

E
X
H
I
B
I
T

22

**Racial Identity Development
in African American Children**
Cognitive and Experiential Antecedents

CAROLYN BENNETT MURRAY
JELANI MANDARA

Most research on African Americans focuses on self-concept and/or racial identity but too often ignores developmental readiness, parental racial socialization, and societal and historical traditions that stress racial membership as a determinant of group and individual treatment. Recent studies indicate that intraindividual variability correlates with abrupt changes in cognitive development (McAdoo, 1985). The findings reveal that both Black and White children between the ages of 3 and 6 display White-biased choice behavior, whereas older Black children (age 9) display Black preference, and their White counterparts remain Eurocentric. Only minimally has the role of the family and the societal context been integrated with this recent emphasis on the cognitive readiness of the child. It is paramount to examine racial identity development within a larger societal framework if we are to understand how children come to view themselves and their world. This chapter considers the cognitive maturation of the child within

Defendant's Exhibit

DIXON 22

4-20-11 sjf

ESQUIRE

the context of family racial socialization and of societal and historical traditions (e.g., media, education system, and language) that stress racial membership as a determinant of group and individual treatment.

Defining Race

To understand racial identity, one must first understand the concepts of race, ethnicity, and identity. In current usage, *racial group* designations refer mainly to a person's phenotype (such as skin color, hair texture, and facial shape), whereas *ethnic group* designations refer mainly to a person's sociocultural heritage (country of origin, religion, language, and manners). Although race has a genetic base, it is in part socially and politically defined due to the phenotype overlap between groups (Jones, 1998). People commonly think of races and sometimes ethnic groups as sharply distinguishable biological entities, but their boundaries are set by social agreement. Whatever sharpness racial boundaries may have springs in part from the fact that people react to the members of these socially recognized groups in quite different and important ways. Therefore, a person's legally recognized race may depend as much on the social context and political ramifications as on phenotype. Also, the race with which people identify may be more an issue of social context and wishes and desires than their phenotype.

Identity or self-concept is essentially an organized system of schemas or particular beliefs about the self (e.g., I am shy, I am tall, I am Black, I am good at sports) that characterize the individual's behavior in salient social settings (Markus & Kunda, 1986). *Racial identity* is a schema or mental representation of the racial aspect of the self, including perceived attributes and the feelings associated with them (e.g., I am Black, Black people do X, I like X). The issue here is how African American children decode and understand the complex and often abstract concept of race when they begin to form a racial identity.

How humans develop a social identity in general is a critical issue. Children do not enter the world with a conception of self. Rather, this cognitive notion develops as they mature (Bandura, 1986). Infants need to become aware that they are unique, independent, and separate from other individuals and can have an influence on their surroundings (Bandura, 1986; Bertenthal & Fisher, 1978). By age 2, children can recognize themselves in a mirror (Amsterdam, 1972; Harter, 1988; Lewis & Brooks-Gunn, 1979).

By age 2½, children see themselves as separate and autonomous from others (Neisser, 1988).

Although many factors affect identity development, it occurs in two general ways. First, people begin to view themselves as seen by significant others (Cook & Douglas, 1998), who usually are family members, peers, and macrosystem forces (such as teachers and media images). Second, people gain increased self-knowledge or insight into their true beliefs and attributes. In racial identity development, individuals move toward higher states of understanding race, membership in a racial group, and the consequences of that membership. This chapter examines certain factors (cognitive readiness, family racial socialization, and societal and historical traditions) that affect the development of racial identity in African American children.

Cognitive Readiness

The content of the self-concept and the way children process and convey information about themselves is linked with cognitive maturation (Branch & Newcombe, 1986; Semaj, 1985; Spencer, 1985). According to Piaget (1952), cognitive development proceeds through a sequence of invariant stages for all human beings. The stages are innately determined by the biological sequence of growth. Each stage is qualitatively different from the others as the child's cognitive abilities become more sophisticated. Social knowledge is constructed by children from their interactions with other people. More specifically, social awareness development is shaped by children's adaptation to their environment. For Piaget, this adaptation involves two interlocking processes: assimilation and accommodation. *Assimilation* in a cognitive sense refers to the incorporation of environmental experiences (such as skin color) into a meaningful form to fit existing mental structures. Assimilation allows people to respond to new environmental experiences and situations with their present mental abilities. *Accommodation* is a reciprocal process in which changes occur in a person's mental structure to fit new experiences or stimuli.

In Piaget's theory, the cognitive level during the first 2 years of life is *sensorimotor*; children understand and deal with the world mainly through the sensory messages received and the motor behavior used to react to them. The *preoperational stage* starts about age 2 and ends about age 7. Thought processes begin to involve symbols (such as skin color) that repre-

sent objects in the environment. The *concrete operational stage* occurs between ages 7 and 11. Children are concerned only with objects that are concrete—present, tangible, or real (such as racial awareness)—and are not yet able to visualize ideal, hypothetical, or theoretical concepts or objects. The term *operation* refers to some action that is reversible and that can be internalized by the individual (e.g., racial constancy). Another characteristic of this stage is the ability to classify, owing to an understanding of part-whole relationships, which enables children to classify objects, people (e.g., racial groups), and so on. The *formal operational stage* is the last stage, occurring about age 11, and it involves abstract logical thinking (e.g., social and political ramifications of race). The literature indicates that not until adolescence does the individual become aware of the full complexity of human thoughts, feelings, and intentions or realize that behavior may vary with situations, internal states, or transitory factors (Marcia, 1983).

If cognitive readiness were the only antecedent for racial awareness and identity at the preschool age, all children would have an egocentric racial identity, that is, they would view race from their own perspective. Given the variation within non-White racial groups (Holmes, 1995) and the Eurocentric tendency of many non-Whites, it is clear that children's experiences within the family and wider society have a significant influence. Direct learning from parents often accounts for racial preference, but the process is more complex. Children's assumptions are influenced by several mechanisms other than direct learning (Katz, 1975), including various reinforcements relevant to racial attitude formation. Within Western culture, the color white and White people are highly valued. Black children are placed in a conflictive situation because their human need to value their color and their group is negated by societal reinforcements and communications that inform them of white's value and black's negative character (Hodge, Struckmann, & Trost, 1975). Similarly with respect to gender, males are more valued than females, which results in most boys being egocentric about being boys, and a sizable number of girls being tomboys—they want to be like boys, prefer male playmates, and participate in such masculine activities as climbing trees and playing baseball (Hyde, 1983).

In sum, although cognitive readiness determines when children are capable of developing racial and/or ethnic identity, the social context determines the identity they acquire. Thus, a comprehensive model of identity development must take into consideration both the age of the child and the societal context.

Racial Awareness and Identity Development

Racial awareness refers to a knowledge of the differences in racial categories. Children possess racial awareness when they can recognize, identify, and make distinctions among racial categories. In the preschool years, children describe themselves in terms of membership in certain groups as defined by physical characteristics: "I have brown skin" (Burns, 1979; Harter, 1983); possessions: "I have a fire truck" (Damon & Hart, 1982); and gender: "I am a boy" (Damon & Hart, 1988). Emphasis is placed on material (concrete) and salient qualities rather than symbolic or affective qualities. Children become aware of their skin color before they come to learn that skin color ultimately determines racial or ethnic membership (Semaj, 1985; Spencer, 1988). For instance, a young child's statement that she has "brown skin" is not linked with the fact that she will be socially labeled in our society as African American (Spencer, 1988).

The ability to apply a racial label correctly or to identify which person goes with what racial label is usually measured by showing children pictures of people or dolls of different hues and hair textures. Preschoolers are keenly aware of phenotypic qualities such as skin color, which serve as standards of comparison to differentiate themselves from others (Butler, 1989; Ramsey, 1987; Spencer, 1988). One mother recounted that her daughter, at age 3, despite the mother's objections, thought her mother was White even though her skin is light brown. The child did not have a category for light brown, the mother's skin color was closer to White than Black, so in her mind her mother was "White." Most cognitive theorists believe that children aged 3 to 7 rely on concrete information rather than abstract knowledge and possess no complex ideas about racial identity (see Wardle, 1992). It is proposed that by the middle school years children begin describing themselves in reference to others (Butler, 1989; Ruble, 1987), following the acquisition of racial constancy—the knowledge that race is a permanent part of the self or identity.

Other researchers expand developmental theory to include the role of the sociocultural context. This approach does not reject mainstream theories but argues for greater attention to collective, interpretive reproduction (Coarser, 1992). For instance, Vygotsky (1962) places children in a social world in which interactions are the source of mental functioning (Peterson & McCabe, 1994) and of meanings for social concepts.

Knowledge about self and others grows simultaneously (Lewis & Brooks-Gunn, 1979, Spencer, 1985). Neither can exist alone, because the two develop in response to social situations. Thus, the degree of contact or interaction that the child has with different racial groups is important to the development of racial identity (Amir, 1969).

The importance of both cognitive readiness and the societal context is revealed by research that finds White-based choice behavior in both Blacks and Whites between ages 3 and 6 but an abrupt change in racial attitudes and preferences after the preoperational stage only for Black children (Spencer, 1982). There appears to be a definite link between cognitive readiness and sociocultural messages and practices so that changes in group identity can be expected, given variations in the child's developing cognitive construction of the world. Although some of these sociocultural messages are consistent in the wider society, the immediate family and surrounding community often mediate their effect. Therefore, children show a variation in terms of the age at which racial awareness and identity occur, the evaluation of racial categories, and the degree to which they identify with their own racial group. We will focus on the most salient sociocultural racial socializers.

The Role of Symbols

Children in general are influenced by the language and symbols of a society. In our society, black is bad, and white is good. If a Black child gleans from fairy tales that only bad people and witches wear black and that heroes and princesses are always dressed in white, the child may reject other things that are black and dark (Russell, Wilson, & Hall, 1992). A girl of 7, who was so dark she was Black, was asked by Clark and Clark (1947) to take the coloring test generally given along with the doll test; she picked a flesh color, pink, to color herself. In an ethnographic study by Holmes (1995), Black children often used peach or pink to color themselves, although they stated that they knew they were not that color. One little girl with very dark skin said, "I am Black on the outside, but my heart is peach." It is clear that both the child's skin color and the skin color of people in the child's immediate sociocultural environment, including related language and symbols, must be considered in understanding a child's racial awareness and preference.

Misunderstanding of the use of color may threaten the developing self-conception of which racial identity and awareness are important

aspects (Phinney, 1989; Phinney & Rotheram, 1987; Semaj, 1985; Spencer, 1985). Specifically, when presented colors to select, children often do not like the color black, especially in terms of representing their skin color. Several parents in our longitudinal study reported that during the preschool and early elementary years, their children refused to be called Black: "I am brown, mommie." At this age, skin color is absolute, not symbolic of ethnicity or race. Skin color is not simply an overt and recognizable characteristic. It helps the child develop a sense of self and group identity (e.g., Cross, 1985; Semaj, 1985; Spencer, 1982, 1984, 1985).

Initial studies of racial awareness and identity asked Black and White children to choose between a very dark and very light doll. Black children identified the White doll as having positive traits, and they preferred to play with it significantly more often than White children selected the Black doll. Furthermore, a sizable number of the Black preschoolers selected the White doll as looking like them. Most of the children who chose the White doll had brown to light brown skin. Studies during the 1970s found that the addition of a tan doll eliminated the selection of the White doll by light-skinned Black children (Brand, Ruiz, & Padilla, 1974). When given a doll in a color category closer to their concrete perception of their skin color, they selected that doll and not the White one.

The Role of Skin Color

In American culture, racial and ethnic categories are immutable, and membership is determined by skin color or ethnic heritage. Young children acquire this knowledge at an early age. For African American children, the attribute of skin color may be a more important expression of their self-conceptions than are details about their personal experiences (Harter, 1983; Spencer, 1988). Social comparison emerges in the early school years, at which time children begin to describe themselves in reference to others (Butler, 1989; Ruble, 1987). They focus on salient characteristics, such as skin color, in making this comparison (Asher & Allen, 1969; Burns, 1979; Harter, 1983; Ramsey, 1987; Spencer, 1985) and in systematically classifying people into groups (Aboud, 1988; Tajfel, 1981; Wilder, 1986; Williams & Morland, 1976). Because a child's world is absolute, membership in a category is unconditional, and members are believed to be homogeneous; a person either belongs or does not belong to a particular category.

With regard to Black children's racial awareness, an often overlooked aspect is that skin color varies considerably within the African American population, from white to coal black and everything in between (Bianchi, 1998; Coard, 1997; Draper, 1999). We contend that children's skin color, as it contrasts to other members of their family, is an extremely important factor in determining their racial awareness (Jackson, McCullough, & Gurin, 1997). The degree of variation in a child's immediate family should affect the development of racial awareness. The greater the variation, the less likely is the child to see group differences, as opposed to individual differences, and the later racial awareness or identity will develop. This is exemplified by the personal experience of one of the authors (Carolyn B. Murray):

In my preschool, skin color was like height or weight. People came in different colors just as they came in different sizes and weights and had different faces and gaits. My father was "dark as a hundred midnights," and my mother and her sister, although "Black," looked "White." People were a rainbow of different hues, all beautiful. I was especially fascinated by dark skin, perhaps because mine was light brown or perhaps because my dad, whom I loved beyond a fault, had dark skin.

If the child's family is homogeneous (e.g., dark) in skin color, but the surrounding community exhibits variation or a salient difference (e.g., White), the child is more likely to notice the contrast. For instance, Japanese preschoolers who live in Japan do not develop racial awareness, but those who live in the United States do (McGuire, McGuire, Child, & Fujioka, 1978). Phinney (1991) found that White adolescents do not normally think in terms of racial identity, but when they are in the minority, their racial identity is very salient for them. In sum, through maturation, children develop self-awareness and group awareness, but their personal characteristics and the surrounding environment give meaning to what is perceived.

The Role of the Media

The media are sociocultural agents and a source of stereotypical information about African Americans (Hamilton, Stroessner, Driscoll, & Denise, 1994). The media teach and reinforce negative attitudes about Blacks (Dixon, 2000). African Americans are disproportionately portrayed as

criminal, aggressive, less competent than Whites, "flashy," irresponsible, comic, and so on (Dixon, 2000; Oliver, 1994). Hamilton and Troler (1986) argue that beliefs about Blacks develop from media exposure. This is especially relevant to discussions about racial identity because African American children are reported to view twice as much television as White children (Tangney & Feshbach, 1988), independent of parental level of education, child's sex or age, and family composition.

One reason for the disproportionate use of television by Black children is that Black families are comparatively poorer than Whites; less mobile and less able to afford alternative forms of entertainment and baby-sitters, they rely more heavily on television (Anderson & Williams, 1983). More important, a number of studies indicate that the usage of television by Blacks differs from that of Whites. For example, Blacks much more than Whites view television as a source of information and news (Anderson & Williams, 1983; Tan & Tan, 1979). African American adolescents report using television to learn dating behavior (Gerson, 1968) and occupations (Greenberg & Atkin, 1982). When television is used as a baby-sitter and as a source of information and cheap entertainment, it has powerful potential as a socializer and an influencer on the self-esteem of Black children (Stroman, 1991).

Research also indicates that television viewing is negatively correlated with numerous indices of adjustment for Blacks and Whites (Tangney & Feshbach, 1988). Various writers (Graves, 1982; Janis, 1980; Rosser, 1978) have speculated about the effect of television on the self-concept of African American children, and the prevailing conclusion is that the influence is negative. Several studies point out that the absence of Blacks from prime-time programming is harmful to Black children's self-concept because it minimizes the importance of their existence (Anderson, 1982, cited in Anderson and Williams, 1983; Powell, 1982). Another effect may be children's overidentification with non-Black heroes. Others suggest that the television roles in which Blacks are cast communicate to Black children the negative value society places on them (Barnes, 1980). For some children, a growing awareness of the intensity and universality of such denigration can frustrate the formation of a positive racial identity (Comer, 1989).

The Role of the Public School Curriculum

After the family, the major socializing agent of Black children's identity is the schools.

If an African American child attends two years of preschool, nine years of elementary, four years each at high-school and college, it will total nineteen years. If we multiply this with the average six-hour day, thirty-hour week, or twelve-hundred-hour year, we derive a sum of 22,800 hours. (Kunjufu, 1984, p. 31)

Furthermore, the time spent in school is when children are most alert and focused. The messages communicated there and the type of education offered are designed to perpetuate the sociopolitical-economic context. In American society, the curriculum, practices, and policies of the educational system support racism, oppression, and domination of minority groups in general and of Blacks in particular (Hilliard, 1997). Children are rewarded tangibly (such as grades) and intangibly (such as being liked by the teacher) for internalizing the lessons communicated. Moreover, those in charge of indoctrinating children (teachers) are legitimized by parents (Do what your teacher tells you; Education is the only way you're going to be successful; The teacher is the authority) and the society-at-large.

School performance is a by-product of self-esteem and stems from expectations. Most Black children, from the time they enter school until they leave, receive overt and covert messages that they and all African Americans are intellectually deficient (Murray & Fairchild, 1989). Teachers evaluate the probability of future academic success by the degree to which children are similar in essential characteristics to their parent population. For African Americans, this biased cognitive process is extremely detrimental because of the plethora of stereotypes—both lay and “pseudo-scientific” (for instance, Herrnstein & Murray, 1994)—regarding skin color. A large segment of society uses these stereotypes to explain and predict African American behavior (Murray & Jackson, 1999). Consequently, teachers hold significantly lower expectations for Blacks than for Whites (Murray & Jackson, 1999). The teacher's biased beliefs negatively influence the child's self-concept and group identity. Teachers fulfill their own expectations by labeling children with words such as *slow*, *deficit*, and so on and by assigning them to the low ability track, where an inadequate curriculum limits their scholastic achievement. Ultimately, too many children internalize these racist beliefs about themselves and their group (Murray & Fairchild, 1989; Murray & Jackson, 1999), as illustrated by the experience of one of the authors (Carolyn B. Murray) and her husband:

All our daughter's life, my husband and I communicated to her that she was smart and beautiful. At the beginning of each year, from first grade through eighth grade, I visited her school and asked to have her moved from the lower ability to the upper ability track. Each teacher arbitrarily made the decision to put her in the lower ability track despite the fact that the previous year she had been assigned to the upper track, her grades were As and Bs, and her achievement test scores were above average. When she was 14, she shared with me that all those years, she believed all the other Black children who remained in the lower academic track were dumb, that she also was dumb, and that the only reason she was in the upper track was because of me. She said, "Mother, now I see it's by design, and not due to the unfortunate circumstance of being born Black."

Before they acquire abstract thinking, children evaluate their environment based on concrete reality. Thus, if Black children are in low ability tracks, it must be because they are dumb. If more Blacks go to jail, it must be because they are more criminal; and so on. Teachers do not overtly say that Blacks are dumb; children know who is in the slow track. Moreover, the curriculum communicates that Whites are honest (George Washington could not tell a lie), emancipators (Abraham Lincoln freed the slaves), and people who civilized and Christianized the world (European conquests). God gave them the right to other people's land and labor (manifest destiny). White people must be smarter, their privilege must be legitimate, and therefore, teachers must be right in their placement decisions. Adolescents have the cognitive maturity to understand the political and other motivations for differential status between Blacks and Whites as well as the mythology surrounding White domination, but if parents or significant others do not communicate positive countermessages, children will continue to assume Blacks are dumb, or criminal, or somehow less than Whites.

Racial Socialization

Racial socialization is the process by which the family shapes attitudes and beliefs about race and explains how the child fits within this context. It is the "processes by which children acquire the behaviors, perceptions, values, and attitudes of an ethnic group, and come to see themselves and other members of such groups" (Phinney & Rotheram, 1987, p. 11). Although

the family is the origin of the child's awareness (McAdoo, 1997; see Stevenson, 1999), it is often ignored in studies of racial identity (Murray, Strokes, & Peacock, 1999). Recent literature suggests, however, that racial socialization within the family takes many forms. When children overhear parents talking about race, observe their reactions to people of other races, or receive direct instructions from them regarding other races, their racial awareness and identity are being developed. As children mature and are influenced by external agents, such as peers and school curriculum (Murray et al., 1999), they begin to learn and internalize notions of group stereotypes and prejudices (Devine, 1989; Miller, 1982; Quattrone, 1986), but the family maintains an interpretive role (Jackson et al., 1997).

The African American family is directly and indirectly affected by negative conceptions and treatment of Blacks (Thornton, 1997). Messages are received through the media; the political, economic, educational systems; even the church (e.g., White Jesus) and other value-laden institutions and subsystems within American society (Allen & Hatchett, 1986). The family serves at least two important functions in the African American child's early development. First, it fosters the development of a personal frame of reference for self-identity, self-worth, achievement, group identity, and other behaviors in society. Second, it provides comfort and affection, which lessen the negative and often deleterious consequences of racism (Murray & Mandara, in press; Murray et al., 1999).

A review of the literature indicates that about two thirds of African American parents consciously race-socialize their children, and the remainder do not (Marshall, 1995; see Murray et al., 1999 for a review; Parham & Williams, 1993; Spencer, 1983; Whitty, 1994). A void still remains in terms of empirical research on the relationship between race socialization and racial identity development, but the theoretical link is the subject of ongoing debate. There is confusion due to differences between the two predominant theories. The most noted is the Nigrescence model, which posits that racial identity is individualistic or intrapersonal, based primarily on the individual's perception of, attitude toward, or response to racial treatment (Cross, 1991). It assumes that racial identity is formed in reaction to racism. In contrast, Nobles (1973) and Semaj (1985) propose an African-centered view, that the maturing identity includes a sense of self in terms of *we* or the extended self, which "is dependent on the corporate definition of one's people" (p. 300). This interpersonal view of self-identity necessitates an inves-

tigation of key socializing institutions or situations likely to shape, damage, and/or protect people's identity. This theory proposes a more interactive understanding of racial identity development (Burke, 1980). Specifically, identity development can be buttressed, supported, and/or alienated by messages and interactions that children experience in the first socializing agency, the family, and that are either confirmed or disconfirmed by other surrounding socializing agencies (such as peers, clergy, the media, and teachers).

Because of historical within-group variance among African Americans in United States, there are individual differences in the experiences with and perceptions of opportunity. Moreover, the variability in parents' life experiences influences perceptions of their racial group and of the broader society (Thornton, 1997). Thus, measures of group identity should reflect significant differences in family "backgrounds, economic and social situations, and degree of acculturation to mainstream norms" (Spencer & Markstrom-Adams, 1990, p. 293). The available evidence indicates that marital status, age, gender, socioeconomic status (Spencer, 1983), and geographic factors (Jackson et al., 1997; Tatum, 1987; Thornton, 1997) relate to variations in racial socialization (Spencer, 1983; Thornton, Chatters, Taylor, & Allen, 1990).

Concern about variations in socialization strategies was voiced by Greene (1992), who argues,

African American parents must find ways of warning their children about racial dangers and disappointments without overwhelming them or being overly protective. Either extreme will facilitate the development of defensive styles that leave the child inadequately prepared to negotiate the world with a realistic perspective. (p. 64)

To a great extent, racial socialization by African American parents ultimately prepares children to function either effectively or ineffectively in the world in which they live.

Ideally, parental socialization values should reflect and complement those of other major socializing agents (e.g., teachers, clergy, and police) and vice versa (Thornton et al., 1990). For African American families, however, "socialization occurs within a broader societal environment that is frequently incompatible with attaining positive mental health"

(Thornton et al., 1990, p. 401). The process of racial socialization is one means by which African American parents address this problem.

Types and Effects of Race Socialization Messages

Black parents communicate a range of race socialization messages to their children: (a) mainstream prescriptions (e.g., individualism) or ethnic group values (e.g., "we-ness"), (b) participation in mainstream institutions or in ethnic group activities, and/or (c) a group blame perspective or a system blame perspective (see Murray et al., 1999, for a review). These and others can be readily identified. There is no monolithic African American experience (Boykin & Toms, 1985). Empirical evidence also suggests that certain identified behaviors (e.g., treat everyone with respect, no matter what their race) tend to be overtly and consistently displayed and taught to Black children (Boykin & Toms, 1985). Furthermore, it has been documented that parents communicate specific racial socialization messages designed to instill an understanding of children's racial group (Bowman & Howard, 1985; Smith, Fogle, & Jacobs, in press).

The literature indicates that African American parents may behave proactively (teach their children strategies to deal with race issues), actively (openly discuss race and discrimination), reactively (take a defensive stance on racial issues), or passively (never talk about racial issues) (Bowman & Howard, 1985; Boykin & Toms, 1985; Murray & Mandara, in press; Parham & Williams, 1993; Spencer, 1983; Stevenson, 1994, 1995). The latter strategy provides little or no active socialization regarding racial issues (see Stevenson, 1998, for a discussion; Spencer, 1983). A logical assumption is that a more positive self-concept and higher self-esteem will be acquired through a recognition of unity and responsibility toward African American communities. Yet, consistently across studies, at least a third of Black parents believe race is not important and that opportunities in America are open to all. Clearly, without knowledge of the race messages children receive within the primary rearing unit (the family), one cannot understand racial identity development.

For years, many researchers maintained that African Americans suffered from poorer self-concepts and consequently lower self-esteem compared to majority group members (Coopersmith, 1967; Gordon, 1980; Porter & Washington, 1979). Aside from easily biased clinical studies (Kardiner & Oversey, 1951), however, no significant self-concept studies

were conducted between 1939 and 1960 (Cross, 1991). During this period, findings were based almost entirely on racial group orientation (Banks, 1976). A number of recent works provide evidence to the contrary, indicating that both the personal and the racial self-images of African Americans are often positive, especially their self-concepts (Holmes, 1995; Porter & Washington, 1989; Spencer, 1999). The conclusions from earlier research about the negative nature of personal identity were based on myth, not empirical documentation (Cross, 1991). The apparent inconsistency between the earlier and current findings can be more clearly understood if one considers how race socialization affects the group identity and self-esteem of African Americans.

Recent studies indicate that youth who are socialized to be cognizant of racial barriers and cautioned about interracial protocol (Murray & Mandara, *in press*; Thornton et al., 1990) show more positive behavioral and psychological outcomes than youth who are taught nothing about race or who receive negative in-group messages (Bowman & Howard, 1985; Rotheram-Borus, 1990). It also has been reported that African American children who are racially socialized appear to be farther along in identity development than those who are not (Marshall, 1995). In particular, youth who receive proactive in-group messages (i.e., ethnic pride and strategies to deal with the broader society), in contrast to those who do not, attain higher grades (Sanders, 1998; Whitty, 1994) and have more personal efficacy (Bowman & Howard, 1985), fewer behavior problems (Rotheram-Borus, 1990), and higher in-group racial preference (Spencer, 1983).

A few researchers reported that a strong inculcation of Black pride and a sense of common fate with other Blacks negatively relate to self-esteem (Rasheed, 1981) and grades (Marshall, 1995). These inconsistent findings are difficult to interpret, given that the studies did not investigate thoroughly the content of the messages communicated or whether youth who received certain socialization internalized those messages, resulting in predictable behavioral outcomes (e.g., grades) and/or psychological outcomes (e.g., self-esteem). This situation is especially disconcerting given that for African American youth, the societal (e.g., media, education institution, and so on) racial socialization messages are often counter to those of the parent (Thornton et al., 1990).

A study by Murray and Mandara (*in press*) suggests that both ethnic pride and strategies to deal with the broader society's messages (i.e., a proactive strategy) are necessary. The longitudinal/cross-sectional study investigated socialization and personality development among 116 Afri-

can American youth (54.3% of them female) ranging in age from 14 to 16 years. The socialization strategies investigated were racial empowerment, racial awareness, race defensiveness, and race naivete. *Racial empowerment* reflects a proactive approach that stresses racial identity and the ability to overcome obstacles in life despite racial barriers (e.g., the power to change things at school). *Racial awareness* reflects an active strategy in teaching children to be proud of their racial group. *Race-defensiveness* teaches a dislike for other racial groups but the usefulness of imitating European American behavior (e.g., think it is best to act like Whites). Race naivete is a strategy that minimizes modern race issues (e.g., racism is a thing of the past).

The findings revealed that African Americans exposed to race empowerment strategies were significantly higher in racial identity and self-concept, whereas the reverse was found for those exposed to a race-defensive strategy. A logical conclusion is that positive self-esteem is acquired through a recognition of Black achievements, strategies to deal effectively with racism, and responsibility toward African American communities. The racial awareness and race naivete approaches were not found to be significant predictors of self-esteem, and they only moderately predicted racial identity. These findings emphasize that message content is as important as whether a parent race-socializes or not. The study also helps explain why some research does not find a positive relationship between race socialization and child outcomes.

There are many views in the African American community about how children should be educated about race and racism, if at all. Moreover, some parents are ill-equipped to instill a positive racial identity in their children. They do not give their children the needed protection from the deleterious influences that hamper the development of constructive group identity and positive mental health (Semaj, 1985). In sum, the absence or ineffectiveness of racial socialization agendas in a substantial number of African American families underscores the need to understand the effects of various strategies, including a lack of strategy, as well as the need to educate parents about the most effective approach.

Conclusion

An examination of racial identity development out of context (i.e., American society) is like studying plant growth without considering carbon

dioxide. Clearly, children's racial identity is intimately tied to their social knowledge, which is influenced by their minority group status. Some researchers conclude that although awareness of race as a sociobiological phenomenon is related to developing cognitive structures, knowledge of racial stereotypes is not related to social cognition. Instead, children's Eurocentric values concerning race appear to reflect unchallenged exposure to racial epithets or stereotypes (Spencer, 1999). Therefore, the socialization of African Americans in a Europeanized context and its implications for identity development are important issues. Thus, a proactive racial socialization agenda buffers and prepares African American children to face the challenges of racial discrimination. Whitty (1994) notes, however, that such a strategy is "the exception rather than the rule" (p. 13).

References

- Aboud, F. (1988). *Children and prejudice*. Cambridge, MA: Basil Blackwell.
- Allen, R., & Hatchett, S. (1986). The media and social reality effects: Self and system orientations of Blacks. *Communications Research*, 13(1), 97-113.
- Amir, Y. (1969). Contact hypothesis in ethnic relations. *Psychological Bulletin*, 11, 319-342.
- Amsterdam, B. (1972). Mirror self-image reactions before age two. *Developmental Psychology*, 5, 297-305.
- Anderson, W. H., & Williams, B. M. (1983). TV and the Black child: What Black children say about the shows they watch. *Journal of Black Psychology*, 9(2), 27-42.
- Asher, S. C., & Allen, V. L. (1969). Racial preference and social comparison processes. *Journal of Social Issues*, 25, 157-165.
- Bandura, A. (1986). *Social foundation of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Banks, W. C. (1976). White preference in Blacks: A paradigm in search of a phenomenon. *Psychological Bulletin*, 83(6), 1179-1186.
- Barnes, E. J. (1980). The Black community as the source of positive self-concept for Black children: A theoretical perspective. In R. L. Jones (Ed.), *Black psychology* (pp. 106-130). New York: Harper & Row.
- Bertenthal, B., & Fisher, K. (1978). Development of self recognition in the infant. *Developmental Psychology*, 14, 44-50.
- Bianchi, F. T. (1998). The relationships among racial identity attitudes, collective self-esteem, awareness of racism, individual self-esteem, and optimism among

- Afro-Brazilian males. *Dissertation Abstracts International: Section B: The Science and Engineering*, 58(8-B), 4437.
- Bowman, P., & Howard, C. (1985). Race-related socialization, motivation, and academic achievement: A study of Black youth in three-generational families. *Journal of the American Academy of Child Psychology*, 24, 134-141.
- Boykin, A. W., & Toms, F. D. (1985). Black child socialization: A conceptual framework. In H. P. McAdoo & J. L. McAdoo (Eds.), *Black children: Social, educational, and parental environments* (pp. 33-51). Beverly Hills, CA: Sage.
- Branch, C. W., & Newcombe, N. (1986). Racial attitude development among young Black children as a function of parental attitudes: A longitudinal and cross-sectional study. *Child Development*, 57(3), 712-721.
- Brand, E., Ruiz, R., & Padilla, A. (1974). Ethnic identification and preferences: A review. *Psychological Bulletin*, 81, 860-890.
- Burke, P. J. (1980). The self: Measurement requirements from an interactionist perspective. *Social Psychology Quarterly*, 43, 18-29.
- Burns, R. (1979). *The self-concept: Theory, measurement, development, and behavior*. New York: Longman.
- Butler, R. (1989). Mastery versus ability appraisal: A developmental study of children's observations of peer's work. *Child Development*, 60, 1350-1361.
- Clark, K. B., & Clark, M. B. (1947). Racial identification of Negro preschool children. In K. Russell, M. Wilson, & R. Hall (Eds.), *The color complex: The politics of skin color among African Americans*. New York: Harcourt Brace Jovanovich.
- Coard, S. I. (1997). Perceptions of and preferences for skin color, Black racial identity, and self-esteem among African Americans. *Dissertation Abstracts International: Section B: The Science and Engineering*, 58(3-B), p. 1523.
- Coarser, W. A. (1992). Interpretive reproduction in children's peer cultures. *Social Psychology Quarterly*, 55(2), 160-177.
- Comer, J. P. (1989). Racism and the education of the young children. *Teachers College Record*, 90(3), 352-361.
- Cook, W., & Douglas, E. (1998). A looking-glass self in family context: A social analysis. *Journal of Family Psychology*, 12(3), 299-309.
- Coopersmith, S. (1967). *The antecedents of self-esteem*. San Francisco: W. H. Freeman.
- Cross, W. (1985). Black identity: Rediscovering the distinction between personal identity and reference group orientation. In M. Spencer, G. Brookins, & W. Allen (Eds.), *Beginnings: The social and affective development of Black children* (pp. 155-171). Hillsdale, NJ: Lawrence Erlbaum.
- Cross, W. E. (1991). *Shades of Blacks: Diversity on African American identity*. Philadelphia: Temple University Press.

- Damon, W., & Hart, D. (1982). The development of self-understanding from infancy through adolescence. *Child Development, 52*, 841-864.
- Damon W., & Hart, D. (1988). *Self-understanding on childhood and adolescence*. New York: Cambridge University Press.
- Devine, P. (1989). Stereotypes and prejudice: Their automatic and controlled components. *Journal of Personality and Social Psychology, 56*, 5-18.
- Dixon, T. L. (2000). A social cognitive approach to studying racial stereotyping in the mass media. *African American Research Perspectives, 6*(1), 60-68.
- Draper, C. V. (1999). Intrafamilial skin color socialization, racial identity attitude, and psychological well-being in African American women. *Dissertation Abstracts International: Section B: The Science and Engineering, 60*(1-B), p. 0363.
- Gerson, W. M. (1968). Mass media socialization behavior: Negro-White differences. *Social Forces, 45*, 40-50.
- Gordon, V. V. (1980). *The self-concept of Black Americans*. Lanham, MD: University Press of America.
- Graves, S. B. (1982). The impact of television on the cognitive and affective development of minority children. In G. L. Berry & C. Mitchell-Kernan (Eds.), *Television and the socialization of the minority child* (pp. 37-67). New York: Academic Press.
- Greenberg, B. S., & Atkin, C. K. (1982). Learning about minorities from television: A research agenda. In G. L. Berry & C. Mitchell-Kernan (Eds.), *Television and the socialization of the minority child* (pp. 215-243). New York: Academic Press.
- Greene, B. A. (1992). Racial socialization as a tool in psychotherapy with African American children. In L. A. Vargas & J. D. Koss-Chioino (Eds.), *Working with culture: Psychotherapeutic intervention with ethnic minority children and adolescents* (pp. 63-81). San Francisco: Jossey-Bass.
- Hamilton, D. L., Stroessner, S. J., Driscoll, D. M., & Denise, M. (1994). Social cognition and the study of stereotyping. In P. G. Devine & D. L. Hamilton (Eds.), *Social cognition: Impact on social psychology* (pp. 291-321). San Diego, CA: Academic Press.
- Hamilton, D. L., & Trolie, T. K. (1986). Stereotypes and stereotyping: An overview of the cognitive approach. In J. F. Dovidio & S. L. Gaertner (Eds.), *Prejudice, discrimination, and racism*. Orlando FL: Academic Press.
- Harter, S. (1983). Development perspectives on the self-system. In P. Mussen & E. Hetherington (Eds.), *Handbook of child psychology: Vol. 4. Socialization, personality, and social development* (pp. 275-385). New York: John Wiley.
- Harter, S. (1988). Development processes in the construction of the self. In T. D. Yawkey & J. E. Johnson (Eds.), *Integrative processes and socialization: Early to middle childhood* (pp. 45-78). Hillsdale, NJ: Lawrence Erlbaum.

- Herrnstein, R. J., & Murray, C. (1994). *The bell curve: Intelligence and class structure in America*. New York: Free Press.
- Hilliard, A. G. (1997). *SBA: The reawakening of the African mind*. Gainesville, FL: Makare.
- Hodge, J. L., Struckmann, D. K., & Trost, L. D. (1975). *Cultural bases of racism and group oppression*. Berkeley, CA: Two Rider Press.
- Holmes, R. M. (1995). *How young children perceive race* (Race and Ethnic Relations, Vol. 12). Thousand Oaks, CA: Sage.
- Hyde, J. S. (1983). *Half the human experience: The psychology of women* (4th ed.). Lexington, MA: D. C. Heath.
- Jackson, J. S., McCullough, W. R., & Gurin, G. (1997). Family, socialization environment, and identity development in Black Americans. In H. P. McAdoo (Ed.), *Black families*. Thousand Oaks, CA: Sage.
- Janis, I. (1980). The influence of television on personal decision-making. In S. B. Withey & R. P. Abeles (Eds.), *Television and social behavior: Beyond violence and children* (pp. 161-189). Hillsdale, NJ: Lawrence Erlbaum.
- Jones, J. (1998). Psychological knowledge and the new American dilemma of race. *Journal of Social Issues*, 54(4), 641-662.
- Kardiner, A., & Oversey, L. (1951). *The mark of oppression*. New York: Norton.
- Katz, P. (1975). *Toward the elimination of racism*. Elmsford, NY: Pergamon.
- Kunjufu, J. (1984). *Developing positive self-images and discipline in Black children*. Chicago: African American Images.
- Lewis, M., & Brooks-Gunn, J. (1979). *Social cognition and the acquisition of self*. New York: Plenum.
- Marcia, J. E. (1983). Some directions for the investigation of ego development in early adolescence. *Journal of Early Adolescence*, 3(3), 215-223.
- Markus, H., & Kunda, Z. (1986). Stability and malleability of the self-concept. *Journal of Personality and Social Psychology*, 51(4), 858-866.
- Marshall, S. (1995). Ethnic socialization of African American children: Implications for parenting, identity development, and academic achievement. *Journal of Youth and Adolescence*, 24(4), 377-396.
- McAdoo, H. P. (1985). Racial attitudes and self-concept of young Black children over time. In H. P. McAdoo (Ed.), *Black families*. Thousand Oaks, CA: Sage.
- McAdoo, J. L. (1997). The roles of African American fathers in the socialization of their children. In H. P. McAdoo (Ed.), *Black families*. Thousand Oaks, CA: Sage.
- McGuire, W. J., McGuire, C. V., Child, P., & Fujioka, T. (1978). Salience of ethnicity in the spontaneous self concept as a function of one's ethnic distinctions in the social environment. *Journal of Personality and Social Psychology*, 36(5), 511-529.

- Miller, A. (1982). *In the eye of the beholder: Contemporary issues in stereotyping*. New York: Praeger.
- Murray, C. B., & Fairchild, H. H. (1989). Models of Black adolescent academic underachievement. In R. L. Jones (Ed.), *Black adolescents*. Berkeley: University of California at Berkeley.
- Murray, C. B., & Jackson, J. S. (1999). The conditioned failure model revisited. In R. L. Jones (Ed.), *African American children, youth, and parenting*. Hampton, VA: Cobb & Henry.
- Murray, C. B., & Mandara, J. (2001). An assessment of racial socialization and ethnic identity as predictors of self-esteem. Unpublished manuscript.
- Murray, C. B., Strokes, J. E., & Peacock, M. J. (1999). Racial socialization of African American children: A review. In R. L. Jones (Ed.), *African American children, youth, and parenting* (pp. 209-229). Hampton, VA: Cobb & Henry.
- Neisser, U. (1988). Five kinds of self knowledge. *Philosophical Psychology*, 1, 35-59.
- Nobles, W. W. (1973). Psychological research and the Black self-concept: A critical review. *Journal Social Issues*, 29(1), 11-31.
- Oliver, M. B. (1994). Portrayals of crime race and aggression in "reality-based" police shows: A content analysis. *Journal of Broadcasting and Electronic Media*, 38(2), 179-192.
- Parham, T. A., & Williams, P. T. (1993). The relationship of demographic and background factors to racial identity attitudes. *Journal of Black Psychology*, 19(1), 7-24.
- Peterson, C., & McCabe, A. (1994). A social interactionist account of developing decontextualized narrative skill. *Developmental Psychology*, 30(6), 937-948.
- Phinney, J. S. (1989). Stages of ethnic identity development in minority group adolescents. *Journal of Early Adolescence*, 9, 34-49.
- Phinney, J. S. (1991). Ethnic identity and self-esteem: A review and integration. *Hispanic Journal of Behavioral Science*, 13, 193-208.
- Phinney, J. S., & Rotheram, M. (1987). *Children's ethnic socialization*. Newbury Park, CA: Sage.
- Piaget, J. S. (1952). *The child's conception of the world*. London: Routledge & Kegan Paul.
- Porter, J. R., & Washington, R. E. (1979). Black identity and self-esteem: A review of studies of Black self-concept. *Annual Review of Sociology*, 5, 53-74.
- Porter, J. R., & Washington, R. E. (1989). Developments in research on Black identity and self-esteem: 1979-1988. *Revue Internationale de Psychologie Sociale*, 2(3), 339-353.
- Powell, G. J. (1982). The impact of television on the self-concept development of minority group children. In G. L. Berry & C. Mitchell-Kernan (Eds.), *Tele-*

- vision and the socialization of the minority child* (pp. 105-131). New York: Academic Press.
- Quattrone, G. (1986). On the perception of a group's variability. In S. Worchel & W. Austin (Eds.), *Psychology of intergroup relations* (pp. 25-48). Chicago: Nelson-Hall.
- Ramsey, P. (1987). Young children and thinking about ethnic difference. In J. S. Phinney & M. Rotheram (Eds.), *Children's ethnic socialization* (pp. 56-72). Newbury Park, CA: Sage.
- Rasheed, S. Y. (1981). Self-esteem and ethnic identity in African American third grade children (Doctoral dissertation, University of Michigan). *Dissertation Abstracts International*, 42(6B), 2604.
- Rosser, P. L. (1978). The child: Young, gifted, and Black. In L. E. Gary (Ed.), *Mental health: A challenge to the Black community* (pp. 95-113). Philadelphia: Dorrance.
- Rotheram-Borus, M. J. (1990). Adolescent's reference-group choices, self-esteem, and adjustment. *Journal of Personality and Social Psychology*, 59(5), 1075-1081.
- Ruble, D. (1987). The acquisition of self-knowledge: A self-socialization process. In N. Eisenberg (Ed.), *Contemporary topics in developmental psychology* (pp. 243-270). New York: John Wiley.
- Russell, K., Wilson, M., & Hall, R. (1992). *The color complex: The politics of skin color among African Americans*. New York: Harcourt Brace Jovanovich.
- Sanders, M. (1998). Overcoming obstacles: Academic achievement as a response to racism and discrimination. *Journal of Negro Education*, 66(1), 83-93.
- Semaj, L. T. (1985). Afrikananity, cognition, and external self-identity. In M. Spencer, G. Brookin, & W. Allen (Eds.), *Beginnings: The social and affective development* (pp. 59-72). Hillsdale, NJ: Lawrence Erlbaum.
- Smith, E. P., Fogle, V., & Jacobs, J. (in press). Assessing parental ethnic socialization: Issues and implementation. In D. Johnson (Ed.), *Racial socialization*. Hampton VA: Cobb & Henry.
- Spencer, M. B. (1982). Personal and group identity of Black children: An alternative synthesis. *Genetic Psychology Monographs*, 183, 59-84.
- Spencer, M. B. (1983). Children's cultural values and parental child rearing strategies. *Developmental Review*, 3(4), 351-370.
- Spencer, M. B. (1984). Black children's race awareness, racial attitudes, and self-concept. An interpretation. *Journal of Child Psychology and Psychiatry*, 25, 433-441.
- Spencer, M. B. (1985). Cultural cognition and social cognition as identity factors in Black children's personal growth. In M. Spencer, G. Brookins, & W. Allen (Eds.), *Beginnings: The social and affective development of Black children* (pp. 215-230). Hillsdale, NJ: Lawrence Erlbaum.

- Spencer, M. B. (1988). Self-concept development. *New Directions for Child Development*, 42, 59-72.
- Spencer, M. B. (1999). Social and cultural influences on school adjustment: The application of an identity-focused cultural ecological perspective. *Educational Psychologist*, 34(1), 43-57.
- Spencer, M. B., & Markstrom-Adams, C. (1990). Identity processes among racial and ethnic minority children in America. *Developmental Review*, 61(2), 290-310.
- Stevenson, H. C. (1994). Validation of the Scale of Racial Socialization for African American adolescents: Steps toward multidimensionality. *Journal of Black Psychology* 20(4), 445-468.
- Stevenson, H. C. (1995). Relationship of adolescent perceptions of racial socialization to racial identity. *Journal of Black Psychology*, 21(1), 49-70.
- Stevenson, H.C. (1998). Theoretical considerations in measuring racial identity and socialization: Extending the self further. In R. L. Jones (Ed.), *African American identity development* (pp. 217-255). Hampton, VA: Cobb & Henry.
- Stevenson, H. C. (1999). Theoretical considerations in measuring racial identity and socialization: Extending the self further. In R. L. Jones (Ed.), *African American identity development* (pp. 217-255). Hampton, VA: Cobb & Henry.
- Stroman, C. A. (1991). Television's role in the socialization of African American children and adolescents. *Journal of Negro Education*, 60(3), 314-327.
- Tajfel, H. (1981). *Human groups and social categories*. New York: Cambridge University Press.
- Tan, A. S., & Tan, G. (1979). Television use and self-esteem of Blacks. *Journal of Communication*, 29, 129-135.
- Tangney, J. P., & Feshbach, S. (1988). Children's television-viewing frequency: Individual differences and demographic correlates. *Personality and Social Psychology Bulletin*, 14(1), 145-158.
- Tatum, B. (1987). *Assimilation blues*. Westport, CT: Greenwood.
- Thornton, M. C. (1997). Strategies of racial socialization among Black parents: Mainstream, minority, and cultural messages. In R. J. Taylor, J. S. Jackson, & L. M. Chatters (Eds.), *Family life in Black America* (pp. 216-248). Thousand Oaks, CA: Sage.
- Thornton, M. C., Chatters, L. M., Taylor, R. J., & Allen, W. R. (1990). Sociodemographic and environmental correlates of racial socialization by Black parents. *Child Development*, 61, 401-409.
- Vygotsky, L. S. (1962). *Thought and speech*. Cambridge: MIT Press.
- Wardle, F. (1992). Supporting biracial children in the school setting. *Education and Treatment of children*, 15(2), 163-172.
- Whitty, J. P. (1994). "Ethnic socialization: The case of African American adolescent males." At *The significance of ethnic identity and socialization for African*

American youth: Findings from pre-to-late adolescence, a symposium conducted at the Fifth Biennial Meeting of the Society of Research on Adolescence, California.

Wilder, D. (1986). Social categorization: Implications for creation and reduction of intergroup bias. In L. Berkowitz (Ed.), *Advances on experimental social psychology* (Vol. 19, pp. 293-255). New York: Academic Press.

Williams, J., & Morland, J. (1976). *Race, color, and the young child*. Chapel Hill: University of North Carolina Press.



SEARCH:



This Site All GSU.edu

QUICK LINKS: Select destination

ABOUT

PEOPLE

Faculty
Staff

GRADUATE PROGRAM

UNDERGRAD PROGRAM

COMMUNITY OUTREACH

ANNOUNCEMENTS

CONTACT

HOME

HOME | PEOPLE | FACULTY | PATRICIA DIXON

Patricia Dixon

Curriculum Vitae

Ph.D., African-American Studies, Temple University

MBA, Howard University

B.S., Howard University

Recent and Selected Publications

2009, We Want for Our Sisters What We Want for Ourselves. Black Classic Press (Forthcoming.)

2009, Marriage Among African Americans: What does the research reveal? Journal of African American Studies. Volume 13, Number 1.

2007, African American Relationships, Marriages and Families: An Introduction. Routledge: New York.

Research Interests

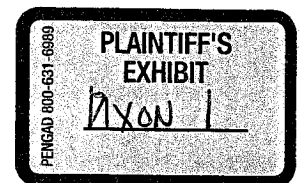
- African-American male/female relationships
- African-American family
- Real Estate and Community Development

404-413-5139

patdixon@comcast.net



Mailing address: PO Box 4109, Atlanta, GA 30302-4109 | Phone: 404-413-5135 | Fax: 404-413-5140 | Send feedback
© 2009 Georgia State University. View legal statement



PATRICIA DIXON, MBA, Ph.D.
Georgia State University
Department of African American Studies
P.O. 4109
Atlanta, GA 30302-4109
Campus: 404-513-4139
Off Campus: 770-322-6445
Email: patdixon1@comcast.net

EDUCATION

Ph.D., African-American Studies, May, 1995
Temple University, Philadelphia, PA

MBA, August, 1986 (*Beta Gamma Sigma Honor Society*)
Howard University, Washington, DC

Bachelor of Science, 1984
Howard University, Washington, DC

PROFESSIONAL EXPERIENCE

Instruction

9/94-present ***Associate Professor***; Georgia State University, African American Studies Department, Atlanta, GA. Developed and teach the following courses: African American Male-Female Relationships, African American Family, Introduction to African American Studies, Issues in the African American Community, African American Woman Activism, African American Women in the U.S., Research Methods and Seminar and Practicum in African American Studies.

9/93-9/94 ***Visiting Professor***; University of Massachusetts at Boston, Black Studies Department, Boston, MA. Developed and taught several courses in African Americans Studies. Courses include: Black Intellectual Thought, History of Black Education, Blacks on Stage, Screen and Television, Introduction to Black Studies, Black Religion, the Civil Rights Movement and Black History.

Research

1/91-8/93 ***Research Assistant*** on a multi-million dollar project funded by the National Institute of Alcoholism and Alcohol Abuse (NIAAA) to investigate the efficacy of several drug treatment programs. Interviewed homeless, primarily crack-addicted African American males who resided in a homeless shelter using various assessment and psychometric instruments. Also assisted in the design of the ethnographic research component of the study.

7/87-8/90 ***Grant Manager*** for the National Association of Real Estate Brokers (NAREB), Wash, DC. Responsible for daily operations of a nationwide economic research and development grant funded by the Department of Housing and Urban Development (HUD) and administered by the Minority Business Development

Agency (MBDA). Key assignments included: Writing proposals, performance and research reports, interfacing with grant administrators, inspector general, and housing officials, contract administration, and budget management. Also collected data from various federal, state and local governmental housing agencies to be used in the development of strategies to assist minorities in purchasing homes and to increase their participation with public firms such as HUD and Fannie Mae and private real estate enterprises.

GRANTS

Internal

GSU African American Faculty Development Grants, 1995, 1996, 1997, 1998: \$14,992
GSU Strategic Initiatives in African American Studies, 1998, \$2,482

External

NID-Housing Counseling Agency/NAARI "Housing Counseling and Education" 2005-2006,
\$11,700
Community House Recourse Center, Neighborhood Development Internship Partnership Inc.,
"Service Learning Initiative," Summer/fall, 2000, \$6000

PUBLICATIONS

Referred Journal Articles

Dixon. (2008). *Marriage Among African Americans: What does the research reveal?* Journal of African American Studies. Forthcoming.

Jones, C., Dixon, P. Umoja, A.O. (2004). *Return to the Source: The Role of Service-Learning in Recapturing the Empowerment Mission of African American Studies*, The Black Scholar, 35 (2), 25-36. Reprinted from Western Journal of Black Studies, 27 (3), 205-214.

Jones, C., Dixon, P. Umoja, A.O. (2004). *Return to the Source: The Role of Service-Learning in Recapturing the Empowerment Mission of African American Studies*, Western Journal of Black Studies, 27 (3), 205-214.

Dixon, P. (1999). *Divine Marriage*. International Journal of Africana Studies, 5, 95-116.

Dixon, P. (1998). "Employment Factors in Conflict in African American Heterosexual Relationships: Some Perceptions of Women," Journal of Black Studies, 28 (4), 491-505.

Dixon, P. (1998). "Familial Factors in Early Life Experiences Among a Population of African American Male Crack-Cocaine Users: The Father Link?" Challenge: Journal for Research on African American Men, 9 (1) 63-79.

Azibo, D. & Dixon, P. (1998). "The Relationship between Depression and Materialistic Depression: Azibo Nosology" Journal of Black Psychology, 24 (2), 211-225.

Dixon, P. & Azibo, D. (1998). "African Self Consciousness, Misorientation Behavior, and a Self-Destructive Disorder: African American Male Crack-Cocaine Users" Journal of Black Psychology, 24 (2), 226-247.

Dixon, P. (1997). "Death of Significant Others and Unresolved Grief among a Population of African American Male Crack-Cocaine Users," Journal of African American Men, 3 (2),33-47.

Dixon, P. (1996). "In Search of the "Black Man's Blond?": Physical Beauty and the Caucasian Standard in African American Heterosexual Relationships," Griot, 15 (2), 33-40.

Books

Dixon, P. (2009). We Want for Our Sisters What We Want for Ourselves: African American Women Who Practice Polygyny by Consent. Forthcoming. Black Classic Press.

Dixon, P. (2007). African American Relationships, Marriages and Families: An Introduction. Routledge: New York.

Dixon, P. & Osiris, K. (2002). TLC-Talking and Listening with Care: A Communication Guide for Singles and Couples. Decatur, GA: Oji Publications

Work in Progress

Dixon, P. & Gray, C. Evaluation of the Marriage Education Servant and Leadership Development (MESLD) Healthy Marriage project.

Dixon, P. Gender Role Expectations Among American Students in a Southeastern University.

Dixon, P. Ideas and Perspectives on Love Among African American Students in a Southeastern University. Research in Progress

Dixon, P. What African Americans look for in Mates: Perspectives from Students in a Southeastern University. Research in Progress

CONFERENCE PRESENTATIONS

Incorporating Relationships and Marriage into Black Studies Classes, National Council for Black Studies, New Orleans, LA 3/2005

Invited Presenter, TLC-Talking & Listening With Care, Smart Marriages Conference, Dallas, TX 7/2004

Invited Presenter, Empowering & Embracing a Healthy Spirit of Man and Woman, Interfaith Health & Human Service Conference, Atlanta, GA, 10/2004

Invited Plenary Speaker, TLC-Talking & Listening With Care, Supporting Healthy Marriage Conference, Department of Children and Family Services Conference, Washington, D.C. 5/2004

Incorporating African American Male Female Relationships into Black Studies, **National Council for Black Studies**, Atlanta, GA 3/2004

We Want for Our Sisters What We Want for Ourselves, **Sisters Defining Sisters Conference**, Temple, University, Philadelphia, PA, University, 2/2004

Invited Speaker, **African American Healthy Marriage Initiative Forum**, Department of Family & Children Forum Dallas, TX, 1/2004

Invited Presenter, *TLC–Talking and Listening With Care*, **Smart Marriages Conference**, Reno, NV, 7/2003

TLC–Talking & Listening With Care, **National Council for Black Studies**, Atlanta, GA, 3/2003

Marriage in Ausar Auset Society, **National Council for Black Studies**, San Diego, CA, 3/2002

Critical Issues in Africana Women Studies, Plenary Session, **National Council for Black Studies**, Charlotte, NC. 3/2001

We Want For Our Sisters What We Want for Ourselves: Divine Marriage in the African Hebrew Israelite Community, **National Council of Black Studies**, Atlanta, 3/2000

Invited Presentation - Monogamy Only: The Trappings of Eurocentrism? **10th Annual Cheikh Anta Diop Conference**, Temple University, 10/98

African Self Consciousness, Misorientation Behavior, and a Self-Destructive Disorder: African American Male Crack-Cocaine Users, **Association of Black Psychologist**, 8/98

Sharing Men: Perspectives from African American Women, **National Council of Black Studies**, Los Angeles CA, 3/98

Employment Factors in Heterosexual Relationships: Some Views from Women, **Southern Conference on Afro-American Studies**, 2/96

Performing African-American Women's Voice/s: The Conceptualizing Rhetoric of Mary Church Terrell, Sadie Tanner Moss Alexander and Mary McLeod Bethune, **In Their Own Right Conference**, Georgia State University, 11/95

Crack and Oppression Among African American Males, **National Council of African American Men**, Indianapolis, 10/95

Defining Notions of Treatment Success For Homeless Poly-drug Users, **American Psychological Association Annual Meeting**, 8/93

An Examination of Monogamy and Polygamy, and the Implications of Mansharing in the African American Community, *African Female-Male Relationships: A Critical Dialogue*, **Temple University**, 5/93

SERVICE

University

Tenure Committee, Department of African American Studies, 2005

Executive Director, National Council for Black Studies—2002-2004

Panelist, Daughters; Georgia State University, November, 2002

Panelist, Diversity & Dating in the New Millennium, Georgia State University, October, 2002

Panelist, Graduate School Workshop, Georgia State University, April, 2002

Panelist, Raising Our Sons and Daughters, Black Herstory Task Force, Emory University, March, 2002

Panelist, What's Love Got to Do With It? International Theological Center, February 2002

Panelist, NAACP, Reflective Imaging Series—Sister to Brother, 11/2000

Development & Coordination, Service Learning Initiative, Summer, 1999-2002

Presenter, Student Appreciation Day, African American Studies Department, Spring, 1997, 1998, 1999

Panel member, Love and Relationships, Eta Mu Chapter, Mind, Body & Soul Week, Fall, 1998

Chair, Chair Evaluation Committee, African American Studies Department, Spring, 1997

Member, Dissertation Committee, Psychology Department, Winter, 1997

Member, Specialty Examination Committee, Sociology Department, Summer, Fall, 1997

Member, Committee on Service Learning, African American Studies Department, 1997

Member, Search Committee, African American Studies Department, Spring, 1996, 1997

Panel Chair, Black Panther Conference, African American Studies Department, Fall, 1996

Initiated, Organized and Facilitated, African American Male/Female Relationships forum, African American Studies Department Spring, 1996

Initiated, Organized and Facilitated, Community Service Learning forum, African American Studies Department, Spring 1996

Presentation, Socio-Environmental Factors in Addiction in among a Population of African America Males: "An Ethnographic Performance, Black History Month Georgia State University, February, 1996

Presentation, A Historical Analysis of Monogamy and the Implications of Polygamous Arrangements or "Mansharing" as an Alternative in the African-American Community, Black History Month, Georgia State University, February, 1995

Invited Presentation - The Black man's Responsibility to Black Women, Kappa Alpha Psi Week, Boston College, October, 1993

Organized and Facilitated, Conference, "Behind the Eurocentric Veils," University of Massachusetts, Spring 1993

Professional

Technical Assistant Consultant, National Healthy Marriage Resource Center, The Lewin Group, 2008-present

Evaluation Consultant, Healthy Marriage Project, Northwood Appold United Methodist Church, 2007-present

Consultant, MDRC Supporting Healthy Marriage Research Demonstration project, 2004

Board of Directors, National Council of Black Studies, 2002-present

Advisory Board, Imhotep—An African Americans Studies Journal, 2002

Editorial Board, Encyclopedia of Black Studies, 2002

Reviewer, ERASING RACISM: The Survival of the American Nation, Molefi Asante, 2002

Member, Collegiate Press Editorial Advisory Board, A Turbulent Voyage, Spring, 1998

Reviewer, The Womanist, Fall/Winter 1996-97

Reviewer, Staples, R. The Black Family, 5th edition, 1995

Program Participants sub-committee, Southern Conference on Afro-American Studies, Inc.

Community

Interviewed and Cited, Upscale Magazine, Fall, 2008

Invited Presenter, Administration for Children and Families, Summer, 2008

Interviewed on 20/20, Summer, 2008

Interviewed and Cited in Black Enterprise, Winter, 2008

Interviewed and Cited in Body and Soul, Spring, 2007

Featured in Who's Who in Black Atlanta, January 2006

Interviewed and Cited in Ebony Magazine, November 2005 60th Anniversary Edition

Featured Guest, Signs of the Times, AT&T Community Television, Male-Female Relationships, 3/5/04

Invited Presenter, African American Relationships, Marriages and Families, Department of Children & Family Services, 10/2003

Workshop, African American Healthy Marriage Initiative Forum, TLC–Talking and Listening With Care, 11/2003

Featured Guest, AM (WOLB 1010) radio station, Baltimore, MD, We Want for Our Sisters What We Want For Ourselves, 9/2003

Interview, FM (89.3) radio station, Atlanta, GA Dating & Diversity

Invited Panelist, Signs of the Times, AT&T Community Television, Family Matters, 10/14/01

Invited Panelist, The Relationships Forum, Atlanta, Pleasing Your Partner, 3/2/01

Invited Panelist, Signs of the Times, AT&T Community Television, Male-Female Relationships, 3/5/01

Invited Panelist, Signs of the Times, AT&T Community Television, Women and Health, 3/19/01

Featured Guest, Signs of the Times, AT&T Community Television, Male-Female Relationship, 1/8/01

Invited Panelist, “What the Sister Want in the ATL,” forum on Male-Female Relationships, 11/2000

Invited Panelist, A New Direction in Male/female Relationships, African Hebrew Israelites, 10/2000

Invited Panelist, Race Gender & Ethnicity in Society, Symposium, 1997

Featured Guest, African American Relationships, WRFG FM (89.3) radio station, Atlanta, GA 4/95

Paper Presentation, African Culture, at Downtown Atlanta Senior Services, Atlanta, GA 1/95

Presentation, African American History and Culture, Ridge Avenue Shelter and Diagnostic Rehabilitation Center in Philadelphia, PA. 9/91-8/93

COMPUTER SKILLS

SPSS, Quickbooks, Microsoft access, word, powerpoint, and publisher; Dreamweaver, Word perfect, & Haines Crisscross, Caylx Pointe

COMMUNITY & PROFESSIONAL AFFILIATIONS

National African American Relationships Institute –*Founding President*, 2002-present

Georgia Residential Mortgage, Inc. *President*, 2004-present

NID Housing Counseling Agency—*Affiliate Branch Manager*, 2005-2008

Sisterlove, HIV/AIDS prevention, *Board of Directors*, 2003-2005

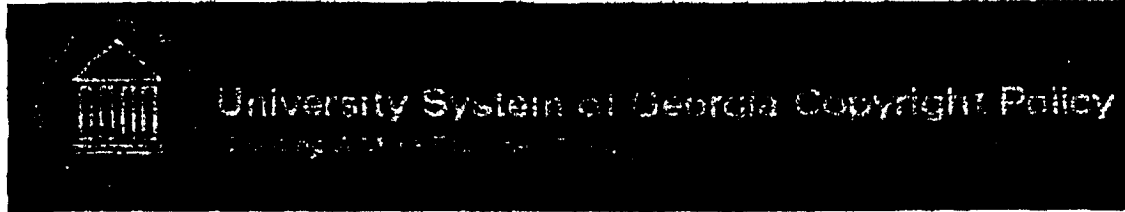
National Alliance for Radical Prison Reform, *Board of Directors*, 2003-2004

National Council for Black Studies - *Executive Director*, 2002-2004, *Board of Directors*, 2002-present

Saving the Family Foundation - *Board of Directors*, 2002
Womanist Consortium - *Member*, 1999
Aid to Mothers and Children in Prison - *Board of Directors*, 1996-1998
Southern Conference on Afro-American Studies, Inc. - *Member*, 1994-1996
Council of Family Relations - *Member*, 1994-1996

APPRICIATIONS/HONORS/AWARDS

Interfaith Health and Human Services Conference, *Certificate of Appreciation*, 2004
Sankofa Society, *Certificate of Appreciation*, 2004
African Hebrew Israelites of Jerusalem, *Certificate of Appreciation* 2004
U.S. Department of Health and Human Services, *Letter of Appreciation*, 2003
Georgia State University, Diversity of Education Programs, *Certificate of Appreciation*, 2002
National Association of Real Estate Brokers - *Dedication and Distinguished Services Award*
Howard University - *Beta Gamma Sigma Award*



Policy on the Use of Copyrighted Works in Education and Research

As a system devoted to providing the highest quality undergraduate and graduate education to students; pursuing leading-edge basic and applied research, scholarly inquiry, and creative endeavors; and bringing intellectual resources to the citizenry, the University System of Georgia is committed to respecting the rights of copyright holders and complying with copyright law. The University System of Georgia recognizes that the exclusive rights of copyright holders are balanced by limitations on those rights under federal copyright law, including the right to make a fair use of copyrighted materials and the right to perform or display works in the course of face-to-face teaching activities.

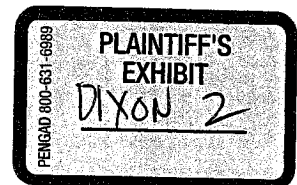
The University System of Georgia facilitates compliance with copyright law and, where appropriate, the exercise in good faith of full fair use rights by faculty and staff in teaching, research, and service activities. Specifically, the University System of Georgia

- informs and educates students, faculty, and staff about copyright law, including the limited exclusive rights of copyright holders as set forth in 17 U.S.C. § 106, the application of the four fair use factors in 17 U.S.C. § 107, and other copyright exceptions;
- develops and makes available tools and resources for faculty and staff to assist in determining copyright status and ownership and determining whether use of a work in a specific situation would be a fair use and, therefore, not an infringement under copyright law;
- facilitates use of materials currently licensed by the University System of Georgia and provides information on licensing of third-party materials by the University System; and
- identifies individuals at the University System and member institutions who can counsel faculty and staff regarding application of copyright law.

©2009 Board of Regents of the University System of Georgia
 Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
 U.S.A.

Content Source: USG Copyright





University System of Georgia Copyright Policy

Copyright Generally

Most copyright questions that arise at the University System of Georgia revolve around issues of copyright ownership in new works, or fair use of existing works. Related questions arise with respect to managing our copyrights, negotiating publication agreements, developing digital libraries, and posting materials to Web servers. The answers to these and many other copyright questions will almost always begin with a few fundamental principles of copyright law.

Copyright provides the creators of original works of authorship with a set of limited exclusive rights, including the right to copy, distribute, and perform their works. The law balances the private interests of copyright owners with the public interest and is intended, in the words of the Constitution, "to promote the Progress of Science and useful Arts, by securing for a limited Time to Authors and Inventors the exclusive Right to their respective Writings and Discoveries."

Copyright law gives copyright owners the exclusive rights to:

- reproduce a work;
- prepare derivative works based on the original;
- distribute copies to the public;
- perform the work publicly; and
- display the work publicly;

Limitations to the exclusive rights are listed in Sections 107 through 122 of chapter 1 of the U.S. Copyright Act. These exceptions are integral to the balance of exclusive rights and productive, socially beneficial new and fair uses of works. One of the exceptions to a copyright holder's exclusive rights is the right to make a fair use of a copyrighted work. Copyright law applies to original works.

Copyright law applies to nearly all creative and intellectual works.

A wide and diverse range of materials are protectable under copyright law. Books, journals, photographs, art, music, sound recordings, computer programs, websites, and many other materials are within the reach of copyright law. Also protectable are motion pictures, dance choreography, and architecture. If you can see it, read it, hear it, or watch it, chances are it is protectable by copyright law. One important exception is works of the U.S. Government. Works published or created by the U.S. Government are not subject to copyright.

Works are protected automatically, without copyright notice or registration.

These many different works are protected under copyright if they are "original works of authorship" that are "fixed in any tangible medium of expression." In other words, once you create an original work, and fix it on paper, in clay, or on the drive of your computer, the work now receives instant and automatic copyright protection. The law today does not require placing a notice of copyright on the work or registering the work with the U.S. Copyright Office as it did in the past. The law provides some important benefits if you do use the notice or register the work, but you are the copyright owner even without these formalities.

Copyright protection lasts for many decades.

The basic term of protection for works created today is for the life of the author, plus seventy years. In the case of "works made for hire" (explained below), the copyright lasts for the lesser of either 95 years from publication or 120 years from creation of the work. The rules for works created before 1978 are altogether different, and foreign works often receive distinctive treatment.

Copyright ownership.

As a general rule, the author is the initial owner of the copyright in the work. If you wrote the book or took the photograph, you are the copyright owner. If you created the work as an employee, acting within the scope of your employment, the work may be a "work made for hire." In that event, the employer is the copyright owner. If you are an employee, and your job is to create software code, the copyright in that code probably belongs to your employer. Ownership of copyrights and other forms of intellectual property created by faculty, staff or students at University System of Georgia institutions is governed by the [University System of Georgia Intellectual Property Policy](#).

For Further Information:

[Full text of the U.S. Copyright Act](#)

[Database of International Copyright Law](#)

A summary of copyright fundamentals for academic work can be found in [Copyright Law and Graduate Research](#), by Kenneth D. Crews.

©2009 Board of Regents of the University System of Georgia

[Contact USG](#) | [Disclaimer](#) | [Privacy](#)

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

The Fair Use Exception

One may make *fair use* of a copyrighted work without the copyright holder's permission. The determination of whether a use of a copyrighted work is within fair use depends upon making a reasoned and balanced application of the four fair use factors set forth in Section 107 of the U.S. Copyright Act. Those factors are

- the purpose and character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes;
- the nature of the copyrighted work;
- the amount and substantiality of the portion used in relation to the copyrighted work as a whole; and
- the effect of the use upon the potential market for or value of the copyrighted work.

All four factors should be evaluated in each case, and no one factor will determine the outcome. While fair use is intended to apply to teaching, research, and other such activities, an educational purpose alone does not make a use fair. The "purpose and character of the use" is only one of four factors that users must analyze in order to conclude whether or not the use is fair, and therefore lawful.

Moreover, each of the factors is subject to interpretation as courts work to apply the law. Working through the four factors is important. Simple rules and solutions may be compelling, but by understanding and applying the factors, users receive the benefits of the law's application to the many new needs and technologies that continue to arise at member institutions within the University System of Georgia.

Understanding the Four Factors

The following is a brief explanation of the four factors from the fair use statute. Keep in mind that fair use requires weighing and balancing all four factors before reaching a conclusion. Additionally, the four factors are nonexclusive, so other factors may be considered in determining whether a use is fair.

Purpose and Character of the Use

The law explicitly favors nonprofit educational uses over commercial uses. Activities that are truly confined to the university in support of nonprofit education are likely to receive favorable treatment. Courts also favor uses that are "transformative," or that are not mere reproductions. A transformative use has been defined as a use that adds to or changes the original work in such a way as to give it new expression, meaning, or message. Fair use is more likely when the copyrighted work is "transformed" into something new or of new utility, such as quotations incorporated into a paper, and pieces of a work mixed into a multimedia product for teaching. The use of works in the context of criticism or critical analysis may also be given favorable treatment. The statute also notes that "multiple copies for classroom use" are permitted.

Nature of the Copyrighted Work

This factor examines characteristics of the work being used. Quite simply, courts have tended to apply fair use differently to different types of works. For example, courts have concluded that the unpublished nature of a work is a fact weighing against fair use. Courts more readily favor the fair use of nonfiction, as opposed to fiction and other highly creative works, including novels, short stories, poetry, and modern art images. Only those portions of the work which are relevant to a purpose favoring fair use should be used. Instructors should carefully review uses of "consumable" materials, such as test forms and workbook pages that are meant to be used and

repurchased, as their use is less likely to qualify as fair use.

Amount of the Work Used

Amount is measured both **quantitatively** and **qualitatively**. No exact measures of allowable quantity exist in the law. Quantity must be evaluated relative to the length of the entire work and in light of the amount needed to serve a proper objective. The amount taken from the work should be narrowly tailored to serve these purposes. Any copying of an entire work usually weighs heavily against fair use. Images generate serious controversies because a user nearly always wants the full image, or the full "amount." A "thumbnail," or low-resolution version of the image, might be an acceptable "amount." Motion pictures are also problematic because even short clips may borrow the most extraordinary or creative elements of the work. One may also reproduce only a small portion of any work, but still take "the heart of the work." This concept is a qualitative measure that may weigh against fair use.

Effect on the Value of or Market for the Work

This factor assesses the extent to which a given use serves as a substitute for the markets or potential markets for the work. The "effect on the market" factor is closely linked to the "purpose of the use" factor. For example, if the purpose of the use is commercial, any adverse market effect resulting from that commercial use weighs against fair use. If the purpose of the use is non-commercial, however, an adverse market effect is less likely, weighing in favor of fair use. Occasional quotations or photocopies may have no adverse market effect, but reproductions of software and videotapes can make direct inroads on the potential markets for such works.

All four factors must be considered in determining whether a use of a work is a fair use.

Revised for use by the University System of Georgia, based upon the fair use resources provided by the Copyright Advisory Office at Columbia University, <http://www.copyright.columbia.edu/copyright/?q=four-factors/>

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Introduction to the Fair Use Checklist

The **fair use checklist** is a tool to assist you in making a reasoned and balanced application of the four fair use factors in determining whether a given use of a work is a fair use. The checklist outlines various factual circumstances that are important to the evaluation of a contemplated fair use. It derives from the four fair use factors and from judicial decisions interpreting copyright law.

As you use the checklist and apply it to your proposed use, you are likely to check more than one box in each column and even check boxes across columns. Some checked boxes will favor fair use and others will weigh against fair use. The ultimate concern is whether the cumulative weight of the factors weighs in favor of fair use or weighs against fair use. Because you are most familiar with your project, you are probably best positioned to make that decision.

Before using the checklist to conduct a fair use analysis, the following threshold questions should be considered:

1. You should first determine whether the work to be used is protected by copyright. If not, a fair use analysis is not necessary. For example, works created by U.S. government employees as part of their official duties are not protected by copyright. Works first published prior to 1923 are no longer protected by copyright. All materials first published after 1978 should be presumed to be protected by copyright, even if no copyright notice is present.
2. You do not need to conduct a fair use analysis if you or your institution has a license (or permission) to use the work and your use falls within that license. For example, some materials are distributed with a license that specifically allows for nonprofit educational use. The work may also be available through an electronic database at your institution's library or legally available on the web. If so, you may be able to direct students to that work or link directly to that work without conducting a fair use analysis.
3. A separate exception in federal copyright law specifically allows for performance or display (but not copying and distribution) of a work by instructors or students in the course of "face-to-face" teaching activities. [17 U.S.C. § 110(1)]. If your proposed use falls into this statutory exception, you need not conduct a fair use analysis.

All uses of copyrighted materials, whether a "fair use," use under a license, or use under other exceptions, should include proper copyright notice and attribution.

A copy of the checklist can be found [here](#). Complete and retain a copy of this checklist for each "fair use" of a copyrighted work in order to establish a "reasonable and good faith" attempt at applying fair use should any dispute regarding such use arise.

©2009 Board of Regents of the University System of Georgia
 Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
 U.S.A.

Content Source: USG Copyright

Fair Use Checklist

Name: _____ Date: _____

Class or Project: _____

Course and Term: _____

Title of Copyrighted Work: _____

Author and Publisher: _____

Portion(s) to be used (e.g., pages, timer counts): _____

Instructions: Where the factors favoring fair use outnumber those against it, reliance on fair use is justified. Where fewer than half the factors favor fair use, instructors should seek permission from the rights holder. Where the factors are evenly split, instructors should consider the total facts weighing in favor of fair use as opposed to the total facts weighing against fair use in deciding whether fair use is justified. Not all of the facts will be present in any given situation. Check only those facts that apply to your use. No single item or factor is determinative of fair use. Instructors should consult the Legal Affairs office at their institution or at the Office of the Board of Regents if they have questions regarding analysis of the four factors.

For more information regarding the fair use factors, please see the fair use sections of the Policy on the Use of Copyrighted Works in Education and Research for the University System of Georgia, which can be found on the web at <http://www.usg.edu/copyright/>.

Complete and retain a copy of this checklist for each "fair use" of a copyrighted work in order to establish a "reasonable and good faith" attempt at applying fair use should any dispute regarding such use arise.

Factor 1: Purpose and Character of the Use

Weights in Favor of Fair Use

Weights Against Fair Use

- Nonprofit Educational
- Teaching (including multiple copies for classroom use)
- Research or Scholarship
- Criticism, Comment, News Reporting, or Parody
- Transformative (use changes work for new utility or purpose)
- Personal Study
- Use is necessary to achieve your intended educational purpose

- Commercial activity
- Profiting from use
- Entertainment
- Non-transformative
- For publication
- For public distribution
- Use exceeds that which is necessary to achieve your intended educational purpose

Factor Weighs in Favor of Fair Use

Factor Weighs Against Fair Use

Factor 2: Nature of Copyrighted Work

Weights in Favor of Fair Use

Weights Against Fair Use

- Published work
- Factual or nonfiction work
- Important to educational objectives

- Unpublished work
- Highly creative work (art, music, novels, films, plays, poetry, fiction)
- Consumable work (workbook, test)

Factor Weighs in Favor of Fair Use

Factor Weighs Against Fair Use

Factor 3: Amount and Substantiality of Portion Used

Weights in Favor of Fair Use

Weights Against Fair Use

- Small portion of work used
- Portion used is not central or significant to entire work as a whole
- Amount taken is narrowly tailored to educational purpose, such as criticism, comment, research, or subject being taught

- Large portion or entire work used
- Portion used is central to work or "heart of the work"
- Amount taken is more than necessary for criticism, comment, research, or subject being taught

Factor Weighs in Favor of Fair Use

Factor Weighs Against Fair Use

Factor 4: Effect on Market for Original

Weights in Favor of Fair Use

Weights Against Fair Use

- No significant effect on market or potential market for copyrighted work
- Use stimulates market for original work
- No similar product marketed by the copyright holder
- No longer in print
- Licensing or permission unavailable
- Supplemental classroom reading
- One or few copies made or distributed
- User owns lawfully acquired or purchased copy of original work
- Restricted access (to students or other appropriate group)

- Significantly impairs market or potential market for copyrighted work or derivative
- Licensing or permission reasonably available
- Numerous copies made or distributed
- Repeated or long-term use that demonstrably affects the market for the work
- Required classroom reading
- User does not own lawfully acquired or purchased copy of original work
- Unrestricted access on the web or other public forum

Factor Weighs in Favor of Fair Use

Factor Weighs Against Fair Use

Revised for use by the University System of Georgia, based upon the Copyright Advisory Office at Columbia University's "Fair Use Checklist", <http://www.copyright.columbia.edu/fair-use-checklist>



University System of Georgia Copyright Policy

Copyright Policy | Additional Guidelines for Electronic Reserves - USG Copyright

Additional Guidelines for Electronic Reserves

The University System of Georgia supports instruction with electronic reserves and similar electronic services. The primary function of these services is to assure that students and teachers will have timely access to course-related library resources. Course materials authored by professors, such as syllabi, lecture notes, or exams, may be made available on electronic reserves. The following standards apply to use of copyrighted works for electronic reserves:

- Instructors are responsible for evaluating, on a case-by-case basis, whether the use of a copyrighted work on electronic reserves requires permission or qualifies as a **fair use**. If relying upon the fair use exception, instructors must complete a copy of the fair use **checklist** before submitting material for electronic reserves.
- Inclusion of materials on electronic reserves will be at the request of the instructor for his or her educational needs.
- Materials made available on electronic reserves should include a citation to the original source of publication and a form of copyright notice.
- The instructor, library or other unit of the institution must possess a lawfully obtained copy of any material submitted for electronic reserves.
- Access to course material on electronic reserves should be restricted by password to students and instructors enrolled in and responsible for the course. Access should be terminated as soon as the student has completed the course.
- Library reserves staff should check to see whether materials submitted for electronic reserves are available through an electronic database or are otherwise legally available. If so, staff should provide a link rather than scanning and posting the material.
- Library reserves staff should delete materials available on electronic reserves at the conclusion of each semester.
- Institutions at the University System of Georgia will impose no charge to students for access to materials on electronic reserves.

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Division of Information & Educational Services

Additional Resources

- **Other Exceptions**
- **Permissions**
- **Identifying the Copyright Owner**
- **Collective Licensing Agencies**
- **Orphan Works**
- **TEACH Act**

©2009 Board of Regents of the University System of Georgia
Contact [USG](#) | [Disclaimer](#) | [Privacy](#)

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Other Exceptions

Copyrights are subject to many limitations and exceptions that ultimately permit the public to make certain uses of copyrighted works. "Fair use" is the best known of these exceptions. The U.S. Copyright Act, however, includes more than a dozen statutory exceptions. Keep in mind that most of these exceptions are narrow in their application and depend upon meeting a variety of specific conditions. By contrast, fair use is flexible and general in application and scope. The important point is that the law gives several means for making lawful uses of copyrighted works in connection with research, teaching, and service at the University System of Georgia. Of course, one can also make lawful uses of copyrighted works with permission from the copyright owner. Other parts of this website offer guidance about fair use and permissions.

The following is a brief summary of some of the statutory exceptions, with references to the provision of the U.S. Copyright Act:

LIBRARY COPYING (Section 108). This provision permits libraries to make copies of materials for preservation and security, to give copies to users for their private study or research, and to send copies through interlibrary loan. Like most of the exceptions, this provision applies only to certain types of works, and only under certain circumstances.

FIRST SALE (Section 109(a)). This important exception limits the "distribution rights" of the copyright holder by providing that once the owner authorizes the release of lawful copies of a work, those copies may in turn be passed along to others by sale, rental, loan, gift, or other transfer. This exception allows libraries to lend materials and bookstores to sell books.

PUBLIC DISPLAYS (Section 109(c)). One of the rights of copyright owners is the right to make "public displays," but this statute allows the owner of a lawful copy of a work to display it to the public at the place where the work is located. An art museum that owns a painting may hang it on the wall; a bookstore can place books on display in front windows; and a library may put materials in the display cases for all to see.

DISPLAYS AND PERFORMANCES IN FACE-TO-FACE TEACHING (Section 110(1)). Under this exception, educators may perform and display all types of works in a classroom or similar place at most educational institutions. It allows instructors and students to recite poetry, read plays, show videos, play music, project slides, and engage in many other performances and displays of protected works in the classroom setting. This exception is actually comparatively simple and broad, but keep in mind that it permits only displays and performances in the classroom—not the making of copies or the posting of digital works on servers.

DISPLAYS AND PERFORMANCES IN DISTANCE EDUCATION (Section 110(2)). When materials are displayed or performed to students at remote locations, or "transmitted" to students at any location, the rules change. This exception is known as "the TEACH Act" and was revised in 2002 to address issues of online education. The new law allows posting of materials to servers, but only subject to a long list of conditions. Many colleges and universities are struggling with this statute, and many rely instead on fair use or permissions.

COMPUTER SOFTWARE (Section 117). This exception allows the owner of a copy of a computer program to modify the program to work on his or her computer or computer platform, and to make a back-up copy of the software to use in the event of damage to or destruction of the original copy. Realistically, most commercial programs are sold for use on multiple platforms, or the rights of use may be governed by license agreements.

ARCHITECTURAL WORKS (Section 120). Architectural designs are protected by copyright, but this exception

makes clear that once a building is constructed at a place visible to the public, anyone may make and use a picture of that building without infringing the copyright in the architectural design. We might infringe copyright when we reproduce blueprints or duplicate the Trump Tower, but we are not infringing when we snap a photograph and use it in a book or on postcards.

SPECIAL FORMATS FOR PERSONS WHO ARE BLIND OR HAVE OTHER DISABILITIES (Section 121). This exception permits certain organizations to make specific formats of published, non-dramatic literary works in order that they may be useful to persons who are blind or have other disabilities. For example, some educational institutions and libraries may be able to make large-print or Braille versions of some works in the collection.

For Further Information:

Full text of the U.S. Copyright Act

Revised for use by the University System of Georgia, based upon the fair use resources provided by the Copyright Advisory Office at Columbia University, <http://www.copyright.columbia.edu/appropriate-use>

©2009 Board of Regents of the University System of Georgia
Contact USG | [Disclaimer](#) | [Privacy](#)

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Copyright Policy

Permissions

If you are seeking to use a copyrighted work, you may have to obtain permission from the copyright owner. The owner may be the original creator of the work or that person's employer. The original author may also have transferred the copyright to a publisher or some other party. In some instances, you may contact the owner directly. In other cases, you can secure permission on behalf of the owner by contacting an industry licensing agency or a publisher. Sometimes, the copyright owner may require a fee or impose other conditions. You have to decide if the cost and conditions are acceptable, and you should feel free to negotiate. Keep in mind that permission is not necessary if (1) your use is within fair use or another copyright exception; (2) the work is not protected by copyright at all; or (3) your use is within the terms of a license agreement, including, for example, a **Creative Commons** license from the author.

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Identifying the Copyright Owner

The first source for identifying the copyright owner is the copyright notice on the work, which often looks like this: Copyright © 2005, XYZ Corporation. Another important source is the registration of the claim of copyright with the United States Copyright Office. For information about searching registration records, see <http://www.copyright.gov/records/>.

However, the law does not require a copyright notice or registration, and the original owner may have transferred the copyright. Sometimes you simply need to contact any person associated with the work, such as the author, publisher, or benefactor, and ask about the copyright status and ownership.

Sample permission letters.

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Copyright © 2009 University System of Georgia

Collective Licensing Agencies

Collective licensing agencies are organizations meant to centralize copyright ownership information for their respective industries. These centers can expedite your search, either by putting you directly in touch with a copyright owner or by negotiating the copyright usage itself. **However, most of these agencies do charge a fee for their services.**

Select a type of work below to view information on licensing agencies for that industry.

- **Works in Print**
- **Online Works**
- **Musical Works: Performance Rights**
- **Musical Works: Mechanical Rights**
- **Dramatic Works**
- **Pictorial, Graphic, and Sculptural Works**
- **Motion Pictures and other Audio-Visual Works**
- **Software**
- **Syndicated Comics, Cartoons, and Editorials**
- **Religious Works**

Works in Print

- **Copyright Clearance Center**
The CCC should be your starting point if you are looking to get permission for a text-based work. The CCC can grant permission for thousands of works, many instantly online.
- **The Authors Registry**
A collaboration of literary rights organizations: The Authors Guild, The American Society of Journalists & Authors, The Dramatists Guild, and The Association of Authors' Representatives.
- **Access Copyright**
Licenses works under Canadian copyright
- **Author's Licensing and Collecting Society**
The largest licensing agency in the United Kingdom, the ALCS represents writers of all genres, from text-book authors to poets and radio dramatists.

Online Works

Most online sources have contact information. Directly contacting the owner or administrator of the site is usually your best starting point. However, if this information is not helpful, try these agencies

- **Copyright Clearance Center**
The CCC should be your starting point if you are looking to get permission for a text-based work. The CCC can grant permission for thousands of works, many instantly online.
- **iCopyright**
Focused on copyrights of digital and online content.

Musical Works: Performance Rights

Appendix B
Page 15

Performance rights are all uses associated with public performance of copyrighted music, everything from concert performances to playing an artist's music on overhead speakers in a retail space. Together, these three licensing agencies encompass the vast majority of published American music.

- **ASCAP (American Society of Composers, Authors & Publishers)**
Membership association of composers, songwriters, lyricists and musical publishers.
- **BMI (Broadcast Music, Inc.)**
Performance works and media licensing center.
- **SESAC**
One of the fastest growing performance rights organizations, with offices in Nashville, New York, Los Angeles, London and Atlanta.

Musical Works: Mechanical Rights

Mechanical Rights are those associated with reproducing derivatives of copyrighted work, such as recording a "cover" of another artist's song. Other examples would be reproducing the work as part of a collection album or as a ringtone. Once a composition has been commercially recorded, anyone may obtain a compulsory mechanical license pursuant to §115 of the United States Copyright Act. The royalty fee for using the material is set by law, and is known as the "statutory rate."

- **Harry Fox Agency**

Dramatic Works

Dramatic works may not be publicly performed without permission, either in their entirety or in smaller portions, such as excerpts, acts, scenes, monologues, etc. The rights that are needed to publicly perform a dramatic work that combines a musical work together with staging, dialogue, costuming, special lighting, choreography, etc. are referred to as grand performing rights. Grand performing rights are typically obtained from the creator of the work or their publisher.

The rights to publicly perform a single piece of music from a musical play in a non-dramatic fashion are often referred to as small performing rights. Small performing rights are typically obtained from organizations such as ASCAP, BMI, and SESAC. To qualify as a non-dramatic performance, a piece of music taken from a musical play may not make use of any form of staging, choreography, etc., even if the use of any of these elements is not intended to represent any part of the original musical play. For example, creating your own dance steps to a piece of music from a musical play disqualifies the use as a non-dramatic use and permission for the grand performing rights must be sought.

- **Dramatists Play Service, Inc.**
- **MTI (Musical Theatre International)**
- **Rodgers & Hammerstein Organization**
- **Tams-Witmark Music Library, Inc.**
- **Dramatic Publishing**
- **Samuel French, Inc.**
- **Baker's Plays**
- **Pioneer Drama**
- **BPPI (Broadway Play Publishing, Inc.)**

Pictorial, Graphic, and Sculptural Works

Many organizations license the use of still images. Unfortunately, there is not a real collective agency for this industry. Instead, contact the publisher of the picture, or in the alternative, seek out a royalty-free organization that specializes in the dissemination of free stock photography.

- **List of stock photo agencies.**

Motion Pictures and other Audio-Visual Works

Start your search with the Internet Movie Database to identify who owns the film (listed under the "Company Credits"). Some of the licensing agencies are:

- Motion Picture Licensing Corporation
- Criterion Pictures
Licenses non-theatrical public performances of feature entertainment films in Canada. CriterionUSA provides licenses for the US.
- Swank Motion Pictures, Inc.
- Kino International
Source for world cinema, independent films, classics, and documentaries.

Software

Permission must be secured to reproduce, distribute, perform, display, or make derivative works of software. Nearly all software publishers may be contacted through their homepage on the Internet.

- CNET
CNET has comprehensive reviews of software. It also acts as a hub for the dissemination of free software through its download section.

Syndicated Comics, Cartoons, and Editorials

- Creators
- EToon
- King Features Syndicate
- Tribune Media Syndicate
- Comics Page
- United Feature Syndicate - ComicZone
- Universal Press Syndicate
- CartoonBank
- CartoonStock

Religious Works

- Christian Copyright Licensing International

Revised for use by the University System of Georgia, based upon the fair use resources provided by the Copyright Advisory Office at Columbia University, <http://www.copyright.columbia.edu/collective-licensing-agencies>

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



University System of Georgia Copyright Policy

Orphan Works

The situation is common: You want to use a copyrighted work beyond the limits of fair use or other copyright exception. You tracked down a likely copyright owner and have attempted to seek permission, but the effort simply has produced no conclusion. Worse, perhaps you did receive permission, but with burdensome conditions or a high price. Perhaps you wrote for permission, and the permission was flatly denied.

In some situations, you might have little choice but to absorb the bad news and change your plans. Much more complex and frustrating, however, is when you exert an honest effort, but you simply cannot find a copyright owner or your efforts go unanswered. When you cannot identify or locate the current owner, the copyright materials are sometimes called "orphan works." In the meantime, what do you do when you reach that mysterious "dead end" of the quest?

Return to fair use.

When you originally evaluated fair use, you may have focused on an assumption about the "potential market" for the work in question, and the possible harm to that market caused by your use of the work. If you discover that there is truly no permissions market for this work, you should reevaluate the fourth factor in the fair use analysis. You may find that this factor now weighs in favor of fair use. For more information, visit the fair use pages of the USG Copyright Policy.

Replace the materials with alternative works.

If you reach a "dead end," you should ask yourself whether those specific copyrighted works are the only materials that will satisfy your goals. In many cases, you can achieve your desired end results with works in the public domain and available for use without copyright restriction or from other copyright owners.

Alter your planned use of the copyrighted works.

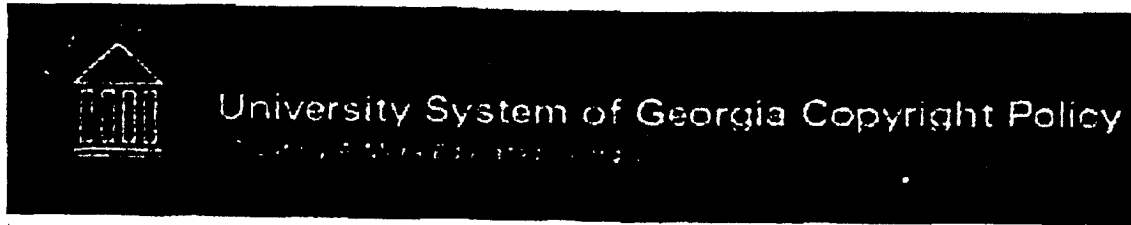
Your ambitious plans may have involved scanning, digitizing, uploading, dissemination, Internet access, and multiple copies for students and colleagues, causing the copyright owner to deny permission for such broad uses. Changing your ambitious plans to something more modest and controllable may either change the copyright holder's mind or increase the likelihood that you are within fair use. Reigning in the number of copies, scope of access, or potential for rapid digital duplication and dissemination, may tip the balance in favor of fair use.

Revised for use by the University System of Georgia, based upon the fair use resources provided by the Copyright Advisory Office at Columbia University. <http://www.copyright.columbia.edu/orphan-works>

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright



TEACH Act

For more information regarding requirements of the TEACH Act, please visit the University System of Georgia's "Guide to the TEACH Act."

©2009 Board of Regents of the University System of Georgia
Contact USG | Disclaimer | Privacy

270 Washington Street, S.W., Atlanta, GA 30334
U.S.A.

Content Source: USG Copyright

GEORGIA STATE UNIVERSITY
THE AFRICAN AMERICAN FAMILY
AAS 3000; SOCI 3162
Fall, 2009

Dr. Patricia Dixon
Office: One Park Place, 962
Office Hours: T-Thur, 1:30- 2:00 pm
or by appointment
On-campus phone: 404-413-5139
Off-campus phone: 770-322-6017

DESCRIPTION

This course will trace the historical and social transition of the African-American family starting from Africa through slavery, emancipation, urbanization to the present. Special attention will be given to the salient historical, socio-economic, and political and policy issues that have significantly influenced and shaped the African American experience and impacted on the African-American family.

REQUIRED TEXTS/READINGS

Franklin, D. L. (1997). *Ensuring Inequality*. NY: Oxford University Press.
McLoyd, V., Hill, E. & Dodge, K.A. (2005). *African American Family Life*. NY: Guilford Press
Hill, R. (1999). *The Strengths of African American Families*. NY: University Press of America.
(*The Strengths in Black Families, 2nd Edition may also be used*).
Selections from McAdoo and Staples below under recommended readings. (*On Reserve in Library*)

RECOMMENDED READINGS (for Panel Presentations)

McAdoo, H. P. (2007). *Black Families*. California: Sage Publications. 4th edition.
Staples, R. (1999). *The Black Family*. NY: Wadsworth. 6th Ed.
Frazier, F.E. (2001). *The Negro Family in the United States*. NY: University of Notre Dame Press.

REQUIRED ATTENDANCE

American 1 AM Civic Center

RECOMMENDED READINGS ON PARENTING & CHILDREN

Boyd-Franklin. (2000). *Boys into Men*. NY: Plume
Beal, C., Villarosa, L. & Abner, A. (1999). *The Black Parenting Book*. Broadway Books: NY
Coker, J.P. & Pousaint, A. F. (1992). *Raising Black Children*. NY: Plume
McAdoo, H.P. (2002). *Black Children*. 2nd ed. California: Sage Publications.
Stevenson, H., Davis, G. & Abdul Kabir, S. (2001). *Stickin' to, Watchin' Over and Gettin' Wit': An African American Parent's Guide to Discipline*. Jossey-Bass: San Francisco: CA

GENOGRAM SOFTWARE (on U-learn)

1. GenoPro – <http://www.genopro.com> & <http://www.genopro.com/beta/> (For emotional ties) Have to download both -Free for 30 days after that purchase for \$39.00 (recommended)
2. Relativity–call 301-942-3254 or website: www.interpersonaluniverse.net – Student version \$39.99
3. Smart Draw–call 800-768-3729 or internet www.smartdraw.com (Free version lasts 30 days)



STUDENT RESPONSIBILITIES

- 1) **Attendance/Class/Group Participation (20%)** - Students are expected to attend class. You will be allowed two unexcused absences. Absences beyond the two unexcused for hospitalization, accident or death must be supported by written documentation. You will lose five points from 100 for each class missed. Coming into class late or leaving early may result in half the points for that day. **DO NOT CALL THE INSTRUCTOR** when you intend to not attend class. The policy still stands. Five (5) points will be deducted for each class missed.

- 2) **Group Participation/Reaction Papers (15%)** - The purpose of group participation/reaction papers is for students to be actively engaged in the class. You are expected to read the selections prior to class, write a reaction paper for the readings for the week and participate in group discussions. Reaction papers should be typed, double spaced, and 1-2 pages in length and can include but is not limited to: a summary of each of the chapters and your perspective, critiques, things that you found interesting or that stood out to you, and patterns you see in contemporary families including your own, etc. These papers should be prepared so that they may be used for group discussions and class participation.

- 2) **Midterm Exam (25%)** - Will include material covered in the first half of the class. May include but is not limited to multiple choice, matching, fill-in-the-blank, short essay. **THERE WILL BE NO MAKE-UP EXAMS.** If for some reason like accident, death, etc. you are unable to take an exam, it is your responsibility to contact the professor to arrange an alternative testing time. Professor reserves the right to approve or deny a request to take the exam. The highest grade you may be able to receive is a B. If you do not take the exam within a week after the date, the highest grade you may be able to receive is a C.

- 3) **Panel Presentations/Outlines (15%)** - Each student will participate on a panel on African American family issues. Each student will select a chapter from McAdoo, Staples or articles on reserve in the library (In most cases there will be two or more persons per article/chapter). You will then be placed in a group to present your article/chapter to the class using a powerpoint slide show. The selection should be typed in an outline (may use the outline version of powerpoint) and submitted to the instructor by the deadline. The slide show should also be attached to the U-learn discussion section. The cover page should include all member names, title of the article/chapter, author, and date. (See instructions for attaching a document to ULearn).

- 4) **Final Project/Final Exam (25%)** - Will consist of two parts **A. Final Project** - You will construct a genogram using a genogram software package (guidelines will be covered in class) and write a report that tells the story of your family (instructions on U-learn). In this report you are expected to trace the origins of your family as far back as you can (you may have to interview family members) and apply the topics covered in student presentations in the second half of the course. **B. The Final Exam** will include material covered in the second half of the course. It may include but is not limited to multiple choice, matching, fill-in-the-blank, short essay. The rules for the mid-term exam apply to the final exam.

GRADING SYSTEM

A+	98	B-	80	F	55
A	95	C+	78		
A-	90	C	75		
B+	88	C-	70		
B	85	D	65		