.552	32758.776	4.573	.013
Racial Identity	1	8106.028	8106.028	1.132	.290
Self-Esteem	1	63738.244	63738.244	8.898	.004
2-way Interaction Racial Identity X Self-Esteem	1	12332.195	12332.195	1.722	.193
Explained	3	7784.747	25949.916	3.623	.016
Residual	89	637512.833	7163.066		
Total	92	715362.581	7775.680		

Question 5

Is academic achievement predicted by self-esteem, racial identity and Africentric club membership among African-Americans attending a community college?

The fifth research question required a multiple regression procedure. The analysis yielded no predictive ability.

Table 6 presents the Beta weights from the multiple regression using self-esteem, racial identity, and club membership as predictors of academic achievement. The results of the multiple regression found a multiple R of .24 with significant F of .1495, $p < .05$. The variables of self-esteem, racial identity and club membership accounted for 5% of the variance.

Table 6. Beta Weights For Self-Esteem, Racial Identity and Club Membership on G.P.A.

Beta Weights at Final Step

SEI	.233*
RIAS	-.036
Club	.066

* $p < .05$

Summary

Chapter IV has presented the results of the analyses. Conclusions and implications will be presented in Chapter V.

Chapter V

Conclusions, Discussion, and Implications

Chapter V will present a discussion of the conclusions, results, limitations, implications and recommendations for future research.

Conclusions

Research question one examined the relationship between self-esteem and academic achievement. A weak relationship was found between these variables among the subjects. The results suggest that self-esteem is only marginally related to academic achievement.

Question two explored whether or not a relationship between racial identity and academic achievement exists. The findings do not support a relationship.

The relationship between Africentric club membership and academic achievement as posed in the third research question was not supported by the findings.

The fourth research question examined the notion that G.P.A. for students with high or low levels of self-esteem would differ among the four stages of racial identity. The findings do not support this notion.

The last research question found evidence to support the notion that self-esteem, racial identity, and club membership can account for 5% of the variance.

Discussion of Results

This study investigated the relationship between self-esteem, racial identity and Africentric organization membership of African-American community college students upon their academic achievement. A secondary goal was to contribute to the sparse existing literature concerning the often overlooked population of African-American community college students. For many years researchers have been concerned with discovering a variable or set of variables which can identify or predict success for African-American university students. This study examined the possibility of discovering the same for community college students.

The literature reviewed in Chapter II supports the notion of a dualistic personality for African-Americans, where by the age of twelve they can develop a sense of self as an individual and as a member of an ethnic group. An African-American can possess different levels of positivity for general self-esteem and racial identity. Research in this area also suggests that belonging to an Africentric group (i.e., campus organization, fraternity, or club) can effect academic achievement and retention in post-secondary education.

There is a theoretical basis for a stage process where an African-American's racial identity starts as

negative and progresses to a positive identity which corresponds with appropriate behavior. This transition is based on how the individual personalizes situational or environmental factors. The community college has been slow to examine the environmental factors affecting African-American students.

The Coopersmith Self-Esteem Inventory and Racial Identity Scale were given to 93 African-American community college students. The results revealed that self-esteem was related to academic achievement; and when combined with racial identity and club membership it was found to account for 5% of the variance.

Self-Esteem Reliability

The low correlation of .23 between self-esteem and academic achievement may be due to lower reliability of the SEI. In this study the SEI had a reliability of .62 as compared to Coopersmith (1967, 1981) .88. In an unpublished study by Jennings and Banks, (1991) they found a .80 level of reliability in a study using Black males.

The SEI Form C for adults reflects situations and language which should be more relevant to those not as closely associated with school or parents. It is not known why the group studied in this research scored so differently from the norm population and other similar studies.

Racial Identity and Academic Achievement

Young adulthood is often described as a period for searching for one's identity. Weis (1985) suggested that for the minority community college student this period may be very frustrating, accompanied by feelings of being caught between "two worlds". The African-American student must adjust to the White college environment while in search for an identity. This research found that most of the sample had already reached the internalization stage of racial identity.

Most of the previous studies using the racial identity variable seldom paired it to academic achievement. The low correlation found in this study between racial identity and academic achievement perhaps questions its use in future studies.

Appropriateness of The Racial Identity Scale

As noted in Chapter III several of the subjects commented in writing on the survey. Although these comments were not solicited, they may be important for understanding the findings and the uniqueness of the subjects. The responses could be classified into two categories of "I am confused" or "I am appalled". (See Appendix G)

The "I am confused" category responses were used when subjects could not answer some of the items. They tended to make addendum. For example, for item #28 "I am determined to find my Black identity", someone added "And my personal identity."

The "I am appalled" category recorded responses which indicated outrage by what was seen as either denigrating White or Black people. Two examples were: item 11 - "I often find myself referring to White people as honkies, devils, pigs, etc."; and item 29 - "I believe that White people are intellectually superior to Black people."

The community college student in this sample also found some of the wording archaic. Perhaps this is because the RIAS is based on the Cross Theory which was formulated in the 1970's. Obviously, the situational and environmental factors in which these subjects live are different from those of the racially turbulent ones of 1970 where racism was more overt. The subjects of this study live in suburban neighborhoods, are products of an integrated school system and socialize daily with Whites. The RIAS may be inappropriate for this group.

Membership in Africentric Organization

Participation in Africentric organizations did not effect G.P.A. This finding contradicted those of

Jackson (1985) who found that membership in such an organization at a university had a negative effect. The present study found that club member's G.P.A. was only slightly higher than that of non-club members. Although the finding was not statistically significant, club membership at the community college did not hinder G.P.A.

Perhaps G.P.A. should not be the only variable examined as indicator of success. It may prove useful to broaden the definition of academic achievement from merely G.P.A. but to include: pre college skill level, persistence, receiving an associate degree, or occupational and personal goals. The community college serves a great variety of people: the skill level found at the community college ranges from developmental to honors courses. Some students attend the institution just to take the minimum 30 credits needed to transfer to the university. Many come to receive occupational training, while others may choose to attempt to earn an associate degree for self enhancement. Club membership may effect other measures of success; the literature suggests those who belong to an organization may persist longer toward a goal.

The membership variable did not have a significant relationship with academic achievement. This study only

examined membership in Black campus organizations; the research did not control for off-campus activities. This may be one reason for the similarity between those in clubs and those non members. Perhaps the non club subjects do socialize with Black groups outside the community college (i.e., church, N.A.A.C.P., or social clubs like "Jack & Jill"). Additionally the study did not examine whether the non Africentric organization participants may be members of non Black campus club (i.e., student government, Phi Theta Kappa - Honor Society, or the engineering Club). Membership in these organizations may show attitudes toward racial identity but also could yield differences in grade point average.

Limitations

Discussion of Limitations Due to Sample

It is important to note that the sample characteristics of this study may hinder the ability to make generalizations for all Black community college students in the United States or even in Virginia. Another factor to note is that only part of the Black population of Northern Virginia Community College was surveyed for this study. Over 40% of the community college population attends college at night and are part time. This study only surveyed daytime students who were more often full-time students.

The community college also has many foreign and first generation American Blacks. The definition used by this study perhaps was too strict; the omission of African-nationals and Caribbean Blacks was intentional. However many others were also eliminated due again to the definition which required that both the subject and parents were born in the United States. A third group was eliminated from this study due to one or both parents being non-Black. Several students had been adopted by Whites, some had a White parent, one had a Chinese parent, several had White stepparents, while at least one was foreign born. A definite limitation of this study was that the surveys gathered from this third group could not be used in the research. The results of this study only reflect 5% of the Blacks attending this community college.

Discussion of Other Limitations

The present study was limited due to the one-time survey procedure. Self-esteem and racial identity may change as the student matures. A longitudinal study may be important to the understanding of how and when a subject progresses through racial identity stages. An interview or case study method of research may also be useful tools in understanding the transition. Instituting a longitudinal study is a very difficult

tasks due to the transient nature of the community college population. This task would probably need institutional support.

Another limitation involves the selection of only two sites of a five campus college. The Alexandria and Annandale campus were chosen because they are the largest campuses, account for a large percentage of the Black population, they are relatively geographically close, and both had Africentric organizations. Including the other three campuses may have yielded different results. For instance, the Woodbridge campus attracts many from two large military bases; the Manassas campus has many more rural Blacks in attendance; and the Loudoun campus serves Blacks from very low economic status to very wealthy.

Other limitations previously mentioned in other sections of Chapter V are summarized below:

1. Uniqueness and size of the sample
2. Uniqueness of the sites
3. Lack of a longitudinal study procedure

Recommendation for Future Research

The results obtained from this exploratory study are only an introductory work to locating which non-cognitive variables may prove to be important in understanding the needs of African-American community

college students. More research must be undertaken by the community colleges. The small amount of literature pertaining to the community college in general is alarming. The dependence upon research done at universities only allows for the broadest generalizations concerning the relevance of theory normed on university populations to those found at the community college. Better program development could be undertaken if community college did more research.

Based on the current findings, it will be useful for future research to:

- 1) replicate the current study in other geographic areas.
- 2) consider rewording or updating the RIAS or using a bicultural instrument (i.e., See Ruiz 1990).
- 3) investigate other non-cognitive variables effect on G.P.A.
- 4) consider ways of assessing academic achievement other than G.P.A.
- 5) consider using a wider sample of Blacks to include those other than African-Americans as defined by this study.
- 6) replicate this study using students who attend the college at night.

7) consider using a longitudinal study in order to make more inclusive statements concerning non-cognitive variables' impact on student achievement.

8) consider using interview and case study methods of research.

Implications for Practice

Although the community colleges' primary focus is teaching not research the results from the current study suggests a need to find which variables effect academic achievement of African-American students. It is important to find these if retention efforts are to be successful. The community college additionally must define success in terms of the students' viewpoint; as mentioned previously G.P.A. is only one definition. The college should recognize and enhance its' multicultural environment by blending majority and minority values, concepts, and culture. The understanding of cultural differences would not only enhance the Black population but also the entire campus atmosphere.

Summary

The present study has provided the springboard for future research at the community college. It added to the much needed literature concerning middle class, suburban, African-Americans community college students.

Much more research must be done in order to understand the problem of declining retention among African-American community college students.

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Appendix A Consent Form

Appendix A

College Attitude Student Survey
Northern Virginia Community College
Counseling Center -- Annandale
(703) 323-3009

Dear Research Study Participant:

Thank you for agreeing to participate in this research study. The two inventories you have received will help us analyze the college environment. Both inventories or questionnaires measure attitudes people hold about themselves. I am conducting this research as a part of a requirement for my doctoral degree in the College of Education at The University of Maryland at College Park. The research requires that you complete both of the inventories in their entirety to be considered in the study. There are no right or wrong answers to any of the items on the inventories. The information obtained is completely confidential, so please do not put your name on it. We are conducting the survey at several sites; therefore, we need to collect Social Security Numbers so we may link your inventory to the records and grades at your particular campus.

If you have any questions now or later about the study, please contact me at (702) 323-3009 or my advisor, Dr.

Green at University of Maryland (301) 405-2820. Please sign this letter and return it to me with your surveys. You will then be given a copy of this letter to keep. You may choose to withdraw from the study at any time. I appreciate your willingness to participate in this important study and your assistance in helping me earn my doctoral degree. If you wish to receive the results of the study, please address the attached envelope.

Sincerely,

Shirley Jennings

I hereby consent to the study described above:

Appendix B

Letter to Student Organizations

Appendix B

College Attitude Student Survey
Northern Virginia Community College
Counseling Center -- Annandale
(703) 323-3009

Dear Campus Organization Member:

I am conducting research as part of the requirements for my doctoral degree in the College of Education at The University of Maryland at College Park.

The research requires that you complete two attitude inventories. There are no right or wrong answers to any of the questions on the inventories. The information obtained is completely confidential, so please do not put your name on it. We are conducting the survey at several sites; therefore, we need to collect Social Security Numbers so we may link your inventory to the records at your particular campus.

If you are an African-American, over 18 years of age, and interested in participating in this study, please sign under one of the scheduled meetings on the page under this letter. The surveys should take between 10 and 15 minutes each to complete. If you have any questions now or later about the study, please contact me at (703) 323-3009.

Sincerely,
Shirley Jennings
Counselor, Annandale Campus

Appendix C Notice to Non-Club Members

Appendix C

College Attitude Student Survey
Northern Virginia Community College
Counseling Center -- Annandale
(703) 323-3009

Dear Student:

I am conducting research as part of the requirements for my doctoral degree in the College of Education at The University of Maryland at College Park.

The research requires that you complete two attitude inventories. There are no right or wrong answers to any of the questions on the inventories. The information obtained is completely confidential, so please do not put your name on it. We are conducting the survey at several sites; therefore, we need to collect Social Security Numbers so we may link your inventory to grade records at your particular campus.

If you are an African-American, over 18 years of age, and interested in participating this study, please sign under one of the scheduled meetings on the page under this letter. The surveys should take between 10 and 15 minutes each to complete.

If you have any questions now or later about the study, please contact me at (703) 323-3009.

Sincerely,

Shirley Jennings

Counselor, Annandale Campus

Appendix D
Descriptive Data
and
Coopersmith Self-Esteem Inventory

Appendix D

Respondent ID ___ ___ ___ ___ ___ ___ ___

SSN ___ ___ ___

Campus _____

Age _____

Sex _____

Highest Grade of Father: ___

Highest Grade of Mother: ___

Father's Occupation: _____

Mother's Occupation: _____

Nationality of Parents: _____

Your Nationality: _____

Academic Major: _____

Directions: This form contains a list of statements about feelings. If a statement describes how you usually feel, put an X in the column "Like Me." If a statement does not describe how you usually feel, put an X in the column "Unlike Me." There are no right or wrong answers. Please mark all statements.

	UNLIKE ME	LIKE ME	DO NOT WRITE IN THIS COLUMN
1) Things usually don't bother me.	___	___	___
2) I find it very hard to talk in front of a group.	___	___	___
3) There are lots of things about myself I'd change if I could.	___	___	___
4) I can make up my mind without too much trouble.	___	___	___
5) I'm a lot of fun to be with.	___	___	___

	UNLIKE ME	LIKE ME	DO NOT WRITE IN THIS COLUMN
6) I get upset easily at home.	—	—	—
7) It takes me a long time to get used to anything new.	—	—	—
8) I'm popular with persons my own age.	—	—	—
9) My family usually considers my feelings.	—	—	—
10) I give in very easily.	—	—	—
11) My family expects too much of me.	—	—	—
12) It's pretty tough to be me.	—	—	—
13) Things are all mixed up in my life.	—	—	—
14) People usually follow my ideas.	—	—	—
15) I have a low opinion of myself.	—	—	—
16) There are many times when I would like to leave home.	—	—	—
17) I often feel upset with my work.	—	—	—
18) I'm not as nice looking as most people.	—	—	—
19) If I have something to say, I usually say it.	—	—	—

	UNLIKE ME	LIKE ME	DO NOT WRITE IN THIS COLUMN
20) My family under- stands me.	—	—	—
21) Most people are better liked than I am.	—	—	—
22) I usually feel as if my family is pushing me.	—	—	—
23) I often get discouraged with what I am doing.	—	—	—
24) I often wish I were someone else.	—	—	—
25) I can't be depended on.	—	—	—

Appendix E
(Racial Identity Scale)
Social Attitude Scale
By
Helms and Parham

Appendix E

Respondent ID ___ ___ ___

SOCIAL ATTITUDES SCALE

By Janet E. Helms & Thomas A. Parham

The items below should be answered using the scale 1 through 5 as follows:

- 1 Strongly Disagree
- 2 Disagree
- 3 Uncertain
- 4 Agree
- 5 Strongly Agree

Do Not
Write
In this
Column

- | | | |
|---|-----|-----|
| 1) I believe that being Black is a positive experience | ___ | ___ |
| 2) I know through experience what being Black in America means | ___ | ___ |
| 3) I feel unable to involve myself in White experiences, and am increasing my involvement in Black experiences. | ___ | ___ |
| 4) I believe that large numbers of Blacks are untrustworthy. | ___ | ___ |
| 5) I feel an overwhelming attachment to Black people | ___ | ___ |
| 6) I involve myself in causes that will help all oppressed people. | ___ | ___ |
| 7) I feel comfortable wherever I am. | ___ | ___ |

- 1 Strongly Disagree
- 2 Disagree
- 3 Uncertain
- 4 Agree
- 5 Strongly Agree

Do Not
Write
In this
Column

- | | | |
|--|-------|-------|
| 8) I believe that White people look and express themselves better than Blacks | _____ | _____ |
| 9) I feel very uncomfortable around Black people. | _____ | _____ |
| 10) I feel good about being Black but do not limit myself to Black activities. | _____ | _____ |
| 11) I often find myself referring to White people as honkies, devils, pigs, etc. | _____ | _____ |
| 12) I believe that to be Black is not necessarily good. | _____ | _____ |
| 13) I believe that certain aspects of the Black experience apply to me, and others do not. | _____ | _____ |
| 14) I frequently confront the system and the man. | _____ | _____ |
| 15) I constantly involve myself in Black political and social activities. | _____ | _____ |
| 16) I involve myself in social actions and political groups even if there are no other Blacks involved. | _____ | _____ |
| 17) I believe that Black people should learn to think and experience life in ways which are similar to White people. | _____ | _____ |

- 1 Strongly Disagree
- 2 Disagree
- 3 Uncertain
- 4 Agree
- 5 Strongly Agree

Do Not
Write
In this
Column

18) I believe that the world should be interpreted from a Black perspective.

—

—

19) I have changed my style of life to fit my beliefs about Black people.

—

—

20) I feel excitement and joy in Black surroundings.

—

—

21) I believe that Black people came from a strange dark and uncivilized continent.

—

—

22) People, regardless of their race, have strengths and limitations.

—

—

23) I find myself reading a lot of Black literature and thinking about being Black.

—

—

24) I feel guilty and/or anxious about some of the things I believe about Black people.

—

—

25) I believe that a Black person's most effective weapon for solving problems is to become part of the White person's world.

—

—

- 1 Strongly Disagree
- 2 Disagree
- 3 Uncertain
- 4 Agree
- 5 Strongly Agree

Do Not
Write
In this
Column

26) I speak my mind regardless
of the consequences (e.g., being
kicked out of school, being
imprisoned, being exposed to
danger).

27) I believe that everything
Black is good and consequently,
I limit myself to Black activities.

28) I am determined to find
my Black identity.

29) I believe that White
people are intellectually
superior to Black people.

30) I believe that because I
am Black, I have many strengths.

Appendix F
Supplemental Data

APPENDIX F

Supplemental Data

Correlation Coefficients on all Data

(Grade Point Average, Father's Education, Mother's Education, Self-Esteem, Racial Identity, and Club Membership)

Source	GPA	PAED	MAED	SEI	RIAS
GPA	---				
FAED	-.122	----	----	----	----
MAED	-.175	.449**	----	----	----
SEI	.228*	-.105	-.094	----	----
RIAS	-.028	.095	.099	.038	----
CLUB	.012	-.303	-.162	-.069	.009

* - Signif. <.05

** - Signif. <.01

Appendix G

Unsolicited Comments Written by
Subjects on The Racial
Identity Attitude Scale

APPENDIX G

<u>RIAS Item</u>	<u>Comments from Students</u>
1	"Yes! Yes! Yes!"
8	"This is two questions not one" "Get real!"
9	"Another stupid question" "Who wrote this"
11	"This is ridiculous!" "Who uses these words" "Who wrote this" "Sounds silly" "a stupid question"
14	"Who is the man?" "The MAN!!?" "What MAN?" "Who?"
18	"?????" "What's a Black perspective"
21	"What does this mean?"
28	"And my personal identity"
29	"Never!" "All people?"

Appendix H
Variables By Gender and Club Membership

Appendix H
Variables By Gender and Club Membership

Variable	Club Female	Club Male	Non-club Female	Non-club Male
Self-Esteem				
Mean	57.11	68.00	60.82	60.63
SD	11.70	21.90	14.19	12.94
Racial Identity				
Mean	3.38	2.94	3.05	3.42
SD	1.19	1.21	1.17	1.017
Mother's Education				
Mean	13.33	19.16	13.29	12.89
SD	2.30	20.08	2.27	2.10
Father's Education				
Mean	17.94	19.22	17.588	16.57
SD	20.36	20.11	20.82	20.15
Age				
Mean	26.72	21.05	21.79	20.63
SD	3.50	1.95	3.310	2.33
GPA				
Mean	2.17	1.88	2.30	1.88
SD	.606	1.01	.801	1.05