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THE EFFECTS OF INTEGRAL CURRICULUM ON NEGRO AND WHITE FIFTH GRADE STUDENTS

by

Rodney William Roth

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Doctoral Committee:

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ABSTRACT

THE EFFECTS OF INTEGRAL CURRICULUM ON NEGRO AND WHITE FIFTH GRADE STUDENTS

by

Rodney William Roth

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The purpose of this study was to examine the effects of an integral curriculum on Negro and white fifth grade students. Integral curriculum was defined as the inclusion of materials which presented Negroes and information about Negro contributions of the present and past.

Students from thirteen classrooms served as subjects for the study. These classrooms were located in segregated Negro and segregated white schools as well as integrated schools. The teachers in segregated schools were of the same race as their students. The teachers in integrated schools were white.

The experimental and control white students were administered instruments to assess their attitudes toward Negroes. The experimental and control Negro students were administered instruments to assess their self-concepts. The instruments were administered to all of the classes before and after the three month treatment period. Percent gain scores, derived from pre- and post-test differences, were analyzed using 2 X 2 analysis of variance to examine the effects of integral curriculum.

The results tended to support the hypothesis that Negro students exposed to integral curriculum would improve their self-concept more than Negro students not exposed to integral curriculum. The hypothesis

that white students exposed to integral curriculum would improve their attitude toward Negroes more than white students not exposed to integral curriculum was not supported. There was also no difference in attitude change toward Negroes between white students in segregated and integrated classes. There was, however, a significant interaction between curriculum type and school racial composition. This indicated that white students in integrated classes with integral curriculum made the most improvement in attitude toward Negroes. The hypothesis that there would be a positive relationship between I.Q. and positive attitude change for students exposed to integral curriculum was not supported. There was no correlation between I.Q. and white students' attitude change toward Negroes or Negro students' change in self-concept.

Additional analyses from the study indicated that there was no relationship between teacher authoritarianism as measured by the California F scale and white students' attitude change toward Negroes. There was no correlation between I.Q. and white students' attitude toward Negroes or Negro students' self-concept. There was a correlation between "White People" and "Black People" for all the experimental students which supported Lewin's hypothesis that in-group acceptance leads to out-group acceptance.

The post-test results indicated that the white students in integrated classes with integral curriculum had more positive attitudes toward Negroes than the other three groups of white children. The post-test results from Negro students called into question much of the past research concerning Negro self-concept. Experimental and control Negro children did not have low self-concepts as measured by the Self-Concept and Motivation Inventory. The Negro students exposed

to integral curriculum and Negro students in integrated control classes tended not to devalue their own race or value whites more positively than their own racial group. There were also no differences in self-concept between experimental Negro students with Negro teachers in segregated schools and Negro students with white teachers in integrated schools.

It was concluded that schools can be effective agents of social change with regards to the current American racial problem.

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The author would like to express sincere appreciation to the administrators and teachers from the various school systems involved in this project. Without their help and cooperation this project would not have progressed past "that is an interesting problem" stage.

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CHAPTER I

INTRODUCTION

Statement of the Problem

It was the purpose of this study to examine the effects of an integral curriculum on Negro and white fifth grade students in segregated and integrated classrooms.

The phrase "effects of an integral curriculum" contains two concepts which need further definition at this point in order to make the problem and the remaining parts of the study more meaningful. The effects studied in this project were changes in white students' attitudes toward Negroes and changes in Negro students' self-concepts. The study also investigated the interactions between student characteristics, teacher characteristics and the curriculum.

Integral curriculum was defined as the inclusion of the Negro in the school curriculum as an integral part of the curriculum. This means including Negroes in text books and other curriculum materials, placing the Negro in proper perspective in history, discussing current racial problems, and presenting information about Negro contributions of the present and past. If the preceding attributes are not part of the school curriculum, it can hardly be called complete or integral.

Need and Significance of Study

Role of the School in Social Change

There is seldom a day when the news media in the United States does not have an item dealing with some aspect of the current racial problem. These news articles vary from some Negro group winning a court case to the bloody violence which has taken place in many American cities.

Racial strife is one of America's gravest problems. Many individuals and groups have offered solutions to solve or reduce the problem. One proposed solution is to "ship all Negroes back to Africa"; another is to provide equal job opportunity and open housing.

More and different solutions must be tried. It is important, however, that new proposals be evaluated to determine if they help alleviate the problem. This paper deals with one approach utilizing the local public schools as an agent of social change. The intent of this research is not to show that teaching integral curriculum is the most effective action for the schools to use in dealing with the racial problem. Integral curriculum is only one of many innovations which schools can try to alleviate racial strife.

It must also be understood that schools cannot solve the racial problem by themselves. Kvaraceus has pointed out:

> The educational situation is attributable to the housing situation in turn is attributable to the economic situation; and in turn the economic situation is attributable to the educational situation. There you have a nice circle, and you can't cut it. It seems to me that every institution of society, has to tackle the problem insofar as it concerns itself.[1]

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[1]Kvaraceus, Gibson, Patterson, Seasholes and Grambs, Negro Self-Concept: Implications for School and Citizenship, (New York: McGraw-Hill, 1965), p. 129.

The primary role played by American schools makes it crucial that they become involved in the racial problem.

> First, the school is a stabilizer or perpetuator of society, and second, it is an agent for change. As a stablizier, education mirrors what is already in the society and reflects it into the lives of the next generation. As an agent of change, education acts under the direction of technological or ideological forces to make each generation different from its parents.[2]

The role the school should play as an agent of social change was emphasized by the report from a conference sponsored by the Lincoln Filene Center for Citizenship and Public Affairs entitled Negro Self-Concept: Implications for Schools and Citizenship.

> The schools were viewed as the major - and in some cases the only - avenue through which the slum child, Negro or white, could work his way out and overcome his dual environmental handicaps found in the prejudices surrounding him and in the inadequacies of his cultural background. The American schools, if they were to justify their very existence, should greatly accelerate the process of assimilation, self-realization, and adjustment.[3]

> In addition to transmitting the heritage, the school agency has taken on an added responsibility which it could no longer avoid without becoming an anachronism or an expensive irrelevancy. A goalless school agency is difficult to conceive and would not be worth maintaining unless it made a difference in the present and future lives of Negroes and whites.[4]

James Baldwin, the famous Negro author, reinforces the point in his "Talk to Teachers".

> The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions

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[2]Robert J. Havinghurst, "How Educational Changes Society", Confluence: An International Forum, (Spring, 1957), p. 86.

[3]Kavaraceus, Negro Self-Concept, p. 128.

[4]Ibid., p. 139.

> is the way he achieves his own identity. But no society is really anxious to have that kind of person around. What societies really, ideally, want is a citizenry which will simply obey the rules of society. If a society succeeds in this, that society is about to perish. The obligation of anyone who thinks of himself as responsible is to examine society and try to change it and to fight it - at no matter what risk. This is the only hope society has. This is the only way societies change.[5]

Curriculum as a Means of Social Change

The previous section dealt with the need for the schools to act as agents of social change with regards to the racial problem. This section looks at the curriculum as a vehicle of change.

There is abundant support for the position that the school curriculum should deal openly with racial matters. Grambs, in her report to the conference at the Lincoln Filene Center for Citizenship and Public Affairs states:

> It would seem that a very compelling hypothesis is that the Negro child, from earliest school entry through graduation from high school, needs continued opportunities, to see himself and his racial group in a realistically positive light. He needs to understand what color and race mean, he needs to learn about those of his race (and other disadvantaged groups) who have succeeded, and he needs to clarify his understanding of his own group history and current situation.[6]

James Baldwin stated:

> If one managed to change the curriculum in all the schools so that Negroes learned more about themselves and their contributions to this culture, you would be liberating not only Negroes, you would be liberating white people who know nothing about their own history.[7]

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[5]Baldwin, "A Talk to Teachers", Saturday Review, (December 21, 1963), p. 42.

[6]Grambs, Negro Self-Concept, p. 21.

[7]Baldwin, "A Talk to Teachers", p. 44.

Lena Horne reveals the consequences, for her, of incomplete textbook treatments of minority groups.

> I certainly never learned anything about my identity in school, because the only Negro mentioned in history books was George Washington Carver, and he was too pure and good to believe, though I did learn that other races had backgrounds they looked upon with pride. I kept trying to find some reason to feel the same way. Eventually, when "interested" people began to try and give me different "images" of myself, I came to the realization that nobody (and certainly not yet myself) seemed to understand the Negro woman who stood between two conventionally accepted extremes: the "good", quiet colored woman who scrubbed and cooked and maybe made a respectable servant, and the whore...
>
> . . . . . .
>
> So, by the time I was 16 and had returned to Brooklyn after spending seven years in the South, I may not have known who I was, but I had a pretty good idea what white people were, and what they thought we were.[8]

Jean Grambs amplifies the point:

> Numerous studies of textbooks have shown them to be lily-white. Pictures do not show Negro and white children together; when Negroes appear they are usually either Booker T. Washington, George Washington Carver, or foreign. Neither whites nor Negroes have an accurate picture of the American Negro and his history. One observer noted that a commonly used contemporary civics book had no index for urban renewal, transportation, transit, or Negro. The lily-white nature of text materials is true also of other visual aids used in the schools. If Negroes appear in school films, they are in stereotyped roles. One film, for instance, showing "community helpers" illustrated the work of repairing the street with a Negro crew and a white foreman. This kind of presentation merely reinforces the many communications to children that Negro work is inferior work.[9]

Negroes have not only been excluded from textbooks, but from trade books as well. Larrich surveyed 5,206 children's trade books published

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[8]Lena Horne, "I Just Want to be Myself", Show, (September, 1963), p. 62.

[9]Grambs, Negro Self-Concept, pp. 21-22.

between 1962 and 1964. She found that only 6.7% of the books surveyed included one or more Negroes.[10]

Some newer texts include Negroes. In some cases, however, the treatment is superficial. For example, one text[11] presents supplementary material about the Negro in specially marked green columns. This practice has been called "segregation in reverse" since Negro inclusion is actually Negro separation.[12]

The inclusion of the Negro in the school curriculum is necessary if the truth is to be served. The social studies program should accurately reflect history. Textbooks used in other curriculum areas must also reflect actual life situations through pictures and text.

The larger problem of determining the effects of curriculum changes which include Negroes remains. Can the school, through its curriculum, act as an agent of social change? This is the primary purpose for this study.

Need for Evaluation

The research literature is almost devoid of studies which bear on the effects of including the Negro in the school curriculum. Part of the reason, however, is the lack of appropriate curriculum materials.

Kvaraceus has supported the need for evaluation.

> School objectives must be stated and evaluation of the school's programs should be made in terms of development of new and desirable behaviors or the modification of old and undesirable behaviors. If schools can modify the

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[10]Nancy Larrich, "The All-White World of Children's Books", Saturday Review, (1965), p. 64.

[11]Louis Paul Todd, Merle Curti, Rise of the American Nation, (2nd ed. Illinois: Harcourt, Brace & World, Inc., 1961).

[12]Joseph McMillan, Principal of Sheldon School, Grand Rapids, Michigan, unpublished speech given at a citizenship conference held in Big Rapids, Michigan, February 24, 25, 1966.

> culture (the way of life), they may ultimately line up to their potential as agents for cultural renewal and change. Otherwise, the schools must face the imminent danger of becoming the most expensive irrelevancy in the American economy. [13]

Two additional quotes show the relevance of this research topic:

> Yet we are saying that, if used in a deliberate fashion, education can make, or rather should make, a difference. Research is urgently needed to identify what kinds of education can make what kind of difference to what kinds of individuals. Now we can only advance as an article of faith that education can be a dramatic tool in the shaping of personality.[14]

> However, we are struck not only by the energy with which many are working on the problem but by our lack of information and research. So pressing is the problem that one is strongly tempted to act first and find out whether it works later. That this may be the condition for some time to come means that those who are actively engaged in programs right now should, by all means, move full speed ahead. But the social scientist, with his evaluative tools, must also move ahead to provide new insights and point out new and promising directions for further action.[15]

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[13] Kvaraceus, Negro Self-Concept, pp. 124-125.

[14] Ibid., p. 48.

[15] Ibid., p. 50.

CHAPTER II

REVIEW OF THE LITERATURE AND THEORETICAL HYPOTHESES

In this chapter are reviewed studies of: 1) racial attitudes and self-concepts, 2) programs which attempted to change racial attitudes and 3) antecedent influences of racial attitudes. Each section culminates in the statement of a theoretical hypothesis.

Racial Attitudes and Self-Concept

The discussion of racial attitudes and self-concepts has been organized around two themes. The first deals with racial attitude and self-concept differences of Negro and white children. The second section deals with a rationale for improving the self-concept of Negroes.

Racial Attitude and Self-Concept Differences Between Negro and White Children

A basic assumption for the studies reviewed concerning racial attitudes and self-concepts was that these attitudes are learned. Furthermore, these attitudes are learned from a society which creates and sustains racial prejudice. Children growing up in American society begin to learn at an early age the predominant racial feeling in America of "white over brown, with the line between".[1]

The "white dominated" American society produces differential effects on Negro and white children. These differences begin to

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[1]Mary Ellen Goodman, Race Awareness in Young Children, (New York: Collier Books, 1964), p. 251.

develop at an early age. Goodman,[2] in her study of young New England children, found that four year old Negro children were basically out-group oriented. They showed a "sense of direction" away from Negroes and toward whites. This was exhibited by out-group preference, friendliness toward the out-group and in-group neutrality or rejection. White children of the same age were in-group oriented. Their basic orientation was toward the white group and was without the racial self-doubt found in Negro children. Morland,[3] studying preschool children in Virginia, and Stevenson and Stewart[4] working in Texas, also found that Negro children tended to identify with whites, while white children identified with themselves.

Clark[5] studied Negro children of three to seven in both northern and southern communities. The subjects were asked to choose between white and brown dolls. The majority of these Negro children at each age level indicated a preference for the white doll.

Trager and Radke-Yarrow[6] studied kindergarten, first and second graders in Philadelphia. They found that the Negro children, like the whites, ascribed many undesirable stereotypes to Negroes. Seldom did Negro children give responses of unmixed positive feelings toward their own group.

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[2]Goodman, Race Awareness, p. 256.

[3]J. K. Morland, "Racial Recognition by Nursery School Children in Lychburg, Virginia", Social Forces, Vol. 37, (1958), pp. 134-137.

[4]H. W. Stevenson, E. C. Stewart, "A Developmental Study of Racial Awareness in Young Children", Child Development, Vol. 29, (1958), p. 408.

[5]Clark, Prejudice in Your Child, (Massachusetts: Beacon, 1955), p. 23.

[6]H. G. Trager, M. Radke-Yarrow, They Learn What They Live, (New York: Harper & Brothers, 1952), p. 150.

Similiar findings were reported in a study of third, fourth, and fifth grade children in Minneapolis.[7] It was found that white children expressed prejudiced feelings toward Negroes. The Negro children, however, held more favorable attitudes toward white children than the latter did toward Negro children.

Kerckhoff and Gould[8] found that fifth grade Negro children in Detroit preferred racially heterogeneous neighborhoods, a preference which was not paralleled among their white classmates.

All of these studies have consistently shown that white children tend to identify with members of their race and that many white children have negative attitudes toward Negroes. Negro children, however, devalue their own race while placing higher value on the white race. This phenomenon of Negro children devaluating their own race leads to the conclusion that Negro children have low self-concepts since one's evaluation of his own race is part of one's self-concept.

The literature is almost devoid of Negro self-concept comparisons which assessed self-concept with criteria other than evaluating whites and blacks. Dreger and Miller,[9] for example, reviewed the published psychological studies involving comparisons of Negroes and whites done between 1943-58. Their conclusions concerning the self-concepts of Negroes were that the development of a negative self-image has its

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[7]Bird, Monachesi, Burdick, "Infiltration and the Attitude of White and Negro Parents and Children", Journal of Abnormal and Social Psychology, Vol. 47, (1952), pp. 695-696.

[8]R. K. Kerckhoff, F. Gould, A Study of Children's Sense of Community, Merrill-Palmer Institute, (mimeographed paper, 1961).

[9]R. Dreger and K. Miller, "Comparative Psychological Studies of Negroes and Whites in the United States", Psychological Bulletin, Vol. 57, (September, 1960), pp. 361-402.

beginning in the early childhood of the Negro and that when compared with whites, the Negro was much less positive toward his own race.

Ausubel and Ausubel[10] also concluded from research studies on Negro self-concept that the discrimination in society produces identity problems, low self-esteem, and self-hatred in Negro children. The conclusions of Dreger and Miller and Ausubel and Ausubel about Negro self-concepts, however, were based on studies which used awareness of skin color and rejection of dark skin by Negro children as criteria for self-concept.

The previous studies have consistently concluded that Negroes have low self-concepts. These conclusions, however, were based on self-concept criteria of rejecting their own race and placing a higher value on whites. The few studies which deal with other self-concept criteria, however, are not as consistent. Rosenberg[11] studied the self-concept of over 5,000 junior and senior high school students in New York. A ten-item Guttman scale was used to assess self-concept. He found that the self-concept of Negro children was only slightly below that of white students. This difference was not, however, statistically significant.

McDonald and Gynther[12] investigated Negro and white southern high school students. They used for their measure of self-concept the Interpersonal Check List, an instrument which analyzes self and ideal-self descriptions in terms of dominace and love scores. The former

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[10]D. Ausubel and P. Ausubel, "Ego Development Among Segregated Negro Children", Education In Depressed Areas, (Teachers College Press, Columbia University, New York, 1963).

[11]Mr. Rosenberg, Society and the Adolescent Self Image, (Princeton, New Jersey: Princeton University Press, 1967).

[12]R. McDonald and M. Gynther, "Relationships of Self and Ideal-Self Descriptions with Sex, Race, and Class in Southern Adolescents", Journal of Personality and Social Psychology, Vol. 1, (1965), pp. 85-88.

is a measure of aggressive leadership qualities while the latter is a measure of friendly, warm, and cooperative characteristics. They found that the Negro students, when compared to the white students, had higher self descriptions on dominace and love and less discrepancy between self and ideal-self descriptions. The authors concluded that the results were contrary to expectations (Negro self-concept better than white self-concept) and that a most important next step would be to replicate in order to confirm or disconfirm the results.

The self-concepts of Negro and white northern children in grades four to six has been studied by Deutsch.[13] Self-concept was assessed with open-ended questions asked during personal interviews. He found that the self-concepts of Negro children were more negative than those of white children. He states, "the Negro group as a whole is affected by lower self-esteem."[14]

A Rationale For Improving Negro Self-Concept

Black Power groups are trying to change "white dominated" American society. In order to help accomplish their goal, many programs have been designed to create black pride and positive self-concepts. These programs range from the passing out of buttons saying "Black is Beautiful" to attempts by Negroes to gain control of the black community and its schools.

The goal of one of these programs was stated by Malcolm X.

> My black brothers and sisters, no one will know who we are until we know who we are! We never will be able to go anywhere until we know where

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[13]M. Deutsch, "Minority group and Class Status as Related to Social and Personality Factors in Scholastic Achievement", Society for Applied Anthropology, (1960).

[14]Ibid., p. 11.

> we are! The Honorable Elijah Muhammad is giving us a true identity, and a true position, the first time they have ever been known to the American Black man.[15]

The Black Power programs are similiar to those suggested by Lewin[16] for dealing with prejudice toward Jews in the 1940's. Lewin suggested: teaching Jewish history and culture in Jewish schools; organizing clubs for Jewish children and young adults; and establishing a "home land" for the entire world of Jewish people.

According to Lewin,[17] in order for a minority group member to develop optimally as a person, and to have healthy relationships with out-group members, the person first has to achieve a clear sense of in-group identifications. For the minority individual, the minority group is "the ground on which he stands, which gives or denies him social status, gives or denies him security and help".[18] This in-group identification and the sense of well-being it brings is necessary to overcome feelings of group self-hatred which may stem from adoption of negative stereo-types from the out-group culture.

There is research evidence to suggest the view that self-acceptance is related to tolerance. Trent[19] found in a sample of Negro

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[15]Malcolm X, The Autobiography of Malcolm X, (New York: Grove Press, Inc., 1966), p. 252.

[16]Kurt Lewin, Resolving Social Conflicts, (New York, New York: Harper and Brothers, 1948).

[17]Ibid.

[18]Ibid., p. 174.

[19]Richard Trent, "An Analysis of Expressed Self-Acceptance Among Negro Children", (Unpublished Ph.D. Thesis, Teachers College, Columbia University, 1953).

boys and girls that the most self-accepting students expressed significantly more positive attitudes toward both Negroes and whites than students who were least self-accepting.

The effects of teaching Negroes their history and culture has been studied by Johnson.[20] Eighteen students between seven and sixteen attended an all Negro Freedom School in Harlem. The two basic purposes of the school were: 1) to teach Negro children to reclaim and proudly identify with their history and culture and 2) to teach that the heritage and culture of the American Negro is not a barren one.

Students attending the Freedom School had responded to semantic differentials with stimulus concepts of "White People", "Negro People", and "How Whites see Negroes". The Negro students evaluated Negro people as equal or superior to white people. In addition, the black group saw most whites as having far more negative attitudes toward Negroes than they themselves did, which indicates that they had rejected society's norms in forming their own racial attitudes.

Johnson noted that some studies have shown that Negroes have negative attitudes toward self and also toward their own racial group.

> It is the author's opinion that the teaching of Negro history in the American educational system would be the most effective and rapid method available for changing the self-attitudes of the American Negro. It should be noted, however, that this study does not prove that such classes would be effective, it only

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[20]David Johnson, "Racial Attitudes of Negro Freedom School Participants and Negro and White Civil Rights Participants", Social Forces, Vol. 45, (1966), pp. 266-273.

indicates that Negro children involved in a Freedom School which teaches Negro history have developed positive attitudes toward Negroes.[21]

Theoretical Hypothesis One

The studies reviewed in the first section were all based on the assumption that racial and self attitudes are learned. The learning of these attitudes begins at a very early age. There are, however, some salient differences between the attitudes learned by Negro and white children. White children tend to identify with their own group and many white children have negative attitudes toward Negroes. Negro children tend to identify with other groups and devalue their own race. This produces a lower self-concept in Negro children.

Lewin has developed a rationale and advocated specific programs to improve minority group pride and acceptance. The current black power movement is incorporating many of Lewins' ideas and programs.

The schools of America can provide a program to improve black children's self-concept by dealing with Negro history in the social studies program and providing text books which have a true interracial representation of American society in pictures and text. This line of reasoning leads to the first hypothesis.

HYPOTHESIS ONE:

> Negro children who have been exposed to integral curriculum will improve their self-concept more than Negro children who have not been exposed to integral curriculum.

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[21] Ibid., p. 272.

Programs of Attitude Change

This section reviews studies of programs which have attempted to change attitudes in an educational setting.

One of the most intensive studies of a school program to initiate changes in human relations is reported in a book by Trager and Radke-Yarrow.[22] "This book is probably the only study of difference in education (textbook) content that is reported in the literature".[23]

Trager and Radke-Yarrow studied the effects of teacher philosophy, teaching methods, and materials in the development of attitudes toward racial and religious groups. Two experimental conditions were created. One, designed to support democratic intercultural values; the other, to maintain our cultures common prejudices. The sample included children in grades one and two from schools in the city of Philadelphia.

Students in the program which supported democratic values showed an increase in the expression of accepting attitudes toward various groups, whereas students in the non-democratic condition maintained their initial attitudes of prejudice or became more prejudiced. The effects of the two different conditions resulted in meaningful differences between Negro children in the two groups. A majority of the Negro children in the democratic condition gained in feelings of security, self-acceptance, and group acceptance. The Negro children in the non-democratic condition showed an increase in the rejection of other groups and they also rejected and derogated Negroes which certainly implies self-rejection.

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[22]Trager, Radke-Yarrow, They Learn What They Live, p. 392.

[23]W. C. Kvaraceus, et al. Negro Self-Concept, (New York:McGraw-Hill, 1965), p. 22.

The authors concluded their experiment by stating:

> The changes achieved in the experiment demonstrate that democratic attitudes and prejudiced attitudes can be taught to young children. The experiment contributes to an understanding of some of the important conditions which are conductive to learning attitudes. Furthermore, it is apparent that children learn prejudices not only from the larger environment but from the content of the curriculum and its values. If democratic attitudes are to be learned they must be specifically taught and experienced.[24]

Other studies on the effects of school courses in race relations were not as ambitions as the Trager, Radke-Yarrow study. Young,[25] in 1927, attempted to find out if there were any changes in the attitude of undergraduate students at the University of Pennsylvania as a result of a course on American Race Problems. The students ranked various ethnic groups at the beginning and end of the course. There was no change in average rank position as a function of the course. It is possible, however, that there was an overall positive change which was not revealed by the use of rank scores.

A sample of 425 high school students responded to a rating scale of 20 ethnic groups at the beginning and end of a semester. Approximately one-half of the students took a civics course which included material on the Negro. The material dealing with the Negro took up to 15 periods of 45 minutes each at weekly intervals over a semester. The remaining students served as a control group. Their civics course did not present Negro materials. The students who attended the civics

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[24]Trager, Radke-Yarrow, They Learn What They Live, P. 341.

[25]Donald Young, "Some Effects of the Course on American Race Problems on the Race Prejudice of 450 Undergraduates at the University of Pennsylvania", Journal of Abnormal and Social Psychology, Vol. 22, (1927), p. 235-242.

course which included Negro materials were significantly more favorable in their attitudes toward Negroes than the control students.[26]

The students in a course at the University of Kansas entitled "Immigration and Race Problems" became significantly more positive in their attitude toward the Negro when compared with a group which was exposed to an introduction to sociology course.[27] Similar findings[28] were reported in a study involving 20 lessons on African geography. One group received the usual geography lessons while a second group studied current African problems and their treatment by agencies such as the United Nations. The greatest positive changes toward the Negro occured in the second group.

The effect of a short unit about race in a high school biology class on student attitude change was studied.[29] The experimental group studied the scientific aspects of race while the control group studied another area of biology. The students in the experimental group became significantly more positive in their attitude toward Negroes when compared to the control group.

The studies reviewed in this section have dealt with school programs which have attempted racial attitude change. These studies have shown that school programs can positively change students'

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[26]P. W. Schlorff, "An Experiment in the Measurement and Modification of Racial Attitudes in School Children". (Unpublished Ph.D. Thesis, New York University, 1930).

[27]Mapheus Smith, "A Study of Change of Attitudes Toward the Negro", Journal of Negro Education, Vol. 8, (1939), pp. 64-70.

[28]H. M. Williams, "Changes in Pupils' Attitudes Toward West African Negroes Following the Use of Two Different Teaching Methods", British Journal of Educational Psychology, Vol. 31, (1961), pp. 292-296.

[29]Jerry Davis, "Attitude Changes on Fallout and Race Associated with Special Instruction in Biology", Science Education, Vol. 47, (1963), pp. 178-183.

attitudes toward Negroes. The studies reviewed have used different materials and subject matter to bring about attitude change. All of the studies, however, included the presentation of material about Negroes and/or Negro-white relations. These studies support the second hypothesis.

HYPOTHESIS TWO:

> White children who have been exposed to integral curriculum will become more positive in their attitudes toward Negroes than will white children who have not been exposed to integral curriculum.

The Influence of Knowledge On Racial Attitudes

This section reviews studies concerning the relationship between the amount of knowledge a person has about a group and his attitude toward the group. These studies will be used to develop a rationale for the third theoretical hypothesis.

The relationship between attitudes toward minority groups and knowledge about the minority group was studied by Clossen.[30] He found a correlation of .59 between generalized tolerance and general information about several minority groups. The sample was made up of Iowa High School students.

A measure of attitudes toward Negroes and a test of information about Negroes were administered to undergraduate students at five universities. The correlation between the two instruments ranged from .3 to .78.[31] A similiar study reported significant correlations between

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[30] E. E. Clossen, "A Study of the Factor of Information in Race Prejudice", (Unpublished M.A. Thesis, Iowa State University, 1930).

[31] W. C. Rechless and H. L. Bringen, "Racial Attitude and Information About the Negro", Journal of Negro Education, Vol. 2 (1933), pp. 128-138.

the position of an ethnic group of a social distance questionnaire and the degree of knowledge about the ethnic group.[32] The Negro was the exception to a correlation between attitude and knowledge about Negroes among the sixth grade children in this study.

The influence of intelligence on attitude change was studied by Davis.[33] Students had significantly changed in their attitudes toward the Negro after a biology course dealing with race. There was, however, no difference between the attitude change among students above 96 I.Q. and below 96 I.Q.

The previous studies have tended to show a positive relationship between knowledge and attitude. There tends to be a positive relationship between the amount of knowledge a person has about a minority group and a more positive attitude toward that minority group. Knowledge is a result of learning. The ability to learn is related to intelligence.

There were no studies found concerning the amount of knowledge a Negro child has of his own race and his self-concept. It is true that the self-concept is learned. One way suggested to improve self-concept is by presenting Negro children integral curriculum. The improvement is based, in part, on learning. The ability to learn is related to intelligence. Thus the third hypothesis applies to both Negro and white students.

HYPOTHESIS THREE:

There will be a positive relationship between I.Q. and attitude change for students exposed to integral curriculum.

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[32]Rose Zelings and G. Hendrickson, Racial Attitudes of Two Hundred Sixth Grade Children", Sociology and Social Research, Vol. 18, (1933), pp. 26-36.

[33]Jerry Davis, "Attitude Changes on Fallout and Race", Science Education, p. 182.

CHAPTER III

RESEARCH DESIGN AND PROCEDURES

This chapter contains a description of the sample, of the instruments, and of the procedures used for the collection of data. It also reports the operatio... hypotheses and statistical procedures used to test the stated hypotheses.

Sample

The following abbreviation system will be used throughout the paper:

BE represents the Black Experimental group or Negro students attending schools which have an all Negro student body and integral curriculum.

BIE represents the Black Integrated Experimental group or Negro students attending integrated schools which have integral curriculum.

WE represents the White Experimental group or white students attending schools which have an all white student body and integral curriculum.

WIE represents the White Integrated Experimental group or white students attending integrated schools which have integral curriculum.

BC represents the Black Control group or Negro students attending schools which have an all Negro student body without integral curriculum.

BIC represents the Black Integrated Control group or Negro students attending integrated schools which do not have integral curriculum.

WC represents the White Control group or white students attending schools which have an all white student body and do not have integral curriculum.

WIC represents the White Integrated Control group or white students attending integrated schools which do not have integral curriculum.

The children in thirteen classrooms were used as subjects in this study. Three criteria were used to select the classrooms. One was the racial composition of the school. A second was whether or not the school system used integral curriculum. The last was teacher authoritarianism as measured by the California F scale. The experimental and control school systems were equated for the socio-economic factors of education, income, and employment. All of the teachers were female. The teachers were of the same race as their students in both Negro and white segregated classrooms. Integrated classrooms were taught by white teachers. Figure 1 is a schematic representation of the sample and instruments used in the study.

All of the experimental classes were chosen from the Pontiac City Schools, Pontiac, Michigan. The Pontiac City Schools were chosen to study the effects of being exposed to integral curriculum because of the emphasis they are placing on integral curriculum. The primary impetus for this emphasis on integral curriculum came when the Pontiac Board of Education unanimously adopted the following resolution:

> It is the policy of the Board of Education that all children shall receive instruction in the role and contribution of the Negro in America's history and heritage as an integral part of the curriculum. Furthermore, the Board of Education believes this emphasis must be given a high priority by the School District.[1]

In order to carry out the Board's policy, a curriculum guide for integral curriculum was completed during the Summer of 1968 for implementation beginning September, 1968. A copy of this guide for fifth grade is provided in Appendix A.

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[1]School District of the City of Pontiac, Superintendent's Bulletin, Vol. 14, No. 14, May 2, 1968.

School Racial Composition

		White			Integrated			Negro		
Teacher Authoritarianism	Experimental Condition (Integral Curriculum)	High F*	Medium F	Low F	High F		Low F	2 High F's		
	Control Condition (Not Integral Curriculum)	High F	Medium F	Low F		2 Medium F's			Medium F	
	Student Instruments	WE WC "White People" Semantic Differential "Black People" Semantic Differential Opinion of Negroes Scale Social Situations			WIE WIC "White People" Semantic Differential "Black People" Semantic Differential Opinion of Negroes Scale SCAMIN			BIE BIC BE BC "White People" Semantic Differential "Black People" Semantic Differential Black Pride Questionnaire SCAMIN		

* F refers to results from the California F scale

Figure 1--Schematic Representation of Samples and Instruments

The three WC classes were obtained from a school system in Oakland County, Michigan attended only by white children. The one BC class was obtained from the only all Negro elementary school in an otherwise all white elementary school system in Oakland County, Michigan. The two integrated control fifth grades were obtained from an integrated school system in Wayne County, Michigan. The three different school systems, from which these control groups came, do not have integral curriculum. The three systems are of comparable socio-economic make-up to Pontiac. This can be seen from the results of a 1965-66 survey conducted by the Detroit Regional Transportation and Land Use Study. Table 1 presents the results for Pontiac and the three control school districts. Information about education, income, and employment are presented.

TABLE 1

EDUCATION, INCOME AND EMPLOYMENT IN PONTIAC AND THE THREE CONTROL SCHOOL DISTRICTS

School System	Education: Percent High School Graduate or Less	Income: Percent Earning Less Than 8000 Per Year	Employment: Percent Employed as Blue-Collar
Pontiac	86	65	72
White Control	89	60	78
Black Control	91	78	79
Integrated Control	89	74	77

Source: TALUS Data, Detroit Regional Transportation and Land Use Study, 1248 Washington Boulevard, Detroit, Michigan.

The three WE classes and three WC classes were selected on the basis of scores obtained by white teachers on the California F scale. This criterion was used for teacher selection in order to study the interaction of student attitude change and teacher authoritarianism which is measured by the California F scale.

The California F scale yields a range of low to high authoritarianism scores from 28 at the low end to a high of 196. The neutral point is a score of 112. Table 2 presents the California F scale results for white female teachers in Pontiac and the white control school system.

TABLE 2

CALIFORNIA F SCALE RESULTS FOR WHITE, FEMALE, FIFTH GRADE TEACHERS IN PONTIAC AND THE WC SCHOOL SYSTEM

Pontiac	White Control
N 12	N 15
$\bar{X}$ 86.4	$\bar{X}$ 89.2
s.d. 27.3	s.d. 26.4

The three teachers selected from Pontiac, representing high, medium, and low degrees of authoritarianism, had scores of 128, 107, and 52 respectively. The three teachers selected from the control school system had scores of 152, 110, and 46. All six of the teachers had more than five years teaching experience.

The two white teachers in the integrated experimental classes obtained scores of 61 and 121 on the California F scale. The two white teachers in the integrated control classes obtained scores of 86 and 90 on the California F scale. All of these teachers had more than three years teaching experience.

It was impossible to match the experimental and control teachers in integrated classes on authoritarianism scores because the school system which had been selected to provide the integrated control group was not integrated in September, 1968. This system was supposed to become integrated in September, but the black community within the school system did not go along with the school board's plan to integrate. The black parents threatened to boycott the public schools and set up a black freedom school.

The inability to use the intended integrated school system for control classes necessitated hurried selections of the only two available integrated classes in the area. This was done without knowledge of the two control teachers' degree of authoritarianism. The two teachers were administered the California F scale after their classes were pre-tested with the criterion instruments used in this study.

The two experimental teachers in the all Negro schools were the only Negro female teachers available. This is because most fifth grade teachers in all Negro schools are males. The two Negro teachers had scores of 117 and 133 on the California F scale. The one Negro teacher in the all Negro control school was the only fifth grade teacher in the school. She obtained a score of 86 on the California F scale. All three teachers had more than eight years teaching experience.

Instruments

The study of student attitude changes and teacher characteristics necessitated the use of several assessment instruments. This section will review the construction, scoring, reliability and validity of these instruments.

The instruments used to measure student characteristics were: 1) A Semantic Differential with the stimulus concepts "White People" and "Black People" 2) The Opinion of Negro Scale 3) Social Situations Questionnaire 4) Self-Concept and Movivation Inventory (SCAMIN) and 5) Black Pride Questionnaire. The instruments for measuring teacher characteristics were: 1) California F scale 2) Education Scale, and 3) Teacher Questionnaire. Copies of all instruments are in Appendices B-J.

Semantic Differential

The Semantic Differentials (Appendices B and C) were used to measure attitudes toward "White People" and "Black People". Each of these two concepts was measured with the same ten bipolar adjective pairs which had evaluative factor loadings of .75 or above.[2]

The ten adjective pairs were placed at opposite ends of a five point scale. The five point scale was used instead of the usual seven point scale because "grade school children seem to work better with a five-step scale".[3]

The scoring of the Semantic Differentials was done by assigning a value of from one to five for each pair of adjectives. The most positive end of the scale was assigned one and the negative end was assigned five. Summing all ten scales provided a range of scores from ten to fifty with lower scores being more positive.

The reliability of the Semantic Differential for elementary students

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[2]Charles E. Osgood, George I. Suci, Percy H. Tannenbaum, The Measurement of Meaning, (Urbana, Illinois: University of Illinois Press, 1957), p. 37.

[3]Ibid., p. 85.

has been studied by Di Vesta and Dick.[4] They found that the correlation between test-retest evaluation factor scores of individuals in the fifth grade was .86.

The test-retest reliabilities for the two Semantic Differentials used in this study were determined by administering the instruments twice to a fifth grade class of twenty-six white students. The time between test and retest was seven days. The reliability coefficient obtained for the "Black People" concept was .75. The reliability obtained for the "White People" concept was .71.

The validity of the Semantic Differential as a measuring device to assess ethnic attitudes has been investigated by Suci.[5] He was able to differentiate between high and low "ethnocentrics", as determined independently from the Ethnocentric scale of the Authoritarian Personality studies, on the basis of their ratings of various ethnic concepts on the evaluative scales of the semantic differential. Suci was also able to show a significant correlation between semantic differential scores for the concept Negro and a scale Thurstone developed to measure attitude toward Negroes.

The validity of the Semantic Differential with the "Black People" concept used in this study was ascertained by computing the correlation between scores from the Semantic Differential and the Social Situations Questionnaire (to be discussed later). The two instruments were administered to the same group of white fifth grade students at two different times. The first administration of the two instruments produced

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[4]Francis I. Di Vesta and Walter Dick, "The Test-Retest Reliability of Children's Ratings on the Semantic Differential", Educational and Psychological Measurement, Vol. 26, No. 3, Autumn 1966, pp. 605-616.

[5]Suci, Measurement of Meaning, pp. 193-194.

a correlation of .44 for the thirty-three students. The second administration produced a correlation of .496 for the same group of students. Both correlations were significant, ($p < .05$).

Opinion of Negroes Scale

This instrument (Appendix D) was developed by W. C. Wilson.[6] The instrument contains thirteen simple evaluative declarative sentences about Negroes.

The scale values of the items were obtained by the successive interval technique developed by Thurstone.[7] This procedure uses judges to obtain item scale values. Wilson used the judgments of twenty-five adults to derive item scale values. These results were further checked by another twenty adults. For each of the scales Kendall's W, a measure of the amoung of concensus among judges concerning the position of each item in the attitude scale, was greater than .9.

The thirteen items in this instrument have a range of scale values from two to seventy-two. The lower the score, the more positive the attitude. Students respond by stating whether they agree or disagree with each item. A student's total score is the median scale value of the items agreed to by the student.

Wilson determined the reliability of the instrument by correlating the scores on equivalent halves of the scale. This procedure produced a correlation coefficient of .47 for 288 thirteen-fourteen year old students.

Evidence of statistical validity was not presented. Two different

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[6] W. C. Wilson, The Development of Ethnic Attitudes in Adolescence, (Unpublished doctoral dissertation, Harvard University, 1961).

[7] Allen Edwards, Techniques of Attitude Scale Construction, (Appleton-Century-Crofts; New York, 1957), pp. 120-147.

groups of adults, however, reached concensus concerning scale values for the items. This concensus among the judges implies content validity.

Social Situations Questionnaire

This instrument, (Appendix E) to measure the behavioral aspects of white student's attitudes towards Negroes, was developed by Kogan and Downey.[8,9] The instrument consists of eleven different problem situations for which one of four possible solutions must be chosen.

The four response alternatives for each situation are arranged so that an individual who responds positively to an alternative also responds positively to all other alternatives having a lower rank. Items that can be arranged in this manner are scalable. In order to ascertain scalability, a coefficient of reproducibility (REP) is computed. $REP = 1 - \frac{\text{total number of errors}}{\text{total number of responses}}$ where an error is any deviation from an ideal pattern. "Theoretically, REP is equal to the proportion of responses to items that can be correctly reproduced from the knowledge of an individual's score. If REP is .9 or better, the items are said to be scalable".[10] The coefficient of reproducibility for the Social Situations Questionnaire is above .9 for all situations taken together.[11]

The total score for each student is obtained by summing the weighted alternatives endorsed by the student. The most positive

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[8] N. Kogan, I. Downey, "Scaling Norm Conflicts in the Area of Prejudice and Discrimination", Journal of Abnormal and Social Psychology, (1956), Vol. 53, pp. 292-295.

[9] M. E. Shaw, J. M. Wright, Scales for the Measurement of Attitudes, (New York: McGraw-Hill, 1967), pp. 378-383.

[10] Ibid., p. 25.

[11] Ibid., p. 377.

action was scored one, the most negative scored four, with scores of two and three assigned to intermediate responses. This makes the total possible range from eleven to forty-four with lower scores representing more positive attitudes.

The test authors provided no information about the instrument's reliability which leads Shaw and Wright to conclude, "Reliability estimates for the scale would be a valuable addition to knowledge of its functional characteristics".[12] A reliability estimate for this instrument was obtained by administering it to a class of fifth grade students at two different times. The time interval between the two testing sessions was seven days. The correlation between the test and the retest for twenty-six students was .86.

Kogan and Downey[13] used students involved in a program aimed at reducing prejudice toward minority subgroups to validate their instrument. They found a significant positive correlation between student program involvement and anti-prejudice responses on the instrument.

Self-Concept and Motivation Inventory (SCAMIN)

The SCAMIN (Appendix F) was developed by Farrah, Milchus, and Reitz.[14] The total instrument contains 48 items which are all prefaced with the statement "What face would you wear if..." The students respond, in a semi-projective manner, to each item by marking one of five faces on the answer sheet. The five faces, forming a Likkert scale, go from a very happy face to a happy face to a neutral face to a sad face to a very sad face.

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[12] Ibid., p. 378.

[13] Kogan, Scaling Norm Conflicts, p. 294.

[14] Farrah, Milchus, Reitz, "SCAMIN Manual of Directions", Person-O-metrus, 20504 Williamsburg Road, Dearborn Heights, Michigan.

The student's self-concept score is obtained from the last 24 items on the SCAMIN. (The first 24 items are used to obtain a movivation score). Each item is assigned a value from one to five representing negative to positive response. The 24 item values are summed to produce the total score. The total score range for self-concept is from 24 to 120. The higher scores represent a more positive self-concept.

The split-half reliability of the SCAMIN with the Spearman-Brown prophecy formula applied to correct for test length was .82 for 102 sixth grade students from a lower middle class Detroit school.[15]

The authors of the SCAMIN constructed their instrument to insure its construct validity. The theoretical framework came primarily from the work of Cooley, Mead, and Levin. The combination of these men's ideas lead to the creation of a large pool of items to measure four factors. These factors were: 1) Self-Adequacy 2) Failure-Avoidance 3) Role Expectations, and 4) Goal Needs. Self-Adequacy plus Role Expectations comprise the Self-Concept component of the SCAMIN used in this study.

A large pool of items was developed. These items were sorted and evaluated by graduate students and teachers. A sample of these items was field tested and Principal Component Factor Analysis was applied to the results. The factor analysis procedure lead to modification and replacement of certain items. The new instrument was again "evaluated" by teachers and graduate students. The revised instrument was field-tested and factor analysis was again applied to the results.

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[15]Norman Milchus, George Farrah, and William Reitz, "The Construct Validity of Self-Concept and Motivation Inventory Battery which Controls Item Content Through Factorial Structure", Paper given at NCME; Chicago, Illinois; February, 1968.

The factor analysis results for the revised instrument supports the construct validity of the instrument since items for four factors were constructed and four factors were revealed by factor analysis.

Black Pride Questionnaire

The Black Pride Questionnaire (Appendix G) was developed for this study by some of the Negro staff at the Michigan-Ohio Regional Educational Laboratory (MOREL). The instrument was developed to assess, in a direct manner, Negro student's pride in being black. The instrument consists of eleven questions with three of four alternatives for each. One or sometimes two alternatives represent black pride.

A student's score is obtained by summing the number of items which were responded to correctly for representing black pride. This produces a range from zero to eleven with higher scores representing more black pride.

There are no reliability data for this instrument. The content validity may be inferred, however, since the instrument was developed by Negro adults familiar with and involved in attempts to produce pride in black children.

California F Scale

The California F scale (Appendix H) was developed by Sanford, Adorno, Frenkel-Brunswik, and Levinson during their study of prejudice. The items in the scale can be found in The Authoritarian Personality.[16]

The authors of the scale, in their study of prejudice, had done many interviews with prejudiced persons. The interview data revealed

[16]Adorno, et al. The Authoritarian Personality, (New York: Harper & Brother, 1950), pp. 255-257.

several characteristics common to these people. Persons possessing these characteristics were labeled as authoritarian or anti-democratic by the authors. It was the purpose of the California F scale to measure characteristics common to prejudiced persons. Items were written to coincide with the beliefs and values of known authoritarian people. The instrument contains 28 items which are responded to on a seven-point scale. A scale goes from "agree very strongly" to "disagree very strongly". A person's score is derived by summing the values for each of the 28 responses. This procedure provides a range from 28 to 196 with high scores being associated with high authoritarian or anti-democratic attitudes.

The reliability of the scale was determined by administering it to 1,518 people from fourteen different groups. The groups represented various socio-economic levels as well as other factors. For example, men in prison and women in college were two groups tested. The average of the reliability coefficients was .90, with a range from .81 to .97.[17]

The California F scale was validated by correlating it with the California E scale. The E scale (E stands for Ethnocentrism) was one of the first scales used by Adorno, et al., to assess attitudes toward various groups. The E scale items, however, specifically name the ethnic group which is being assessed, whereas the F scale mentions no ethnic groups. Various groups were given the F scale and the E scale. The correlations between these two scales averages .75 for the various groups studied.[18]

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[17] Ibid., p. 257.

[18] Ibid., p. 262

Education Scale

This instrument (Appendix I) was developed by Kerlinger and Kaya[19] to measure attitudes varying from very favorable toward progressive educational practices to very favorable toward traditional educational practices.

The instrument contains ten items measuring attitudes toward progressive education and ten items measuring attitudes toward traditional education. Subjects were asked to respond to each item on a seven-point scale ranging from "agree very strongly" to "disagree very strongly". The total score is obtained by subtracting the sum of traditional items from the sum of progressive items. This provides a total score ranging from very traditional (-60) to very progressive (+60).

The test-retest reliability coefficient obtained from a sample of 106 students in education after a delay of three to four months was .76 for the total scale.

The validity of the instrument was inferred by demonstrating that education students revealed more progressive attitudes than did non-education students.

Teacher Questionnaire

The Teacher Questionnaire (Appendix J) was designed to find out how much time was devoted to teaching about Negroes and what topics and materials were used during the treatment period. Four questions were asked. One question asked about the time spent discussing Negroes during the last three months. One asked about the time spent during the last five days. The other two questions concerned specific topics covered in the last five teaching days and materials dealing with Negroes used during the treatment period.

Data Collection

The pretests were administered to the experimental and control classes between September 11-16, 1968. The investigator administered to the WE and WC classes the Semantic Differential with "White People" and "Black People" as stimulus concepts, the Opinion of Negroes Scale, and the Social Situations Questionnaire.

The testing sessions for WE and WC classes were conducted as follows: 1) Each student was given a bound test booklet containing an identifying cover sheet, the four instruments, the appropriate instructions, and space for responding to each instrument. 2) The students were asked to fill out the cover or identifying sheet. This sheet asked for their teacher's name and their birthday. 3) The instructions for responding to the Semantic Differential were played on tape while the students read the same instructions. Students were then given time to respond. 4) The instructions and then each item on the Opinion of Negroes Scale and the Social Situation Questionnaire were presented on tape. A pause between items permitted students to respond.

The investigator administered the Semantic Differential with "White People" and "Black People" as stimulus concepts and the Self-Concept and Motivation Inventory to the WIE, WIC, BIC, BIE students. The Opinion of Negroes Scale was administered to WIE and WIC students and the Black Pride Questionnaire was administered to BIE and BIC students.

The testing sessions for integrated classes were conducted as follows: 1) Each student was given a test booklet. 2) The students

were asked to fill out the cover sheet. 3) The directions for responding to the Semantic Differentials were read to the students. Students were given time to respond. 4) Students were asked to respond to the next instrument in their test booklet, i.e., Opinion of Negroes Scale for white students and Black Pride Questionnaire for Negro students. The students were instructed to raise their hands for help in interpreting words they could not read. 5) The directions and each item of the Self-Concept and Motivation Inventory were read to the students.

The BE and BC classes were administered the Semantic Differential with "White People" and "Black People" as stimulus concepts, the Black Pride Questionnaire, and the Self-Concept and Motivation Inventory. These instruments were administered by the regular classroom teacher to overcome the possible bias of Negro students responding to a white test administrator in an all-Negro school staffed mostly by Negroes. The classroom teachers were provided with appropriate test booklets, instruments, and instructions. The investigator explained the instruments to each teacher and told them that all instructions and instruments were to be read to their students.

The pre-testing procedure was repeated for post-testing. Post-test data were collected between December 11 and 18, 1968.

Operational Hypotheses

The primary purpose of this study was to determine the effects of exposure to integral curriculum. In this section the theoretical hypotheses derived for this study are stated in operational terms.

Hypotheses One

Negro children who have been exposed to integral curriculum will improve their self-concept more than Negro children who have not been

exposed to integral curriculum.

Three different instruments were used to assess the Negro student's self-concept in schools attended by only Negro students and also in integrated schools. The operational hypotheses to test Hypothesis One is:

1. The average gain in positive self-concept of the Negro students exposed to integral curriculum will exceed the average gain in positive self-concept of the control students as measured by: 1) the Self-Concept and Motivation Inventory, 2) the Semantic Differential with "Black People" as the stimulus concept, 3) the Black Pride Questionnaire.

Hypothesis Two

White children who have been exposed to integral curriculum will become more positive in their attitudes toward Negroes than will white children who have not been exposed to integral curriculum.

Three different instruments were used to assess white students' attitude toward Negroes in schools attended by only white students. Two of the three instruments were used to assess white students' attitudes toward Negroes in integrated schools. The operational hypothesis for Hypothesis Two is:

2. The average gain in positive attitude toward Negroes by white students exposed to integral curriculum will exceed the average gain in positive attitude toward Negroes of the control students as measured by: 1) the Semantic Differential with "Black People" as the stimulus concept, 2) the Opinion of Negroes Scale, 3) the Social Situations Questionnaire.

Hypothesis Three

There will be a positive relationship between I.Q. and positive attitude change for students exposed to integral curriculum.

This hypothesis was tested using all of the various instruments and groups exposed to integral curriculum.

1. There will be a significant correlation between I.Q. and percentage gain scores from: 1) the Semantic Differential with "Black People" as the stimulus concept, 2) the Opinion of Negroes scale and 3) the Social Situations Questionnaire for the WE students.
2. There will be significant correlation between I.Q. and percentage gain scores from: 1) the Semantic Differential with "Black People" as the stimulus concept and 2) the Opinion of Negroes Scale for the WIE students.
3. There will be a significant correlation between I.Q. and percentage gain scores from: 1) the Semantic Differential with "Black People" as the stimulus concept, 2) the Black Pride Questionnaire and 3) the Self-Concept and Motivation Inventory for the BIE students.
4. There will be a significant correlation between I.Q. and percentage gain scores from: 1) the Semantic Differential with "Black People" as the stimulus concept, 2) the Black Pride Questionnaire and 3) the Self-Concept and Motivation Inventory for BE students.

These four operational hypotheses can be stated as one general operational hypothesis. There will be a significant positive correlation between I.Q. and percent gain scores from the criterion instruments used in this study.

Type of Data and Analysis

The numerals to represent the gain or change scores were percentage gain scores derived from a technique proposed by Menlo and Johnson.[20] This procedure yields a percentage gain instead of the raw (pre-post) change score. The method of obtaining this percentage gain score is shown below.

When the final score for an individual exceeds his initial score, the percentage gain score is:

$$P.G. = \frac{X_2 - X_1}{R_P} 100$$

where X_2 = final score

X_1 = initial score

R_p = highest possible score minus - initial score (maximum possible gain)

When the final score was less than the initial score, percentage gain is:

$$P.G. = \frac{X_2 - X_1}{R_n} 100$$

where X_2 = final score

X_1 = initial score

R_n = initial score minus lowest possible score (maximum possible loss)

This procedure produces a range from -100 to 100 for the scores.

The percentage gain procedure has several advantages over the raw change score. The use of the raw score tends to penalize the high starting students whereas percengate gain as calculated here does not. The use of percentage gain also has a normalizing effect upon a distribution.

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[20]Allen Menlo, M. Clemens Johnson, Percentage Gain: An Alternative Approach to the Measurement of Change, Unpublished paper, The University of Michigan

To test the operational hypothesis for theoretical Hypothesis One concerning Negro students a 2 X 2 analysis of variance with percent gain scores from each criterion instrument uas used. School racial composition was one factor which had two levels (Negro-integrated). The other factor, type of curriculum, also had two levels (integral-not integral).

The operational hypothesis for theoretical Hypothesis Two concerning white students was tested using 2 X 2 analysis of variance with percent gain scores from two criterion instruments. School racial composition was one factor which had two levels (white-integrated). The other factor, type of curriculum, also had two levels (integral-not integral).

The operational hypotheses for theoretical Hypothesis Three concerning the relationship between I.Q. and attitude change for the BE, WE, BIE, and WIE students were tested by correlational analysis. The correlation coefficients were derived by computing the correlation between I.Q. and percent gain scores.

CHAPTER IV

RESULTS

This chapter reports the results of the statistical tests. The first three sections deal with the tests of operational hypotheses for the three theoretical hypotheses. The last section reports the results of supplementary analyses of the data.

Hypothesis One

Negro children who have been exposed to integral curriculum will improve their self-concept more than will Negro children who have not been exposed to integral curriculum.

Hypothesis One is supported if the following operational hypothesis is accepted.

Operational Hypothesis

The average gain in positive self-concept of the Negro students exposed to integral curriculum will exceed the average gain in positive self-concept of the control students as measured by: 1) the Self-Concept and Motivation Inventory, 2) the Semantic Differential with "Black People" as the stimulus concept, 3) the Black Pride Questionnaire.

To test this hypothesis, a 2 X 2 analysis of variance with percent gain scores was applied to each criterion measure. School racial composition was one factor which had two levels (Negro-integrated). The other factor, type of curriculum, also had two levels (integral-not integral).

Table 3 presents the "Black People" Semantic Differential percent gain means and standard deviations for BE, BIE, BC, and BIC students.

TABLE 3

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE "BLACK PEOPLE" SEMANTIC DIFFERENTIAL FOR BE, BIE, BIC, BC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ 24.2 s.d. 48.0	N 12 $\bar{X}$ 23.0 s.d. 46.4
Not Integral	N 17 $\bar{X}$ 0.48 s.d. 11.4	N 16 $\bar{X}$ 8.4 s.d. 31.5

A significant main effect between types of curriculum was obtained, $F(1,67) = 3.86$, $p < .10$. Negro students exposed to integral curriculum made significantly greater gains on the "Black People" Semantic Differential than control classes. The main effect of school racial composition and the interaction effect were not significant, $F < 1.0$ in both cases.

Table 4 presents the Black Pride Questionnaire percent gain means and standard deviations for BE, BIE, BC, and BIC students.

TABLE 4

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE BLACK PRIDE QUESTIONNAIRE FOR BC, BIE, BC, AND BIC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ -5.3 s.d. 30.6	N 12 $\bar{X}$ 30.9 s.d. 41.7
Not Integral	N 17 $\bar{X}$ 2.7 s.d. 23.6	N 16 $\bar{X}$ 19.4 s.d. 47.5

A significant main effect for school racial composition was obtained, $F(1,67) = 8.5$, $p < .01$. Negro students in integrated classes made significantly greater gains on the Black Pride Questionnaire than Negro students in all Negro schools. The main effect of curriculum type and the interaction effect were not significant, $F < 1.0$ in both cases.

Table 5 presents the percent gain means and standard deviations from the Self-Concept and Motivation Inventory for BE, BIE, BC, and BIC students.

TABLE 5

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE SELF-CONCEPT AND MOTIVATION INVENTORY FOR BE, BIE, BC, AND BIC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ 6.2 s.d. 21.7	N 12 $\bar{X}$ 7.2 s.d. 26.2
Not Integral	N 17 $\bar{X}$ -3.9 s.d. 14.8	N 16 $\bar{X}$ 7.3 s.d. 27.5

The two main effects and the interaction effect were not significant, $F \leq 1.1$ in all cases. The hypothesis that Negro students exposed to integral curriculum would improve their self-concept as measured by the SCAMIN was not supported. An examination of means in Table 5 appeared to support the view that within the segregated school condition BE students improved more than BC students. In order to test this, the method of individual comparisons[1] in factorial designs was applied.

[1] B. J. Winer, Statistical Principles in Experimental Design, (New York: McGraw-Hill, 1962), p. 208

The result indicated a significant difference in favor of BE students compared to BC students, $t\ (60) = 1.76$, $p < .05$, one-tailed test.

Hypothesis One Summary

The BE and BIE students made significantly greater gains on the Semantic Differential with "Black People" as the stimulus concept when compared to BC and BIC students. The BE students made significantly greater gains with the SCAMIN as the criterion when compared to BC students. The BIE and BIC students made significantly greater gains on the Black Pride Questionnaire when compared to BE and BE students. The mean gain scores for Negro experimental students were also greater on all three instruments when compared to Negro control students.

These statistical results presented for the three self-concept criteria measures tended to support the hypothesis that Negro children exposed to integral curriculum would improve their self-concept more than control students.

Hypothesis Two

White children who have been exposed to integral curriculum will become more positive in their attitudes toward Negroes than will white children who have not been exposed to integral curriculum.

Hypothesis Two is supported if the following operational hypothesis is accepted.

Operational Hypothesis

The average gain in positive attitude toward Negroes by white students exposed to integral curriculum will exceed the average gain in positive attitude toward Negroes of the control students as measured by: 1) the Semantic Differential with "Black People" as the stimulus

concept, 2) the Opinion of Negroes Scale, 3) the Social Situations Questionnaire.

To test this hypothesis, a 2 X 2 analysis of variance with percent gain scores from the "Black People" Semantic Differential and the Opinion of Negroes scale was applied. School racial composition was one factor which had two levels (white-integrated). The other factor, type of curriculum, also had two levels (integral-not integral). A one-way analysis of variance with percent gain scores from the Social Situations Questionnaire was used only for the WE and WC students. This was done because WIE and WIC students were not administered this instrument. (See Figure 1)

Table 6 presents the percent gain means and standard deviations from the "Black People" Semantic Differential for WE, WIE, WC, and WIC students.

TABLE 6

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE "BLACK PEOPLE" SEMANTIC DIFFERENTIAL FOR WE, WIE, WC, AND WIC STUDENTS

Type of Curriculum	School Racial Composition	
	White	Integrated
Integral	N 65 $\bar{X}$ -3.8 s.d. 25.5	N 33 $\bar{X}$ 8.03 s.d. 28.2
Not Integral	N 69 $\bar{X}$ 3.6 s.d. 29.2	N 25 $\bar{X}$ -7.3 s.d. 22.4

The two main effects were not significant, $F<1.0$ in both cases. These results indicated that exposing white students to integral curriculum had no effect on positive attitude change when compared to

control students, and further, that there was no difference in attitude change between children in integrated schools and schools attended by only white children.

A significant interaction effect between type of curriculum and school racial composition was obtained, $F\ (1,188) = 6.78$, $p < .01$. This suggests that a school program of integral curriculum coupled with an integrated school is necessary to produce the most positive gain in attitudes toward Negroes. The individual comparison between the WIE and WC students was not, however, statistically significant, $t\ (156) = 1.02$, $p > .10$.

Table 7 presents the percent gain means and standard deviations from the Opinion of Negroes Scale for WE, WC, WIE, and WIC students.

TABLE 7

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE OPINION OF NEGROES SCALES FOR WE, WIE, WC, AND WIC STUDENTS

Type of Curriculum	School Racial Composition	
	White	Integrated
Integral	N 65 $\bar{X}$ 1.6 s.d. 21.1	N 33 $\bar{X}$ 8.9 s.d. 15.2
Not Integral	N 69 $\bar{X}$ 7.5 s.d. 20.0	N 25 $\bar{X}$ 0.78 s.d. 22.3

The two main effects were not significant, $F < 1.0$ in both cases. There was, however, a significant interaction effect, $F\ (1,188) = 4.5$, $p < .05$. The results for this instrument are consistent with the results from the "Black People" Semantic Differential presented in Table 6. The two factors of integral curriculum and school racial composition, when independent, had no effect on attitude change toward Negroes.

The most change for white students came from the interaction of integral curriculum and integrated classes. The individual comparison between WIE and WC students was not, however, statistically significant, $t\ (156) = .43,\ p > .10$.

Table 8 presents the percent gain means and standard deviations from the Social Situations Questionnaire for WE and WC students.

TABLE 8

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE SOCIAL SITUATIONS QUESTIONNAIRE FOR WE AND WC STUDENTS

WE		WC	
N	65	N	69
$\bar{X}$	9.6	$\bar{X}$	9.0
s.d.	39.0	s.d.	31.7

The analysis of variance result indicated no difference in attitude change between WE and WC students, $F < 1.0$.

Hypothesis Two Summary

The statistical results presented did not support the hypothesis that white children exposed to integral curriculum would improve their attitudes toward Negroes. The results indicated that simply exposing white students to integral curriculum had no effect in producing positive attitudes toward Negroes. The results further indicated that there was no overall difference in attitude change between white students in integrated classes and white students in schools attended by only white children.

The results suggested that a school program of integral curriculum in integrated classes produced the most positive attitude change toward Negroes.

Hypothesis Three

There will be a positive relationship between I.Q. and positive attitude change for students exposed to integral curriculum.

This hypothesis generated four operational hypotheses or one operational hypothesis for each of the BE, BIE, WE, and WIE groups. (These were presented in Chapter III.) The four operational hypotheses can be stated as one general operational hypothesis to test theoretical Hypothesis Three.

Operational Hypothesis

There will be a significant positive correlation between I.Q. and the percent gain scores from criterion instruments.

Table 9 presents the correlation coefficients between I.Q. and percent gain scores from criterion instruments for WE, WIE, BE, BIE students.

TABLE 9

CORRELATION COEFFICIENTS BETWEEN I.Q. AND PERCENT GAIN SCORES FROM CRITERIA INSTRUMENTS FOR WE, WIE, BE, AND BIE STUDENTS

Instrument	WE (N=58)	WIE (N=28)	BE (N=24)	BIE (N=8)
"Black People"	.12	-.34	.13	.07
Opinion of Negroes	-.18	-.49		
Social Situations	.09			
Black Pride			.14	.23
Self-Concept			.07	-.29

The results presented in Table 9 indicated that there was no significant positive correlation between I.Q. and white student's attitude change toward Negroes. There was also no positive correlation

between I.Q. and Negro student's change in self-concept. These statistical tests did not support the hypothesis that there was a relationship between I.Q. and positive attitude change.

Additional Analyses

This section deals with teacher variables, post-test results for WE, WIE, WIC, and WC students, post-tests results for BC, BIE, BE, and BIC students, and correlations between the various instruments and percent gain scores for the experimental groups.

Teacher Variables

The teacher variables examined were results from the California F scale, the Education scale, and the Teacher Questionnaire.

The relationships between teacher authoritarianism, type of curriculum, and student attitude change were examined for WE and WC classes. The relationship between teacher authoritarianism and student attitude change was also examined for WIE and BIE classes. These were the only analyses possible since not all teachers were selected using F scale results. (See Figure 1)

The effect of teacher authoritarianism on WE and WC students' attitude change and the interaction between authoritarianism, curriculum type, and student attitude change were examined using a 2 X 3 analysis of variance with percent gain scores from each of the three criterion instruments. Teacher authoritarianism was one factor which had three levels (high, medium, low). The other factor, type of curriculum, had two levels (integral-not integral).

Tables 10, 11 and 12 present the percent gain means and standard deviations from the "Black People" Semantic Differential, the Opinion

of Negroes Scale, and the Social Situations Questionnaire for WE and WC students.

TABLE 10

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE "BLACK PEOPLE" SEMANTIC DIFFERENTIAL FOR WE AND WC STUDENTS

Type of Curriculum	Teacher Authoritarianism		
	High	Medium	Low
Integral	N 21 $\bar{X}$ -3.4 s.d. 22.9	N 19 $\bar{X}$ 1.2 s.d. 31.6	N 25 $\bar{X}$ -7.8 s.d. 33.7
Not Integral	N 19 $\bar{X}$ 1.6 s.d. 26.8	N 25 $\bar{X}$ .84 s.d. 27.4	N 25 $\bar{X}$ 7.9 s.d. 33.7

TABLE 11

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE OPINION OF NEGROES SCALE FOR WE AND WC STUDENTS

Type of Curriculum	Teacher Authoritarianism		
	High	Medium	Low
Integral	N 21 $\bar{X}$ 0.48 s.d. 15.0	N 19 $\bar{X}$ 1.16 s.d. 22.3	N 25 $\bar{X}$ 2.94 s.d. 25.4
Not Integral	N 19 $\bar{X}$ 4.1 s.d. 20.8	N 25 $\bar{X}$ 9.99 s.d. 19.98	N 25 $\bar{X}$ 7.5 s.d. 20.3

TABLE 12

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FROM THE SOCIAL SITUATIONS QUESTIONNAIRE FOR WE AND WC STUDENTS

Type of Curriculum	Teacher Authoritarianism		
	High	Medium	Low
Integral	N 21 $\bar{X}$ 23.8 s.d. 35.8	N 19 $\bar{X}$ 12.9 s.d. 31.8	N 25 $\bar{X}$ -4.8 s.d. 44.2
Not Integral	N 19 $\bar{X}$ 2.9 s.d. 27.3	N 25 $\bar{X}$ 14.1 s.d. 33.9	N 25 $\bar{X}$ 8.6 s.d. 33.7

The main effects and interaction effects from the three 2 X 3 analyses of variance were not significant. The largest F value was 2.7 with 2,128 degrees of freedom, $p > .10$.

The analysis of variance results for WC and WE classes indicated that theacher authoritarianism had no effect on student attitude change. There was also no interaction between attitude change, type of curriculum, and teacher authoritarianism.

The relationship between teacher authoritarianism and student attitude change was also examined within the BIE and WIE classes. This was done by comparing the students within the BIE or WIE condition who had a high authoritarian teacher with those who had a low authoritarian teacher. The comparisons were made using a one-way analysis of variance with percent gain scores from each criterion instrument.

Table 13 presents the percent gain means and standard deviations from the "Black People" Semantic Differential and the Opinion of Negroes scale for WIE students with either a high or low authoritarian teacher.

TABLE 13

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FOR WIE STUDENTS

Instrument	Teacher Authoritarianism	
	High	Low
"Black People" Semantic Differential	N 15 $\bar{X}$ 14.9 s.d. 28.59	N 18 $\bar{X}$ 2.3 s.d. 25.89
Opinion of Negroes	N 15 $\bar{X}$ 8.0 s.d. 19.8	N 18 $\bar{X}$ 9.6 s.d. 11.7

There was no significant difference in attitude change between WIE students with a high or low authoritarian teacher, $F(1,31) \leq 1.6$ for both instruments.

Table 14 presents the percent gain means and standard deviations for the BIE students with high and low authoritarian teachers.

TABLE 14

PERCENT GAIN MEANS AND STANDARD DEVIATIONS FOR BIE STUDENTS

Instrument	Teacher Authoritarianism	
	High	Low
"Black People" Semantic Differential	N 7 $\bar{X}$ 24.4 s.d. 54.6	N 5 $\bar{X}$ 19.4 s.d. 48.1
Black Pride	N 7 $\bar{X}$ 20.8 s.d. 43.6	N 5 $\bar{X}$ 45.0 s.d. 50.6
Self-Concept	N 7 $\bar{X}$ 13.9 s.d. 34.2	N 5 $\bar{X}$ -2.2 s.d. 13.1

There was no significant difference in attitude change between BIE students who had a high authoritarian teacher and those who had a low authoritarian teacher, $F(1,10) < 1.0$ for all three instruments.

The changes in self-concept for BIE students and in attitude toward Negroes for WIE students were found to be unrelated to teacher authoritarianism. These results for BIE and WIE students were consistent with the findings for the WC and WE groups.

The Education scale results were to be used to study the relationship between progressive-traditional teachers and students' attitude change. No test was made, however, because the results of the Education scale did not appreciably alter the teachers' categorization as obtained from the California F scale. This can be shown by the correlation coefficient of -.63 ($p < .05$) between F scale and Education scale scores for the thirteen teachers involved in the study. The mean for the thirteen teachers on the Educations scale was 9 with a standard deviation of 13. The teachers were on the average slightly progressive since 0 is the median between -60 (traditional) to +60 (progressive) on the total scale.

The Teacher Questionnaire results were used in order to describe the time spent and materials used in experimental and control conditions.

The results from the questionnaire indicated that experimental white teachers had all spent at least one session per week discussing Negroes of the present and past during the treatment period. Some of the topics discussed during the five days before responding to the instrument were: 1) Negroes involved in the expansion movement of the United States, 2) Negro settlers in the West during early American history, 3) Role

played by Negroes in the Revolutionary War, and 4) People from minority groups who have helped make America great.

Some of the materials concerning Negroes used by the experimental white teachers were: 1) Films, "Minorities Have Made America Great", "Exploring the Myths of Prejudice, "What Liberity and Justice Mean", "Who are the People of America", 2) The First Book of American Negroes by Margaret Young, 3) Ebony Magazines, 4) This is Our Land, a new social studies text, 5) Life Magazine series on "The Negro in America", and 6) Many multi-ethnic children's trade books.

The control white teachers discussed the Negro about twice a month. One teacher had discussed Negroes during the five days before responding to the instrument. She had her class made reports on George Washington Carver and Booker T. Washington. The control teachers used their social studies texts for material about the Negro.

The experimental group Negro teachers reported that Negroes of the present and past were discussed daily. Some topics discussed during the five days before responding were: 1) American Negro military leaders, 2) Free Negroes that emigrated to the United States before the Civil War, and 3) Reports about Gwendolyn Brooks and the reading of her poetry.

Some of the materials used by the Negro teachers were: 1) Ebony 2) Booklets from various African Embassies, 3) A film, "Legacy of Honor", 4) A workbook, Reading Exercises in Negro History, 5) Library books about and by Negroes and 6) A classroom published and distributed newsletter about Negroes, past and present.

The Negro teacher in the control school spent about one time per week discussing Negroes. Her primary source of Negro materials was

the regular social studies. She occasionally used Reading Exercises in Negro History.

Summary

This section examined teacher variable results from the California F scale, Education Scale, and the Teacher Questionnaire. It was found that teacher authoritarianism had no affect on attitude change for WE, WC, BIE, and WIE students. There was a significant correlation between the California F scale and the Education Scale. This correlation indicated that lower authoritarian teachers tended to be more progressive. The results from the Teacher Questionnaire provided evidence that students in experimental classes were exposed to more integral curriculum than control students.

Post-Test Results for Negro Students

This section examines the post-test results of the three self-concept instruments for Negro children. The first theoretical hypothesis had predicted positive self-concept gains. The post-test results will be used to examine final criteria scores between BE, BIE, BC, and BIC students in order to further analyze the experimental effects.

The post-test results from the three self-concept instruments were each analyzed using a 2 X 2 analysis of variance. School racial composition was one factor which had two levels (Negro-integrated). The other factor, type of curriculum, also had two levels (integral-not integral).

Table 15 presents the post-test means and standard deviations from the "Black People" Semantic Differential for BE, BC, BIE, and BIC students. (On the Semantic Differentials, lower scores indicate the more favorable attitude.)

TABLE 15

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE "BLACK PEOPLE" SEMANTIC DIFFERENTIAL FOR BE, BC, BIE, AND BIC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ 18.4 s.d. 6.6	N 12 $\bar{X}$ 19.5 s.d. 8.0
Not Integral	N 17 $\bar{X}$ 27.6 s.d. 2.6	N 16 $\bar{X}$ 18.8 s.d. 6.1

The main effect of curriculum type was significant, $F(1,67) = 7.8$, $p < .01$. This indicated that Negro students exposed to integral curriculum had more positive scores on the "Black People" Semantic Differential than Negro students not exposed to integral curriculum. The main effect of school racial composition was also significant, $F(1,67) = 6.4$, $p < .05$. This indicated that Negro students in integrated classes had more positive attitudes than Negroes in segregated schools.

These results have to be qualified, however, since the interaction between type of curriculum and school racial composition was also significant, $F(1,67) = 10.6$, $p < .01$. The Tukey technique[2] for comparing all possible mean pairs in factorial designs was applied to the data. A critical difference of 5.7 was necessary to support a significant difference between means at the .05 level of confidence. The results of the Tukey technique indicated that BE, BIE, and BIC students had similiar positive attitudes toward their own race while BC students had less positive attitudes.

[2]B. J. Winer, Statistical Principles, p. 103.

A number of studies reviewed for this study indicated that Negro children tend to reject their own race. These studies, however, were done in the past. The results presented in Table 15 suggest that Negro children attending integrated schools or elementary schools which provide integral curriculum tend not to reject their own race.

The studies presented in the literature review section also indicated that Negro students evaluated the white race more positively than their own race. The data from this study indicated otherwise. Table 16 presents the comparison data from post-test results for BE, BIE, BC, and BIC students' evaluation of "White People" and "Black People" from the Semantic Differential.

TABLE 16

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE "WHITE PEOPLE" AND "BLACK PEOPLE" SEMANTIC DIFFERENTIALS FOR BC, BE, BIE, AND BIC STUDENTS

Students	"White People"	"Black People"
BE	N 26 $\bar{X}$ 23.7 s.d. 7.7	N 26 $\bar{X}$ 18.4 s.d. 6.6
BIE	N 12 $\bar{X}$ 25.67 s.d. 6.4	N 12 $\bar{X}$ 19.5 s.d. 8.0
BC	N 17 $\bar{X}$ 29.1 s.d. 3.0	N 17 $\bar{X}$ 27.6 s.d. 2.6
BIC	N 16 $\bar{X}$ 30.1 s.d. 8.8	N 16 $\bar{X}$ 18.8 s.d. 6.1

The mean values for Negro students' evaluation of their own race were more positive for all of the groups. The Negro students in the all-Negro control school, however, were not significantly different in their attitudes toward the two races, $F\ (1,32) = 1.6$, $p > .10$. The other three groups all were significantly different in their attitude toward the races in favor of their own race, BE $F\ (1,50) = 6.5$, $p < .05$, BIE $F\ (1,22) = 4.0$, $p < .10$, BIC $F\ (1,30) = 17.0$, $p < .01$.

Table 17 presents the post-test results from the Black Pride Questionnaire for BE, BC, BIE, and BIC students.

TABLE 17

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE BLACK PRIDE QUESTIONNAIRE FOR BE, BIE, BIC, AND BC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ 5.8 s.d. 1.7	N 12 $\bar{X}$ 6.9 s.d. 2.5
Not Integral	N 17 $\bar{X}$ 5.3 s.d. 0.9	N 16 $\bar{X}$ 6.4 s.d. 2.3

The two main effects and the interaction effect were not significant, $F < 1.0$ in all cases.

Table 18 presents the post-test results from the Self-Concept and Motivation Inventory for BE, BC, BIE, and BIC students.

TABLE 18

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE SCAMIN FOR BE, BIE, BC, AND BIC STUDENTS

Type of Curriculum	School Racial Composition	
	Negro	Integrated
Integral	N 26 $\bar{X}$ 94.8 s.d. 9.6	N 12 $\bar{X}$ 90.7 s.d. 12.1
Not Integral	N 17 $\bar{X}$ 88.4 s.d. 9.8	N 16 $\bar{X}$ 88.0 s.d. 12.3

The main effect of curriculum type approached significance, $F(1,67) = 2.7$, $p < .15$. This suggests that perhaps Negro students exposed to integral curriculum have more positive self-concepts as measured by the SCAMIN. The other main effect and the interaction effect were not significant, $F < 1.0$ in both cases.

Studies reported in the literature review concluded that Negro children have low self-concepts. These studies were based primarily on Negro students' evaluations of their own race rather than on direct measures of self-concept. The data presented in Table 18 indicate that Negro students do not have poor self-concepts as measured by the Self-Concept and Motivation Inventory. Negro students in the control schools average the sixth stanine and Negro children in experimental schools average the seventh stanine using the norms provided for the SCAMIN.[3]

[3] G. Farrah, V. Milchus, and W. Reitz, "SCAMIN, Manual of Interpretation", Williamsburg Road, Dearborn Heights, Michigan.

Summary For Negro Post-Test Results

The post-test results reported in this section supported the self-concept gain results reported for Hypothesis One. The Negro students attending schools which provided integral curriculum evaluated "Black People" more positively than Negro control students. This same instrument, however, revealed that only BC students evaluated "Black People" in an unfavorable manner when compared to BIE, BIC, and BE students. The results from the SCAMIN also indicated that Negro students exposed to integral curriculum had more positive self-concepts.

Results presented in this section call into question much of the research done in the past concerning the self-concept of Negro children. It was found that BE, BIE, and BIC students tended neither to reject their own race nor place a higher value on the white race. The results also showed that the Negroes used in this study do not have on the average low self-concepts as measured by the Self-Concept and Motivation Inventory.

Post-Test Results For White Students

This section examines post-test results for WE, WC, WIE, and WIC students in order to seek further support for the change in attitude toward Negroes reported earlier.

The post-test results from the "Black People" Semantic Differential and the Opinion of Negroes scale were analyzed using 2 X 2 analysis of variance. School racial composition was one factor which had two levels (white-integrated). The other factor, type of curriculum, also had two levels (integral-not integral).

Table 19 presents the post-test means and standard deviations from the "Black People" Semantic Differential for WIE, WIC, WE, and WC students.

TABLE 19

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE "BLACK PEOPLE" SEMANTIC DIFFERENTIAL FOR WE, WIE, WIC, AND WC STUDENTS

Type of Curriculum	School Racial Composition	
	White	Integrated
Integral	N 65 $\bar{X}$ 28.8 s.d. 6.1	N 33 $\bar{X}$ 25.3 s.d. 6.1
Not Integral	N 69 $\bar{X}$ 28.2 s.d. 6.0	N 25 $\bar{X}$ 30.4 s.d. 4.8

The main effect of curriculum type was significant, $F(1,188) = 5.68$, $p < .05$. This indicates that white students exposed to integral curriculum had more positive attitudes toward Negroes. There was no effect for the two levels of school racial composition, $F(1,188) < 1.0$.

Any conclusion about the significant effect for curriculum had to be qualified since the interaction effect was also significant, $F(1,188) = 9.02$, $p < .01$. An examination of Table 19 indicates that integrated classes combined with integral curriculum produced the most positive attitude toward Negroes. This was further supported by applying the individual comparisons technique to the WIE and WC groups. The result indicated that WIE have significantly more positive attitudes toward Negroes, $t(43) = 2.3$, $p < .025$, one-tailed test.

Table 20 presents the post-test means and standard deviations from the Opinion of Negroes Scale for WIE, WE, WIC, and WC students.

TABLE 20

POST-TEST MEANS AND STANDARD DEVIATIONS FROM THE OPINION OF NEGROES SCALE FOR WE, WIE, WC, AND WIC STUDENTS

Type of Curriculum	School Racial Composition	
	White	Integrated
Integral	N 65 $\bar{X}$ 37.3 s.d. 8.5	N 33 $\bar{X}$ 33.8 s.d. 6.6
Not Integral	N 69 $\bar{X}$ 35.6 s.d. 7.7	N 25 $\bar{X}$ 37.1 s.d. 9.2

The two main effects were not significant, $F < 1.0$ in both cases. The interaction effect, however, was significant, $F(1,188) = 3.79$, $p < .05$. These results also indicate that students in integrated classes exposed to integral curriculum had the most positive attitudes toward Negroes. The individual comparison between WIE and WC students lends support for the conclusion, $t(43) = 1.5$, $p < .10$, one-tailed test

Summary For White Post-Tests

The findings for Hypothesis Two indicated that integral curriculum combined with integrated classes produced the most positive gain in white students' attitudes toward Negroes. The post-test results further support the interaction between integral curriculum and integrated classes. These results indicated that WIE students had the most positive attitudes toward Negroes.

Correlation Results

This section examines the intercorrelation matrix for each of the WE, WIE, BIE, and BE groups. All of the significant correlations

are indicated. Only selected correlational results, however, will be discussed following the results for each group.

Table 21 presents the variable names, means, and standard deviations for WE students. The intercorrelations of these variables are then presented in Table 22.

TABLE 21

VARIABLE NAMES AND SUMMARY STATISTICS FOR WE STUDENTS (N=58)

Variable Name And Number	Mean	Standard Deviation
V 1 Pre-Semantic "White People"	23.8	5.9
V 2 Pre-Semantic "Black People"	27.3	7.1
V 3 Pre-Opinion Of Negroes	38.4	9.8
V 4 Pre-Social Situations	22.4	6.5
V 5 I.Q.	104.8	10.0
V 6 Post-Semantic "White People"	24.5	5.0
V 7 Post-Semantic "Black People"	28.5	6.2
V 8 Post-Opinion Of Negroes	36.7	8.1
V 9 Post-Social Situations	22.8	7.4
V10 Percent Gain "White People"	.8	21.8
V11 Percent Gain "Black People"	-2.6	26.1
V12 Percent Gain Opinion of Negroes	2.6	20.7
V13 Percent Gain Social Situations	9.0	38.6

TABLE 22

INTERCORRELATIONS OF THIRTEEN VARIABLES FOR WE STUDENTS (N=58)

V's	1	2	3	4	5	6	7	8	9	10	11	12	13
1	1.0												
2	.48*	1.0											
3	.23	.54	1.0										
4	-.01	.18	.39	1.0									
5	-.11	-.07	-.28	-.02	1.0								
6	.58	.35	.25	-.13	-.14	1.0							
7	.35	.44	.48	.36	-.15	.39	1.0						
8	.01	.34	.54	.36	-.12	.06	.61	1.0					
9	-.08	.17	.40	.57	-.07	-.09	.47	.68	1.0				
10	.47	.11	-.05	.10	.03	-.42	-.03	-.06	.01	1.0			
11	.10	.41	-.01	-.17	.12	-.07	-.61	-.29	-.30	.16	1.0		
12	.20	.21	.51	.08	-.18	.19	-.11	-.45	-.27	-.03	.27	1.0	
13	.17	.01	-.19	.01	.09	.03	-.25	-.53	-.76	.13	.24	.34	1.0

*Underlined correlation coefficients are significant, $p < .05$.

The results presented for Hypotheses Three indicated no correlation between I.Q. and attitude change. The results presented in Table 22 indicated no correlation between I.Q. and WE students' post-tests attitudes toward Negroes on the three criteria instruments and only the pre-test Opinion of Negroes scores correlated significantly with I.Q. There was a significant correlation between "White People" and "Black People" on both pre- and post-tests for the WE students.

Tables 23 and 24 present the summary statistics for the variables and the variables' intercorrelation matrix for WIE students.

TABLE 23

VARIABLE NAMES AND SUMMARY STATISTICS
FOR WIE STUDENTS
(N=24)

Variable Name And Number	Mean	Standard Deviation
V 1 Pre "White People" Semantic	24.5	5.6
V 2 Pre "Black People" Semantic	25.9	6.1
V 3 Pre Opinion of Negroes	37.0	6.8
V 4 Pre Self-Concept	87.5	10.6
V 5 I.Q.	103.6	11.4
V 6 Post "White People" Semantic	25.3	6.2
V 7 Post "Black People" Semantic	25.0	6.6
V 8 Post Opinion of Negroes	33.9	7.0
V 9 Post Self-Concept	90.0	10.3
V10 Percent Gain "White People"	3.1	28.9
V11 Percent Gain "Black People"	9.7	29.7
V12 Percent Gain Opinion of Negroes	7.8	15.1

TABLE 24

INTERCORRELATIONS OF TWELVE VARIABLES
FOR WIE STUDENTS
(N=24)

V's	1	2	3	4	5	6	7	8	9	10	11	12
1	1.0											
2	.76*	1.0										
3	.03	.20	1.0									
4	-.59	-.43	-.17	1.0								
5	-.12	.01	-.42	.28	1.0							
6	.61	.37	-.12	-.13	-.05	1.0						
7	.63	.70	-.13	-.07	.28	.68	1.0					
8	-.07	.12	.63	.00	.01	-.38	-.08	1.0				
9	-.75	-.51	-.12	.68	.26	-.38	-.32	.05	1.0			
10	.02	.09	.31	-.37	-.13	-.74	-.43	.29	-.18	1.0		
11	-.19	-.02	.37	-.31	-.34	-.67	-.69	.18	-.04	.78	1.0	
12	.13	.06	.29	-.18	-.49	.23	-.07	-.56	-.18	.00	.20	1.0

*Underlined correlation coefficients are significant, $p < .05$.

The results presented in Table 24 indicated significant correlation between "Black People" and "White People" on both pre- and post-tests. There were significant inter-correlations between "Black People", "White People" and self-concept on the pre-tests. The same trends existed for the post-test, however, the correlations were not significant.

There was no correlation between I.Q. and WIE student's attitudes toward Negroes on the post-tests. On the pre-test measures there was also no correlation between I.Q. and the "Black People" Semantic Differential. There was, however, a significant correlation between I.Q. and the Opinions of Negro Scale on the pre-test. This could possibly explain the significant negative correlation between I.Q. and percent gain on the Opinion of Negroes Scale for WIE students.

Tables 25 and 26 present the summary statistics for the variables and the variables' intercorrelation matrix for the WIE students.

TABLE 25

VARIABLE NAMES AND SUMMARY STATISTICS FOR BE STUDENTS (N=24)

Variable Name And Number	Mean	Standard Deviation
V 1 Pre "White People" Semantic	25.4	9.4
V 2 Pre "Black People" Semantic	19.0	7.7
V 3 Pre Black Pride	6.3	1.5
V 4 Pre Self-Concept	95.0	9.1
V 5 I.Q.	90.8	11.6
V 6 Post "White People" Semantic	23.6	8.2

TABLE 25--Continued

Variable Name And Number	Mean	Standard Deviation
V 7 Post "Black People" Semantic	18.4	7.0
V 8 Post Black Pride	5.7	1.7
V 9 Post Self-Concept	94.3	10.4
V10 Percent Gain "White People"	12.7	40.4
V11 Percent Gain "Black People"	24.1	49.6
V12 Percent Gain Black Pride	-6.7	31.9
V13 Percent Gain Self-Concept	5.2	22.1

TABLE 26

INTERCORRELATIONS OF THIRTEEN VARIABLES FOR BE STUDENTS (N=24)

V's	1	2	3	4	5	6	7	8	9	10	11	12	13
1	1.0												
2	-.25	1.0											
3	.45*	-.45	1.0										
4	-.29	-.31	-.14	1.0									
5	-.17	.25	.07	-.14	1.0								
6	.50	.05	.20	-.51	-.25	1.0							
7	.32	.01	.13	-.13	.08	.40	1.0						
8	.15	.13	.17	-.23	-.14	.10	.05	1.0					
9	-.09	-.26	-.12	.59	-.11	-.32	.01	-.45	1.0				
10	.33	-.24	.15	.29	.12	-.62	-.21	-.03	.18	1.0			
11	-.35	.48	-.30	-.15	.13	-.24	-.76	-.03	-.07	.01	1.0		
12	-.20	.43	-.57	-.11	-.14	-.04	-.04	.71	-.29	-.15	.17	1.0	
13	.13	-.05	.00	-.13	.07	-.08	-.03	-.39	.67	.14	.11	-.32	1.0

*Underlined correlation coefficients are significant, $p<.05$.

The results presented in Table 26 indicated no correlation between I.Q. and the variables of "Black People", Black Pride Questionnaire, and self-concept on either pre- or post-tests. The correlation between "White People" and "Black People" on the pre-test was negative, but not significant. The post-test correlation between these two scores was positive and significant.

Tables 27 and 28 present the summary statistics for the variables and the variables' intercorrelation matrix for the WIE students.

TABLE 27

VARIABLE NAMES AND SUMMARY STATISTICS
FOR BIE STUDENTS
(N=8)

Variable Name And Number	Mean	Standard Deviation
V 1 Pre "White People" Semantic	24.1	8.9
V 2 Pre "Black People" Semantic	22.0	9.1
V 3 Pre Black Pride	5.5	2.7
V 4 Pre Self-Concept	89.3	11.0
V 5 I.Q.	96.3	13.8
V 6 Post "White People"	24.9	8.1
V 7 Post "Black People"	17.1	8.3
V 8 Post Black Pride	7.4	2.6
V 9 Post Self-Concept	86.3	10.8
V10 Percent Gain "White People"	0.9	15.7
V11 Percent Gain "Black People"	39.0	52.2
V12 Percent Gain Black Pride	38.2	43.9
V13 Percent Gain Self-Concept	-2.2	13.1

TABLE 28

INTERCORRELATIONS OF THIRTEEN VARIABLES FOR BIE STUDENTS (N=8)

V's	1	2	3	4	5	6	7	8	9	10	11	12	13
1	1.0												
2	.68	1.0											
3	.40	.36	1.0										
4	.19	-.43	-.30	1.0									
5	-.50	-.40	.18	.10	1.0								
6	.90*	.69	.33	-.10	-.71	1.0							
7	-.21	.24	-.64	-.24	-.43	.00	1.0						
8	.29	-.10	.62	.16	.33	.07	-.97	1.0					
9	.17	-.20	-.23	.78	-.12	.00	.11	-.21	1.0				
10	.21	-.05	.12	.72	.42	-.22	-.34	.35	.60	1.0			
11	.44	.21	.50	-.02	.07	.24	-.75	.89	-.41	.21	1.0		
12	-.13	-.58	-.35	.56	.23	-.31	-.49	.51	.06	.31	.46	1.0	
13	-.06	.21	.09	-.20	-.29	.13	.44	-.51	.45	-.11	-.62	-.67	1.0

*Underlined correlation coefficients are significant, $p < .05$.

The number of BIE students was small and few correlations were significant; therefore only selected trends will be discussed for the BIE students. There was no correlation between I.Q. and the three self-concept criteria measures on either pre- or post-tests. There was a trend toward correlation between I.Q. and attitudes toward "White People" on the pre- and post-tests. There was also a trend toward correlation in attitudes toward "White People" and "Black People" on the pre-tests.

Summary For Correlation Studies

The results have consistently indicated no relationship between I.Q. and white students' attitudes toward Negroes and Negro students' attitudes toward themselves. There was support for Lewin's hypothesis that in-group acceptance leads to acceptance of out-groups. This was shown by the consistent correlations between "White People" and "Black People" for all the experimental students.

CHAPTER V

SUMMARY AND CONCLUSIONS

This chapter summarizes the study and presents the conclusions derived from the study.

Summary

This study examined the effects of an integral curriculum on Negro and white fifth grade students. Integral curriculum was defined as the inclusion of materials which presented Negroes and information about Negro contributions of the present and past.

The three hypotheses of the study were: 1) Negro students exposed to integral curriculum would improve their self-concept more than Negro students not exposed to integral curriculum. 2) White students exposed to integral curriculum would improve their attitude toward Negroes more than white students not exposed to integral curriculum. 3) There would be a positive relationship between I.Q. and positive attitude change for students exposed to integral curriculum.

The experimental sample was chosen from Pontiac City Schools, Pontiac, Michigan. It consisted of two Negro (BE) classes, two racially integrated (BIE-WIE) classes, and three white (WE) classes. The control sample was chosen from school systems which did not present integral curriculum and was of similiar socio-economic status to Pontiac. It consisted of one Negro (BC) class, two racially integrated (BIC-WIC) classes, and three white (WC) classes. The teachers were all females. The race of the teachers in segregated white and Negro classes was the same as their students. The teachers in integrated classes were white.

The first two hypotheses were tested using 2 X 2 analysis of variance with percent gain scores from the criterion instruments. School racial composition was one factor which had two levels (segregated-integrated). The other factor, type of curriculum, also had two levels (integral-not integral). The third hypothesis was tested by correlating I.Q. scores with percent gain scores from the criterion instruments.

The results from testing the first hypothesis indicated that Negro students exposed to integral curriculum made a significantly greater gain on the "Black People" Semantic Differential when compared to Negro students not exposed to integral curriculum. Negro students in integrated classes made a significantly greater gain on the Black Pride Questionnaire when compared to Negro students in segregated classes. The BE students made a significantly greater gain on the Self-Concept and Motivation Inventory when compared to BC students.

The results from testing the second hypothesis indicated that white students exposed to integral curriculum did not make a greater improvement in attitude toward Negroes when compared to white students not exposed to integral curriculum. There was also no difference in attitude change between white students in segregated and integrated classes. There was, however, a significant interaction effect between type of curriculum and school racial composition. This suggested that the most positive improvement in attitude toward Negroes resulted in integrated classes which presented integral curriculum.

The results from testing the third hypothesis indicated that there was not a positive correlation between I.Q. and attitude improvement toward Negroes for white students exposed to integral curriculum. There

was also no positive correlation between I.Q. and self-concept improvement for Negro students exposed to integral curriculum.

The post-test results from the "Black People" Semantic Differential indicated that Negro students exposed to integral curriculum had significantly more positive attitudes toward their own race than Negro students not exposed to integral curriculum. The Negro students in integrated classes had significantly more positive attitudes toward their own race than Negro students in segregated classes. There was, however, a significant interaction between school racial composition and curriculum type. This indicated that Negro control (BC) students in the segregated school had significantly lower attitudes toward their own race than did the remaining Negro (BE, BIE, BIC) students. These latter three groups, contrary to the literature reviewed, tended not to reject their own race and had significantly more positive attitudes toward their own race than they did toward "White People". The post-test results from the Self-Concept and Motivation Inventory also suggested that Negro students exposed to integral curriculum had more positive self-concepts than Negro students not exposed to integral curriculum. These results also indicated, contrary to the literature reviewed, that Negro students did not have low self-concepts according to the norms provided for the SCAMIN.

The post-test results from the "Black People" Semantic Differential indicated that white students exposed to integral curriculum had a significantly more positive attitude toward Negroes than white students not exposed to integral curriculum. This was qualified, however, since there was a significant interaction effect which indicated that the experimental students in integrated classes (WIE) had the most positive attitudes toward Negroes when compared to the other three groups of

white students. The post-test results from the Opinion of Negroes Scale also indicated that the WIE students had the most positive attitude toward Negroes compared to the other three groups of white students.

The correlational analyses indicated that there was no correlation between I.Q. and attitude toward Negroes for the WE and WIE students. There was also no correlation between I.Q. and self-concept for the BE and BIE students. There tended to be a relationship between "White People" and "Black People" for the experimental students. This supported Lewin's hypothesis that in-group acceptance leads to out-group acceptance.

This study also found no relationship between teacher authoritarianism as measured by the California F scale and white students' attitude change toward Negroes or BIE students' change in self-concept.

Conclusions

This study suggests that the school can be an effective agent of social change with regards to the current racial problem in the United States. The schools cannot, however, be maximally effective in changing white students' attitudes toward Negroes by simply integrating classrooms or by simply providing integral curriculum. This study indicated that the maximum results come from the combination of integral curriculum and integrated classes.

The suggested requirements found in this study to effectively change white students' attitudes toward Negroes is not, however, feasible in many present-day school systems since Negro students do not attend predominately white schools. A possible alternative would be for white school systems to hire Negro teachers and provide integral

curriculum. This procedure might have positive effects since the results of this study have indicated that inter-racial contact plus integral curriculum produced the most positive attitude change. The effects of this procedure were not, however, studied in this project since all the teachers of white students were white. The literature reviewed also did not present research dealing with the effect of Negro teachers on white students' attitudes toward Negroes.

Another possible alternative, and this applies to all school systems, would be to provide more than integral curriculum. This means such activities as exchange programs in which white and Negro children can become acquainted. Exhibits, festivals, and pageants which present and encourage a synpathetic regard for the customs and feelings of minority groups could be tried. Some of the principles of group dynamic could be used such a discussions, socio-dramas, and role-playing. In other words, these programs would "acquaint" children with, rather than simply provide knowledge about, one another.

The necessity of providing integral curriculum in integrated classes in order to most effectively change white students' attitudes toward Negroes implies that schools must first be integrated. The formation of integrated schools, however, requires that some segregated schools can no longer remain segregated. This often leads to a certain amount of apprehension and anxiety within certain elements of the Negro and white community.

The author can sympathize with and see justificantions for the black communities' desire for black schools. It is also understandable that white parents dislike bussing students to achieve integration. This study, however, presents salient results for both the black and white

communities. The BIE students with white teachers had similiar positive self-concepts when compared to BE students with Negro teachers. The similiarity of white students' attitude toward Negroes was not, however, found in segregated and integrated classes. The most positive attitudes toward Negroes were found only in integrated classes with integral curriculum. These results seem to indicate that the black and white communities can work together through the schools to make the United States a country where Negroes and whites live together in equanimity.

APPENDICES

APPENDIX A

An Outline of Content and Concepts for Teaching the Contributions and Participation of Afro-American in the Fifth Grade.

School District of the City of Pontiac
Pontiac, Michigan
1968

INTRODUCTION

This outline of instructional activities in the field of Afro-American History has, by official action of the Board of Education, become a part of the instructional program of the school district. The official action by the Board of Education also sets forth the requirement that all teachers shall utilize these materials in their teaching program. Each teacher is urged to become thoroughly familiar with the instructional program represented in this outline. Each teacher is challenged to develop effective and unique teaching methods by means of which students will receive maximum benefit from this instruction.

America's public schools have responded to America's needs throughout its history. America's schools have helped forge a nation from immigrants drawn from the four corners of the world. America's schools have accepted the task of giving everyone maximum educational opportunity. America's schools are now called upon to build the understandings and attitudes on the part of students which will enable America to Eliminate racial problems that threaten to engulf us. This is the challenge for our schools. This is the challenge for you.

Dana P. Whitmer, Superintendent

Preface

If young peoples' attitudes, understanding and behavior towards the practice of friendly human relationships with all human beings are to be developed in our Pontiac schools, it is important that all pupils from kindergarten through the sixth grade have a balanced education -- one which includes the contributions and participation of all people. Prior to now, the significant contributions and participation of Afro-Americans have been largely omitted from our textbooks or distorted by writers. The Pontiac Schools System feels that this gross oversight and grave injustice can no longer be tolerated, that we accept scholarship and cooperation and challenge of the open mind and democratic behavior in human relations.

To determine the areas of weakness, textbooks which we have in our school system -- from kindergarten through the sixth grade, including all subject areas, have been examined by a committee. It was felt that additional concepts and historical facts must be added. Though these concepts and historical facts are listed in our outline for all elementary teachers, it is the hope of the Pontiac School System that this guide will increase the likelihood that --

1. There will be considerably less sterotyped thinking, prejudice and behavior that is definitely discriminatory.

2. Among children of minority groups, both positive self-images and positive group images will be developed.

3. The richness of cultural diversity in our society will be realized by members of the majority.

A bibliography of helpful supplementary material is appended to the guide. The way in which the teacher uses the material is, in many respects, as important as the material being used. Teaching involves the creation of new areas of awareness or sensitivity to elements in a situation which were not seen or perceived before, or which were seen or perceived in a distorted manner. Films and other visual and innovative materials which are mobile and easily handled have also been included for use -- not only for the presentation of accurate factual material but also as springboards for discussion in the classroom.

Committee:

Harriette Brooks
John Barnfather
Mary Cook
Mildred Huttula
Mattie McKinney
Charlotte Osborne

TO THE TEACHER: Explanation of the use of terms, "Black, Negro, Afro-American"

Since these terms are used interchangeably in society today, it is felt that children should be aware of all three, and, therefore, the teacher should use these terms regularly at each grade level.

Author Lerone Bennett, in the June, 1968, issue of Ebony, points out that whenever there has been a racial upheaval in this country, the militant faction has brought about a name change. Author Bennett suggests we are now undergoing such an upheaval, and consequently, we are in a transition phase. Apparently, the old term, Negro, is passing from the scene, while a new term, Afro-American, is gaining more and more acceptance.

At this stage, however, the three terms, Black, Negro, and Afro-American are very much alive in the press, books, television, radio and conversation. Children living in this transition period must understand all three.

FIFTH GRADE

Multi-texts are used in the social studies program at fifth grade level. A Course of Study is also available. This Course of Study does not constitute a complete historical sequence from discovery and exploration to the Civil War period and beyond. It contains many good lesson ideas that use the conceptual approach to teaching social studies on a multi-textbook basis. The unit on minority groups is important.

Many fifth grade social studies books have been examined, some of which can be found in all fifth grade rooms. Little, if any, information pertaining to Afro-Americans and their contributions to the growth and development of our country is recorded. This Is Our Land by the L. W. Singer Company, however, contains many good concepts and show integrated situations. Though much good content material is available in this text, it is felt that certain other historical facts pertaining to the Afro-Americans are needed to strengthen the concepts that are to be developed. The chapter dealing with the Reconstruction Period is weak and must, therefore, be supplemented with historical facts that give pupils a better understanding of the true picture of our country. The major concern is not with pulling in special events in terms of being Negro events - but significant contributions made by Americans who happen to be Negroes or Afro-Americans.

Concepts:

1. Present discoveries indicate that man originated in Africa.

2. Black people were among the earliest explorers and settlers of our country.

3. Many black people were violently separated from cultural ties that connected them to the past and suffered grievously while being transported into a horrible enslavement.

4. Black people contributed greatly toward gaining independence for America.

5. Many black men helped to pioneer and settle the West.

6. Many black investors have contributed to the industrial success of the Civil War.

7. Many black men fought in, and contributed to, the success of the Civil War.

8. Many blacks participated in the government of our country after the Civil War.

9. The problems of the black man did not end with the Emancipation Proclamation.

10. Organizations were formed to solve the problems of the black man and to protect his rights.

11. Black men have demonstrated great courage in fighting for the United States in wars and in Civil Rights.

OUTLINE OF CONCEPTS LISTED ABOVE

I. Origin of Man - archaeological findings by Dr. Leakey have discovered bones in Africa which are, to this date, the oldest human remains.

II. Black explorers and settlers

- A. Pedro Alonzo Nino - pilot of Columbus' ship Nina.
- B. Nuflo de Olano - one of 30 Negroes who accompanied Balboa
- C. Estevanico - explored Mexico and Arizona
- D. Jean Baptiste DuSable - founded Chicago

III. Enslavement

- A. Capture
  1. Criminals sold by native chiefs as their punishment
  2. Individuals who sold themselves and families in times famine
  3. Persons kidnapped by slavers who sometimes were Europeans but most often native gangs
  4. Slaves in Africa were sold by their masters
  5. Tribal wars
- B. Transportation
  1. To African Coast
     - a. Chained together - sick murdered
     - b. Stored at slave stations or forts
  2. Middle Passage
     - a. Tight packers
       - (1) Treatment
         - (a) Shackled and jammed togehter usually below decks
         - (b) Dead left shackled to the living to end of voyage
         - (c) Given little food or water
         - (d) Unable to change position for as long as 17 days

(2) Results

(a) High morality
(b) Survivors sick, weak and thin
(c) Had to be fattened before being sold
(d) Although many died, there were still many to be sold

b. Loose Packers

(1) Treatment

(a) Provided better food
(b) Provided more air and more room

(2) Results

(a) Fewer died
(b) Suvivors in better condition, commanding better price

C. Slave Markets

1. Some sold aboard slave ships
2. Some fattened up before sale
3. Some auctioned off at blocks

IV. Independence

A. French and Indian War - blacks known to have participated (though not officially allowed)

B. Riots and protest leading up to Revolutionary War

1. Stamp Act Riots
2. Boston Massacre (Crispus Attucks)

C. Revolutionary War

1. 5,000 - 7,000 Negroes served in Armed Forces
2. Bunker Hill - Prince Hall, Salem Poor, Peter Salem, Cesar Weatherbee
3. Green Mountain Boys - Primus Black, Ephrim Blackman
4. Many fought as substitutes for their masters, some being given freedom afterwards
5. Crossed Delaware - Prince Whipple, Oliver Cromwell
6. Many volunteers fought in integrated units and blacks were involved in all Revolutionary War battles.
7. Many fought for the British and obtained their freedom

a. Royal Governor of Virginia - Lord Dunmore raided plantations recruiting slaves
b. At end of War, hundreds of these Negroes left America aboard British ships

V. Westward Movement (See page 200, This Is Our Land)

VI. Inventors

A. Norbert Rilleux
B. Jan Matzeliger
C. Joe Anderson
D. Henry Blair
E. Elijah McCoy
F. Granville T. Woods

VII. Civil War

A. Robert Smalls
B. Hiram Revels
C. Martin Delancy
D. 20 Received Congressional Medal of Honor
E. Harriet Tubman
F. 178,975 Negro soldiers were organized into 166 all-Negro units after debate whether Negro should be allowed to fight
G. Participated in 449 battles, 39 of them major engagements
H. 37,638 Negro soldiers were killed

VIII. Politicians

A. Robert B. Elliott
B. Francis L. Cordozo
C. John W. Menard
D. Robert Purvis
E. Blanche K. Bruce
F. P.B. S. Pinchback
G. Henry Garnet
H. John S. Rock

IX. Continuing Problems

A. Anti-Negro Organizations

1. Ku Klux Klan
2. Knights of the White Camellia

B. Anti-Negro Legislation

1. Black Codes
2. Jim Crow Laws

C. Discrimination and segregation

1. Jobs
2. Housing
3. Schools
4. Publications
5. Transportation

X. Organizations

A. Freedman's Bureau
B. NAACP (National Association for the Advancement of Colored People)
C. Urban League
D. Garvey Movement (also known as Universal Negro Improvement Association or Back to Africa Movement)
E. CORE (Congress of Racial Equality)
F. SNCC (Student Non-Violent Coordinating Committee)
G. SCLC (Southern Christian Leadership Conference)
H. Black Muslims

XI. (See North Star Shining by Hildegrade Swift)

HEALTH

The texts, Health and Health For All have adequate illustrations showing integrated situations. Some names of Afro-Americans who have made giant strides in the field of medicine should be brought to the forefront.

Example:

Health For All (Chapter 6)

Daniel Hale Williams
Charles Drew

Concept: We are all members of the human race, whether black or white. There are certain physical characteristics that we all possess. Physically, all people have the same body structure.

READING

The two texts Vistas and Open Highways depict integrated situations but not to any appreciable degree. Supplementary books dealing with Afro-American situations are suggested by the authors of Vistas. Others have been added because they contain good content material.

LANGUAGE

The language program at fifth grade level must provide guidance in helping all children learn how to think more clearly and express themselves more adequately. The emphasis should be upon thinking, oral and written expression and listening.

In order for fifth graders to keep abreast of current times and keep attuned to communication media, pictures of Afro-Americans must be used.

The text, Using Good English, offers no such pictures. The book, therefore, must be supplemented by pictures, records, tapes, films and filmstrips of Afro-Americans to motivate written expression.

SPELLING

My Word Book, which is used at this level, offers multi-ethnic pictures. The word Negro appears for the first time in spelling. It would seem very appropriate for teachers to expand on the three words -- Afro-American, Negro and Black. On page 54 of the spelling book, children are given the opportunity after reading a poem to choose a great person they would like to be and write a story in the first person. Some children could choose to be a famous Afro-American.

WRITING

The goals and philosophy of the fifth grade writing book, I Learn to Write, are good. The pictures in general are not of people but important places in the United States. One lesson, however, is based on writing the names of famous United States Generals. Only white generals are listed. The names of General Benjamin O. Davis, Sr. and General Benjamin O Davis, Jr., two prominent Afro-Americans, should be added.

ARITHMETIC

The text, Elementary Mathematics 5, is used. The book is designed to offer pupils a program that enables them to understand and apply mathematical concepts and to obtain the necessary knowledge and skills for solving quantitative problems as they arise in daily living. It was felt that the book was in keeping with the objectives of the authors.

SCIENCE

Multi-text books are used at this level. Science 5, Today's Basic Science, Science Through the Seasons, Science in Our World and Adventures in Science have been examined. Only in two books, Today's Basic Science and Science 5 are Afro-Americans depicted and even then, only in a few illustrations. The science program should be supplemented with Afro-American pictures in Science bulletin boards which further explain the concepts. Supplementary reading is also necessary.

Fifth Grade pupils discuss, "Plants and How They Grow." It would seem appropriate to introduce George Washington Carver, a great Afro-American scientist and do research projects on his contributions in this area.

APPENDIX B

"White People"
Semantic Differential

Instructions

The purpose of this study is to find out how different students feel about various people.

On each page you will find different people to be judged and beneath it a set of scales with two words at each end. You are to rate the people on each of these scales in order. Please make you judgements on the basis of what these people mean TO YOU.

Here is how you are to use these scales:

If you feel that the people at the top of the page are very closely related to one end of the scale, you should place your X as follows:

heavy _X_: ___: ___: ___: ___ light

or

heavy ___: ___: ___: ___: _X_ light

If you feel that the people are somewhat or slightly related to one end of the scale, you should place your X as follows:

heavy ___: _X_: ___: ___: ___ light

or

heavy ___: ___: ___: _X_: ___ light

If you consider the people neutral on the scale or in the middle of the words, you should place your X as follows:

heavy ___: ___: _X_: ___: ___ light

Important: (1) Place your X on the line, not on the dots:

this not this
heavy ___: _X_: ___: ___X___ light

(2) Be sure you X every scale for each person, do not omit any.
(3) Never put more than one X on a single scale.

Please do not look back. Do each item in order for each person. Do not try to remember how you checked similar items earlier on different people. Do not spend a lot of time on each item but mark it with your first or immediate feelings. Please do not be careless because it is important to have your true feelings about the people. Are there any questions before we begin?

W H I T E P E O P L E

good	___:	___:	___:	___:	___	bad
beautiful	___:	___:	___:	___:	___	ugly
cruel	___:	___:	___:	___:	___	kind
clean	___:	___:	___:	___:	___	dirty
dishonest	___:	___:	___:	___:	___	honest
valuable	___:	___:	___:	___:	___	worthless
pleasant	___:	___:	___:	___:	___	unpleasant
fair	___:	___:	___:	___:	___	unfair
sad	___:	___:	___:	___:	___	happy
nice	___:	___:	___:	___:	___	awful

APPENDIX C

"Black People"
Semantic Differential

B L A C K P E O P L E

valuable	___:	___:	___:	___:	___	worthless
pleasant	___:	___:	___:	___:	___	unpleasant
cruel	___:	___:	___:	___:	___	kind
clean	___:	___:	___:	___:	___	dirty
beautiful	___:	___:	___:	___:	___	ugly
dishonest	___:	___:	___:	___:	___	honest
nice	___:	___:	___:	___:	___	awful
good	___:	___:	___:	___:	___	bad
sad	___:	___:	___:	___:	___	happy
fair	___:	___:	___:	___:	___	unfair

APPENDIX D

Opinion of Negroes Scale

The purpose of this study is to find out how you feel about certain sentences.

Please write YES beside the statement if you AGREE.

Please write NO beside the statement if you DISAGREE.

This is not a test. People differ in how they feel about different statements. Please indicate your own feeling about each item.

_____ 1. Negro people are the finest in the world.

_____ 2. The Negroes are all right but a few of them gave the rest a bad name.

_____ 3. Some Negro traits are admirable but on the whole I don't like Negroes.

_____ 4. The Negroes are superior to all other groups.

_____ 5. The Negroes have many undersirable traits.

_____ 6. Negroes do not impress me favorably.

_____ 7. I don't see how anyone can really be fond of the Negro.

_____ 8. The more I know about the Negroes the better I like them.

_____ 9. Negro people are no better and no worse than any other people.

_____ 10. On the whole, the Negroes are pretty decent.

_____ 11. I don't trust the Negroes.

_____ 12. The Negroes are inferior in every way.

_____ 13. I don't see how any person can ever talk to a Negro.

APPENDIX E

Social Situations Questionnaire

This test is a study of what different people will do in different situations. A situation is given followed by four possible actions that you might take. After reading the situation, pick out that response which you think you would make. Even though it might not be exactly what you would do, check that action which is closest to that which you would probably take. Remember that there is no right or wrong answer, for different people will naturally answer differently.

1. Imagine that you are walking around one Halloween Night with a large group of your friends (boys and girls). As you come to one street corner you see four or five Negro girls across the street. Someone in your crowd yells to them, "Hey girls, what are you all wearing the dark masks for?" Everyone in your crowd laughs and passes it off as a joke, not meaning any harm to the girls. You know that if you criticize the fellows who yelled, your friends will probably scoff at you and say you shouldn't be so sensitive over a harmless little joke like that. Under these conditions.

   _____ I would definitely bawl him out for what he said.
   _____ I would probably say that it wasn't a good joke.
   _____ I probably wouldn't say anything, but would feel a little uneasy about it.
   _____ I definitely would say nothing and would think that it was a harmless joke.

2. Imagine that you are in a class that has four or five colored boys and girls in it. You notice that one of your teachers always seems to be picking on them, and criticizing their work--more than she does the white boys and girls. For example, if two boys are unprepared or are fooling around, she will usually punish the colored boy more. A few of the other kids in the class have also noticed this. Under these conditions.

   _____ I would feel that the colored kids should just be more careful how they act in class.
   _____ I would keep quiet and feel that how the teacher runs the class is her own business.
   _____ I would try to persuade the kids that we should do something about this.
   _____ I would go directly to the principal and tell him what was going on.

3. Imagine that you are sitting at home one day, a neighbor comes in to ask your parents to sign a petition which would prevent Negroes from buying or renting land on your block. He explains that it would not hurt the Negroes because there are plenty of other good places in town to live. This move would not only save your section just for white people but would also make your land worth more money. Your folks are just about to sign the petition. Under these conditions.

   _____ I would insist that they were wrong and try to persuade them not to sign the petition.
   _____ I would probably tell my parents that I didn't think they were doing the right thing.
   _____ I would probably keep quiet because it wouldn't make much difference to me one way or the other.
   _____ I would definitely approve.

4. Imagine that you are trying to form a new social club (e.g. fraternity or sorority) among your friends at school. After five or six of you have gotten the club started, one of them proposes that B, a fairly well-liked Negro you know, be asked to join. Most of the others seem to be very much against this proposal, not because they don't like B, but because they don't want to have any Negroes in the club at all. Under these conditions.

_____ I would side with those who were against admitting any Negroes at all to the club.
_____ I would probably wait and see what the majority thought about it and then go along with them.
_____ I would probably say that future members should be judged by their own personal merits, and not by whether they are Negroes or not; but I would go along with any decision that the majority made.
_____ I would say that if they were going to automatically rule out all Negroes that I wouldn't want to be in the club.

5. Imagine that you are at a drug store waiting to make a phone call. As you are standing there, you notice a Negro woman coming up to the counter, followed in a few seconds by a white woman. As the clerk starts to wait on the colored woman, the white woman says in a snobbish voice, "would you mind waiting on me first--I'm in a hurry. This colored woman can wait." The clerk doesn't know quite what to do. Under these conditions.

_____ If the clerk hesitated, I would say that since the white woman was in a hurry, he should wait on her first.
_____ I would feel that I shouldn't interfere.
_____ I would remind the clerk that the other woman was first.
_____ I would definitely speak up and criticize the white woman for what she said.

6. Imagine that your mother has just been asked to give a tea for the P.T.A. In it all the mothers of the children in your class would be invited to spend the afternoon at your house. Your mother at first seemed to be pretty happy about being able to do this, but when she found out that there were three or four Negro mothers who would have to be invited, she decided to call up and say that she couldn't give the party after all. Under these conditions.

_____ I would insist that she was wrong, and that the Negro mothers were no different from the white mothers.
_____ I probably would tell her that I couldn't see why she wouldn't want to give the party just because there would be some Negro women present.
_____ I would probably keep quiet, not wanting to make an issue of the matter.
_____ I would agree with her and say that she should call up and say that she couldn't give the party.

7. Imagine that, coming back from a trip, you have a large suitcase to carry, so you decide to take a cab home. Waiting on the corner for a cab, you glance across the street and see a well-dressed colored man also waiting for a cab. After a few minutes, a cab comes by and both of you whistle for it. The cab goes right by the Negro, turns around, and comes back to pick you up. When the driver opens the door, he remarks, "I really saw that colored fellow first, but I always go by the rule that whites come first". Under these conditions.

_____ I would definitely tell the cabbie that he had done the wrong thing.
_____ Although I didn't like what he said, I would probably get into the cab without saying anything.
_____ I would think that the cabbie was a pretty good guy and that he had done the right thing.
_____ I would probably get into the cab and mind my own business.

8. Imagine that you are visiting a friend of yours out of town. You decide to go swimming at a local swimming pool. Getting into line to pay your admission, you notice a young colored boy in line just in front of you. As he gets up to the booth to get his ticket, the woman in the booth tells him that they don't allow Negroes in the pool. Under these conditions.

_____ I would complain to the woman about this policy.
_____ I would voice a complaint to my friend making sure that the woman would hear.
_____ I wouldn't say anything about it then, but might make a criticism to my friend later.
_____ I would say nothing, feeling it is the right of the pool owners to reject Negroes if they want.

9. Imagine that you are graduating from high school, and your aunt who lives here in town, is giving a (stag/hen) party for you and your friends. A week before the party, you call her up and ask her if it would be all right if a colored friend of yours comes to the party. Your aunt says that she would rather not give the party if a Negro is going to come. You know that you can't change her mind. Under these conditions.

_____ I can't answer this question, because I never would have invited a Negro to my party in the first place.
_____ I would apologize and say that we would leave my friend out of the party.
_____ I would probably try to get out of this party and go to some other party where my friend could come.
_____ I would tell my aunt she was taking a poor attitude, and that if my friend couldn't come, I would rather not have the party at all.

10. Imagine that as you are walking down town one day, you see five or six boys, who are about five years younger than you, teasing a little colored boy, calling him "Black boy," etc., and threatening to hurt him. The little fellow starts to cry, breaks away from the white boys and runs up to you asking you to make them leave him alone. Under these conditions.

_____ I would stop them from teasing him, and try to show them why they shouldn't pick on a boy just because of his race.

_____ I would stop them from teasing him, and make sure that the Negro got away safely, but wouldn't say anything much.

_____ I would try to keep out of it if I could, unless I was sure they were going to hurt him.

_____ I would definitely stay out of it and let the colored boy take care of himself.

11. Imagine that as you are coming home from school one day, you saw one of your friends in a serious argument with a colored boy. You don't know what has caused the argument but as you draw nearer, you hear him insulting the colored boy by calling him various names. You know that if you interfere and criticize him for his name calling, he will think you are taking the colored boy's side. On the other hand, unless you do say something it appears that he might hurt the colored boy, who is a little smaller. Under these conditions.

_____ I would definitely say nothing.

_____ I would probably say nothing or else just try to break up the fight.

_____ I would probably butt in and tell my friend he was wrong for his name calling.

_____ I would deliberately butt in and tell my friend that no matter what the other boy had done, he had no right to call him names like that.

APPENDIX F

Self-Concept and Motivation Inventory (SCAMIN)

(Preface questions with:) What face would you wear. . .

1. . . . if you were reading a story that you had written for your parents?
2. . . . if you could make the teacher happy with your arithmetic?
3. . . . if you were elected the leader of your reading group?
4. . . . if you had just been put on safety patrol or service squad?
5. . . . if you could help with a bulletin board?
6. . . . if you could sing in the school chorus or play in a school band?
7. . . . if you had to tell your parents that you had lost your coat?
8. . . . if you had to ask the teacher for help with your arithmetic?
9. . . . if you made a mistake in front of the whole class?
10. . . . if you found that you had erased the right answer?
11. . . . if you could not answer an easy question?
12. . . . if you had to go to school in the summer?
13. . . . if you could discuss a newspaper story with your parents?
14. . . . if a teacher said that you were getting better all the time?
15. . . . if you could tell a brother, sister, or friend the meaning of a word she or he needed to know?
16. . . . if you were able to read like a grown-up?
17. . . . if you were learning to read and spell some words that you might use someday?
18. . . . if you thought of going to school to learn new ideas?
19. . . . if you were telling your parents that you had broken a window?
20. . . . if a teacher told you that he or she was disappointed in your effort?
21. . . . if when choosing up teams for a class game, you were chosen last?
22. . . . if you had done something that would get you a spanking?
23. . . . if you had to recopy a paper that was not neat?
24. . . . if you had to go back and start your grade all over again?
25. . . . if your parents were talking about the jobs you will be wanting to have when you are grown-up?

(Preface questions with:) What face would you wear. . .

26. . . . if a teacher calls you to the desk to answer a question?

27. . . . if the boys and girls in the class had to pick the best reader in your reading group?

28. . . . if you had the chance to do an extra science experiment?

29. . . . if you were starting a book with a dull cover, but which was supposed to be interesting?

30. . . . if a school club was looking for members in your class?

31. . . . when one of your parents has a talk with one of your teachers?

32. . . . if a teacher asked you to help a student with some new work?

33. . . . if your class had to choose partners to do some work?

34. . . . when you think of how good you are doing in reading?

35. . . . if you had some hard arithmetic problems to do?

36. . . . if you went to the office of the school?

37. . . . when your parents tell you how good your schoolwork will be?

38. . . . when your teacher tells you how much you should be reading next year?

39. . . . if an older student asked your brother, sister, or friend if you were a "good sport"?

40. . . . thinking of the best schoolwork you would like to do?

41. . . . if you started to study something new in arithmetic?

42. . . . if someone was telling you what your class will be like next year?

43. . . . when you bring home your report card?

44. . . . when a teacher tells everyone to do their very best work?

45. . . . if the smartest children could go-out-n'-play?

46. . . . if you were called upon often everyday?

47. . . . if you picked a thick book to read and to tell the class about?

48. . . . when you think of all the children in class who like you?

APPENDIX G

Black Pride Questionnaire

Directions: THIS IS NOT A TEST. There are no right or wrong answers. You are to pick the ONE answer which you think is the best answer. Please circle the answer you think if best.

1. If you could buy a new bike, what color bike would you want?

   A. A red bike
   B. A black bike
   C. A yellow bike
   D. A white bike

2. If you could go visit another continent, which one would you choose?

   A. Eurpoe
   B. Africa
   C. South America
   D. Asia

3. What would you rather be called?

   A. Black
   B. Negro
   C. Afro-American
   D. Colored

4. Who is your favorite baseball player?

   A. Denny McLain
   B. Willie Horton
   C. Al Kaline
   D. Earl Wilson

5. What kind of neighborhood would you like to live in?

   A. All black
   B. All white
   C. Half white, half black
   D. Mostly white, a few blacks

6. What color would you like your skin to be?

   A. Yellow
   B. Brown
   C. White
   D. Black

7. Who was the greatest hero?

   A. John F. Kennedy
   B. Martin Luther King
   C. Robert Kennedy
   D. Malcolm X

8. What kind of hair do you like?

   A. Straight
   B. Blond
   C. Black
   D. Curly

9. Which one is the most beautiful?

   A. A red car
   B. A blue car
   C. A black car
   D. A green car

10. Who do you like on television?

   A. Bill Cosby
   B. Ed Sullivan
   C. Sammy Davis Jr.
   D. Sonny Elliot

11. Do you think the United States people should be:

   A. All black
   B. All white
   D. Different colors

APPENDIX H

California F Scale

The following is a study of what teachers think and feel about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one.

Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.1

+1:	I AGREE A LITTLE	-1:	I DISAGREE A LITTLE
+2:	I AGREE ON THE WHOLE	-2:	I DISAGREE ON THE WHOLE
+3:	I AGREE VERY MUCH	-3:	I DISAGREE VERY MUCH

____ 1. Obedience and respect for authority are the most important virtues children should learn.

____ 2. A person who has bad manners, habits, and breeding can hardly expect to get along with decent people.

____ 3. If people would talk less and work more, everybody would be better off.

____ 4. The businessman and the manufacturer are much more important to society than the artist and the professor.

____ 5. Science has its place, but there are many important things that can never possibly be understood by the human mind.

____ 6. Young people somethimes get rebellious ideas, but as they grow up they ought to get over them and settle down.

____ 7. What this country needs most, more than laws and political programs, is a few courageous, tireless, devoted leaders in whom the people can put their faith.

____ 8. No sane, normal, decent person could ever think of hurting a close friend or relative.

____ 9. Nobody ever learned anything really important except through suffering.

____ 10. What the youth needs is strict discipline, rugged determination, and the will to work and fight for family and country.

____ 11. An insult to our honor should always be punished.

____ 12. Sex crimes, such as rape and attacks on children, deserve more than mere imprisonment; such criminals ought to be publicly whipped, or worse.

____ 13. There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents.

____ 14. Most of our social problems would be solved if we could somehow get rid of the immoral, crooked, and feebleminded people.

____ 15. Homosexuals are hardly better than criminals and ought to be severely punished.

____ 16. When a person has a problem or worry, it is best for him not to think about it, but to keep busy with more cheerful things.

____ 17. Everyperson should have complete faith in some supernatural power whose decisions he obeys without question.

____ 18. Some people are born with an urge to jump from high places.

____ 19. People can be divided into two distinct classes: the weak and the strong.

____ 20. Some day it will probably be shown that astrology can explain a lot of things.

____ 21. Wars and social troubles may someday be ended by an earthquake or flood that will destroy the whole world.

____ 22. No weakness or difficulty can hold us back if we have enough will power.

____ 23. Most people don't realize how much our lives are controlled by plots hatched in secret places.

____ 24. Human nature being what it is, there will always be war and conflict.

____ 25. Familiarity breeds contempt.

____ 26. Nowadays when so many different kinds of people move around and mix together so much, a person has to protect himself expecially carefully against catching an infection or disease from them.

____ 27. Nowadays more and more people are prying into matters that should remain personal and private.

____ 28. The wild sex life of the old Greeks and Romans was tame compared to some of the goings-on in this country, even in places where people might least expect it.

Number of years teaching experience _____.

APPENDIX I

Education Scale

INSTRUCTIONS

Given below are 20 statements on educational ideas and problems about which we all have beliefs, opinions, and attitudes. We all think differently about such matters, and this scale is an attempt to let you express your beliefs and opinions. Respond to each of the items as follows:

+3: AGREE VERY STRONGLY	-3: DISAGREE VERY STRONGLY
+2: AGREE STRONGLY	-2: DISAGREE STRONGLY
+1: AGREE	-1: DISAGREE

For example, if you agree very strongly with a statement, you would write +3 on the short line preceding the statement, but if you should happen to disagree with it, you would put -1 in from of it. Respond to each statement as best you can. Go rapidly but carefully. Do not spend too much time on any one statement; try to respond and then go on.

____ 1. The goals of education should be dictated by children's interests and needs, as well as by the larger demands of society.

____ 2. No subject is more important than the personalities of the pupils.

____ 3. Schools of today are neglecting the three R's.

____ 4. The pupil-teacher relationship is the relationship between a child who needs direction, guidance, and control and a teacher who is an expert supplying direction, and guidance, and control.

____ 5. Teachers, like university professors, should have academic freedom--freedom to teach what they think is right and best.

____ 6. The backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter.

____ 7. Teachers should encourage pupils to study and criticize our own and other economic systems and practices.

____ 8. The traditional moral standards of our children should not just be accepted; they should be examined and tested in solving the present problems of students.

____ 9. Learning is experimental; the child should be taught to test alternatives before accepting any of them.

____ 10. The curriculum consists of subject matter to be learned and skills to be acquired.

____ 11. The true view of education is so arranging learning that the child gradually guilds up a store house of knowledge that he can use in the future.

____ 12. One of the big difficulties with modern schools is that discipline is often sacrificed to the interests of children.

____ 13. The curriculum should contain an orderly arrangement of subjects that represent the best of our cultural heritage.

____ 14. Discipline should be governed by long-range interests and well-established standards.

____ 15. Education and educational institutions must be sources of new social ideas; education must be a social program undergoing continual reconstruction.

____ 16. Right from the very first grade, teachers must teach the child at his own level and not at the level of the grade he is in.

____ 17. Children should be allowed more freedom than they usually get in the execution of learning activities.

____ 18. Children need and should have more supervision and discipline than they usually get.

____ 19. Learning is essentially a process of increasing one's store of information about the various fields of knowledge.

____ 20. In a democracy, teachers should help students understand not only the meaning of democracy but also the meaning of the ideologies of other political systems.

APPENDIX J

Teacher Questionnaire

1. During the past three months, approximately how much time was devoted to the discussion of Negroes i.e., contributions and/or history of Negroes, past and/or current racial paroblem, etc.?

   A. Little or no time
   B. About once a month
   C. About twice a month
   D. About weekly
   E. About daily

2. During the last five teaching days, how much time was devoted to the discussion of Negroes i.e., contributions and/or history of Negroes, past and/or current racial problems, etc.?

   A. Not discussed
   B. 1 of 5 days
   C. 2 of 5 days
   D. 3 of 5 days
   E. 4 of 5 days
   F. Each of 5 days

3. If some time was devoted to Negroes in the past five days, what were a few specific topics or items discussed?

4. What were some of the Negro supplementary materials that you have used in the last three months?

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