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African-Centered Pedagogy: Exploring Black Male Identity and Achievement through an African-Centered Lens

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African-Centered Pedagogy:

Exploring Black Male Identity and Achievement through an African-Centered Lens

By

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of the Requirements for

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Date: March 30th, 2018

This dissertation has been examined and approved.

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Dr. Timothy Berry, Advisor

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Abstract

This mixed method study researched African-centered pedagogy and examined if it made a difference for Black males in middle school. The study examined what it meant to be Black for the participants through administering the Multidimensional Model of Black Identity (MMBI) which measures Black males' connections to their own cultural group. Students were asked three semi-structured questions about their experiences in school. In addition, MCA test scores and GPA were compared. Twenty-four middle school students participated for two different middle school types in Minnesota: one traditional school and one African-Centered school. Findings revealed that there were substantially different scores on the MMBI. Overall, students who attended the African-Centered school had better tests scores and GPA. Although, the t-tests conducted demonstrated these scores were not statistically significant. Major themes emerged from student interviews including that students wanted to learn had high expectations of their teachers. Implications and future research are discussed.

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CHAPTER I

Introduction

Background of the Problem

African Americans strongly support education, but many African American youth suffer

from poor academics and under achievement. Many African American students faced school

failure, high levels of drop-out rates, over representation in special education, and low college

enrollment. The estimated national graduation rate for African American males was 59% (Schott

Foundation, 2012). There are several states that have a higher than average graduation rate for

Black males such as Maine, Arizona, and New Jersey. Those states that had lower than 55%

graduation rates for Black males were Mississippi, Louisiana, and Michigan just to name a few.

The states with the largest achievement gap in graduation are Minnesota, Iowa, New York, and

Nevada to name a few. The socialization process of African American students in the

educational system often focused on training students to work as opposed to educating them

using an African concept of education, which was to develop the whole child and to work as a

collective. The African concept of education was to socialize children into the community and

learn to function within a group instead of standing alone. The African American point of view

was that children are born with the tools and capacity to learn which will enable them to flourish

in their community (Hilliard, 1995).

Since 2014, the Schott Foundation for Public Education's biennial reports on Black males

in public education have documented that of all racial/ethnic and gender groups, Black males

have been the least likely to secure a diploma 4 years after beginning high school. Unfortunately,

the data in this report indicates that this continues to be a problem. The Schott Foundation

analysis of the most recent state-reported graduation rate data (2009-10) indicated that, in 38 of the 50 states and the District of Columbia, Black males have the lowest graduation rate among Black, Latino, and White, non-Latino males and female students (Schott Foundation, 2014).

In school, Black males are more likely to be labeled with behavior problems and as less intelligent even while they were still very young (Hilliard, 1991). Black males were also more likely to be punished with severity, even for minor offenses, for violating school rules (Sandler, Wilcox, & Everson, 1985) and often without regard for their welfare. They are more likely to be excluded from rigorous classes and prevented from accessing educational opportunities that might otherwise support and encourage them (Oakes, 1985). Many schools fail to support and protect Black males in their educational evolution.

Black males are often promised inclusion yet is excluded by isolation through placement in special education, alternative schools, and after-school programs (Dunbar, 1999). Some of the contributing factors of the isolation include the effects of tracking Black students (Chambers, 2009), the isolation caused by removing Black males who are viewed as behavioral problems (Noguera, 2008), and the overrepresentation of Black males in special education programs. Black males who are viewed to have had behavioral problems have been overwhelmingly slated for special education (Blanchett, 2006; Hall, 2009), while it has been found that White students are more likely to be placed in gifted and talented programs (Loftis, 2010).

For African American males, who are more likely than other groups to be subjected to negative forms of treatment in school, the message is; individuals of their race and gender may excel in sports, but not in math or history. The location of Black males within school, in remedial classes or waiting for punishment outside the principal's office, and the roles they perform

within school suggest that they are good at playing basketball or rapping, but debating, writing for the school newspaper, or participating in the science club are strictly out of bounds (Noguera, 2003).

Researchers note that terms such as endangered, uneducable, dysfunctional, and dangerous are often used to describe Black men (Jackson & Moore, 2006; Majors & Billson, 1992; Parham & McDavis, 1987; Strayhorn, 2008). These characterizations of African American men are ingrained in the fabric of the public education system. Teachers and counselors disproportionately track Black men into low-academic-ability classrooms, whereas many of their White counterparts are placed in advanced courses that prepare them for college placement in competitive institutions (Jackson & Moore, 2006). In some educational settings men are more likely than other racial and ethnic groups to be marginalized, stigmatized, and labeled with behavior problems (Noguera, 2003). Research has shown that the educational experiences of African American impinge upon their ability to graduate from high school, manifesting in high rates of illiteracy and unemployment (Hale, 2001; Majors & Billson, 1992). African American men with lower educational attainment are predisposed to inferior employment prospects, low wages, poor health, and are more likely to be involved with the criminal justice system (Harvey, 2008; Levin, Belfield, Muennig, & Rouse, 2007).

Achievement

In the United States, there are striking, persistent achievement gaps between Black and Latino students (both boys and girls) and their White counterparts. These gaps show up even before students start formal schooling in their knowledge of vocabulary (Jencks & Phillips, 1998). Gaps in math and reading achievement have been documented at the beginning of

kindergarten, and these gaps tend to widen over the course of the kindergarten year (Barbarin, 2002; Chatterji, 2006). Black-White achievement gaps have been captured over time in results from the "nation's report card," the product of the periodic National Assessment of Educational Progress (NAEP). Over the last 30 years, test score disparities have shown up in successive cohorts of 9-, 13-, and 17-year olds in reading, mathematics, and science (NAEP, 2005). These achievement and attainment gaps show up across the spectrum from preschool to college and across the full range of academic skills and content areas (Ryan & Ryan, 2005). The fourth-grade failure syndrome has been targeted as a pivotal year in the conspiracy to destroy Black boys. This transformation from the primary grade to the intermediate and upper grades has many implications. The decline in male performance can be attributed to less-than-desired teacher competency in the primary division, few male teachers, parental apathy, increased peer pressure, and greater emphasis on mass media. "The poor development of this ability is illustrated in their lack of enthusiasm to learn, low self-esteem, and poor self-discipline, and is manifested-not created-in upper grades" (Kunjufu, 1985, p. 15).

School to Prison Pipeline

The lack of effective engagement for Black males can lead to the school to prison pipeline (Osher et al., 2012). They are more likely to be suspended and dropout of school, and such patterns may further disengage them from the learning process (Skiba et al., 2011). Part of the growing concern is that statistically, Black males have a better chance of going to jail than graduating from high school (Rocques & Paternoster, 2011). They suffer being imprisoned at a much higher rate than their White counterparts, which creates another gap in society for Black males to have to overcome. In 2011, Blacks and Hispanics were imprisoned at higher rates than

Whites in all age groups for both male and female inmates. Among prisoners ages 18 to 19,

Black males were imprisoned at more than nine times the rate of White males. Among persons

ages 20 to 24, Black males were imprisoned at about seven times that of White males. Among

persons ages 60 to 64, the Black male imprisonment rate was five times that of the White male

imprisonment rate (U.S. Department of Justice, 2012).

Not being equipped with a great education and being the face of the prison industrial

complex, the Black male faces the problem of employment in America. According to the U. S.

Department of Labor, Bureau of Statistics (2011), the average unemployment rate for Blacks was

15.8%, compared to 7.9% for Whites, and 11.5% for Hispanics. Historically, Blacks have had

persistently higher unemployment rates than the other major racial and ethnic groups. In addition,

once unemployed, Blacks are less likely to find jobs and tend to stay unemployed for longer

periods of time. Blacks remained unemployed longer than Whites or Hispanics in 2011, with a

median duration of unemployment of 27.0 weeks (compared to 19.7 for Whites and 18.5 for

Hispanics (U.S. Department of Labor, The African-American Labor Force in the Recovery,

2012).

Black Racial Identity

Fanon (1967) states, "There is a fact: whites consider themselves superior to black men.

There is another fact: Black men want to prove to white men, at all cost, the richness of their

thought, the equal value of their intellect" (p. 10).

The concept of the Black self in the United States has been one of dual identity of the

Black man, one White and one Black trying to coexist in one body. With an emphasis

on consequence, Dubois (1903/1961) called this phenomenon double consciousness. He

described as,

> a peculiar sensation, this sense of always looking at one's self through the eyes of others,
> of measuring one's soul by the tape of a world that looks on in amused contempt and pity.
> One ever feels his two-ness-an American, a Negro, two souls, two thoughts, two
> unreconciled strivings, two warring ideals in one dark body, whose dogged strength alone
> keeps it from being torn asunder. (pp. 16-17)

As people of African descent look towards the future the question still remains of whose eyes shall we look through as well as whose educational system will work best for the future of our children.

Fordham and Ogbu (1986) argued that African American students who minimize their connection to their cultural backgrounds increased their chances of succeeding in academic domains. This phenomenon, described as "the burden of acting White" (p. 199), contends that Black students become raceless to compete in academic domains. Other scholars argue that high-achieving African American students may gain strength and affirmation as a result of their racial identity (Phinney, 1990). Dr. William Cross (1971) developed a concept known as "nigrescence," and later revised in 1995 discussing the five stages in which Black identity is shaped and expressed. The first stage, pre-encounter (pre-identity), is characterized by a Black individual having anti-Black attitudes that mimic a White racist's attitude toward Blacks. In the encounter stage, the transitional second stage, an event occurs that makes race more salient to his or her identity. The final result of this stage is that the individual gets steered towards the third stage, immersion-emersion. Immersion-emersion is characterized by intense Black involvement (e.g., the individual joins Black groups, learns about Black history, shops at Black stores) coupled with

anti-White sentiment. Emersion is the transitional aspect of the third stage that facilitates movement to the fourth stage, called internalization. Internalization occurs when the individual forms a healthy Black identity that is not coupled with anti-White sentiment. An individual's identity in this stage would still give high salience to Blackness but would not be consumed with hatred toward Whites. Hatred turns into controlled anger towards oppressive and racist institutions. In the final stage, internalization-commitment, Blacks not only commit themselves to issues concerning Blacks but also engage in activities that help bring justice to other oppressed groups (Cross, 1995).

A common ideology among educators is that children of young ages are not aware of racial difference and just see another child and not the color of that child. During a period of nearly 50 years, researchers have established that young children are aware of racial differences by the age of 3 (Phinney & Rotheram, 1987; Ramsey, 1987) and have internalized attitudes toward African Americans and Whites that are established in the wider society. Studies by E. L. Horowitz (1936) and R. E. Horowitz (1939) indicated that both African-American and White nursery school children are aware of racial differences and show a statistically significant preference for White. The Horowitzes' interpreted their findings to mean that the African-American children in their studies evidenced self-rejection when they showed a White bias in their responses to stimulus objects and pictures (cited in Banks, 1992).

In the series of studies conducted by the Clarks, African-American nursery school children were subjected; the stimuli were brown and white (pinkish) dolls. The Clarks studied racial awareness, preference, and identification (Clark & Clark, 1939a, 1939b, 1940,

1947). They concluded that the children in their studies had accurate knowledge of racial differences, sometimes made incorrect racial-identifications, and often expressed a preference for white (Clark & Clark, 1939a, 1939b, 1940, 1947).

Teacher Workforce

This past school year (2016-17) was the first time in history that racial and ethnic minority students outnumbered their white counterparts. The U.S. Department of Education has projected that by 2022, non-white students will make up 54.7% of the public-school student population. Despite the fact that more students of color will be filling classrooms at increasing increments every school year, it is reported that almost 80% of their teachers are white and it does not appear that will change any time soon (Green, 2015). Furthermore, as the student population in public schools becomes more diverse, the rank of teacher diversity has not changed. Comparatively less attention is paid to the fact that as the percentage of minority students has increased, the percentage of minority teachers has consistently lagged. From the 1987-88 school year to 2012, students of color have increased by almost 17 percentage points, while the percentage of non-white teachers had only incremental increases, up by 4.9% (Green. 2015). In a journal article "The Long-Run Impact of Same-Race Teachers" it states "Having just one Black teacher in third, fourth or fifth grade reduced low-income Black boys' probability of dropping out of high school by 39 percent, the study found" (Gershenson, Hart, Lindsay, & Papageorge, 2017). The article reports that Black students benefit from greater gains in achievement such as GPA and statewide measurements of grade level growth. How one Black teacher can improve the risk of dropouts, graduate from school on time, providing a role model of what life can be with an education.

Curricular inequalities are exacerbated by Black student' lack of access to qualified teachers, high-quality materials, equipment, and laboratories, among other things. Despite the rhetoric of American equality and the effects of school desegregation and finance reform, the school experiences of African American and other "minority" students in the United States continue to be substantially separate and unequal. Nearly two thirds of minority" students attend intensely segregated schools (90% or more "minority" enrollment) (Orfield, Monfort, & Aaron, 1989, cited in Schofield, 1992, p. 336). Minority and low-income students in urban settings are most likely to find themselves in classrooms staffed by inadequately prepared, inexperienced, and ill-qualified teachers because funding inequities, distributions of local power, labor market conditions, and dysfunctional hiring practices conspire to produce teacher shortages of which they bear the brunt (NCES, 1997).

The United States must examine the educational outcomes for the new diverse majority of American students, whose success is inextricably linked to the well-being of the nation. The enrollment milestone underscores a host of challenges for educators, including more students living in poverty, more who will require English-language instruction, and more whose life experiences will differ from those of their teachers, who remain overwhelmingly white (Maxwell, 2014).

Although a variety of factors contribute to the disparities in academic performance that corresponds to the race and class background of children (e.g., parental support, peer influences, health, nutrition, media), the need to provide teachers with the requisite skills to teach effectively, regardless of race, class, and culture, is now widely recognized as essential. The notion of "cultural relevance" moves beyond language to include other aspects of the student and school

culture. Thus, culturally relevant teaching uses student culture in order to maintain it and to transcend the negative effects of the dominant culture. The negative effects are brought about, for example, by not seeing one's history, culture, or background represented in the textbook or curriculum or by seeing that history, culture, or background distorted. The primary aim of culturally relevant teaching is to assist in the development of a "relevant black personality" that allows African American students to choose academic excellence yet still identify with African and African American culture (Landson-Billings, 2009, p. 19-20). Clear and consistent evidence has emerged over the years that when teachers lack such skills, students are less likely to achieve and classrooms are more likely to be disruptive and disorderly (Irvine, 2003; Lipman, 1995; Sleeter, 2000). The reason for these problems is also clear–students learn through relationships. When educators experience difficulty establishing respectful, caring, and mutually beneficial relationships with students they teach, it is often difficult to create an atmosphere that is supportive of teaching and learning (Bryk & Schneider, 2003). As Dr. Thomas Dee (2005) explains there is a correlation between the race and gender of the teacher on achievement of the student.

> In brief the results of the test scores evaluations indicate the exposure to an own race teacher did generate some substance of gain in student achievement for both Black and White students. More specifically these results suggest that a year with an own race teacher increased math and reading scores by 3-4 percentile points. Notably the estimated achievement gains associated with an own race teacher exist for nearly all groups of students defined by race, gender and several

observed student, teacher and community characteristics. Overall, the results of

this study provide evidence that ongoing efforts to recruit minority teachers are

likely to be successful in generating improved outcomes for minority students.

The prior literature offers at least two general explanations why the racial pairing

of students and teacher might exert an important influence on student

achievement. These explanations are not mutually exclusive. One class of

explanations involves what could be called passive teacher effect. These effects

are triggered by the racial presence and not by explicit teacher behaviors. For

example: one frequently cited reason for the relevance of a teacher's race is that

by its mere presence the teacher's racial identity generates a sort of role model

effect that engages student effort, confidence and enthusiasm.

He further stated:

For example, it is possible for an underprivileged Black student in the presence of

a Black teacher who encourages them to update their prior beliefs about the

educational possibility. Similarly, students may feel more comfortable and

focused in the presence of an own race regardless of the teacher's behavior. An

alternative class of explanation for the educational benefits of own race teachers,

points to active teachers' effects. Race specific patterns of behavior among

teachers including allocating class time and interacting with students and

designing class materials, may indicate that teachers are more oriented toward

students that share racial or ethnic background. For example: prior studies have

indicated that black students with White teachers receive less attention, are

praised less, and scolded more than White counterparts.

Children in Poverty

Despite six years of economic recovery, children remain the poorest group in America. Children are poor if they live in a family of four with an annual income below $24,418-$2,035 a month, $470 a week, $67 a day. New Census Bureau data reveal that nearly one-third of the 46.7 million poor people in the United States in 2014 were children. Of the more than 15.5 million poor children, 70% were children of color who already constitute the majority of our nation's youngest children and will be the majority of all our children by 2020. They continue to be disproportionately poor: 37% of Black children and 32% of Hispanic children are poor compared to 12% for White, non-Hispanic children. Every year the United States let millions of children remain poor, costs over $500 billion as a result of lost productivity and extra health and crime costs stemming from child poverty (Edelman, 2015).

Institutional Racism

Because of institutional racism, the majority of Black and Brown people have been deprived of adequate health care, decent jobs, and quality education (Bonilla-Silva, 2010; Mills, 1997). Stokely Carmichael also known later in life as Kwame Ture in the '60s conceived the term institutional racism. As used then and now, it refers to the collective tendency of a business or other institution to deal unequally with a group of people because of the color of their skin (The man who coined …, 1999, p. 39). Bonilla-Silva (2005) attributes this persistence in income inequality between Whites and People of Color to what he called "a new racism". Bonilla-Silva states, "Today a new racism has emerged that is more sophisticated and subtle than Jim Crow

and yet is as effective as the old in maintaining the (contemporary) racial status quo" (Bonilla-Silva, 2005, cited in Leonardo, 2005, p. 18). With regard to African Americans particularly, studies show their unemployment rate has persisted steadily over the last 50 years or so (Austin, 2012; Fairlie & Sundstrom, 1999).

It is not surprising, therefore, due to institutional racism, that People of Color, particularly African American, Native Americans, and Latinos, are still at the bottom of the well (Bell, 1992). For example, segregation, including school segregation, is a recurrent racial and socioeconomic phenomenon that Black and Brown people are facing, and therefore needs to be brought to the forefront of debate revolved around racial justice (Orelus, 2012). Institutional racism has not only affected Black and Brown people economically and politically, it has also played a role in their misrepresentation in the media and in the school curriculum (Orelus, 2012).

There is abundant empirical evidence that Black students in the United States, regardless of their socioeconomic circumstances, continue to experience profoundly unequal "opportunities to learn" (Darling-Hammond, 2000). Scholars in the history of education, such as James Anderson (1989), Michael Fultz (1995), and David Tyack (2004), have documented the legacy of educational inequities in the United States. Those inequities initially were formed around race, class, and gender. Gradually, some of the inequities began to recede, but clearly, they persist in the realm of race. In the case of African Americans, education was initially forbidden during the period of enslavement. After emancipation we saw the development of freedmen's schools whose purpose was the maintenance of servant class. During the long period of legal apartheid, African Americans attended schools where they received cast-off textbooks and materials from White schools. In the south, the need for farm labor meant that the typical school year for rural

Black students was 4 months long. Indeed, Black students in the South did not experience universal secondary schooling until 1968 (Anderson, 2002). The inequities that face African American people have been created politically and have been sustained within the same learning institutions that children attend daily. Analyses attributing educational inequities to political and economic factors tend to be made by educational scholars with leftist political orientation (Apple, 1982; Bowles & Gintis, 1976; McLaren, 1989).

As is often true in social research, the numbers present a startling picture of reality. The economics of the education debt are sobering. The funding disparities that currently exist between schools serving White students and those serving students of color are not recent phenomena. Separate schooling always allows for differential funding. In present-day dollars, the funding disparities between urban schools and their suburban counterparts present a telling story about the value we place on the education of different groups of students (Ladson-Billings, 2006, p. 5). Dr. Ladson-Billings continues to speak about the sociopolitical debt that has excluded people of color from the civic process all together.

As a result of the sociopolitical component of the education debt, families of color have regularly been excluded from the decision-making mechanisms that should ensure that their children receive quality education (Ladson-Billings, 2006, p. 6).

Hooks (1990) spoke about the dangers of White interpretations of the Black experience and the mainstream's suspicion of the Black experience as told by Black people. Far too often everyone other than Black males have offered commentary, analysis, and narrative of their experience. The African proverb that describes this phenomenon is, "Do not let the lion tell the giraffe's story". Black males' accounts of their own school experiences have registered only a

minor blip on the radar of social science research because it is assumed that they are unable or unwilling to tell it (Hooks, 1990).

From the perspective of critical race theory (CRT) theorists, the plight of Black males in schools is an expression of racism that is endemic to North America society (Bell, 1992; Crenshaw, Gotanda, Peller, & Thomas, 1995; Delgado, 1995; Howard, 2008; Ladson-Billings & Tate, 1995). CRT theories argue that because racism is such an integral part of the society in the United States, it is embedded in practices, norms, ideologies, and values that have become symptomatic of the more explicit and formal manifestations of racialized power (Crenshaw et al., 1995). Duncan (2002) contended that the discourse about and on Black males are embedded in practices and values that normalize racism in the United States and create "conditions that marginalize adolescent black males, placing them beyond love in school and in the broader society" (Duncan, 2002, p. 131), It has been that suggested race plays a role in the educational experience of African American students in ways that many educators may not realize. He contends that racial stigma is an unrecognized component of underachievement among students of color (Steele, 1992).

Critical theorists do not place blame on the student for school failure or underachievement. Instead, student underachievement and/or failure are attributed to social structure and processes. Critical theorists note that "the economic system is unequal and unfair (in power, wealth, opportunity, and so on). School mirrors that system, are subordinate to it, determined by it, and therefore function to reproduce it" (Gibson, 1986, p. 47). According to critical theorists, the primary function of schools is to maintain status quo. Gibson contends that schools are means of reproducing "the power and ideology of the state by providing

appropriately socialized workers into economic and political structures" (1986, p. 49). Paulo Freire argues that "education is concerned with the transmission of knowledge, but education is controlled by the ruling class, and to protect their interest…the ruling class ensures that the knowledge transmitted serves those ends…" (1973, p. 10).

Stereotype Threat

Negative images that are shown of Black and Brown men in the media, film and even in music creates a vision in the mind of people that have no contact nor interaction with them, the entire group behaves in those ways. Consequently, a great number of people believe that Black and Brown people, particularly Black and Brown men, are aggressive, rapist, stupid, or just savage (Macedo & Steinberg, 2007). There are also People of Color who have internalized these stereotypes and negative images about Black and Brown men (Orelus, 2012). These images and stereotypes have become the consciousness of the nation due to mass media and its portrayals of Black and Brown men. Whites fear People of Color because they have been misrepresented through the mainstream media (Hall, 1997). Similarly, the U.S. legal and political institutions have allowed Whites to separate themselves from Black and Brown people. This has been done through school segregation and housing discrimination, preventing Black and Brown people from attending the same schools and living in the same neighborhood as some Whites (Kozol, 2006; Tatum, 2007).

Ladson-Billings (2011) discusses "the love-hate relationship with Black males" (p. 8). She asserts,

> We see African American males as problems that our society must find ways to eradicate.
> We regularly determine them to be the root of most problems in schools and society. We

seem to hate their dress, their language and their effects. We hate that they challenge

authority and command so much social power. While the society apparently loves them

in narrow niches and specific slots-music, basketball, football, track–we seem less

comfortable with them than in places like the nations Honor Society, the debate team, or

the computer club. (p. 9)

The most contemporary thought for the academic problems of African Americans is stereotype

threat. Some scholars defined stereotype threat as the "threat of being viewed through the lens of

a negative stereotype, or the fear of doing something that would inadvertently confirm that

stereotype," (Steele, 1999, p. 46) negatively influences the academic performance of African

Americans.

Rationale of the Study

Too many African American male students still continue to face school failure, low

graduation rates, high levels of drop-out rates, over representation in special education, and low

college enrollment and graduation from colleges and universities. This lack of attention has led

to culturally insensitive and decontextualized curricula, policies, and reforms that do little to

improve the education of large numbers of African Americans (Alridge, 1999). Furthermore,

scholars and advocates of African-centered schools suggested that school experiences for

children should be congruent with their level of expression, activity, and learning styles (Azibo,

1996; Fukiau & Lukondo, 2000; Hilliard, 1992; Some`, 1999). African-centered pedagogy and

curriculum are designed to teach children in a manner that takes their history, culture, identity,

and politics into account for the ultimate purpose of solving their problems (Asante, 1988; 1991;

1992; Giddings, 2001; Hilliard, 1998; Hoskins, 1991; Wilson, 1998).

African-centered pedagogy is a problem-solving pedagogy. Its proponents claim that children who internalize its philosophy undergo a transformation leading to enlightenment concerning their authentic self, empowerment concerning the options laid out before them, and self-determination concerning the choices they make (Merry & New, 2008).

Black males can possibly view the world around them and gain knowledge and understanding of the importance of education because of the knowledge of self they have received through this educational experience. In the current educational system, Black male students have had multiple negative encounters, which have created an environment of alienation, isolation, avoidance and negative judgment of abilities. This study has examined how teaching from an African-centered pedagogy can foster a strong racial identity among Black males. Lastly, the research has examined what it means to be Black and also measure Black males' connections to their own cultural group.

Research Questions

1. Does teaching from an African-Centered Pedagogy positively influence academic growth among Black males that are in middle school?

2. Does African-Centered Pedagogy provide a positive racial identity among Black Males?

Definition of Key Terms

African-centered pedagogy. "Afrocentric, Afrocentric, or African Centered" are interchangeable terms representing the concept which categorizing a quality of thought and practice which is rooted in the cultural image and interest of people of African ancestry and which represents and reflects the life experiences, history and traditions of people of African ancestry as the center of analysis (Nobles, 1980).

African American/Black. Names applied to ethnic groups with ancestry from any native populations of Africa (Merriam-Webster.com, 2016). These terms used interchangeably.

Achievement gaps. Refers to the observed, persistent disparity of educational measures between the performance of groups of students, especially groups defined by socioeconomic status (SES), race/ethnicity and gender (Merriam-Webster.com, 2016).

National Assessment of Educational Progress (NAEP). The National Assessment of Educational Progress (NAEP) is the largest nationally representative and continuing assessment of what America's students know and can do in various subject areas. Paper-and-pencil assessments are conducted periodically in mathematics, reading, science, writing, the arts, civics, economics, geography, U.S. history, and in Technology and Engineering Literacy (National Assessment of Educational Progress, 2015).

Black identity. Black identity development is recognized as the construction of one's sense of Blackness. This occurs over several stages, most notably illustrated in Dr. William Cross' model of Nigrescence, first published in 1971 (Cross, 1971).

Critical Race Theory (CRT). CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional

racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color (Bell, 1980).

Students of color. Term mostly used in the United States to describe students who are not white (Merriam-Webster.com, 2016).

The Multidimensional Model of Racial Identity (MMRI). The MMRI focuses on African Americas' beliefs regarding the significance of race in (a) how they define themselves and (b) the qualitative meaning that they ascribe to membership in that racial group (Shelton & Sellers, 1996).

Graduation rate. Is the percentage of a school's first-time, first-year undergraduate students who complete their program within 150% of the published time for the program (U.S. Department of Education, 2015).

Endangered. Seriously at risk of extinction (Merriam-Webster.com, 2016).

Illiteracy. Not knowing how to read or write, having or showing a lack of knowledge about a particular subject, not grammatically correct (Merriam-Webster.com, 2016).

Unemployment. Is defined by the Bureau of Labor Statistics (BLS) as people who do not have a job, have actively looked for work in the past four weeks, and are currently available for work (U.S. Department of Labor, Bureau of Labor Statistics, 2015).

School-to prison pipeline. Refers to the policies and practices that push our nation's schoolchildren, especially our most at-risk children, out of classrooms and into the juvenile and criminal justice systems (American Civil Liberties Union, 2008).

Nigrescence. The process of becoming Black or dark (Cross, 1971).

Institutional racism. (Also known as **institutionalized racism**) is a form of racism that is a part of society. Whether implicitly or explicitly expressed, institutional racism occurs when any certain group is targeted and discriminated against based upon race (Merriam-Webster.com, 2016).

Stereotypes threats. Describes the experience of "being at risk of confirming, as self-characteristic, a negative stereotype of one's group" (Steele & Aronson, 1995, p. 780). This social-psychological phenomenon has been shown to significantly decrease the performance of persons who belong to negatively stereotyped groups (Steele & Aronson, 1995).

CHAPTER II

Review of the Literature

This chapter has provided and reviewed the literature pertinent to the research questions:

1. Does teaching from an African-Centered Pedagogy positively influence academic growth among Black males that are in middle school?

2. Does African-Centered Pedagogy provide a positive racial identity among Black males?

Although most African Americans (Blacks) are aware and support education, many are still suffering from poor academics and under achievement. Many African American students face school failure, high levels of drop-out rates, over representation in special education, and low college enrollment. This lack of attention has led to culturally insensitive and decontextualized curricula, policies, and reforms that do little to improve the education of large numbers of African Americans (Alridge, 1999). Decontextualized educational policies and curricula often limit the educational knowledge base from which African Americans can draw culturally relevant and emancipatory knowledge (Gordan, 1990, 1993; Kincheloe, 1993).

My interest is around the development of Black males in educational achievement, specifically how cultural identification plays into the academic achievement of Black males. Understanding one's culture is of interest to me because I want to discover if understanding culture and history will help Black males do better academically and socially.

Black Male Identity

Cross (1991) relates the transition of Black identity through a five-stage theory of acquisition of Black identification. The process of becoming Black involves moving throughout

the different stages of Blackness. The theory of Black racial identity development includes five stages: (a) *pre-encounter,* in which attitudes fall along a continuum and range from race being an insignificant part of personal identity (race neutrality) to race being devalued by the individual to the point of self-hatred (race negative); (b) *encounter*, in which attitudes about race are directly or indirectly challenged by some personal or social event that provides a means for the individual to transform his or her existing conceptualizations of identity; (c) *immersion/emersion,* in which an individual's previously held racial attitudes are discarded in an attempt to become more involved in his or her Black cultural heritage; and (d) *internalization,* in which racial identity conflicts are resolved and , in turn, the individual internalizes a positive Black identity. The fifth and final stage, *internalization-commitment,* involves a sustained interest in Black affairs and a long-term commitment to ethnic concerns (Cross, 1991, p. 327).

Some of the reasons that Black males lack cultural understanding and continue to struggle in the educational settings may come from the following information. African American adolescents grapple with the additional task of developing a racial/ethnic identity in American social milieu that is often polarized along racial lines (Monteith & Spicer, 2000; Winant, 1998), and is replete with negative racial stereotypes (Hudley & Graham, 2001). Undoubtedly, African American identity has been shaped by a history of oppression and marginalization in American society that dates from the 1600s, with the arrival of the first Africans in this country (Bogle, 1994). For example, scurrilous depictions of incompetence, laziness, and aggression (e.g., Devine & Elliott, 1995) have their genesis in this country's historical attempts to nationalize slavery and state-sanctioned racial terrorism (Irving & Hudley, 2008, p. 676). The scholars above

focus on what is means to have identity and culture in America and how this identity shapes one's view of the world and how they function in it.

When do people start to embrace racial stereotypes? Why do they develop? And what do we do when students start to view others that do not look like us as being less than them or even less than human. "Black and White middle school youth were more likely than fourth graders to endorse traditional academic race stereotypes, i.e., European Americans are smarter than African Americans. Thus, there is a growing body of research indicating that by the middle school years youth are aware of academic race stereotypes and have some tendency to endorse them" (Okeke, Howard, Kurtz-Costes, & Rowley (2009).

A key understanding of the research indicates how Black students and especially how Black males are looked at in schools and in the society as a whole. There is a correlation of low academic achievement and high rates of prison incarceration of Black males. When looking at K-12 data Black males have higher rates of suspensions and high rates of special education placement compared to White students. Both Black and White boys perform their masculinity by breaking school rules; Black boys more often find themselves in trouble because of how their performances are interpreted. When White boys transgressed, school officials presumed that "boys will be boys," attributed "innocence to their wrongdoing," and believed that "they must be socialized to fully understand the meaning of their acts" (Ferguson, 2001, p. 80).

In contrast, when Black boys transgressed, their actions were "adultified." That is, their "transgressions were made to take on a sinister, intentional, fully conscious tone stripped of any element of naiveté" (Ferguson, 2001, p. 83). Michaels (1992) refers to the "anticipation of culture by race" (p. 677). That is, we presume that "to be Navajo you have to do Navajo things,

but you can't really count as doing Navajo things unless you already are Navajo" (Micheals, 1992, p. 677). Although we must substitute Black for Navajo in this instance, the effect is the same. Such anticipation reifies race as a stable and objective category and links it deterministically. When race is operationalized in this way, we lose sight of Black heterogeneity and under-conceptualize accordant intersectionalities. In addition, we overlook the extent to which Blackness is reflected not only in the meaning students bring with them to school but also in the meaning that are imposed on them by school structures. In the process, we underestimate the emergent and dynamic meanings of race and the impact of racial discrimination (O'Connor, Lewis, & Mueller, 2007).

> Cultural mistrust (i.e., the tendency for African Americans to distrust institutional, personal, or social context that are controlled by Whites) is a construct that attempts to capture the influence of discrimination on academic motivation. African American value education as a means to improve their social and economic circumstance. However, when confronted with poorly maintained, underfunded schools and ill-prepared teachers. African Americans may not trust the public schools to provide an adequate education. A belief that African Americans cannot expect equal educational services or access to the opportunity structure in the United States may have created both lowered expectations for the benefits of educational achievement and a devaluation of striving for achievement among African American adolescents. (Irving & Hudley, 2008, p. 678)

Although stereotypes may affect the self-perceptions of members of stigmatized groups, this may be the case only for those members whose personal identities emphasize membership in that group (Rosenberg, 1979). It cannot be assumed that race is a central aspect of every African

American person's identity. Sellers, Smith, Shelton, Rowley, and Chavous (1998) have conceptualized racial identity in African Americans as a multidimensional contract including four dimensions. *Racial salience* refers to the extent to which race is an important aspect of an individual's self-concept at a particular time in a specific context, whereas *racial ideology* is an individuals' attitudes and beliefs regarding how African Americans should act. The third dimension is *racial regard*, or a person's evaluative judgment of his or her race. Two aspects of regard are defined: private (how an individual feels about African Americans) and public (an individual's view of how African Americans are seen by others). *Racial centrality* is the extent to which race is central aspect of an individual's self-definition (Seller et al., 1998).

In the essay written by Dr. Asa Hilliard, he speaks about six different conditions of self-image and how that affects educational outcomes for African American people in society: (1) When children don't learn, systems are deficient; (2) The race of the child does not tell us anything about the child's mental capacity to succeed in school; (3) Socioeconomic status is not a barrier to learning, if the student is exposed to good teaching; (4) Racism and bigotry are negative factors in teaching and learning; (5) Our children are not succeeding mainly because the masses of them have been abandoned; and, (6) The courts can mandate physical desegregation, but not educational environment that is high quality and nurturing (Hilliard, 1998, pp. 74-75).

There are three conditions that are referred to that students of color use when they have to approach or handle White culture, economics, and political dominance: (1) Cultural mainstreamers accept the ideology that members of a non-dominant group should be culturally, socially, economically, and politically assimilated, yet they can be racially and ethnically aware; (2) Noncompliant believers subscribe to a dominant achievement ideology and are even aware of

the cultural norms prescribe for academic, social, and economic success. However, they favor

their own culture presentations and exert little effort to adapt to the cultural prescriptions of the

school and White society; and, (3) The Cultural straddlers bridge the gap between the cultural

mainstreamers and the noncompliant believers. They are obviously strategic navigators, ranging

from the students who play the game, and embrace the cultural codes of both school and home

community to those who vocally criticize the schools' ideology while achieving well

academically (Carter, 2006).

The information below from a variety of scholars illustrates the systemic failure of the

educational system and how those failures contribute to underachievement of Black students.

The norms and values in which school's function is European centered and focus on the needs of

European-American students and their families. The struggles of African American (Black)

students is systemic as well as the belief that students of color specifically African American

students are inferior, lack the discipline to achieve, parent involvement is non-existent.

> The findings also show that the application of the idea transcends a student's
> achievement level-that is, whether the student is a high achiever or a low achiever. The
> findings highlight the social significance of the processes of resistance to acting white,
> how students create in-group/out-group stylistic boundaries to maintain ethno specific
> identities. Students' respect for the value of education is not at stake, however. Rather,
> what is at stake is how students use the symbols and meaning they attach to different
> racial, ethnic, and cultural identities as measures of inclusion and exclusion. (Carter, 2006,
> p. 318)

When Black students where in high track classes their peers would accuse them of acting white but when the classes where proportionately Black and high track classes there was no accusation of acting White found (p. 323).

      Although our national discourse on racial disparity tends to focus on academic outcomes the so-called achievement gap in school districts throughout the United States, Black, Latino, and American Indian students are also subject to a differential and disproportionate rate of school disciplinary sanctions, ranging from office disciplinary referrals to corporal punishment, suspension, and expulsion. (Krezmien, Leone, & Achilles, 2006; Wallace, Goodkind, Wallace, & Bachman, 2008, p. 59).

      The Children's Defense Fund (1975) first brought the issue of racial disproportionality to national attention, showing that black students were two to three times overrepresented in school suspensions compared with their enrollment rates in localities across the nation. National and state data show consistent patterns of Black disproportionality in school discipline over the past 30 years, specifically in suspension, (McCarthy & Hoge, 1987; Raffaele Mendez, Knoff, & Ferron, 2002), expulsion (Kewel Ramani, Gilbertson, Fox, & Provasnik, 2007, and office discipline referrals (Skiba, Michael, Nardo, & Peterson, 2002, p. 59).

One of the most consistent findings of modern education research is the strong positive relationship between time engaged in academic learning and student achievement. The school disciplinary practices used most widely throughout the United States may be contributing to lowered academic performance among the group of students in greatest need of improvement. Suspended students may become less bonded to school, less invested in school rules and course

work, and subsequently, less motivated to achieve academic success. Students who are less bonded to school may be more likely to turn to lawbreaking activities and become less likely to experience academic success. (Gregory, Skiba, & Noguera, 2010, p. 60)

Faced with repeated academic struggles, underperforming students may become frustrated and disaffected and have lower self-confidence, all which may contribute to a higher rate of school disruption. Low literacy achievement in the elementary grades is linked to later aggression in third and fifth grades. Similar patterns have been found in later grades-low achievement in middle and high school is linked with more serious forms of aggression (Gregory et al., 2010, p. 61).

Through the guidance of family members and support from the community, Black children learn that despite social barriers they are able to excel and prosper. Cultural socialization occurs as families provide children with a historical and cultural map of the African American experience and describes how they have survived many adverse conditions beginning with slavery. They learn how religious beliefs and extended family have served to strengthen and insulate them from the negative effects of racism and discrimination (DeGruy, Kjellstrand, Briggs, & Brennan, 2011, p. 399).

Schools are driven by middle class, White, heterosexual norms that determine definitions of success. Students who are more familiar or aligned with this dominant culture are more likely to be seen as academically successful as the school environment caters to this orientation. These processes often occur covertly, with little conscious awareness among teachers and administrators, even when students of color speak to its existence. Relationships in schools' organizational spaces tend to operate according to an investment in Whiteness, an investment

that sustains racist ideologies and attitudes created to maintain and rationalize White privilege and power. Because of the invisible or neutral status of whiteness, the mechanisms through which this process occurred were also invisible (Chambers & McCready, 2011, p. 1353).

Schools in which these norms are fully entrenched have little interest in seeing race or other forms of diversity and the particular needs these students might have. Accordingly, students of color may find few avenues of support in such institutions. Students whose cultural orientations fall outside the mainstream culture of the school are often marginalized (Chambers et al., 2011, p. 1353).

"Racial opportunity cost, which is defined as the degree to which schools force students of color to give up, sacrifice, or disconnect from aspects of their racial identity to meet socially constructed norms for academic success" (Chambers et al., 2011, pp. 1355-1356).

What is less understood is how environment and cultural forces influence the way in which Black males come to perceive schooling and how those perceptions influence their behavior and performance in school. There is considerable evidence that the ethnic and socioeconomic backgrounds of students have bearing on how students are perceived and treated by adults who work with them within schools (Noguera, 2003, p. 433).

Poor children generally receive inferior services from schools and agencies that are located in the inner city, and poor children often have many unmet basic needs. This combination of risk factors means it is nearly impossible to establish cause and affect relationships among them. Throughout the country, Black children are overrepresented in special education programs. Those most likely to be placed in such programs are overwhelmingly Black, male, and poor. Rather than serving as a source of hope and opportunity, some schools are sites

where Black males are marginalized and stigmatized. In school, Black males are more likely to be labeled with behavior problems and as less intelligent even while they are still very young. Black males are also more likely to be punished with severity, even for minor offenses, for violating school rules and often without regard for their welfare. They are more likely to be excluded from rigorous classes and prevented from accessing educational opportunities that might otherwise support and encourage them. Consistently, schools that serve Black males fail to nurture, support, or protect them (Noguera, 2003, p. 436).

African-Centered Pedagogy

Foundations. Black Power was the slogan of the '60s and '70s that focused on achieving self-determination and racial pride. From the movement came ideologies of Black consciousness and the connection to the African past and the greatness of African people. Out of the movement came schools that focused their teaching and instruction around African values and the knowledge of the African past that had not been talked about nor taught in public schools. Dr. W.E.B. Dubois (1903) in his work the *The Souls of Black Folk* and Dr. Carter G. Woodson (1933) and his work *The Mis-education of the Negro* both focused their life work on Black thought and intellect. They examined the forces behind Black people becoming racially conscious and the need of an educational system that held Black people at the center and not at the outside of the educational process.

At the beginning of the 21st century, African Americans continue to lack a comprehensive, cohesive, emancipatory, and culturally relevant educational theoretical model to help them successfully navigate American society (Dunn, 1991; Gordan, 1990; Ladson-Billings, 1995). Moreover, in developing curricula and policies, policymakers and educators rarely consult

theories or models that are based on the life experiences and realities of African Americans (Anyon, 1995a, 1995b; Hilliard, 1998; Kincheloe, 1993). This lack of attention has led to culturally insensitive and decontextualized curricula, policies, and reforms that do little to improve the education of large numbers of African American students. Decontextualized educational policies and curricula often limit the educational knowledge base from which African Americans can draw culturally relevant and emancipatory knowledge (Gordan, 1990, 1993; Kincheloe, 1993).

Among African American notables, however, DuBois left the most comprehensive set of writings and views from which educators and policymakers can obtain contextualized, historical, and African American-based perspectives on education (Alridge, 1999; Dunn, 1991; Hilliard, 1998). DuBois never left a model of how African American people should be educated. DuBois believed the only way for African American people to be free socially, economically, and politically was to have an education.

In the 1940s, 1950s, and 1960s, DuBois educational thinking became more eclectic, reflecting his lifelong increasing interest in the condition of African Americans in the context of world affairs. DuBois recognized the U.S. government's hypocritical position of calling for democracy abroad while denying African Americans democracy at home. He became very vocal about contradictions between American democratic rhetoric and practice. He urged Black people to remain cautious about their hopes for full citizenship rights and integration. DuBois was somewhat optimistic about potential democracy for African Americans after the Supreme Court's 1954 *Brown v. Board of Education* decision. He prophetically warned that integration would not improve education for African Americans unless their children's cultural needs were

met. He predicted: If and when they [African Americans] are admitted to these schools, certain things will inevitably follow. Negro teachers will become rarer and, in many cases, disappear. Negro children will be instructed in the public schools and taught under unpleasant if not discouraging circumstances (DuBois, 1960/1973, p. 151).

"What was unanticipated by the U.S. Supreme Court in the two *Brown v. Board of Education of Topeka* case was the pervasive and irreversible damage that might be inflicted on poor Black children reared in stable yet ecologically constructed social worlds" (Wilkinson, 1996, p. 28). According to Edgar Epps,

> Desegregation, especially in the South, was achieved largely by closing Black schools
> and busing the students to predominantly White schools. This resulted in many Black
> teachers and administrators losing their jobs and being demoted. The result for many
> African American children is a loss of an important social resource. African American
> teachers often represent surrogate parent figures, firm disciplinarians, empathetic
> counselors, positive role models and advocates. (Epps, 1998, p. 8)

As systemic racial balance remedies became a dictating force in many school districts, previously held community attachment, values and standards were eroded (Walker, 1996; Wilson & Segall, 1996).

African American teachers and administrators expected every child to succeed (Alexander & Miller, 1989; Posey & Sullivan, 1990) in elementary, secondary, and postsecondary schools and to become an asset to society rather than a liability (Posey & Sullivan, 1990). Role model research under girds the assumption that teachers of color are vital in both their learning experiences, academic, and professional aspirations. Teachers of color ensure not

only their aspiration levels (Joint Center for Political Studies, 1989; Smith 1989), educational development or achievement levels (Holmes, 1990), but their emotional, social, and psychological development or self-worth are advanced rather than diminished (Holmes, 1990).

Any society is judged on how it educates its people and how the people contribute to the overall success of that society. African-centered education is a foundation of teaching and learning that puts Africa at the center of the educational process. DuBois warned of the impact that hundreds of years of enslavement, oppression, and institutionalized racism could have on the collective and individual psyches of African Americans (DuBois, 1904, 1939; Stewart, 1996). African Americans, DuBois argued, were constantly reminded of their supposed inferiority and kept in a quasi-state of slavery within the Jim Crow system of the south. At the same time, Whites expected African Americans to be patriotic, to fight for their country and to believe that America was truly a meritocracy in which they could navigate freely. This contradiction, DuBois often stated, created a psychic tension in the minds of African Americans that, if not addressed, could give them negative images of themselves and their culture: "It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" (DuBois, 1903/1994, p. 2).

DuBois believed that to respond to their psychological oppression in Western society, African Americans would have to ground themselves in African and Black culture. Surrounding themselves with positive images of African and Black culture and history would put African Americans on par with European Americans, allowing them to deflect negative images of themselves. The conflict between their own culture and American culture, what Dubois called

"double-consciousness" or "twoness", could be transcended by African Americans who simultaneously immersed themselves in African and Black culture and incorporated positive aspects of Western society (DuBois, 1903/1994, 1940/1984; Lewis, 1993; Stewart, 1983). An African American-centered education would teach students about the culture and historical accomplishments of African countries and use African and Black American culture and history as frames of reference (Alridge, 1999).

As early as the 1900s, DuBois realized that the Negro problem was too complex and deeply engrained in the psyches of both Whites and Blacks to be comprehensively understood within the confines of American racism toward Blacks. Prevailing views of African American inferiority, he believed, had roots deeply grounded in Western thought and even in politics that expanded beyond the shores of the United States. To understand racism toward African Americans, Dubois felt that one had to examine the racism and oppression of people of African descent around the world. DuBois believed that a strong Pan-African political movement could be formed that would eventually obtain enough political and economic strength to overthrow European colonization and overcome the oppression of African people around the globe (DuBois, 1968).

Other scholarly works that emphasized a Pan-Africanist educational perspective included DuBois' plans for an *Encyclopedia of the Negro, Encyclopedia Africanna,* and the *Brownies Book*. These projects placed the study of African-descended people at the center of education and grounded knowledge and education in an African diasporic perspective (DuBois, 1933). DuBois' own words capture the essence of the Pan-Africanist educational perspective: "Pan-African means intellectual understanding and co-operation among all groups of Negro descent in order to

bring about at the earliest possible time the industrial and spiritual emancipation of the Negro peoples" (p. 247). The Pan-Africanist goal is to erase the negative images and raise the people out of inferiority by providing an education about self.

DuBois recognized the challenges of a global educational perspective: The freedom to learn, curtailed even as it is today has been bought by bitter sacrifice. And whatever we may think of the curtailment of other civil rights, we should fight to the last ditch to keep open the right to learn, the right to have examined in our schools not only what we believe, but what groups and nations, and the leaders of other centuries have said. We must insist upon this in order to give our children the fairness of a start which will equip them with such an array of facts and such an attitude toward truth that they can have a real chance to judge what the world is and what its greater minds have thought it might be (DuBois, 1949/1991, p. 231).

DuBois was a scholar who wrote, spoke, thought, acted, and responded to the most pressing issues confronting people of African descent at the moment in which he was thinking and writing. He was an intellectual who always stayed abreast of the issues incident to Black people around the world, and in United States in particular, and who revised his views and positions when he believed it was necessary. To solve the "Negro problem" and dramatically improve the conditions of the Negro masses, DuBois believed that education should be grounded in the sociopolitical conditions of African Americans' present reality (Alridge, 1999).

Woodson (1933), detailed accounts of how Black America were being mis-educated by the public school system. "The "educated Negroes" have the attitude of contempt towards their own people because in their own as well as in their mixed schools, Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton, and despise the African. The thought of the

inferiority of the Negro is drilled onto him in almost every class he enters and in almost every book he studies" (Woodson, 1933, p. 7). The process of creating inferiority happens very early for many African American students as they try and navigate a system that was never designed in which to educate them. To handicap a student by teaching him that his black face is a curse and that his struggle to change his condition is hopeless is the worst sort of lynching. It kills one's aspirations and dooms him to a vagabondage and crime (Woodson, p. 8). Furthermore, Woodson describes once the mind has been controlled by the dominant culture, there is no need to inform them that they are inferiority people. If the culture and history of a people are stripped from them and replaced with a white ideology that is not their own, that has a psychological impact on how one sees themselves in the global world.

"The present system under the control of the Whites trains the Negro to be white and at the same time convinces him of the impropriety or the impossibility of him becoming white. It compels the Negro to become a good Negro for the performance of which his education is ill-suited" (Woodson, 1933, p. 20).

It was well understood that if by the teaching the history of the white man could be further assured of his superiority and the Negro could be made to feel that he had always been a failure, and that the subjection of his will to some other race is necessary, then, he would still be a slave. If you control a man's thinking you do not have to worry about his actions. When you determine what a man shall think you do not have to concern yourself about what he will do. If you make a man feel that he is inferior, you do not have to compel him to accept an inferior status, for he will seek it himself. If you make a man think that he is justly an outcast, you do not have to order him to the back door. He will

go without being told; and if there is no back door, his very nature will demand one.

(Woodson, 1933 p. 60)

Today, more African Americans are searching for other methods of education for their children based on the traditions of African people. Afrocentricity is critical discourse that is being used to form a critical pedagogy known as African-centered education. African-centered pedagogy and curriculum are designed to teach African children in a manner that takes their history, culture, identity, and politics into account for the ultimate purpose of solving their problems (Asante, 1988; 1991; 1992; Giddings, 2001; Hilliard, 1998; Hoskins, 1991; Wilson, 1998).

Afrocentricity

Asante (1988) coined the term Afrocentricity, which has morphed over the years to African-centered education. Afrocentricity is an epistemology that seeks to re-enter/ relocate African people-Black Africans on the continent of Africa and people of Black African descent in the Diaspora-in their own particular, yet connected, cultures for the ultimate purpose of their social, political, and economic liberation (Asante, 1998; 1999; Hilliard, 1998; Wilson, 1998). Thus, Afrocentric curriculum researchers and scholars believe that by studying the classical African civilizations, and the various African societies that branched off from them, they can demystify the history of African people (and world history as well), which has been systematically falsified, distorted, segmented, and erased in order to support the interests of foreign invaders (Akbar, 1991; Asante, 1988; Caruthers, 2000; Diop, 1974; 1991; Hoskins, 1991; Williams, 1974).

Afrocentricity is also a method of healing by changing the focus onto self rather than those that oppress. Afrocentric curriculum researchers and scholars attempt to provide a framework for the reconstruction of African cultures and identities (most of which have been de-centered/ dislocated and disrupted by the Maafa) around the best morals, values, and cultural practices that both traditional and contemporary African societies have to offer (Ani, 1994; Asante, 1988; Hilliard, 1998; Richards, 1994; Williams 1974). The aspect of teaching students about their own historical and cultural traditions promotes a sense of pride in one's self. In addition, an important part of the achievement process involves the connection of education to students' interests and the development of a positive sense of self (Woodson, 1933).

Afrocentric pedagogy is both compensatory and critical. It is compensatory because it re-enters/relocates dislocated African people in a centered cultural frame of reference that helps them view the world as agents rather than as mere objects and victims (Asante, 1999). It is critical because it helps African people to realize the consciousness necessary to question and resist the cultural, social, political, and economic domination of non-African people (Asante, 1999). Afrocentric curriculum scholars and researchers assert that African-centered education should empower African people to deal with their problems not only by reconstructing and preserving African history, culture, and identity but also by employing other strategies (Asante, 1998; Caruthers, 2000; Collins, 2000; Williams, 1974; Wilson, 1998). For instance, African-centered education is designed to teach African children to engage in the indispensable process of building institutions (e.g., schools, businesses, banks, political parties, etc.) that support their communities (Caruthers, 2000; Williams, 1974; Wilson, 1998).

Afrocentric Education

Jeffries (1991) and Johnson (2001) argued that Afrocentric education possesses at least three dimensions: (1) a skills function, (2) a moral function, and (3) a spiritual function. That is, African-centered curriculum is about balancing "traditional" disciplines (e.g., math, science, language, writing), morals and values (e.g., MAAT and Nguzu-Saba), and spirituality (e.g., understanding our relationship to the Creator and our ancestors) in order to give African children a complete education. What does the African-centered pedagogy provide Black students that they will not be able to receive in the traditional educational system?

> African centered education enables students to look at the world with Africa as the center. It encompasses not only those instructional and curricular approaches that result in a shift in students' worldview, but it engenders a reorientation of their values and actions as well...It involves more than mere textbooks and other curricular materials; it encompasses a supportive, understanding, and encouraging school climate. It demands that children be viewed as educable and as descendants of a long line of scholars. (Durden, 2007, pp. 74-75)

According to Woodson (1990), Black children were not able to reach their full potential because schools eliminate African culture and traditions and instead focus on European culture and values. Karenga (1995) found African-centered schools are structured on a holistic development of Black children. These schools focus their instructional practices on the students learning styles in order to bring the African experience into the center of their teaching. An African centered perspective and institutional autonomy were two premises behind the formation

and maintenance of recently created African centered schools. This African centered perspective subscribes to the spiritual and cultural ethos of African people, and it is situated in an African worldview, which offers a "method of thought and practice rooted in the cultural image and human interests of African people" (Karenga, 1995, p. 45).

> The primary aims of an African centered educational experience were not only to adhere
> to a particular ideology of African people but also to implement instructional practices
> that support the unique learning styles of Black students. These practices are then
> implemented using a curriculum rooted in the reality and history of African people. By
> embracing ancient and contemporary African culture, African centered schools
> counteract the hegemonic forces that trivialize the contributions of Africans and Blacks in
> America. (Durden, 2007, p. 28).

The connection of Black thought and knowledge of self are important for people of African descent to bridge the gap of the past with the present as well as the future. Karenga (1995) pointed out that African centeredness should not be viewed as a dogma of authenticity but as an orientation and methodology that does not shun the value of the diversity of perspectives and approaches in the study of African Americans (Karenga, 1995, pp. 36-38). The African centered pedagogy aims to re-enculturate Black children back into a set of habits, consciousness, and identity that centers them on a firm understanding of who and what they are. According to Merry and New (2008), Black children must be at the center of the instruction, so that they are seen as the subject, and not an object, of the instruction. "In doing so, the learner comes to interpret the world through a cultural understanding that has been constricted within, about, and for his or her own community. What follows, according to African-centrists, is greater self-esteem and higher

academic achievement" (Merry & New, 2008, p. 10).

Karenga (1982) noted that African centeredness is a conceptual framework rooted in the African experience and the worldview that issues from and is informed by that experience. It is quality of thought and practice rooted in the cultural image and human interests of African people, Nobles (1973, 1986, 1991, pp. 403-404) asserted that it is not possible to talk about the African self-concept without talking about the effect of African people being dominated, oppressed, and subjugated by European people. He explained that despite a substantial period of contact, the two systems of consciousness (i.e., self-knowledge) remained different. Nobles maintained that the oppressive system of slavery indirectly encouraged the retention, rather than the destruction, of the African philosophical orientations. He argued that the African self-concept is by philosophical definition the "we" instead of the "I". It recognizes that only in terms of one's people does the individual become conscious of one's own being.

The concept of the Black self owes its existence to Kambon (1992), who defines it as being at the conscious level of the African survival thrust. It is a relational disposition that is collective, communal, and susceptible to environmental and social forces and influences. It is considered to be partly genetically determined and partly environmentally determined. An African self-consciousness is reflective of such attitudes and behaviors as (a) awareness of one's African identity (a collective consciousness), (b) recognition of African survival and positive development as a major preoccupation, (c) respect for and active perpetuation of things African, and (d) an unequivocal, uncompromising resistance to all things anti-African (Kambon, 2991, pp. 53-55).

Historically, American public schools have failed to provide a quality education for Black students (Darling-Hammond, 2005). Educational scholars argued that this failure was an intentional means to mis-educate the masses of Blacks in order to prohibit cultural and intellectual liberation (Freire, 1973; Hilliard, 1998; King, 1991; Woodson, 1990). Since the 1700s, Blacks have designed independent schools to meet the cultural and intellectual needs of their children (Ratteray & Shujaa, 1987). Towards the end of the 19th century, Black independent schools were replaced by public schools and thus socialized in the thought and reality of European culture (Ratteray & Shujaa, 1987; Woodson, 1990).

Black Americans throughout the United States began to voice their concerns about the poor educations that their children were receiving in public schools. This movement was known as the African Centered School Movement-nostalgic of the Black independent schools of the 1700s. During this movement Black Americans demanded control of public schools or created independent institutions outside of public structures (Ratteray & Shujaa, 1987). The latter efforts were known as the Independent African Centered School Movement, which stressed academic excellence as well as cultural relevance and character development (Lee, 1992). Additionally, this movement was in response to the dismal failure of public education for Black students and the heightened international movement for Pan-African unity (Giddings, 2001). To protect and maintain this Afro-centric reality, institutional autonomy served as the means for allowing this voice to emerge in the education of Black children (King & Wilson, 1994). Furthermore, an independent status allowed for resources and vitality to come from the community which inevitably ensured the development of liberatory pedagogy and African centered perspectives (Lee, 1994, 2005).

In 1972, The Council for Independent Black Institutions (CIBI) was created to organize African-centered allies as well as African-centered schools. Additionally, CIBI and these independent schools are charged with socializing and educating children to be the spiritual, economic, political, and intellectual leaders they are destined to become. Moreover, African centered schools embrace the traditional wisdom that *children are the reward of life* (The Council for Independent Black Institutions, 1994).

The African centered movement was not only nostalgic of Woodson's (1990) revelations of the fundamental problems of the "mis-education of the Negro," but also a result of the outcry among community groups in Black neighborhoods who were outraged at the poor educational experiences given to their children. They wanted educational culturally salient experiences that they believed would produce academic excellence. This cry for academic excellence and culturally relevant pedagogical practices was deeply rooted in a worldview that was in opposition to the Eurocentric ideology that is the basis for most schools in the United States (Grills, 2004).

To truly embrace an African centered worldview, one must first adopt an African reality that is consistent with the experiences and realities of African people. Grills (2004) noted that in order to efficiently apply an African centered paradigm, one must "examine or analyze the phenomena with a lens consistent with an African understanding of reality; African values; African logic; African methods of knowing; and African historical experiences" (p. 173). The seven cardinal virtues of MAAT become the compass towards human perfectibility. These virtues are truth, justice, harmony, balance, order, reciprocity, and propriety. They are the essence and foundations of all experiences and engagement in an

African centered school. Therefore, persons working in those schools believe that children are divine beings who bring with them gifts and talents from the Creator and ancestors (Nobles, 1990).

In the African centered school, the focus is on placing the child at the center of the educational process. Since the children are the key of the learning process the African centered schools place the unique learning styles of Black children into the classroom instruction. Therefore, the schooling experience of many Black students are not culturally sensitive or affirming (Ladson-Billings, 1994; Perry, Steele, & Hilliard, 2003). Furthermore, scholars and advocates of African centered schools suggested that school experiences for children should be congruent with their level of expression, activity, and learning styles (Azibo, 1996; Fukiau & Lukondo, 2000; Hilliard, 1992; Some`, 1999).

Asante (1988) outlined the transformational process one takes when moving into an African-centered sense of being. The book Afrocentricity set a course of thinking and action that many Black people felt was need to be taught to their children as well as the community. Afrocentricity is a transforming power, which helps us to capture the true sense of our souls. There are five levels of awareness leading to transformation. The first level is called *skin recognition* which occurs when a person recognizes that his or her skin and/ or her heritage is Black but the person cannot grasp any further reality. The second level is *environmental recognition*. At this level, the person sees the environment as indicating his or her blackness through discrimination and abuse. The third level is *personality awareness*. It occurs when a person says "I like music, or dance, or chitterlings" and indeed the person may be speaking correctly and truthfully but this is not Afrocentricity. The fourth level is interest-concern. This

level accepts the first three levels and demonstrates interest and concern in the problems of blacks and tries to deal intelligently with the issues of the African people. *Afrocentric awareness*, the fifth level, is when the person becomes totally changed to a conscious level of involvement in the struggles for his or her own mind liberation. Only when this happens can we say that the person is aware of the collective conscious will. An imperative of will, powerful, incessant, alive, and vital,moves to eradicate every trace of powerlessness. Afrocentricity is like rhythms; it dictates the beat of your life (Asante, 1988, p. 49).

African-American people need an African-centered pedagogy because racism and worldwide Eurocentric hegemonic attitudes and practices are still the order of the day. The existing pedagogy in public education remains European-centered (Madhubuti & Madhunbuti, 1994, p. 14). Nevertheless, enslavement and the African holocaust interrupted and depoliticized the cultural memory as well as disrupted historical continuity for Africans in the diaspora. Slavery and colonialism had similar effects on development within the African continent (Akabr, 1984; Bennett, 1964; Madhubuti & Madhubuti, 1994; Rodney, 1972; Williams, 1974). An African-centered pedagogy is needed to support a line of resistance to these conditions; it is needed to produce an education that contributes to achieving pride, equity, power, wealth and cultural continuity for Africans in America and elsewhere (Madhubuti & Madhubuti, 1994, p. 16). African-centered pedagogy and curriculum are designed to teach children in a manner that takes their history, culture, identity, and politics into account for the ultimate purpose of solving their problems (Asante, 1988; 1991; 1992; Giddings, 2001; Hilliard, 1998; Hoskins, 1991; Wilson, 1998). According to Merry and New (2008), African-centered pedagogy is therefore a problem-

solving pedagogy. Its proponents claim that children who internalize its philosophy undergo

a transformation leading to enlightenment concerning their authentic self, empowerment

concerning the options laid out before them, and self-determination concerning the choices

they make. African-centered pedagogy is researched from a theory and practice-based

approach but from the literature I have not been able to locate the statically date that points

to by using ACP increase or decrease Black male academic achievement. The researcher is

clear that the study of African-centered pedagogy and how that teaching method can

influence Black male students. Through the lens of cultural and historical information this

can shape the way in which Black males can see the following: (1) possibly view the world

around them, and (2) gain knowledge and understanding of the importance of education. In

the current educational system, Black male students have had multiple negative encounters

which have created an environment of alienation, isolation, avoidance and negative

judgment of abilities.

> The relationship between curriculum, images, and discipline is of paramount
>
> importance. If an African-American child attends two years of pre-school, nine
>
> years of elementary, four years each at high school and college, it will total
>
> nineteen years. If we multiply this with the average six-hour day, thirty-hour week,
>
> or twelve-hundred-hour year, we derive a sum of 22,800 hours. This figure is
>
> simply too large to ignore. Children spend large amounts of time in school, and
>
> how they feel about themselves can easily be determined within theses 22,800
>
> hours. If we also realize the relationship between academic achievement and
>
> economic possibilities, it may behoove us to critically assess what takes place in

the classroom. Are our children being nurtured? Are they being given high

expectations? Are they being encouraged to ask questions? Are they maintaining

their curiosity? Are we teaching them how to think? (Kunjufu, 1984, p. 31).

This study has examined how teaching from an African-centered pedagogy can foster a

strong racial identity among Black males. Lastly, the research has examined what it means

to be Black and also measure Black males' connections to their own cultural group.

The research has also explored the individual's own beliefs, opinions, and attitudes with

respect on what it means to be Black in America. What differs from other research is that I have

used The Multidimensional Model of Black Identity (MMBI) to test how middle school students

saw themselves from a racial standpoint. The MMBI focuses on Black (African) Americas'

beliefs regarding the significance of race in (a) how they define themselves, and (b) the

qualitative meaning that they ascribe to membership in that racial group. Thus, the primary

phenomena that the MMBI attempts to describe are attitudes and beliefs that may influence

behaviors or be products of behaviors. In an attempt to delineate the significance and meaning of

race in the self-concepts of Black (African) Americans, the researchers of the MMBI have

delineated four dimensions: (1) identity salience, (2) the centrality of the identity, (3) the

ideology associated with the identity, and (4) the regard in which the person holds African

Americans (Shelton & Sellers, 1996). The research has also looked at ways in which to create

learning environments that are supportive, nurturing, and provide high academic rigor for Black

males.

CHAPTER III

Methods

The purpose of this study has been to determine if using African-centered pedagogy as a teaching tool brings about academic growth among African American males. In addition, this study has examined the question does teaching from an African-centered pedagogy will foster a strong racial identity among African American males. The hypotheses at the center of this study were as follows:

1. The use of an African-centered pedagogy will promote improved academic growth among African American males in middle school.

1a. African-centered pedagogy has affirmed and validates African American students towards building a stronger identity of self.

2. Minnesota Comprehensive Assessments (MCA) scores will be higher at the school practicing African-centered pedagogy compared to traditional educational setting.

3. Grade point averages of students will be higher at the school practicing African-centered pedagogy compared to students in a traditional educational setting.

This study is quantitative, qualitative, and descriptive (mixed method) in nature. However, the central questions of the research are: Does African-centered pedagogy positively influence academic growth among Black males that are in middle school? Does African-centered pedagogy provide a positive racial identity among Black males?

At a general level, mixed method is chosen because of its strength of drawing on both qualitative and quantitative research and minimizing the limitations of both approaches. At a practical level, mixed method provides a sophisticated, complex approach to research that

appeals to those on the forefront of new research procedures. It also can be an ideal approach if the researcher has access to both quantitative and qualitative data (Creswell, 2014).

Subjects

Data collection has taken place in an elementary and middle school located in a large urban area in central Minnesota. The other data was collected from an elementary and middle school located in a medium sized first-ring suburban school district. For the purpose of the research I used pseudonyms to describe the school in the study. Black Thought Middle School (BTMS) is in a K-8 building, serving students in an urban area serving about 35,000 students. The student population is 625 in grades K-8th. The racial make-up of BTMS is as follow: Black 98.4%, 1.6% White and Hispanic. Approximately 95% of the students are eligible for free or reduced lunch. At BTMS students are at the center of their education which incorporates them learning African culture and heritage. The primary objective is to provide students a rigorous academic programming accompanied by culturally relevant messages that encourages structure, discipline, and an expectation of college education. Teachers receive ongoing professional development in the educational philosophy of African culture and heritage. At BTMS the principal gathered twenty-five students for me to present my research to and from that only nine students found interest in being a part of the study. Students were all given a consent form to have signed by the parents as well as the student.

Thomas Jefferson Middle School (TJMS) is a Pre-K-8 building-serving students in an urban district that has approximately 40,000 students. The building has about 773 students. Of those 773 students, 45.1% are Black, 6.3% are White, 15.3% are Hispanic, 31.8% are Asian/Pacific Islander, and 1.6% is American Indian/Alaskan Native. Approximately 100% of the students are

eligible for free or reduced lunch. TJMS is a traditional school that has its focus in Pre-K-8th

grade and teaches from the International Baccalaureate Program model of instruction. All TJMS

students are encouraged to achieve to their fullest potential by exploring issues on a global scale.

As an International Baccalaureate World School with both a Primary Years program (PYP), and

Middle Years Program (MYP), the school provides students with a global perspective. Students

are inspired to explore complex topics through open discussion and teamwork. Teachers receive

ongoing professional development around IB approaches to learning standards as well as and

grade level and subject area classes. The selection process at TJMS was that I was able to meet

with twenty students per grade level 6th, 7th, and 8th grade and present my research to them and

see who was interested in being a participant in my research. From the presentation I was able to

get fifteen students willing to take part in the study. Students all received consent forms for the

parents and student to sign and return.

Measures

The focus of the study has identified if the strategies of African-centered pedagogy will provide not only academic growth but growth in racial pride that students have for themselves. In comparing the differences in education from schools I wanted to take a look at several different items that may impact educational growth for African American male students. The following information is how each hypothesis was addressed and how the information was examined.

African American male students from both school sites were asked three questions that focused on their racial identity. I asked three semi-structured questions:

a. What has been your educational experience at your school?

b. Describe what it means to be a Black male student?

c. What are your teacher's expectations of you academically?

I described all of the themes that emerged for all participantsas a collective.

Quantitative Measures

> **Hypothesis #1**: *The use of an African-centered pedagogy will promote improved academic growth among African American males in middle school that attended a school that is African centered and will differ to those Black males that are in a tradiational school.*

Black male students from the study were asked to take the Multidimensional Model of Black Identity (MMBI) (Shelton & Sellers, 1996) to determine their level of racial identity. From the data, a conclusion can be drawn on whether Black males have a greater sense of their Black identity in an environment that uses an African-centered pedagogy compare to those Black males that are in a traditional educational setting.

Hypothesis #1a: *African-centered pedagogy has affirmed and validates African American students towards building a stronger identity of self which will differ to their peers in a non-African centered school.*

Question #1: *Minnesota Comprehensive Assessments (MCA) scores will be higher at the school practicing African-centered pedagoy compared to traditional educational setting.*

I used the Minnesota Comprehensive Assessments (MCA), (Minnesota Department of Education, 2014) to show academic growth during the spring school year and the focus area was math and reading.

Question #2: *Grade point averages of students be higher at the school practicing African-centered pedagogy compared to students in a traditional educational setting.*

I have identified grade point averages (GPA) and how the African-centered pedagogy and ACP teaching methods differs. A comparison will be done of those Black males being taught from the ACP approach compared to those Black males that are not.

Procedure for Data Collection

Phase 1, Quantitative data collection.

Minnesota Comprehensive Assessment (MCA) and Grade Point Average (GPA). I have conducted T-tests to compare data from both schools. According to Carroll and Carroll (2003), T-tests are used to determine statistically significant differences between two group means.

Multidimensional Model of Black Identity (MMBI). Black male students were asked to take part in taking the Multidimensional Model of Black Identity (MMBI). This assessment measures how Black male racial identity is shaped from their school and educational experiences. The MMBI is grounded in identity theory (Stryker, 1987), which argues that each individual has

a number of hierarchically ordered identities (e.g., racial, gendered, and vocational), and that within this hierarchy one identity can be more important to an individual than another. The MMBI considers the unique historical and culture contexts associated with African American group memberships. Emphasizing that there is no singular definition of African American culture, the model identifies a set of culturally relevant beliefs about what it means to be African American, allowing individuals to subjectively define what it means to them to be a member of the Black community, placing no value judgment regarding healthy or unhealthy identities. Thus, the MMBI proposes a conceptual framework for understanding the heterogeneity in African Americans' attitudes regarding the importance and meaning that they attach to race (Sellers et al., 1998).

Four dimensions of identity.

Within the MMBI model, there are four dimensions of identity that are focused around Black male identity. They are Racial Salience, Racial Centrality, Racial Regard, and Racial Ideology.

Racial Salience refers to the extent to which race is relevant to the self-concept at a particular point in time or in a particular situation. *Racial Centrality* refers to the extent to which an individual normatively emphasizes racial group membership as part of their overall self-concept. *Racial Regard* refers to whether an individual feels positively or negatively about African American group membership and is divided into two sub-dimensions: *Public* and *Private*. *Public* regard is defined as the extent to which an individual feels that others view the African American community in a positive or negative manner. *Private* regard is defined as the extent to which an individual feels positively or negatively toward the African American

community as well as how she/he feels about being a member of this community. Racial

Ideology refers to one's philosophy about the ways that members of the African American

community should act. It is comprised of four subcomponents: Nationalist, Oppressed Minority,

Assimilationist, and Humanist (Sellers et al., 1998). The ***Nationalist Ideology*** emphasizes the

uniqueness of being African American and is characterized by the support of African American

organizations and preference for African American social environments. The ***Oppressed***

Minority Ideology emphasizes the similarities between African American's experiences and

those of other oppressed minority groups. ***Assimilationist Ideology*** emphasizes the similarities

between African American and mainstream American society. ***Humanist*** emphasizes the

similarities among all people regardless of race (Sellers et al., 1998). After all students

completed the MMBI, each of these items were scored and described.

       Phase 2, Qualitative data collection. I have used the semi-structured interview approach

while interviewing each student and recorded the response of each of the students responses. A

semi-structured interview is a qualitative method of inquiry that combines a pre-determined set

of open questions (questions that prompt discussion) with the opportunity for the interviewer to

explore particular themes or responses further (evaluationtoolbox.net.au, 2010).The qualitative

data allowed the researcher to conceptualize how Black males from the African-centered and

non-African-centered school interpreted their lived experiences in education as well as their

racial identity. The researcher used NVivo which is a qualitative data analysis computer software

to analyze the themes generated by students' responses to the semi-structured questions. NVivo

is intended to help organize and analyze non-numerical or unstructured data. The software allows

users to classify, sort and arrange information; examine relationships in the data

(qsrinternational.com Pty Ltd).

Procedure for Data Analysis

Quantitative data from Phase 1 will be analyzed by the following MCA and GPA data and using

a t-test to determine if a comparison can be made to determine statistical significance. The

MMBI survey will be used to examine the students sense of racial identity. Phase 2 focused on

the semi-structured questions. The answers from students were transcribed and entered into the

data program NVivo program and categorized into themes. What has emerged from participants

are their beliefs about being taught in an African-centered school which may or may not differ to

those students in a non-African-centered school. Questions answered by students at TJMS will

vary because during the transcription process data was deleted inadvertently, leaving only two

responses recoverable to be used.

CHAPTER IV

Findings

The purpose of this study was to determine if using African-centered pedagogy as a teaching tool has an impact on academic growth among African American males. African-centered pedagogy is a problem-solving pedagogy. Its proponents claim that children who internalize its philosophy undergo a transformation leading to enlightenment concerning their authentic self, empowerment concerning the options laid out before them, and self-determination concerning the choices they make (Merry & New, 2008). This study was quantitative and qualitative (mixed method) in nature. However, the central questions of the research were: Does teaching from an African-centered pedagogy positively influence academic growth among Black males that are in middle school? Does African-centered provide a positive racial identity among Black males?

African American Males and the Concept of Self-understanding

A total of twenty-four African American male students were asked three semi-structured questions that focused on their racial identity and how that is shaped through their experiences in in school. I asked the following:

- What has been your educational experience at your school?

- Describe what it means to be a Black male student?

- What are your teachers' expectations of you academically?

Each participant in the interview were asked to go deeper into their feelings about school and how they saw themselves within the school environment. The participants' answers helped to build themes that formed from each semi-structured question.

What has been your educational experience at your school?

Under the heading of your educational experiences, three themes emerged: 1) teachers had high expectations; 2) students had high expectations for their teachers; 3) students wanted to learn more from their teachers.

Theme 1: Teachers had high expectations.

Student 7 A:

"It depends on the teacher, like most teachers have high expectations, like if I'm doing bad or I get distracted they have me sit down or go to a different table to get my work done, which usually helps me. Other teachers, like I said before, keep it real with me."

Student 8 C:

"The expectations for me is just to graduate, they want me to just get all my grades up."

Student 8 D:

"I feel like it's pretty normal, since like considering that everybody is Black here. Like, it is some differences, saying like I am the upper class in this school so people look up to me. So, like, oh yeah, that's that kid, he's cool and all that stuff. It's a difference between that, but like skin color, I feel like it's pretty normal. My schedule is too busy for extracurricular activities. They give a good amount of homework here, so I have to go home and do my homework. Then considering, that I have basketball and stuff like that, my schedule is pretty tight. I like to be viewed as positive and I think that they view me as a positive Black male."

Student 7 B:

"I think that it just means to be excellent at what you do and overcome what people think of you as a Black person. They tell you to sit up and take notes, normal. Being accepted as a normal person and not just Black or White, an individual."

Student 8 A:

"At my school, it is good educational like, the teachers, they really want you to succeed and the parents and the principal wants you to succeed, keep our dress code, teachers keep it real with you to make sure that you succeed."

Student 7 A:

"To be a Black male student at my school with a Black principal, it's kind of tough, because they got high expectations for you and yeah, they have high expectations, very high expectations, so it's kind of tough. A Black principal she knows about, she tells about what is going on in the streets and tries to keep you out of it. A White principal wouldn't really know about how Black families are raised or anything."

For the most part, Black males at both BTMS and TJMS seemed to have a positive view of school and the expectations in their schools. The students spoke about seeing people who look like them in their schools such as their teachers, principals, and support staff that support that role model and push students towards high expectations. Some of the students focused on their academics and that was the focus for them to keep going while another felt a White principal might not understand the needs of Black students.

Theme 2: Student's had high expectations for their teachers.

Student 8 D:

"To me, my educational experience has been, well, I can say so far, this year, I didn't like it. Especially, it being my last year of middle school, it wasn't what I expected it to be. I expected to have a lot better teachers, like, well, not better teachers, because I liked part of my teachers and I liked what they did for me."

Student 8 C:

"I felt like the White people were more catered to instead of me. And they let you just do whatever; if your grades are low they are not going to tell you about it. Or if, you are getting into trouble as much, they are not going to try and put you in check, they just let whatever happens, happen. It's a really big change coming here, instead of being at the other White school. I'm rating my educational experience a 7 out of 10. It was a good experience to have. I wouldn't switch it for anything."

Student 6 A:

"Favorite Teacher A doesn't make us do certain things and then yell and all that. He makes us experience what we actually do in our work."

Students expect their educators to educate and listen to them when they have concerns and issues in school. Many of the students felt that they liked their teachers but felt many did not push them to the fullest of their capabilities. Some students at TJMS felt that white students are pushed to excel but they, as Black males needed to beg for the attention to the same help as their white classmates. Students' expectations for their teachers were as high as they wanted for themselves but still felt that students that didn't look like them still receive more attention and

expectations for other students weren't the same for them. Regardless of race, students wanted to be pushed yet they felt the same about pushing their teachers to hold high expectations.

Theme 3: Student's wanted to learn more from their teachers.

Student 8 B:

"Some teachers are more hard on you than others, like 2 of 2 teachers, like say if there are 4 teachers, 2 of the teachers will really push you very hard and then the other ones are kind of decent, like, they'll tell you. It's not, I'll say at this school, it's not no teacher that will really let you sink in grades, like they'll tell you that you're failing my class, get your grades up."

Student 8 A:

"Teacher A pushes me the most, because he is a Black male. He pushes all of us the most, because he doesn't want us to be like out here like gangbanging and stuff, so like he pushes us very hard to get what we need to do."

Student 8 D:

"The education here is okay. Some teachers here are good and other teachers don't really do much. Well, like specifically, this Teacher A, she will let you like run around and won't even try to help you improve your grade, if you are messing up. And then, there are others like our math teacher, which pushes us to do our best. I would rate my educational experience a 5. Well, except for sometimes, the teachers and sometime them not knowing what's going on in the school. Like, sometimes, they will just like randomly change their mind about a schedule or will just say "you need to do this", though you clearly turned it in, like a paper."

Student 8 B:

"We like begged our teachers to push us more. And, now, this year I feel that they stepped it up a little more, but I still feel like they could have done better."

Student 6 A:

"One teacher that makes me feel good when she comes into class, she says "Good Morning" or "Good Afternoon" to us and gives us compliments."

Student 7 B:

"Favorite Teacher A doesn't make us do certain things and then yell and all that. He makes us experience what we actually do in our work."

These Black male students were looking for teachers to challenge them in the classroom but also those teachers that build relationships with students. Students were also aware if a teacher cares for them and is an expert in their subject area. Some students complained that some of the teachers didn't know their subject area and they did not learn as much as they hoped for. Students that took part of the interview were very clear on those teachers and or administration that was the reason they got that extra push in school.

For the Black male students at each of these schools, students were able to see Black teachers as well as administrators that were Black. These young men knew they were being held to high expectations and they chose to rise to that challenge and did very well academically with what had been placed in front of them in their schools.

The second question asked of the Black male students was what have been your educational experiences at your school? Within those questions two sub topics emerged: How

are you seen as a Black male student? And, how do you relate to your environment as a Black male student?

How I am seen as a black male student?

Student 6 A:

"People can just take me as I am and if they don't, they are "haters"."

Student 8 D:

"I can express myself, but I don't know how to put this in words. People don't really judge you in how you act, people accept you for how you act. There are lots of different cultures that you interact with."

Student 8 C:

"I think that it just means to be excellent at what you do and overcome what people think of you as a Black person."

Student 8 B:

"It's been good, since like, I have the experience of going to a White school and then coming to an all-Black school. The education is good and I feel like I learned more from people with the same skin color as me. The White teachers are fine here, too."

Student 8 B:

"To me, it's normality because everybody in the school is Black. Well, most of the people in the school are Black and I feel like being Black and seeing another Black person around me 24-7. It just feels like I can be myself around them without being judged for who I am. I've never had to hide being smart. I've always thought the smartness is my way out of here."

Student 7 B:

"I like to be viewed as positive and I think that they view me as a positive Black male."

Student 8 A:

"They see us as we are street people. That's some of our teachers."

Student 8 A:

"Sometimes, we don't get treated the same as other students. Like, say, it can be a whole group of people and it's only like us and the rest is like a different race and we will get called out on for what everybody else is doing, but we the only people that get called out on."

How I relate to my environment?

Student 7 A:

"I'm going to just continue to be myself, a Black male student."

Student 6 A:

"Well, I think that my educational experience has been high expectations or the best by the teachers, the person that made this school and the principals."

Student 8 A:

"I feel like it's pretty normal, since like considering that everybody is Black here. Like, it is some differences, saying like I am the upper class in this school so people look up to me. So, like, oh yeah, that's that kid, he's cool and all that stuff. It's a difference between that, but like skin color, I feel like it's pretty normal. My schedule is too busy for extracurricular activities. They give a good amount of homework here, so I have to go home and do my homework. Then considering, that I have basketball and stuff like that,

my schedule is pretty tight. I like to be viewed as positive and I think that they view me as a positive Black male."

Student 8 C:

"It's been great. Like, I have been learning more than I have last year. I learned to be a better student, keep my head straight and focus to get into college and do what I need to do. That is what they have been pushing us to get to, because like in high school, I couldn't do that but I'm trying to get into college."

Student 7 B:

"To be a Black male in our school is normal here. It's other Black people, so you feel safe and it's like having a family outside of the household. They are the same color as me, so you are going to interact with them. When you interact with them, friendship and that friendship can turn into brotherhood."

Student 7 A:

"But, the only good part, was like, I liked being in the community that I was in, like being with Black people all the time."

Student 8 A:

"Yeah, I can do it, it's not hard. I mean, I have learned stuff in all my classes, but not as much as I have learned in other classes."

Black male students from both schools had a wide range of opinions of how they are viewed and how they felt they are able to fit into the school environment in which they a part of. Parts of the interview, asked how are you seen as a Black male in your school? Some of the Black male students described that experience as we are not treated the same. Others spoke about

being seen as street people, which brings into play the stereotype that Black males are criminals and cannot be taught in school. They were also seen in a positive way and were able to express themselves in regards to what was going on in their own communities as well as what the going on in the country and the world. Many of these young men had high grades and are a part of other school programs, which means they needed to be outstanding students as well. Many felt they could be themselves and that it was normal to be smart. Students were able to find community at their school and those communities were a support for students when times are good and when they are not going as well.

What are your teachers' expectations of you academically?

> *Student 8 C:*
>
> "The education is good and I feel like I learned more from people with the same skin color as me. The White teachers are fine here, too."
>
> *Student 6 A:*
>
> "I feel like their expectations of me are very high just because like my Mom works here at the school, so of course, her working there is going to put a lot of pressure on me and I've always been like a good student, so all of my teachers expect high of me. So, yeah, I don't like disappointing people."
>
> *Student 8 A:*
>
> "They tell you to sit up and take notes, normal. Being accepted as a normal person and not just Black or White, an individual."

Students wanted to be held to a high level of accountability and when they were, they were able to achieve. High expectations form their teachers was important to them as they were

looking for ways to prove that they are as gifted and smart as any other students. They spoke about being pushed by both teachers that look like them as well as White teachers in the building.

The Multidimensional Model of Black Identity Survey

The MMBI has 56 questions and are broken up within the seven racial identities that have been mentioned about that emphasize a Black male's association to his own racial group and community membership. Each racial dimension of identity has a set of questions within its own subset to measure the student's response to each levels of identity. Each question asks the students to score their response from one through seven and one being strongly disagree (1-3), neutral (4), and seven being the highest with strongly agree (5-7). Reverse scores are assigned to all items that have (R) next to them by subtracting 8 from each individual's score on the item. Next, the scores are averaged for each of the items within a particular subscale. Because the MMBI is based on multidimensional conceptualization of racial identity, a composite score from the entire scale is inappropriate (Sellers et al., 1998). Appendix A MMBI instrument.

The subset is broken down as followed with the number of questions in each:

1. Centrality Items (8) 1(R), 6, 9, 13(R), 19, 33, 48, 51 (R)

2. Private Regard Items (6) 4, 7, 8, 24(R), 54, 55

3. Public Regard Items (6) 5, 15, 17(R), 52(R), 53, 56

4. Assimilation Items (9) 10, 18, 37, 39, 40, 41, 43, 44, 46

5. Humanist Items (9) 23, 26, 27, 28, 29, 30, 31, 32, 35

6. Minority Items (9) 20, 34, 36, 38, 42, 45, 47, 49, 50

7. Nationalist Items (9) 2, 3, 11, 12, 14, 16, 21, 22, 25

Centrality items. In summary, the centrality items demonstrated that students from Black Thought Middle School (site 1) and students from the Thomas Jefferson Middle School (site 2) overall did not show much difference in their racial centrality. According to the centrality tables (1-4), the students seem to understand their racial group, but emphases on who they are as young black men may or may not be a conversation at home on a regular basis. Students had a clear understanding of how they are viewed within their schools but also how there are viewed within the greater context of their community and the country as a whole. They were very much aware of racial discourse and the attack on Black men from the media as well as their own personal interactions as Black male students. The researcher has divided the tables into two different school BTMS and TJMS. The tables are also separated based on the grade of the student participating in the research. BTMS students are all placed into one table due to the fact of the small sample per grade level. Each student that participated in the MMBI is given an alphabetic letter to represent that student within the table. Lastly, the table provides the reader with scores the student received after completing the MMBI. The first number is the student's score. The second number is the total number possible that the student could score. Generally, if a student scores high on an item, they strongly exhibit the MMBI characteristics described in chapter three. If a student scores low to medium, then they do not exhibit those characteristics or to a lesser degree. Appendix B Centrality Items.

Private regard items. In summary, the private regard focuses on how the student felt about themselves as Black males within the Black community and weather that feeling was positive or negative. They seemed to understand the perception of Black males in general when it comes to education and how they are seen. They indicated similar views about being young

Black men within their schools, such as how they are seen at school, how they were viewed by their teachers and how they look at their teachers in their schools. Appendix C Private Regard Items.

Public regard items. In summary, the public regard is important to understand how the Black males that were surveyed felt about themselves and their membership to the Black community in a positive or negative manner. From the survey questions asked, this was the lowest scoring section of the MMBI. No major differences occurred. Appendix D Public Regard Items.

Assimilation ideology items. In summary, the assimilationist ideology looks at the similarities between Black America and the greater society of America. All of the students that took the survey scored very high in this category and felt that they have much more in common with other people that are outside of their own racial group. From the data, it seems that students saw themselves as regular children in school trying to learn and be a part of a world that sometimes looks down on them for their skin color. They were aware of their skin color and what that means to be Black in America from what they experienced due to that color. Appendix E Assimilation Ideology Items.

Humanist ideology items. In summary, the humanist ideology asks students to focus on how they are similar with other people regardless of race. From the MMBI survey data, each of the students, regardless of school they attended seemed to score high in that they saw themselves similar to other people that were around them. Appendix F Humanist Ideology Items.

The oppressed minority ideology items. In summary, the oppressed minority ideology focuses on the similarities of African Americans and the experiences in America and those experiences of other, oppressed groups of people in America. Students from both sites had scores across the entire spectrum in this category. Students were aware of the oppression of Black America more because of what they see in their own community and with social media. Appendix G The Oppressed Minority Ideology Items.

The nationalist ideology items. In summary, the nationalist ideology focuses on the culture, traditions, and stories of Black people in America. This ideology also focuses on the support of Black organizations and having self-pride and not a fear to express that pride in public or private environments. This section of the survey also focuses on the aspect of having self-pride for being Black, the support of Black businesses and Black organizations. This section can be looked at as assessing pro blackness and having the awareness of what it means to be pro Black. Students in this portion of the survey had scores across multiple levels but for the most part seemed to be low when it came to being pro Black. Appendix H The Nationalist Ideology items.

Achievement Data

Achievement data was collected to show how MCA's and GPA's between the two sampled groups compared to each other. The Minnesota Department Education (2015-2016), set the range and scores for what the state looks at as students that do not meet standards to those that meet proficiency.

Minnesota Comprehensive Assessment (MCA-II)

1. Grade 6 - Proficiency = 650, Range = 601-699

2. Grade 7 – Proficiency = 750, Range = 701-799

3. Grade 8 - Proficiency = 850, Range = 801-899

Proficiency Standards

1. D = Does not meet standards

2. P = Partially meets standards

3. M = Meets standards

4. E = Exceeds standards

The standard score for the students that took part in the survey are listed in the appendix I MCA and GPA Data.

MCA data. The data discovered from BTMS had one sixth grade student that was at partially meets standards for the MCA reading. In the eighth grade were three students that were at partially meets standards on the MCA reading. In the sixth grade, there was only one student to be at the level of meets standards in the area of math. In eighth grade, two students were at meets standards and three students at partially meets standards in math.

The data discovered from TJMS shows one sixth grade student at partially meets in reading according the MCA scale. In the seventh grade two of the students were partially meets standard in reading. In the sixth grade one student was at partially meets in the area on math. In the seventh grade, only one student scored in the partially meets, and in the eighth grade only one student met standard according to the MCA scale. The rest of the students surveyed for this research did not meet standards in the areas of reading nor math. As research shows the Minnesota Comprehensive Assessment (MCA) are the state tests that help districts measure student progress toward Minnesota's academic standards and also meet federal and state

legislative requirements (education.state.mn.us). The MCA's are a snapshot in time for these students and does not predict if a student will be successful in school or in college. Also, the MCA's are over a 3-day period for both the math and reading parts of the testing.

T-test Results

According to Carroll & Carroll (2003), if the calculated t (shown as t stat in the analyses below) is higher than critical t, you have to reject the null hypotheses. If calculated t is not equal or greater than critical t, you must accept the null hypotheses.

Null Hypotheses

There is no significant statistical difference between MCA math, reading, and GPA scores of Black male students from an BTMS school and TJMS.

In viewing the results indicated in the analyses below, none of the calculated t or t-stat are equal or greater than critical t. The null hypotheses are accepted.

When looking at the standard middle school setting compared to the students in the African centered school, there was no significant difference based on the t-test findings because none of the p values were .05 or lower in the MCA analyses.

Student GPA's. Looking at the GPA's of students was a much different picture because I had a much smaller sample of students at BTMS than I did at TJMS. For the sixth-grade students at BTMS, they had an average GPA of 2.9 compared to the TJMS sixth grade students whom had an average GPA of 1.8. For the seventh-grade students at BTMS they had an average GPA of 2.5 with two students taking part of the survey compared to the five seventh grade students for TJMS who had an overall GPA of 1.6. For the eighth-grade students at BTMS they had an average GPA of 3.4 with five eighth graders. The eighth graders at TJMS had an average

GPA of 2.6 with five students apart of the survey. With an even number of students to compare BTMS had a higher GPA than students at TJMS.

The focal point of this research was data behind the MMBI and how middle school African American males viewed themselves. One of the schools has a focus of a culturally relevant lens that is African-centered and the other school is taught from a more formal traditional educational setting. Race is a driving force in the research and how young Black men view it in relationship to their own community and society.

In Chapter V, I will discuss the findings from the research and provide meaning to what African-centered pedagogy is and its impact on Black male achievement. The last chapter will conclude with an overall conclusion reached in the study, the limitations of this study, and recommendations for further research in the area of African-centered pedagogy.

CHAPTER V

Discussion

The purpose of the study was to examine the use of Afrocentric pedagogy at a charter school that practices this approach compared to a traditional school that does not use the pedagogy as its model of teaching. The Afrocentric School places student's culture, history, and life experiences at the center of their educational experience and the traditional school teaches from a more formal style of education.

The research also explored the students' own beliefs, opinions, and attitudes with respect on what it means to be a Black male. What differs from other research is that I used The Multidimensional Model of Black Identity (MMBI) to test how middle school students see themselves from a racial standpoint. Finally, MCA and GPA data were compared.

Semi-Structured Questions

School expectations. For the most part, each of the young Black males seems to have a positive view of school based on their grade level and years at the school that they attended. Students understood they were there to get an education but some commented on relationships with teachers and the expectations those teachers had on them. Additionally, students from both sites communicated that sometimes they are treated differently from other students. Students from TJMS school mentioned other races of students are seen and treated differently from the Black students when it comes to discipline and academics.

Student's had high expectations for their teachers. Students at both sites expected their educators to educate and listen to them when they have concerns and issues in school. Many of the students felt that they liked their teachers but did not feel pushed to their fullest capabilities.

Some students at TJMS felt that white students were pushed to excel but they, as Black males needed to beg for the attention for the same help as their white classmates.

Schools around the country continue to struggle with the issues of educating Black males. There is abundant empirical evidence that Black students in the United States, regardless of their socioeconomic circumstances, continue to experience profoundly unequal "opportunities to learn" (Darling-Hammond, 2000). These student interviews provide a way for these young men to voice concerns they had with the educational system. It is not surprising, therefore, due to institutional racism that people of color, particularly African American, Native Americans, and Latinos, are still at the bottom of the well (Bell, 1992). Students voiced a wide range of feelings about their schools and their educational experiences.

Student's thoughts about their teachers. These Black male students from both sites were looking for teachers that will challenge them in the classroom but also those teachers that build relationships with students. Students were also aware if a teacher cared by the way the teachers took time to talk to them about the real world as well as provide them a push to be successful during school and in life. Students spoke of teachers that keep it real with them and listen to the advice given to them by their principals who looked like them as mentioned from the students at BTMS. The Black males at TJMS made comments that some of their teachers were not skilled in their subject areas and felt they were making it up as they went along. Students made comments that they had many first-year teachers and in their words, are learning how to teach as they go along.

Who has pushed you academically? In an nprEd article "Having just one Black teacher in third, fourth or fifth grade reduced low-income Black boys' probability of dropping out of

high school by 39 percent, the study found" (Gershenson et al., 2017). The article reports that Black students benefit from greater gains in achievement such as GPA and statewide measurements of grade level growth. How the one Black teacher can improve the risk of dropouts, graduate from school on time, providing a role model of what life can be with an education.

The Black male students at each of these schools were able to see Black teachers as well as administrators that were Black. These young men knew they are being held to high expectations and they were chosen to rise to that challenge and are doing very well academically with what has been placed in front of them in their schools. Students from both schools made it clear that having people that look like them is important and makes them feel comfortable and they have not only a racial connection but also a role model to look at.

The second question asked of the Black male students was what have been your educational experiences at your school? And, how do you relate to your environment as a Black male student? What was important was to hear the narrative of students and how school impacts them in a positive and or negative way. Students spend a lot of time in school and to understand how students saw themselves in that environment helps us understand the unique needs of Black male students in the 21st century educational system.

How I am seen as a Black Male student and in my environment. Black male students from both schools had a wide range of how they are seen and how they feel they are able to fit into the school environment in which they are a part of. When asked how are you seen as a Black male in your school, some of the Black male students described that experiences as we are not treated the same. These are not the only experiences that Black male students experience on the

other hand they are also seen in a positive way and are able to express themselves about what is going on in their own communities as well as what is going on in our country and the world.

Many of these young men had high grades and are a part of other school programs, which mean they needed to be outstanding students as well. Many felt they could be themselves and that it was normal to be smart. Students were able to find community at their school and those communities are a support for students when times are good and when they are not going as well.

What are your teachers' academic expectations of you? Students wanted to be held to a high level of accountability as they stated in their interviews. Students also held themselves to high expectations and wanted their teachers as well to hold them to the same standards. They spoke about being pushed by both teachers that look like them as well as White teachers in the building. One can conclude that if teachers care about their students and hold them to high expectations then they can go as far as their teachers push them. Also mentioned by students was having administrators of color supporting them and pushing them to excel not only in academics but to provide positive role models.

The Multidimensional Model of Black Identity

There was no major difference in scores btween the two school sites. It does not appear evident that students from the African centered school had higher scores or overall sense of self as measured by the MMBI. The following explains each item and my findings.

Centrality items. Students from both schools seemed to have a connection to their own racial group, but the wondering for the researcher is what conversations are happening at home about being a young Black male in today's America and what their role is as they become adults. All of the young men have a clear understanding of how they are seen in the greater community

and within the country as a group. They are very much aware of the racial discourse and the constant attack on Black men in media as well as their own personal interactions.

Private regard items. Private regard is defined as the extent to which an individual feels positively or negatively toward the African American community as well as how she/he feels about being a member of that community (Sellers et al., 1998). The Black males that I interviewed seemed to understand the perception of Black males in general when it comes to education and how they are seen, and other Black men within the community, and throughout the country. The students worked hard in school to shake the negative racial stereotypes that many young Black males have to deal with and have to confront daily. As young men, they were having those conversations about race and how they are affected by it and what they need to do to prove to the world that those thoughts and ideas that many have about them are not true. They find relationships with each other and to hold each other accountable, but also having that brotherhood helped them deal with the trauma of being a young Black male in today's society.

From the scores it didn't seem to be a large difference in how Black males scored in this area. This may be due in part because many Black males see, hear, and are a part of so issues that are a part of their own communities or what they are seeing on the news every night. For many you become immune to the negative and try and focus on the positive and what you're able to control in your life.

Public regard items.

Public regard is defined as the extent to which an individual feels that others view the African American community in a positive or negative manner (Sellers et al., 1998). From the questions that were asked from the survey, this was the lowest scoring section of the MMBI.

Ninety percent of the Black males that were surveyed understood that Black males especially are seen and perceived in a negative way. The negative imagery of Black people in the media and in film has created a view that Black youth are criminals and are a part of an underground culture that is seen as not normal to the general public. In 1965, Clark published his seminal text, *Dark Ghetto.* The term "ghetto" was known as an identifier of the ruthlessly segregated Jewish communities in Nazi Germany. Though social scientists like Clark hoped the term could broadcast the ruthless segregation and poverty that urban Blacks faced, the word would quickly assumed a racist life of its own. "Dark" and "Ghetto" would become an interchangeable in the racist mind by the end of the century as " minority" and "inferior," "ghetto" and "low class," and "ghetto" and "unrefined" (Kendi, 2016). Many of the young men felt the same racial stereotype that is present in major society was also present in the schools that they attend. Based on many of the low scores in this area it speaks to the continued oppression of Black people in America and the cultural condition that comes with being Black in America. The young men were proud to be Black and hold true to that understanding of what it means to be a young Black male and having some understanding of their heritage at this age. For many of the students they must balance the fence between a culture of blackness and being Black in a white society.

In addition, there is the aspect of being accepted in a world that sees Black men in a negative light most of the time and how to navigate a system of education that was never created for them to be successful in the first place. News programs, radio, television, and other media outlets shape the public's values and behaviors (Considine 2009). Based on many of the low scores in this area, it speaks to the continued oppression of Black people in America and the cultural condition that comes with being Black in America. How one is viewed in society is how

they are portrayed through its media, music, and news. Across the country the view of Black

men is very negative and that view of Black men is also seen in the workforce as well as in

schools.

Many of the students scored very low in "Public Regard" compared to the other

categories in the MMBI survey. Trying to find a correlation of understanding what it means to be

Black and understanding the struggle that Black people have had to and continue to endure in

this country is not talked about as much as I thought it might be from the survey results. Several

factors of why these scores are so low can be demonstrated in the following: Systematic

oppression.

Systematic oppression. Systematic oppression has continued to destroy the fabric of the

Black community from the time of our forced enslavement to today where many Black people

still suffer under such conditions. Many of our students are still being taught in hyper-segregated

school with high poverty, least qualified teachers, lack of educational support to provide an

equitable educational experience. Researchers note that terms such as endangered, uneducable,

dysfunctional, and dangerous are often used to describe Black men (Jackson & Moore, 2006;

Majors & Billson, 1992; Parham & McDavis, 1987; Strayhorn, 2008). The Black community

still suffers from lack of education that will help them function in today's society and the current

job market. The high rate of unemployment and underemployment in the Black community has

played a role in the divide of true educational opportunities for Black children. The system

continues to see our children as unreachable, unmotivated, behavioral problems, and lack the

mental capacity to compete with White students. The lack of effective engagement for Black

males can lead to the school to prison pipeline (Osher et al., 2012). They are more likely to be

suspended and dropout of school, and such patterns may further disengage them from the learning process (Skiba et al., 2011). Part of the growing concern is that statistically, Black males have a better chance of going to jail than graduating from high school (Rocques & Paternoster, 2011). When your culture is reduced to Black history month in February and it is not mandated that it is even taught or celebrated students continue to witness themselves in a deficit model that they are not really important. For this reason, students scored low when looking at the support for things that look like them and embraces their culture first. Many of the young Black men interviewed are asked to assimilate into the mainstream culture and become American yet do not get the full benefits of what it means to be an American. So, there is a hard balance of trying to be Black and have that connection to your own roots and what others think you should be and how you fit into what has been created for you in America. In the households of these young Black males, I feel the conversations of what it means to be Black and the culture significant of our culture is not being passed from generation to generation as it has been in the past.

Assimilation ideology items. Assimilation ideology emphasizes the similarities between African American and the mainstream American society (Sellers et al., 1998). All of the students that took the survey scored very high in this category and felt that they have much more in common with other people that are outside of their own racial group. From the data it seems that students see themselves as regular children in school trying to learn and be a part of a world that sometimes looks down on them for their skin color, the communities from which they reside, or how much their parents earn per year and if their parents have an education or not.

Humanist ideology items. The humanist ideology emphasizes the similarities among all people regardless of race (Sellers et al., 1998). From the scores that each of the students scored,

regardless of school they attended, they seemed to be high in the aspect that they saw themselves similar to other people that were around them. From conversations with each student, they understood the image of young Black men in America but each of them is fighting their own fight to show the world that they are not the stereotype that is made of them. Students have made his own commitment to be good behaviorally and put more focus on becoming a better student so that their future goals can become a reality. Each student was able to do the same work, get the same grades and perform on standardized testing as any other student in the state and many of them have scored very high on state testing. What needs to be examined and understood is that it seems these students indicted that they live a different experience than their White peers. This may be contributed to segregated communities and schools.

Each student, they understood the image of young Black men in America. Student 8A Site 2: "Sometimes, we don't get treated the same as other students. Like, say, it can be a whole group of people and it's only like us and the rest is like a different race and we will get called out on for what everybody else is doing, but we the only people that get called out on." However, each of them was fighting their own fight to show the world that they are not the stereotype that is made of them. Each student has made their own commitment to be good students and focus on becoming better for their own future and many for the future of their communities. Each student was able to do the same work, get the same grades and perfume on standardized testing as any other student in the state and many of them have scored very high on state testing. What needs to be examined and understood is if segregation is the line that causes Black males to live in different parts of the city and be looked at differently because of it.

The oppressed minority ideology items. The oppressed minority ideology emphasizes the similarities between African American's experiences and those of other oppressed minority groups (Sellers et al., 1998). Each of the Black male students knew people who suffer under a system of white supremacy a term used by the researcher, but students used the term racism to refer to oppression seen in their community. Students had scores across the entire spectrum in this category and I would surmise that the scores are different for many because that conversation of the oppression of other people of color is not talked about in many homes in America. Students are aware of the oppression of Black America more because of what they see in their own community and with social media they are able to see what is going on around the country as well as what is going on around the world. Again, students have an understanding that other people of color have been oppressed in our country but if the conversations are not happening, they may not know until they are in college or even adults to have conversations with those other oppressed groups of people.

Each of the Black male students knew their people suffer under a system of white supremacy and they saw those oppressions in their own communities, on the news, know of people whom have been harmed by the police, and those who have no employment or are struggling to make ends meet. They were able to see what is going on around the country as well as what is going on around the world. Again, students had an understanding that other people of color have been oppressed in our country, but if the conversations are not happening, they may not know until they are in college or even adults to have conversations with those other oppressed groups of people.

The nationalist ideology items. The nationalist ideology emphasizes the uniqueness of being African American and is characterized by the support of African American organizations and preference for African American social environment (Sellers et al., 1998). This ideology also focuses on the support of Black organizations and Black businesses and placing the identity of Blackness at the center of the learned experiences of Black people in America. Another aspect of this identity is being able to promote self-pride and not a fear to express that pride in public or private environments. This section of the survey had scores across multiple levels but for the most part seemed to be low when it came to being in support of Black organizations as well as Black businesses. Even though students spoke about their racial identity and what it means to them to be Black their scores for the most part did not show a high level of Blackness at the center of their lives. This may be contributed to integration and moving away from doing for self and community, which was perhaps the thinking that was needed for Black people during segregation.

<div align="center">T-Test Comparisons</div>

When looking at the MCA scores for reading and math I thought that the students from BTMS would have a higher overall score than the students from TJMS because they had the exposure to the African centered learning environment. In addition, I thought the curriculum to support that leaning on an ongoing basis was different than students from TJMS. Since there was no significant statistical difference in the number when conducting the t-tests, it was surprising to see a difference of test scores based on the raw data. The mean scores in every t-test were higher for students at BTMS than students at TJMS. I thought since TJMS hand more students than

BTMS that the numbers would be in favor of TJMS but the raw numbers showed that even with smaller numbers of students that BTMS outperformed the other school in test scores.

The GPA's were another point that pointed to the fact that those students on the receiving end of African centered teaching had a higher overall GPA when looking at the raw numbers. When looking at the data from the t-test there was no statistical difference between the two schools. Again, it I thought the scores for BTMS would be higher than TJMS just because of the teaching method. Again, as I was with the MCA score the students from BTMS had higher GPA's with less students than their counterparts at TJMS with more students.

From the raw data we are able to see that perhaps Black male students at the African centered school fared better even if not statistically significant. Given the philosophy of African-centered pedagogy, it could have been a factor.

Limitations

One of the major limitations of the research is that there was not equal response from the MMBI survey between both schools. TJMS provided 15 responses to the survey and BTMS only had nine. If the researcher would have had all 30 responses from students the outcome of the data may have displayed a deeper and richer data set that could have led to the same outcomes or a mixture of outcomes. The summary of Black male students would be more in-depth will all of the response from the students interviewed because it would have given the researcher more insight of the Black male perspective with more of a sample to observe and decipher. What is of interest to the researcher is to find out how students' attitudes towards education, oppression, and the nationalist view which looks at who they are as Black males and how their culture impacts how the world views them.

Another limitation of the research was in regard to student GPA. There was a much smaller sample of students at BTMS than at TJMS. It is hard to give an overall picture of who had a higher GPA or overall higher percent when the number of students was not equal to compare. Providing a comparison that the students from BTMS had a much higher GPA would not be a fair comparison since they had fewer student than TJMS. Also, BTMS didn't have an even distribution of students across all three grades as did TJMS. So, the researcher understands it would be hard to compare a very small sample size and concluded one groups GPA's are greater than another without that equal distribution of student to student. The impact on the research is that you can't truly compare one school to another school if you are not able to have an equal distribution of students to compare. The size of the sample did show that the students from BTMS did have a very strong GPA among the students that did participate in the study. The students from TJMS did have more participation with a lower GPA.

In the state of Minnesota, the Black population is centered in places whether it be in Saint Paul or in Minneapolis that are segregated based on race, social and economic class. Students that tend to live in these areas of the state face issues that other students and families don't have to deal with. In the area of education, many Black students in the state are going to schools that are hyper-segregated and staffed with teachers with the least skills to increase the learning for that student most at risk to preform low on a standardized test. With the small Black population in the state, only one school has emerged as an African-centered school among thousands of schools. With having only one school with this focus, it means that thousands of Black students are not being taught knowledge about their history and or culture in America and in Africa. It is important to look outside of the state to states that have much larger Black populations and

multiple schools that focus on teaching from an African-centered approach. What is being taught can be used in other schools with high Black populations. It can help foster a love for self and culture but also help teach the skills that will perhaps help students today and for the future.

Recommendations for Further Research

　　　Parent voices. Another limitation of the research was not being able to hear the narrative of the parents of these Black male students, which I feel would add a layer to what is being taught in the home and how parents are helping or not helping their children navigate the educational system for their Black male children. Students cannot be successful without some sort of parental support and guidance that helps to shape the child's outlook on school, society, and how to navigate what it means to be a Black male in America.

Teacher workforce. Further research needs to focus on why we continue to see a wide gap in the achievement of Black males and other students in American schools. The population in many cities across the United States has become much more diverse and, in some cases, has become the majority of the student population in many schools. The U.S. Department of Education has projected that by 2022; non-white students will make up 54.7% of the public-school student population. Despite the fact that more students of color will be filling classrooms at increasing increments every school year, it is reported that almost 80 percent of their teachers are white-and it does not appear that will change any time soon (Green, 2015). How does this workforce of mostly White teachers impact the education for Black male students? Despite the rhetoric of American equality and the effects of school desegregation and finance reform, the school experiences of African American and other "minority" students in the United States continue to be substantially separate and unequal. Nearly two thirds of "minority" students attend intensely

segregated schools (90% or more "minority" enrollment (Orfield et al., 1989, cited in Schofield, 1992, p. 336). According to the Teacher Supply and Demand Report from Minnesota's Public Schools (2017), the percentage of newly licensed white teachers has declined in the past three years. The percentage of black teachers rose in 2013-12 to 2014-15 but did decrease slightly in 2015-16 (www.leg.state.mn.us). Minority and low-income students in urban settings are most likely to find themselves in classrooms staffed by inadequately prepared, inexperienced, and ill-qualified teachers because funding inequities, distributions of local power, labor market conditions, and dysfunctional hiring practices conspire to produce teacher shortages of which they bear the brunt (NCES, 1997). In a journal article "The Long-Run Impact of Same-Race Teachers" it states "Having just one Black teacher in third, fourth or fifth grade reduced low-income Black boys' probability of dropping out of high school by 39 percent, the study found" (Gershenson, Hart, Lindsay, & Papageorge, 2017). The article reports that Black students benefit from greater gains in achievement such as GPA and statewide measurements of grade level growth. How one Black teacher can improve the risk of dropouts, graduate from school on time, providing a role model of what life can be with an education.

Institutional Racism

There is abundant empirical evidence that Black students in the United States, regardless of their socioeconomic circumstances, continue to experience profoundly unequal "opportunities to learn" (Darling-Hammond, 2000). The inequities that face African American people have been created politically and have been sustained within the same learning institutions that children attend daily (Apple, 1982; Bowles & Gintis, 1976; McLaren, 1989).

The educational system in which educates Black and Brown students continues to be the main place that continues the oppression of these students and in turn blames them for not getting the same education as White students. It has been that suggested race plays a role in the educational experience of African American students in ways that many educators may not realize. Steele contends that racial stigma is an unrecognized component of underachievement among students of color (Steele, 1992). The work needs to continue in our public education sectors to examine how racism continues to be a barrier to the education of so many students.

From the review of the literature we have a lot of work to do around the educational experiences for Black male students and how to make Black male students feel a part of this educational experience. There should be an emphasis on increasing the amount of Black male teachers into the profession of teaching. Far too many Black male students don't see themselves within the educational system and are turned off by the negative treatment they receive from those that job is to educate them and keep them safe.

Black Male Identity

The concept of what it means to be Black in America has been studied and documented but it has not been taught to those whom want to become teachers or any of the pre-service educational programs. Black male students are not offered a course in what it means to be Black but rather, many grow up just experiencing what being Black is. African American adolescents grapple with the additional task of developing a racial/ethnic identity in American social milieu that is often polarized along racial lines (Monteith & Spicer, 2000; Winant, 1998), and is replete with negative racial stereotypes (Hudley & Graham, 2001). Undoubtedly, African American identity has been shaped by a history of oppression and marginalization in American society that

dates from the 1600s, with the arrival of the first Africans in this country (Bogle, 1994). For

example, scurrilous depictions of incompetence, laziness, and aggression (e.g., Devine & Elliott,

1995) "have their genesis in this country's historical attempts to nationalize slavery and state-

sanctioned racial terrorism" (Irving & Hudley, 2008, p. 676). Black male identity is something

that can be shaped in a positive manner or in a negative one. It is important for students to see

people who look like them and have similar experiences that are racial, gender, and experiences

outside of that students own. It is important for those going to the field of education have a

working knowledge of the population they may serve as teachers. As a Black male that was a

teacher I never was offered a course on Black students, and the development of Black students.

Students need to see themselves as the teacher, in the curriculum and know that their experiences

are important to study and understand.

African-Centered Pedagogy

Black Power was the slogan of the '60s and '70s that focused on achieving self-

determination and racial pride. From the movement came ideologies of Black consciousness and

the connection to the African past and the greatness of African people. Out of the movement

came schools that focused their teaching and instruction around African values and the

knowledge of the African past that had not been talked about nor taught in public schools. Dr.

W.E.B. Dubois (1903) in his work the *The Souls of Black Folk* and Dr. Carter G. Woodson

(1933) and his work *The Mis-education of the Negro* both focused their life work on Black

thought and intellect. They examined the forces behind Black people becoming racially

conscious and the need of an educational system that held Black people at the center and not at

the outside of the educational process. Why are we as educators not using culturally relevant

materials and teaching strategies that focus on the learning styles of students of color and if we did can this improve academic outcomes for Black male students? African-centered education is a must for our students to get a solid understanding of who they are and understand their history is not just slavery or what is given to them during Black History Month. I learned from the research that there is potential for students to be armed with the knowledge of self. If so, they may be better prepared to combat issues in society and even within their own communities. Every subject should be infused with the contributions of Black people from Africa and in America. With this knowledge, students are able to create informed decisions from a cultural frame and point of view.

Concluding Reflections

I began this study with the purpose to study if using an African-centered pedagogy would have an impact academically among African American male middle school students. The journey to focus on African centered pedagogy was to unlock the ideals that Black males, given the opportunities to learn about themselves in an environment that fostered high academic achievement with knowledge of self. There are many more variables that would have to be examined in order to positively make conclusions between these particular schools. However, given the fact that there was such a limited choice of African centered schools in this state, it speaks to the larger issue not yet raised in this dissertation. That is the lack of financial and political or legislative support that such schools seem to get. This reality made it somewhat difficult to make an authentic comparison.

With so many negative statistics facing Black male students in the educational system, many continue to learn and graduate, go onto college and get degrees. There are

other factors in play that helps support the hunger for education. As the researcher, I believe that providing students educational knowledge through the lens of African-centered pedagogy for Black male students has shown some positive outcomes and it is the continued work to find what works best to close the opportunity gap that exists in our schools and the system of education.

Understanding the dimensions of Black male identity from the research show we still have much to learn and study and why it is important for students to have a working knowledge of who and what they are in relationship to their White peers in school. Students from BTMS and TJMS have a strong sense of themselves, and they show some achievement in their schools as well on state wide testing. With a sense of Black identity and an educational system that is set in place to support the foundational development for Black males, they will rise to the levels that are set for them. The narratives of our Black male students are important for continued understanding of how to help them be successful without losing whom and what they are.

Though there was no definitive conclusion that African-centered education was a significant difference in this study, our Black male students need to be shown that what they believe and what they see within their own communities and the communities of school need to be addressed and affirmed when issues arise. Providing a path way of cultural knowledge is important for the full growth of the child and finding meaning for the world around the child. Black male children are smart and have the skills needed to be successful but under the current system of education those skills and talents are being choked off and those Black male students are being forced to assimilate to cultural norms and values that

are not of their own. Our children must have African-centered knowledge taught to them in

order for them to be successful in the educational system of today.

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Appendices

Appendix A

The Multidimentional Model of Black Identity (MMBI)

SCORING INSTRUCTIONS FOR THE MULTIDIMENSIONAL INVENTORY OF BLACK
IDENTITY (MIBI)
Reverse score all items that have a (R) next to them by subtracting 8 from each individuals' score
on the
item. Next, average the scores for each of the items within a particular subscale. DO NOT
CREATE A
SUM SCORE FOR THE ENTIRE SCALE. Because the MIBI is based on multidimensional
conceptualization of racial identity, a composite score from the entire scale is inappropriate.
CENTRALITY ITEMS (8): 1(R), 6, 9, 13 (R), 19, 33, 48, 51 (R)
PRIVATE REGARD ITEMS (6): 4, 7, 8, 24 (R), 54, 55
PUBLIC REGARD ITEMS (6): 5, 15, 17 (R), 52 (R), 53, 56
ASSIMILATION ITEMS (9): 10, 18, 37, 39, 40, 41, 43, 44, 46
HUMANIST ITEMS (9): 23, 26, 27, 28, 29, 30, 31,32, 35
MINORITY ITEMS (9): 20, 34, 36, 38, 42, 45, 47, 49, 50
NATIONALIST ITEMS (9): 2, 3, 11, 12, 14, 16, 21, 22, 25
Multidimensional Inventory of Black Identity (MIBI)
Strongly   Strongly
Disagree   Neutral   Agree
1. Overall, being Black has very little to do with
how I feel about myself. 1 2 3 4 5 6 7
2. It is important for Black people to surround their
children with Black art, music and literature. 1 2 3 4 5 6 7
3. Black people should not marry interracially. 1 2 3 4 5 6 7
4. I feel good about Black people. 1 2 3 4 5 6 7
5. Overall, Blacks are considered good by others. 1 2 3 4 5 6 7
6. In general, being Black is an important part of
my self-image. 1 2 3 4 5 6 7
7. I am happy that I am Black. 1 2 3 4 5 6 7
Strongly   Strongly
Disagree   Neutral   Agree
8. I feel that Blacks have made major
accomplishments and advancements. 1 2 3 4 5 6 7
9. My destiny is tied to the destiny of other
Black people. 1 2 3 4 5 6 7

10. Blacks who espouse separatism are as racist as
White people who also espouse separatism. 1 2 3 4 5 6 7

11. Blacks would be better off if they adopted
Afrocentric values. 1 2 3 4 5 6 7
12. Black students are better off going to schools
that are controlled and organized by Blacks. 1 2 3 4 5 6 7
13. Being Black is unimportant to my sense of
what kind of person I am. 1 2 3 4 5 6 7
14. Black people must organize themselves into
a separate Black political force. 1 2 3 4 5 6 7
15. In general, others respect Black people. 1 2 3 4 5 6 7
16. Whenever possible, Blacks should buy from
other Black businesses. 1 2 3 4 5 6 7
17. Most people consider Blacks, on the average,
to be more ineffective than other racial groups. 1 2 3 4 5 6 7
18. A sign of progress is that Blacks are in the
mainstream of America more than ever before. 1 2 3 4 5 6 7
19. I have a strong sense of belonging to Black
people. 1 2 3 4 5 6 7
20. The same forces which have led to the
oppression of Blacks have also led to the
oppression of other groups. 1 2 3 4 5 6 7
21. A thorough knowledge of Black history is
very important for Blacks today. 1 2 3 4 5 6 7
22. Blacks and Whites can never live in true
harmony because of racial differences. 1 2 3 4 5 6 7

Strongly Strongly
Disagree Neutral Agree

23. Black values should not be inconsistent with
human values. 1 2 3 4 5 6 7
24. I often regret that I am Black. 1 2 3 4 5 6 7
25. White people can never be trusted where
Blacks are concerned. 1 2 3 4 5 6 7
26. Blacks should have the choice to marry
interracially. 1 2 3 4 5 6 7
27. Blacks and Whites have more commonalties
than differences. 1 2 3 4 5 6 7
28. Black people should not consider race when
buying art or selecting a book to read. 1 2 3 4 5 6 7
29. Blacks would be better off if they were more
concerned with the problems facing all people
than just focusing on Black issues. 1 2 3 4 5 6 7
30. Being an individual is more important than
identifying oneself as Black. 1 2 3 4 5 6 7
31. We are all children of a higher being, therefore,

we should love people of all races. 1 2 3 4 5 6 7

32. Blacks should judge Whites as individuals and not as members of the White race. 1 2 3 4 5 6 7

33. I have a strong attachment to other Black people. 1 2 3 4 5 6 7

34. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups. 1 2 3 4 5 6 7

35. People regardless of their race have strengths and limitations. 1 2 3 4 5 6 7

36. Blacks should learn about the oppression of other groups. 1 2 3 4 5 6 7

Strongly Strongly
Disagree Neutral Agree

37. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites. 1 2 3 4 5 6 7

38. Black people should treat other oppressed people as allies. 1 2 3 4 5 6 7

39. Blacks should strive to be full members of the American political system. 1 2 3 4 5 6 7

40. Blacks should try to work within the system to achieve their political and economic goals. 1 2 3 4 5 6 7

41. Blacks should strive to integrate all institutions which are segregated. 1 2 3 4 5 6 7

42. The racism Blacks have experienced is similar to that of other minority groups. 1 2 3 4 5 6 7

43. Blacks should feel free to interact socially with White people. 1 2 3 4 5 6 7

44. Blacks should view themselves as being Americans first and foremost. 1 2 3 4 5 6 7

45. There are other people who experience racial injustice and indignities similar to Black Americans. 1 2 3 4 5 6 7

46. The plight of Blacks in America will improve only when Blacks are in important positions within the system. 1 2 3 4 5 6 7

47. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups. 1 2 3 4 5 6 7

48. Being Black is an important reflection of who I am. 1 2 3 4 5 6 7

49. Blacks should try to become friends with
people from other oppressed groups. 1 2 3 4 5 6 7
Strongly Strongly
Disagree Neutral Agree
50. The dominant society devalues anything not
White male oriented. 1 2 3 4 5 6 7
51. Being Black is not a major factor in my social
relationships. 1 2 3 4 5 6 7
52. Blacks are not respected by the broader society. 1 2 3 4 5 6 7
53. In general, other groups view Blacks in a
positive manner. 1 2 3 4 5 6 7
54. I am proud to be Black. 1 2 3 4 5 6 7
55. I feel that the Black community has made
valuable contributions to this society. 1 2 3 4 5 6 7
56. Society views Black people as an asset. 1 2 3 4 5 6 7

Scales and Subscales of the Multidimensional Inventory of Black Identity (MIBI)

Centrality Scale

1. Overall, being Black has very little to do with how I feel about myself. (R)
2. In general, being Black is an important part of my self-image.
3. My destiny is tied to the destiny of other Black people.
4. Being Black is unimportant to my sense of what kind of person I am. (R)
5. I have a strong sense of belonging to Black people.
6. I have a strong attachment to other Black people.
7. Being Black is an important reflection of who I am.
8. Being Black is not a major factor in my social relationships. (R)

Regard Scale

Private Regard Subscale

1. I feel good about Black people.
2. I am happy that I am Black.
3. I feel that Blacks have made major accomplishments and advancements.
4. I often regret that I am Black. (R)
5. I am proud to be Black.
6. I feel that the Black community has made valuable contributions to this society

Public Regard Subscale

1. Overall, Blacks are considered good by others.
2. In general, others respect Black people.
3. Most people consider Blacks, on the average, to be more ineffective than other racial groups.
(R)
4. Blacks are not respected by the broader society. (R)
5. In general, other groups view Blacks in a positive manner.
6. Society views Black people as an asset.
(R) items should be reverse coded.

Ideology Scale

Assimilation Subscale
1. Blacks who espouse separatism are as racist as White people who also espouse separatism.
2. A sign of progress is that Blacks are in the mainstream of America more than ever before.
3. Because America is predominantly white, it is important that Blacks go to White schools so
that they
can gain experience interacting with Whites.
4. Blacks should strive to be full members of the American political system.
5. Blacks should try to work within the system to achieve their political and economic goals.
6. Blacks should strive to integrate all institutions which are segregated.
7. Blacks should feel free to interact socially with White people.
8. Blacks should view themselves as being Americans first and foremost.
9. The plight of Blacks in America will improve only when Blacks are in important positions
within the
system.
Humanist Subscale
1. Black values should not be inconsistent with human values.
2. Blacks should have the choice to marry interracially.
3. Blacks and Whites have more commonalties than differences.
4. Black people should not consider race when buying art or selecting a book to read.
5. Blacks would be better off if they were more concerned with the problems facing all people
than just
focusing on Black issues.
6. Being an individual is more important than identifying oneself as Black.
7. We are all children of a higher being, therefore, we should love people of all races.
8. Blacks should judge Whites as individuals and not as members of the White race
9. People regardless of their race have strengths and limitations.
Ideology Scale (Continued)
Oppressed Minority Subscale
1. The same forces which have led to the oppression of Blacks have also led to the oppression of
other
groups.
2. The struggle for Black liberation in America should be closely related to the struggle of other
oppressed groups.
3. Blacks should learn about the oppression of other groups.
4. Black people should treat other oppressed people as allies.
5. The racism Blacks have experienced is similar to that of other minority groups.
6. There are other people who experience racial injustice and indignities similar to Black
Americans.
7. Blacks will be more successful in achieving their goals if they form coalitions with other
oppressed
groups.
8. Blacks should try to become friends with people from other oppressed groups.
9. The dominant society devalues anything not White male oriented.

Nationalist Subscale
1. It is important for Black people to surround their children with Black art, music and literature.
2. Black people should not marry interracially.
3. Blacks would be better off if they adopted Afrocentric values.
4. Black students are better off going to schools that are controlled and organized by Blacks.
5. Black people must organize themselves into a separate Black political force.
6. Whenever possible, Blacks should buy from other Black businesses.
7. A thorough knowledge of Black history is very important for Blacks today.
8. Blacks and Whites can never live in true harmony because of racial differences.
9. White people can never be trusted where Blacks are concerned.

Centrality Items Table

Appendix B

Table 1

Centrality Items: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D
7/40	17/40	16/40	20/40	24/40	26/40	22/40	17/40

Table 2

Centrality Items: TJMS

TJMS Grade 6 Student	TJMS Grade 6 Student	TJMS Grade 6 Student	TJMS Grade 6 Student	TJMS Grade 6 Student

A	B	C	D	E
32/40	20/40	28/40	12/40	19/40

Table 3

Centrality Items: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
11/40	14/40	16/40	17/40	16/40

Table 4

Centrality Items: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
20/40	13/40	26/40	20/40	13/40

Private Regard Items

Appendix C

Table 5

Private Regard Items: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
27/34	26/34	24/34	25/34	23/34	28/34	27/34	22/34	26/34

Table 6

Private Regard Items: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
28/34	28/34	27/34	29/34	26/34

Table 7

Private Regard Items: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
14/34	28/34	26/34	28/34	26/34

Table 8

Private Regard Items: *TJMS*

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
26/34	28/34	28/34	28/34	25/34

Public Regard Items

Appendix D

Table 9

Public Regard Items: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
3/26	19/26	5/26	7/26	20/26	-3/26	26/26	-1/26	7/26

Table 10

Public Regard Items: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
5/26	8/26	12/26	14/26	7/26

Table 11

Public Regard Items: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
3/26	8/26	8/26	7/26	10/26

Table 12

Public Regard Items: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
9/26	6/26	13/26	15/26	10/26

Assimilation Ideology Items

Appendix E

Table 13

Assimilation Ideology: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
58/63	46/63	46/63	45/63	46/63	40/63	41/63	38/63	48/63

Table 14

Assimilation Ideology: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
60/63	45/63	61/63	47/63	51/63

Table 15

Assimilation Ideology: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
38/63	45/63	49/63	42/63	44/63

Table 16

Assimilation Ideology: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
52/63	49/63	49/63	48/63	48/63

Humanist Ideology Items

Appendix F

Table 17

Humanist Ideology: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
51/63	46/63	42/63	50/63	47/63	40/63	52/63	52/63	42/63

Table 18

Humanist Ideology: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
39/63	45/63	54/63	43/63	51/63

Table 19

Humanist Ideology: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
51/63	48/63	55/63	44/63	42/63

Table 20

Humanist Ideology: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
52/63	49/63	49/63	48/63	48/63

The Oppressed Minority Ideology Items

Appendix G

Table 21

Oppressed Minority Ideology: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
37/63	45/63	43/63	56/63	43/63	35/63	38/63	42/63	48/63

Table 22

Oppressed Minority Ideology: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
51/63	51/63	60/63	41/63	52/63

Table 23

Oppressed Minority Ideology: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
34/63	43/63	39/63	39/63	48/63

Table 24

Oppressed Minority Ideology: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
48/63	49/63	50/63	54/63	46/63

The Nationalist Ideology Items

Appendix H

Table 25

Nationalist Ideology: BTMS

BTMS Grade 6 Student A	BTMS Grade 6 Student B	BTMS Grade 7 Student A	BTMS Grade 7 Student B	BTMS Grade 8 Student A	BTMS Grade 8 Student B	BTMS Grade 8 Student C	BTMS Grade 8 Student D	BTMS Grade 8 Student E
39/63	38/63	32/63	29/63	37/63	32/63	27/63	21/63	50/63

Table 26

Nationalist Ideology: TJMS

TJMS Grade 6 Student A	TJMS Grade 6 Student B	TJMS Grade 6 Student C	TJMS Grade 6 Student D	TJMS Grade 6 Student E
51/63	45/63	46/63	36/63	30/63

Table 27

Nationalist Ideology: TJMS

TJMS Grade 7 Student A	TJMS Grade 7 Student B	TJMS Grade 7 Student C	TJMS Grade 7 Student D	TJMS Grade 7 Student E
42/63	38/63	28/63	32/63	38/63

Table 28

Nationalist Ideology: TJMS

TJMS Grade 8 Student A	TJMS Grade 8 Student B	TJMS Grade 8 Student C	TJMS Grade 8 Student D	TJMS Grade 8 Student E
26/63	36/63	41/63	38/63	19/63

MCA and GPA Data

Appendix I

The standard score for the students that took part in the survey are listed below.

Table 29

MCA Scores and GPA for BTMS

Grade / Student	MCA		GPA
	Reading	Math	
6 A	645 (P)	650 (M)	3.21
6 B	639 (D)	628 (D)	2.59
7 A	720 (D)	738 (D)	2.23
7 B	734 (D)	736 (D)	2.86
8 A	840 (P)	841 (P)	2.98
8 B	845 (P)	850 M)	3.42
8 C	829 (D)	844 (P)	3.30
8 D	843 (P)	856 (M)	3.67
8 E	832 (D)	846 (P)	3.32

Table 30

MCA Scores and GPA for TJMS

Grade / Student	MCA Scores		GPA
	Reading	Math	
6 A	646 (P)	649 (P)	2.12
6 B	625 (D)	636 (D)	3.18
6 C	629 (D)	Left before testing	1.14
6 D	Left before testing	Left before testing	.017
6 E	633 (D)	625 (D)	2.69
7 A	710 (D)	718 (D)	0.41
7 B	747 (P)	741 (P)	2.79
7 C	432 (D)	733 (D)	1.39
7 D	743 (P)	736 (D)	1.65
7 E	711 (D)	735 (D)	2.01
8 A	832 (D)	824 (D)	2.34
8 B	829 (D)	855 (M)	3.96
8 C	837 (D)	831 (D)	2.14
8 D	837 (D)	837 (D)	2.32
8 E	830 (D)	823 (D)	2.34

6th Grade Reading

Appendix J

6th Grade Reading

t-Test: Two-Sample Assuming Equal Variances

	BTMS	TJMS
Mean	642	633.25
Variance	18	82.91666667
Observations	2	4
Pooled Variance	66.6875	
Hypothesized Mean Difference	0	
df	4	
t Stat	1.237243563	
P(T<=t) one-tail	0.141832566	
t Critical one-tail	2.131846786	
P(T<=t) two-tail	0.283665133	
t Critical two-tail	2.776445105	

6th Grade MCA Reading

6th Grade Reading

Appendix J

6th Grade Reading

t-Test: Two-Sample Assuming Equal Variances

	BTMS	TJMS
Mean	642	633.25
Variance	18	82.91666667
Observations	2	4
Pooled Variance	66.6875	
Hypothesized Mean Difference	0	
df	4	
t Stat	1.237243563	
P(T<=t) one-tail	0.141832566	
t Critical one-tail	2.131846786	
P(T<=t) two-tail	0.283665133	
t Critical two-tail	2.776445105	

6th Grade MCA Reading

7th Grade Reading

Appendix K

7th Grade Reading

t-Test: Two-Sample Assuming Unequal Variances

	BTMS	TJMS
Mean	727	668.6
Variance	98	17793.3
Observations	2	5
Hypothesized Mean Difference	0	
df	4	
t Stat	0.972299464	
P(T<=t) one-tail	0.192979403	
t Critical one-tail	2.131846786	
P(T<=t) two-tail	0.385958805	
t Critical two-tail	2.776445105	

7th Grade MCA Reading
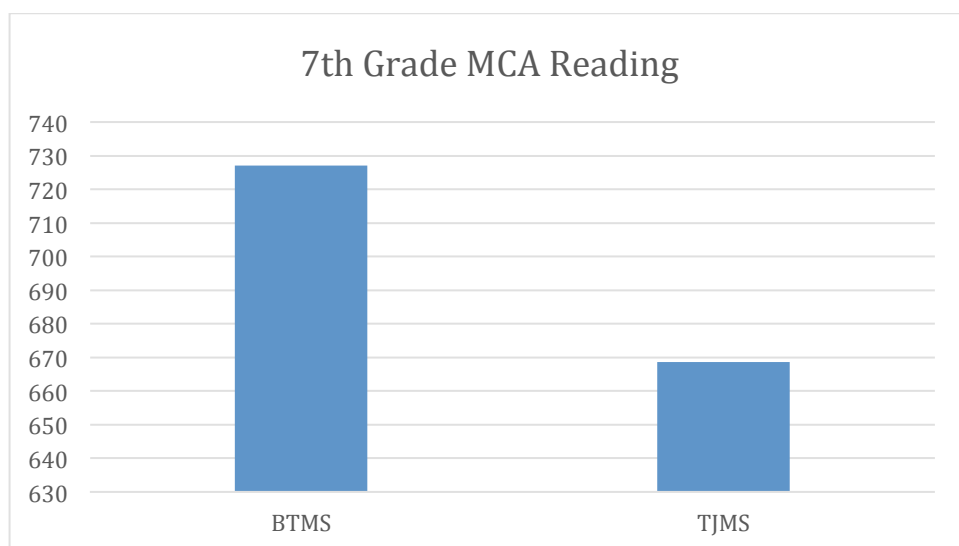
8th Grade Reading

Appendix L

8th Grade Reading

t-Test: Two-Sample Assuming Equal Variances

	BTMS	TJMS
Mean	837.25	833.25
Variance	62.91666667	18.91666667
Observations	4	4
Pooled Variance	40.91666667	
Hypothesized Mean Difference	0	
df	6	
t Stat	0.884351397	
P(T<=t) one-tail	0.205270364	
t Critical one-tail	1.943180281	
P(T<=t) two-tail	0.410540727	
t Critical two-tail	2.446911851	

8th Grade Reading
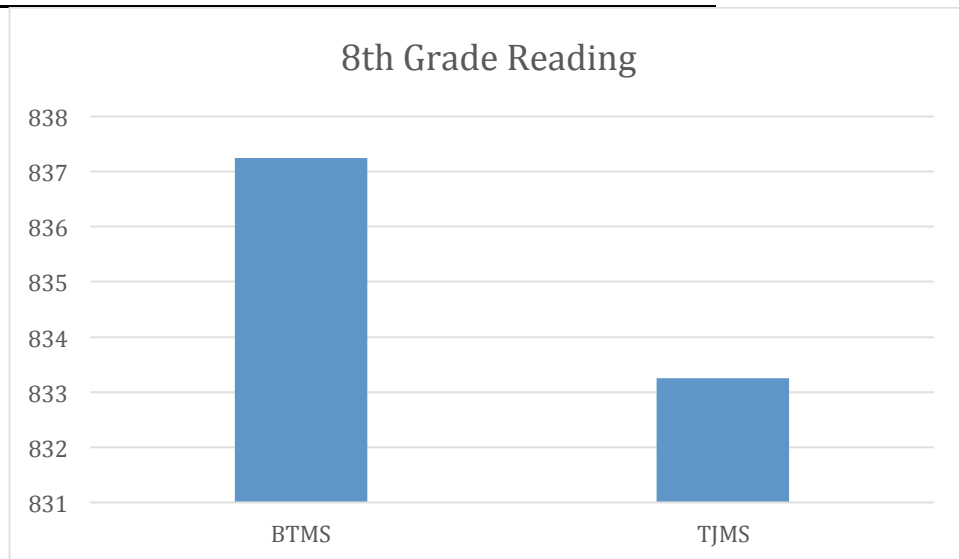
6th Grade Math

Appendix M

6th Grade Math

t-Test: Two-Sample Assuming Unequal Variances

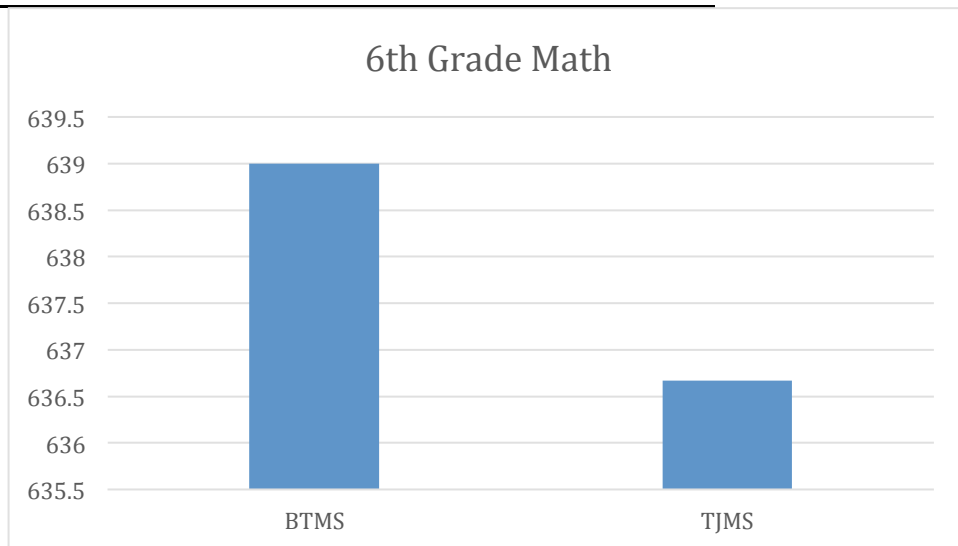|	BTMS	TJMS
Mean	639	636.6666667
Variance	242	144.3333333
Observations	2	3
Hypothesized Mean Difference	0	
df	2	
t Stat	0.179428206	
P(T<=t) one-tail	0.437067051	
t Critical one-tail	2.91998558	
P(T<=t) two-tail	0.874134102	
t Critical two-tail	4.30265273	

7th Grade Math

Appendix N

7th Grade Math

t-Test: Two-Sample Assuming Unequal Variances

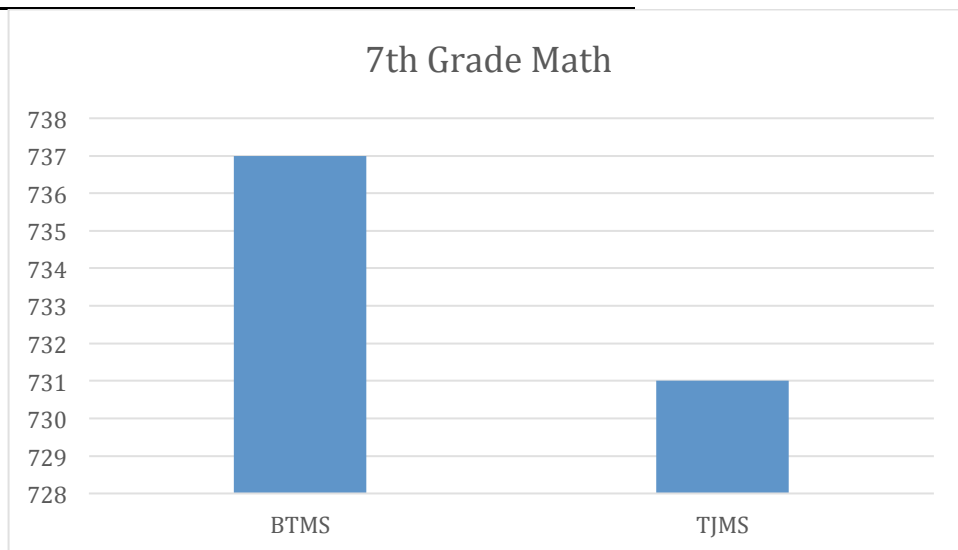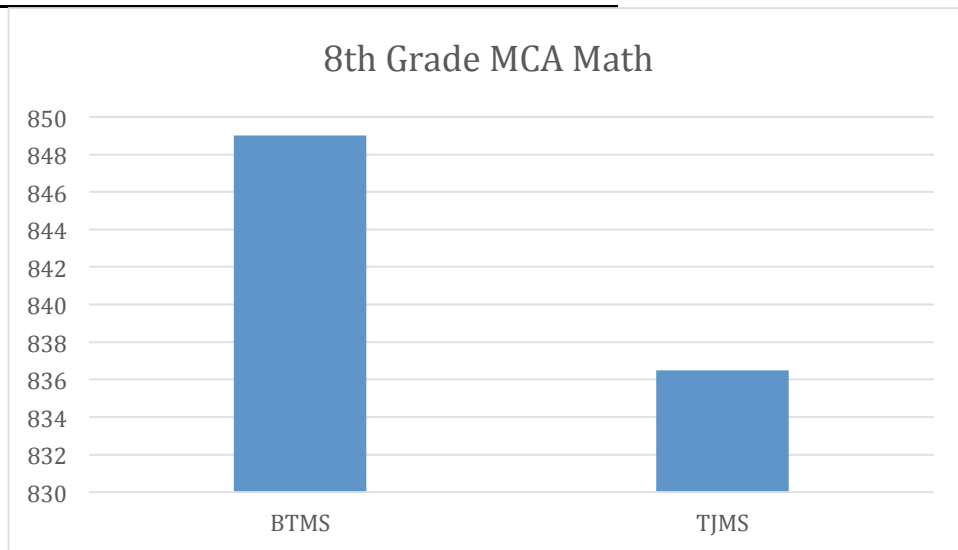|	BTMS	TJMS
Mean	737	731
Variance	2	75.6
Observations	2	6
Hypothesized Mean Difference	0	
df	6	
t Stat	1.626978434	
P(T<=t) one-tail	0.077433021	
t Critical one-tail	1.943180281	
P(T<=t) two-tail	0.154866043	
t Critical two-tail	2.446911851	

8th Grade Math

Appendix O

8th Grade Math

t-Test: Two-Sample Assuming Equal Variances

	BTMS	TJMS
Mean	849	836.5
Variance	28	185
Observations	4	4
Pooled Variance	106.5	
Hypothesized Mean Difference	0	
df	6	
t Stat	1.712971775	
P(T<=t) one-tail	0.068776745	
t Critical one-tail	1.943180281	
P(T<=t) two-tail	0.13755349	
t Critical two-tail	2.446911851	

8th Grade MCA Math

6th Grade GPA

Appendix P

6th Grade GPA

t-Test: Two-Sample Assuming Unequal Variances

	BTMS	TJMS
Mean	2.9	1.8294
Variance	0.1922	1.6023168
Observations	2	5
Hypothesized Mean Difference	0	
df	5	
t Stat	1.658772036	
P(T<=t) one-tail	0.079029151	
t Critical one-tail	2.015048373	
P(T<=t) two-tail	0.158058303	
t Critical two-tail	2.570581836	

6th Grade GPA

7th Grade GPA

Appendix P

6th Grade GPA

t-Test: Two-Sample Assuming Unequal Variances

	BTMS	TJMS
Mean	2.9	1.8294
Variance	0.1922	1.6023168
Observations	2	5
Hypothesized Mean Difference	0	
df	5	
t Stat	1.658772036	
P(T<=t) one-tail	0.079029151	
t Critical one-tail	2.015048373	
P(T<=t) two-tail	0.158058303	
t Critical two-tail	2.570581836	

6th Grade GPA

7th Grade GPA

Appendix Q

7th Grade GPA

t-Test: Two-Sample Assuming Unequal Variances

	BTMS	TJMS
Mean	2.545	1.65
Variance	0.19845	0.7586
Observations	2	5
Hypothesized Mean Difference	0	
df	4	
t Stat	1.786626461	
P(T<=t) one-tail	0.074266539	
t Critical one-tail	2.131846786	
P(T<=t) two-tail	0.148533077	
t Critical two-tail	2.776445105	
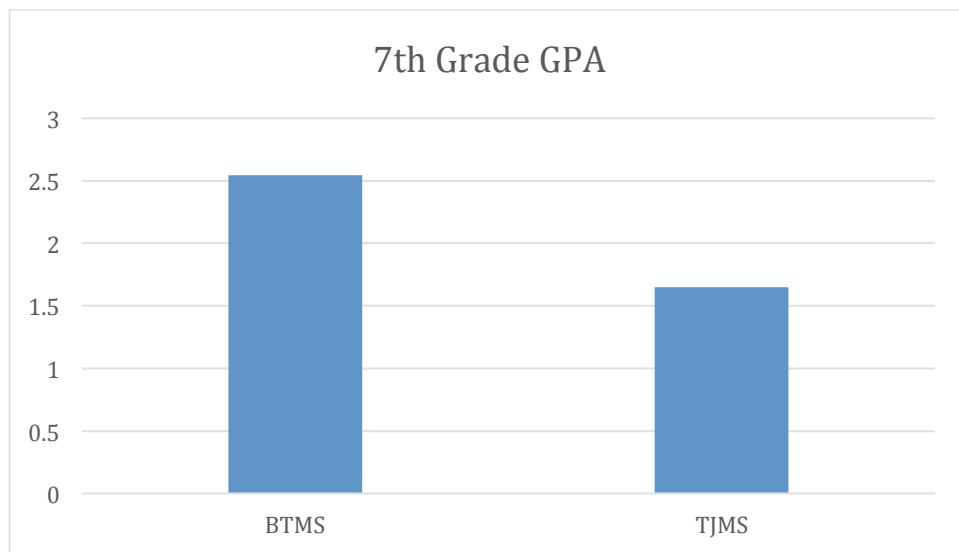
7th Grade GPA

8th Grade GPA

Appendix R

8th Grade GPA

t-Test: Two-Sample Assuming Equal Variances

	BTMS	TJMS
Mean	3.4275	2.69
Variance	0.028891667	0.724933333
Observations	4	4
Pooled Variance	0.3769125	
Hypothesized Mean Difference	0	
df	6	
t Stat	1.698856719	
P(T<=t) one-tail	0.070130427	
t Critical one-tail	1.943180281	
P(T<=t) two-tail	0.140260854	
t Critical two-tail	2.446911851	