ABSTRACT

Title of Thesis: THE RELATIONSHIP OF SOCIOECONOMIC STATUS

                        AND RELIGIOUS FAITH AFFILIATION TO BLACK

                        STUDENT RETENTION AT A PREDOMINANTLY

                        WHITE INSTITUTION

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This study was conducted to examine the relationships, if any, between

socioeconomic status (SES), religious faith affiliation, and retention of Black students

in a predominantly White institution. The 2002 University New Student Census, a

questionnaire given to all students during summer orientation, was used to secure a

sample of Black students. Students who selected the "Black, African American,

Negro" option ONLY were considered for the study. Socioeconomic Status was

separated into three groups: Father's level of education; Mother's level of education;

and total parental income. A student was considered retained if they returned for the

Fall 2003 semester. Also, participants' religious preference was self-reported using

the choices offered in the survey. The study used chi-square analyses, because the

nature of the data is categorical. The data suggest that there were no statistically

significant findings using SES, religious faith affiliation, and retention; yet there were

trends that further research could explain.

THE RELATIONSHIP OF SOCIOECONOMIC STATUS AND RELIGIOUS FAITH AFFILIATION TO BLACK STUDENT RETENTION AT A PREDOMINANTLY WHITE INSTITUTION

by

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Chapter I: Introduction

Every year, high school graduates have aspirations to attend college. As these

students start their college careers, the following questions come to mind: How will

socioeconomic status either help or hinder these students as they attempt to reach

graduation; and, does students' religious preference act as an indicator of their

persistence? Though there is literature to suggest the answers to these questions, this

study examines what the findings may be when testing for a large, public institution.

Background

Retention has been the subject of empirical research for over seventy years

(Braxton, 2000). Among the questions involving retention, the most frequently asked

consist of: Who is not being retained; what leads to attrition; and what can be done to

defeat the problem of attrition? Many researchers (e.g. Astin, 1975; Pascarella &

Terenzini, 1991; Tinto, 1987) have contributed to this literature. Because the issue is

such large one, there have been numerous theories created in the attempt to describe

the effects of retention. The theoretical foundations consist of links to economic

influences (St. John, Cabrera, Nora, & Asker, 2000), and cultural differences between

the student and institution (Kuh & Love, 2000). There have been various books

written on the topic (Braxton, 2000; Tinto, 1987; & Pascarella & Terenzini, 1991);

yet, the issue of retention persists.

In a perfect world, students would enter the collegiate environment with the

same levels of educational preparation and family support. In many cases, the

university setting is structured with the thought that all students have the same

starting point and pre-college preparation is equal. However, the truth lies in the fact

that all students are not equal in socioeconomic status (SES) upon arrival (Astin,

1975; Berger, 2000; Lareau, 1987). The fact that students will be coming from

different neighborhoods already divides the 'haves' from the 'have nots.' This is,

because resources, opportunities, and experiences may have been afforded to certain

individuals and not to others.

Also, the influence of parents can structure the thought processes and

lifestyles of their children, both consciously and subconsciously (Bennett & Xie,

1999; Fries-Britt & Turner, 2002; Walpole, 1998, 2003). If a child is given messages

day in and day out, these messages will ultimately instruct the child as to what is

acceptable and normal in daily life. Expectations can also be directed by parents'

beliefs and actions. In other words, parents can reproduce themselves through the

lives of their children (Bourdieu & Passeron, 1990). Higher education is not exempt

from these principles.

Personal engagement also has much to do with SES (Duncan, 2001). The

caliber of interactions between people with similar ideals and morals does much to

shape actions. The opportunity to build networks, foster communication skills, and so

forth will influence the building of esteem for an individual. Do Black students in the

university setting have this luxury as they enter into the collegiate environment? This

study may provide some insight to this question.

Another component to be examined in this study is religion. Religion to the

Black community has been used for more than just spiritual fulfillment (Levine,

1977). Religion has helped African Americans through times of slavery as a

motivational tool and as a way to provide information pertinent to the Black

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community only, keeping it from slave owners and Whites in general (Levine, 1977).

One method of this is the field work song. Levine documents that slaves, working in

the confines of the slave institution, often suffered from low morale. This slump in

morale was brought on by the heat of the southern fields, the long hours of work, and

the absence of one of life's most precious commodities, freedom. One method of

coping during the day was through the congregational singing of songs while working

the fields. Eventually, these songs would begin to forge double meanings. Instead of

singing primarily for religious worship, these songs began to offer information of

escape. One such example of this is the Negro spiritual, "Go Down Moses." Though

the song told the story of the biblical Moses freeing the Jews from Egyptian rule, it

also encouraged Harriet Tubman to aid in freeing Southern slaves from the rule of

slave owners and taking them to the promised land of the North (Levine, 1977).

Over time, Blacks began to create their own places of worship. The country at

this time was still divided along racial lines and this remained so even in times of

worship (Levine, 1977). The Black church is one of these places of worship. The

church has not only been a place of worship for Blacks, but has also served as a place

for community meetings, class sessions, and for political activity.

Religion has also been shown to be a large influence in the political activity of

African Americans (Carson, Garrow, Gill, Harding, & Hine, 1991). One of the most

memorable displays of this is the Civil Rights Movement. Two of the most well

known activists (Martin Luther King, Jr. and Malcolm X) were both religious leaders

in their respective communities. Their religious backgrounds afforded them the

ability to motivate followings on the way to achievement. On eulogizing Malcolm X,

Ossie Davis, an African American actor, termed Malcolm X the Black manhood of African Americans (Haley, 1999). Martin Luther King, Jr.'s "I Have a Dream" speech will forever be remembered by the country as a display of what the United States of America could be.

<p style="text-align:center">Statement of Problem</p>

The reasons for the attrition of Black students in higher education are larger than this study. Nonetheless, this study will attempt to inspect differences between students' socioeconomic status, religious affiliation, and retention. Although previous studies have examined the effects of socioeconomic status on retention, and religious affiliation on retention, there has not been a study to examine all three. The findings of such a comparison could aid both practitioners and researchers in methods to help Black student retention.

<p style="text-align:center">Definition of Terms</p>

The three variables used in this study (religious faith affiliation, retention, and socioeconomic status) have been defined in previous studies in a variety of ways. For the sake of this study, the following definitions will be used:

Black Student- any student who selects the "Black, African-American, or Negro" option ONLY as provided in the survey instrument. Any student selecting two options will not be included in this study.

Social Capital- resources that have been made available to an individual or group as a result of affiliations and/or experiences.

Religious Faith Affiliation- how the student identifies religiously based on the choices provided in the survey instrument.

<p style="text-align:center">4</p>

Retention- a student is said to have been retained if he/she returned to the institution

for a second year of study and is not on academic probation. In addition, the

individual must be registered as a full-time student.

Socioeconomic Status- this variable will be determined by considering the student's

father's level of education, mother's level of education, and the total

household income.

<center>Significance of Study</center>

Previous studies have taken socioeconomic status (SES) into consideration

when examining retention (Haralson, 1995; Horvat, 1996; Walpole, 2003, 1998). In

these studies, it has been discovered that a great deal of students who come from

underprivileged, lower SES backgrounds, enter the college environment without

certain academic skills to succeed in higher education. Furthermore, African

Americans have been shown, more likely, to be of lower socioeconomic status (Lopez

& Stack, 2001; Smedley, Myers, & Harell, 1993). This goes further to imply that

certain capital experiences may not be available to African Americans in general and

consequently to African American college students as well.

It has also been suggested that African Americans are among the most

religious people in the world when measured by organized worship (Sherkat, 2002).

Further, Blacks are mostly associated with the Protestant faith. It has been suggested

that students who self-identify as being a part of the Protestant faith are also among

the highest groups of college attrition (Astin, 1975) leaving before degree completion.

These two components would suggest that Black students who meet these criteria

would be the most likely to exhibit attrition. Astin's study was not regionally specific

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and used a national sample, comprised of various types of institutions. With that, it is

in order to see if these same findings are applicable to a large public, Research I

institution such as the one examined in this study. There is not much research

available concerning religious affiliation and its effect on retention. This study can be

used as a method to extend research in this area.

This study will also be valuable to student affairs, because it may indicate

which African American students are at a greater risk of discontinuance. Since

institutions of higher education are interested in educating the whole person, the

ability to understand important characteristics of the student is in order. Though

academic achievement (GPA) is an important component of the collegiate experience,

researchers (i.e., Fries-Britt, 2002; Tinto, 1987) have shown many Black students

who do not persist are not in academic trouble. With that, this study focuses on

factors other than academic achievement.   In addition, colleges and universities have

a social responsibility to equip students to be contributing members of society. If, in

fact, these students are the most at-risk population, this study will aid university

personnel in identifying solutions as to how these students can be better served

toward second-year attendance, and ultimately, college graduation.

<center>Delimitations</center>

Though this study is designed to further examine the relationships between

socioeconomic status, religious affiliation, and retention, there are parameters that

need to be mentioned. The university studied is a large public, Research I institution,

and is located in the United States' mid-Atlantic region. With that, it may be

dangerous to suggest that these findings are applicable to other institutions of

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different size and/or geographic location. Also, the students studied are Black/African-American; therefore, findings may not be applicable across racial lines. In addition, any student who checks both the Black/African American block and another option will not be used. "People of the same apparent phenotypic racial identity do not always agree on a definition of that [racial] identity" (Willie, 2003, p. 132). Therefore, it can only be assumed that people of a mixed identity would only yield greater variance when dealing with race. By only accepting the respondents who identify as Black/African American, the race variable can be better controlled. Furthermore, these findings are from a freshman survey and are gauging persistence to the second year. With that, these findings may not indicate what would happen over a four-year period. Finally, due to the fact this is a correlational study, the causes that may be associated with the results will not be discussed. This study is primarily concerned with the relationships, if any, between the three variables of the study. Understanding these four differences, using the results of this study as a generalization to other populations is not supported.

Chapter II: Review of Literature

Retention

Models of Retention

Numerous models have been offered in the attempt to understand the many components of retention. Three of the more familiar models of retention consist of the Economic Influence model (St. John, Cabrera, Nora, & Asker, 2000), the Psychological model of college student retention (Bean & Eaton, 2000), and Tinto's theory of individual departure (Tinto, 1987; 1993). These three areas will now be examined so that that the separate aims of each of the theories can be better understood.

Economic retention models. The driving force behind the economic model of retention is the belief that the social and economic benefits of attending an institution of higher education outweigh the financial burden that will be accrued as a result of college attendance (St. John, Cabrera, Nora, & Asher, 2000). This is known as the price response theory. Bowen (1997) and Cabrera, Stampen, and Hansen (1990) mention that work-study programs, tuition reduction, grants, and low-interest loans all have the goal of easing the financial burdens of college students. Furthermore, studies have been done to examine the total effect of financial help on retention, and how initiatives of this sort aid in the retention of minority students (St. John et al., 2000). The issue with these types of studies is that the concrete effects of student aid are focused on and not how students perceive the aid in relation to college costs (St. John et al., 2000). By not recognizing student perceptions, reasons for attrition will be difficult if not impossible to determine.

Economic models, such as the Ability-To-Pay by Cabrera, Stampen, and Hansen (1990), sought to combine economic theory with retention theory to gain a more comprehensive understanding of college persistence. The basis of the theory was that students' ability to pay was the precursor to students' outcomes whether cognitive or noncognitive (St. John et al., 2000). It was the belief of Cabrera, Stampen, and Hansen that a higher level of student financial ability would enable the student to have more social and academic participation while being free from financial concerns. According to St. John et al (2000), when Cabrera et al (1990) tested a college student sample from the National Center for Educational Statistics (NCES) High School and Beyond 1980 Senior Cohort, they found that the students with fewer financial burdens possessed a greater chance of collegiate persistence and had higher aspirations as well.

Psychological retention models. The first psychological model to be examined is the Fishbein and Ajzen (1975) Attitude Behavior Theory. The object of this theory was to show a relationship between an individual's attitudes, beliefs, intentions, and behavior. In short, the theory hypothesizes that beliefs inspire attitudes that shape intentions resulting in certain behavior. Therefore, how an institution affects the student psychologically may shape the student's assumptions as to what position is meant for him/her in the institution and will ultimately affect the student's action as a result of these beliefs.

The Coping Behavioral Theory is also another psychological theory. Bean and Eaton (2000) described coping as an individual's anthology of behaviors used in order to adapt. The central belief is that students who are able to keep college life in

perspective, and can cope with its difficulties, will have positive outcomes while those are not able to do so will not (Bean & Eaton, 2000). It is also assumed here that students with the ability to persevere will persist to graduation.

Cultural retention model. In more recent years, there have been suggestions that cultural experiences may have much to do with student attrition. This type of framework, though understanding that student departure is an individual decision, views departure as a decision prompted by cultural forces (Kuh & Love, 2000). In a study conducted by Ancis, Sedlacek, and Mohr (2000), it was discovered that student of color had significantly different views of the campus culture when compared to White students. With this, Tierney's (1992) assertion that the dominant culture on the college campus isWhite may suggest that many of the experiences of students who have various subcultural interactions may not be accounted for the college setting. In light of this, Kuh and Love (2000) offered eight propositions:

1. A student's decision to stay or leave the college environment comes about through the utilization of the student's system of meaning making.

2. The importance of college attendance is determined by the student's original culture.

3. The student's ability to navigate the institution has to be understood in the context of their culture.

4. The distance between the original culture and "cultures of immersion" will affect persistence.

5. Students who are far away from their culture of origin must immerse themselves in the dominant culture or join groups to support them.

6. The more time a student spends in the original culture after beginning the new culture could negatively affect persistence.

7. Student persistence is linked to the connection the student feels to the institution both academically and socially, and

8. Students who are members of numerous components within the new culture have a better chance of persistence.

Tinto's theory of individual departure . One well-known retention theory is Tinto's theory of individual departure. Tinto (1987) acknowledged that there were models in use before his attempt, but also suggests that there were aspects of retention that the models happened to overlook or did not mention by conscious decision. Tinto's theory of individual departure is grounded in the research of an anthropologist by the name of Arnold Van Gennep. Van Gennep was specifically concerned with societal change over time and how individuals foster stability in times of change (Van Gennep, 1960). Rituals and various ceremonies were given special attention as they were believed to aid communities during times of perplexity. Van Gennep's Rites of Passage described a breaking down of societal interaction into three phases known as separation, transition and incorporation. Separation causes the individual to do away with past associations by ceremonially marking those associations as outmoded. Transition is seen as the process of adapting new ways and ideologies of the group a person wishes to be a part of. This may also include going through different tests and trials as a display that past associations are seen as being unacceptable. And last, incorporation is method of showing the new group that the ways of the group have not only been accepted but can be practiced by the new individual in a way that is

representative of the larger group. This is important, because Van Gennep believed

that even though his research dealt with tribal associations, he also felt that these

findings could be applied to a plethora of life situations. Not only was the person

seen as the newer addition into the community but norms were provided so that

individual would have a blueprint by which to operate. With that thought in mind,

Tinto used the same philosophy in formulating his theory of individual departure for

institutions of higher education.

First, Tinto draws the parallel between Van Gennep's version of separation in

the tribal sense and the higher education structures. Tinto (1987) saw separation in

the sense that first year students were being removed from past communities that

were most likely their core family, past school system, and geographic location. The

transition can possibly be stressful and isolating which is also representative of the

Van Gennep structure (Tinto, 1987). Furthermore, it was also Tinto's (1987) belief

that in order for students to persist in the collegiate environment, the student must be

a departer from the old community. For example, if a student makes the decision to

remain at home while in school, he/she runs the risk of not being able to gain the full

benefits of the campus environment (Tinto, 1987). There is also the risk of the

student having to go against family values based on the demand of the collegiate

environment. If this happens, the separation process may be more demanding on the

student (Tinto, 1987). Especially in situations in which a student may be from an

underrepresented background or may be first generation, the separation phase may be

more uncomfortable for students (Tinto, 1987).

Second, Tinto (1987) saw Van Gennep's transition stage as the students attempting to be independent but not yet to the point where they are able to fully demonstrate their knowledge of the new culture though they have gained competency. This can be seen if the students past community and the new collegiate environment have major differences. Just because students may have attained the proper terminology and process of events in the former community does not mean that they will be equipped to be a part of the newer setting. "In the 'typical' institution, this means that disadvantaged students, persons of minority origins, older students, and the physically handicapped are more likely to experience such problems than are other students" (Tinto, 1987, p. 97). Though all students can be expected to have some discomfort in the college transition, anticipating the college experience can decrease the levels of discomfort (Tinto, 1987).

Last, though Van Gennep (1960) stresses the importance of ceremonies and ritual in community socialization, Tinto (1987) made the observation that no such procedures are guaranteed in the collegiate environment. However, other mechanisms such as residential life, intramural sporting outlets, and student organizations serve as mediums to encourage student contact while incorporating the student into the flow of the system (Tinto, 1987). It is still important to realize that the student, because there is no set ritual, must make the conscious decision to seek out these outlets and navigate the system on one's own. Because not all students will make the necessary effort or know how to achieve this, "not all new students come to be incorporated into the life of the institution" (Tinto, 1987, p. 99).

Though Tinto's theory is accepted in various spheres of academia, there are some who do not fully agree with his attempt of explaining college socialization. One opponent of Tinto's (1987) perspective is Tierney (1992). Tierney believed that Tinto's anthropological view of what a ritual is could provide an unstable base for practices that could prove detrimental to students of color (Tierney, 1992). Tierney (1992) suggested that colleges and universities were constructed to educate the middle and upper class White male communities. He goes further to suggest that when Van Gennep (1960) developed his theory, he did not intend for the theory to be used cross-culturally but was describing matriculation through one cultural system. Since students of color are not members of the dominant (White) culture, Tinto's theory may not prove to be beneficial in understanding departure for students of color. Furthermore, by Tinto not acknowledging that institutions of higher education reflect the dominant culture, the importance of socio-cultural contexts surrounding organizations is downplayed as well (Tierney, 1992). Tierney also speaks to the importance of choice surrounding persistence. By Tinto (1987) using the notion of ritual to explain integration into the collegiate society, Tierney (1992) suggested that rituals do not have the privilege of choice associated with them. If something is a component of a culture, it must be done because the culture demands it. There are no such things as departers, or dropouts, in rituals which is not true in the collegiate environment. And last, Tierney (1992) points out that Tinto is a member of the mainstream community trying to explain the process in which he partakes. In doing so, it would also be helpful to identify the potential biases that he has as a member of the community he surveys.

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Tinto (1993) offered a rebuttal to Tierney's (1992) suggestion offers that just

because a dominant culture sets the tone for the culture of the institution, does not

mean that a student must conform to the dominant culture in order to persist. In fact,

Tinto made the observation that, unlike the communities Van Gennep makes

reference to, the collegiate environment is heterogeneous in nature and not as

monolithic as Tierney (1992) would suggest. He went on to suggest that a student

does not have to fully subscribe to the perceived shared values of the setting.

However, Tinto believed that the student must find membership in at least one

community in order to find necessary support. It can be debated if Tinto takes the

homogeneity of some institutions (i.e. predominantly White institutions) into

consideration. Whether or not Tinto's rebuttal adequately addresses the concerns

displayed by Tierney depends on the position of each individual reader.

Factors in Retention

One of the factors leading to student persistence is student-faculty interaction

(Astin, 2001; Pascarella, 1980; Tinto, 1987). Pascarella (1980) made the assertion

that there is sufficient evidence that informal contact between students and members

of the faculty positively affected students' satisfaction with their collegiate

environment. Similarly, Newcomb, Brown, Kulik, Reimer, and Revelle (1970)

suggest that the students who experienced more informal student-faculty contact

generally indicated more satisfaction than control group students. Astin (2001) is in

keeping with these findings suggesting that his study showed a positive relationship

as well in the areas of satisfaction with faculty, social activism, and leadership. Fries-

Britt (2000) seems to agree that the same applies to Black students as well. Though

faculty members have the obligation to educate their students, they are also

instrumental in helping students through issues of race (Fries-Britt, 2000).

Nonetheless, Sedlacek and Brooks (1976) found that White faculty members give

Black students less consistent reinforcement than White students which leads to

Black students relying on self-appraisal. Lack of presence of minority faculty can

also be seen as detrimental to students' existence in the institution (Padilla, Trevino,

Gonzalez, &Trevino, 1997).

 Another component of retention is students' social ability in the institution. A

student may choose to withdraw from the institution if there is social isolation or

social incongruence (Tinto, 1987). Regarding Black students, isolation seems to be

an integral part of the college experience (Sedlacek, 1987). However, Tinto (1987)

goes further say that if there are social rewards, a student's commitment to the

institution will be increased leading to persistence. This suggests that if a student has

outlets such as organizational ties, extracurricular involvement, and has a sense of

community value, the student will be less likely to leave. A key component of

bringing social interaction to the college environment is residence halls. Students who

live in residence halls are more likely to have faculty and peer contact and interaction

while also taking part in other university activities (Astin, 1975; Pascarella, 1991).

Students of color may attempt to create the same interaction by participating in ethnic

events and organizations (Padilla et al., 1997). As a caveat to these findings, Tinto

(1987) suggests that a student can be successful in one domain and not the other

leading to student attrition. For example, a student can be very popular in the

institution and feel comfortable in the college environment but not be successful in the academic sphere leading to withdrawal from institution.

Students' experience through orientation aids in retention as well. Pascarella (1991), in citing Foster, suggests that institutions holding their orientation programs to a high standard tended to have higher graduation rates than those who did not. The purposes of orientation are to familiarize the new students with what the institution sees as acceptable, provides students' families with the proper procedures with getting the student settled in to the new surroundings, fosters the beginning of faculty interaction, and also allows them the time to solidify their degree aspirations. One example of a program that brings great returns in this area is the freshman seminar class that meets once a week and gives students valuable information about the institution (Pascarella, 1991). However, if students do not enroll in this class, this information may be not be obtained (Pascarella, 1991).

Financial aid is another integral part of the retention puzzle. St. John et al (2000) indicated that a student's ability to pay for college has a significant impact on both cognitive and non-cognitive variables. Students are constantly examining if the rewards of a college education are going to offset the costs associated with attainment of the degree (Pascarella, 1991). St. John et al. (2000), Astin (1975), and Pascarella (1991) also identified financial aid as important in student persistence toward graduation. However, Astin (1975) further explained that scholarships and grants are more helpful in student persistence than the awarding of student loans. Student employment has also been seen as an indicator of student persistence. It has been suggested that if a student has full-time, off campus employment, the possibility of

degree completion will be lower than if the student works part-time off campus

(Astin, 1975). However, when taking part-time on campus employment into

consideration, students actually were shown to have been retained more so

(Pascarella, 1991).

<p style="text-align:center">Socioeconomic Status (SES)</p>

There are numerous ways to categorize SES. Singley and Sedlacek (2002)

classified SES by using parental education level and the total parental income by

household. Another method of categorizing SES is the type of neighborhood. It is the

accepted belief that an abundance of resources is synonymous with neighborhoods of

higher socioeconomic status (Bauder, 2002). With the increase of resources there is

also the increase of capital as will be discussed later. Socioeconomic status can also

be determined by type of parental employment. There is a relationship between the

prestige of an occupation and the level of achievement acquired by the offspring

(Luster & McAdoo, 1996). In this chapter, more concentration will be devoted to the

separate components contributing to SES. Namely, these components are social

reproduction, economic capital, social capital, and cultural capital.

Social Reproduction

As a method to explain why some individuals tend to excel in certain domains

of life while others do not, Bourdieu (1977) introduced the notion of social

reproduction. This theory supports the belief that the social class of one's family, and

the capital associated with it, will lay the foundation for the next generation of that

family's belief system and level of attainment (Bourdieu & Passeron, 1990). In other

words, those who happen to be associated with the upper class will provide certain

capital to their children, ultimately allowing them to maintain a level of status and privilege associated with life (Bourdieu, 1977). This thought is supported by both Wachtel (1975) and Bowles and Gintis (1976) who explain that college graduates from higher socioeconomic backgrounds received higher income levels and class statuses than the college graduates from lower socioeconomic status levels. Bourdieu's framework continues to increase in popularity as a method to explain attainment in the educational and status realms (Berger, 2000). Mehan (1992) offers an example of how researchers have attempted to use Bourdieu's theory of social reproduction in primary and secondary school settings, but other researchers (e.g. Horvat, 1996, & Walpole, 2003) are now using Bourdieu's theory in the higher education arena. A major component of Bourdieu's social reproduction theory is the notion of capital. Capital is then broken into the following three parts: economic, social, and cultural. It is now that we will explore each of these forms of capital individually to further explore how they relate to SES.

Economic Capital

The first mode of capital to be addressed is the concept of economic capital. Simply put, economic capital encompasses anything that acts as a catalyst to promote economic value (Hosen, 2003). Human skills and intellectual possessions obtained and fostered through education and other forms of training have also been deemed as economic capital (Hosen). Using Hosen's outlook, it can also be determined that types of employment, amount of monetary wealth accrued, abundance of assets, and location of family residence can all be considered to be indicators of economic capital. As suggested by Bourdieu and Passeron (1990), economic capital can be seen

as the precursor to levels of social and cultural capital. This is derived from the thought that economic capital can be seen as a major contributor to the variety and level of skills attained by the individual (Bourdieu & Passeron). Furthermore, this speaks to the notion of Bourdieu (1977) in that there is an advantage given to individuals of upper class settings, since the rules associated with those settings offered as a way of life. With that, the concepts of social and cultural capital will be discussed.

Cultural Capital

Another capital component is that of cultural capital. Though Bourdieu has made a significant contribution to the discussion of cultural capital, other researchers (e.g. Lamont & Lareau, 1988; Sullivan, 2001) have both followed and added to the theory. According to Lamont and Lareau (1988) the notion of cultural capital has gone through a metamorphosis over a period of time. In Bourdieu's (1977) writing, cultural capital consisted of linguistic aptitude, previously attained academic culture, formal schooling and a broad sense of culture. In citing Bourdieu and Passeron (1979), Lamont and Lareau (1988) offer that cultural capital was made up of informal academic standards as provided by the dominant culture. Nonetheless, in Bourdieu's (1984) *Distinction*, cultural capital is seen as a foundation of class position, attitudes toward culture, and cultural tastes. And last, cultural capital is identified as a power resource fostering access to organizational positions while acting as a class indicator (Bourdieu, Boltanski, & St-Martin, as cited in Lamont & Lareau, 1988). With that, Lamont and Lareau (1988) see cultural capital informally as an academic standard, as a marker of class position, and a displayer of social selection. Yet a more modern

definition posits that cultural capital consists of the knowledge of upper culture and other knowledge components not offered in the school setting (Walpole, 2003).

Sullivan (2001) suggested that Bourdieu infers that cultural capital encompasses a working knowledge of the dominant culture. This may begin to explain why parents, who can afford to, move to neighborhoods with reputable school districts (McDonough, 1997). McDonough (1997) went on to suggest that students who possess this capital have better transitions between institutions as they matriculate through the education system while approaching adulthood. Furthermore, the education system makes the assumption that a wealth of cultural capital has already been accrued by those in attendance giving an advantage to upper-class students who have already been determined to have more of an opportunity to acquire the necessary capital (Sullivan, 2001). This can be especially hurtful in the higher education arena where students may keep quiet as not to reveal their ignorance (Sullivan, 2001). More specifically, lower-class students, who are already at a disadvantage in the fight for educational credentials, will most likely be the victims of such behavior (Sullivan, 2001). Later in this chapter, it will be shown how capital may come into play in the earlier levels of schooling which may consequently affect the latter opportunities for education.

Though Bourdieu can be considered to have done much in the theoretical development of cultural capital, he has also been criticized as well. One source of criticism attacks Bourdieu's lack of precision (Sullivan, 2001). Bourdieu and Passeron (1990) posit that higher-class homes offer a view of cultural capital that aids in the attainment of social class status; however, the identification of specific

resources that may aid in this attainment are not given (Sullivan, 2001). With this, Bourdieu can be said to have left the theory this vague on purpose so that the possibility of error could not be discovered (Sullivan, 2001). Lamont and Lareau (1988) also cite some potential problems with Bourdieu's theoretical basis. It is their belief that Bourdieu attempts to use certain variables to determine aspects that they are not designed to establish. For example, "'previous academic culture' can be salient as an informal academic standard, it cannot constitute an indicator of class position, because it is not an essential class characteristic" (Lamont & Lareau, 1988, p. 156). Though there are some faults with Bourdieu's theoretical concepts, his theory, like all theories of value, has withstood the test of time and will continue to be used.

Studies Reflecting Bourdieu's Theory

In a qualitative study conducted by Lareau (1987), Bourdieu's theory of cultural capital is applied to two different first-grade classrooms in two different school communities. Fictitious names were given to the two schools. The Colton school had parents whose highest educational achievement was high school graduation (if they did not drop out before). Furthermore, most of the parents affiliated with the Colton school were married early and had their first child almost immediately after high school. The parents indicated that they themselves had encountered trouble in school with some being held back in the process. Parents also viewed school as the teacher's responsibility and home to be the responsibility of the parent. Because Colton parents typically had blue-collar occupations, they most likely had to work longer hours and had less time to actually spend with their children. For

after school activities, the Colton students would likely engage in household management, play in the neighborhood, and watch television.

However, parents whose children were affiliated with the Prescott school had a different set of circumstances. The Prescott parents saw their children's education as a responsibility shared by both parents and teachers. Further, Prescott parents were reported to have more frequent meetings than the Colton parents. Concerning the educational level and occupations of the Prescott parents, they had higher educational attainment and occupational status than the Colton parents. Moreover, when considering how much time they had at their disposal to spend with their children, the amount of time possessed was also greater than that of the Colton parents. This was due to the nature of their employment and the flexibility of their work schedules. The after-school activities of the Prescott students were comprised of more formal activities than the Colton children. Examples of these activities were karate lessons, swimming instruction, and gymnastics.

The results of the study were in keeping with Bourdieu's theory. The students whose parents had more exposure to enrichment activities were in better positions to expose their children to the same. Economic capital returns as a method by which parents have more financial freedom and leisure time to spend with their children. This was also evident in the areas of childcare, allotment of time to meet with teachers, and the ability to secure tutors to aid their child's education (Lareau, 1987). As a result of these combinations, the students at the Prescott school had higher levels of educational returns.

Sullivan (2001) conducted a quantitative study to assess how parental cultural capital affects the academic returns of students. This study used a sample of students "in their final of year of compulsory schooling" (Sullivan, 2001, p. 898) around 16 years of age. The response rate of the surveys issued was 83.5 % (465 of 557 surveys completed) with the main reason for those not responding being that they were absent (Sullivan, 2001). The students reported the information on parents' social position and educational attainment. Twelve percent of the social class data was missing, because students neglected to provide adequate detail about their parents'/guardians' occupations. Types of books read and television programs watched were also rated for their cultural capital content. Parents' cultural resources such as types of entertainment, literature subscriptions, formal cultural interactions, and topics of verbal discussions were also surveyed using the information provided by the students.

The results of the survey were again reflective of Bourdieu's theory. It was discovered that there was, in fact, a positive relationship between the social class of parents' and cultural capital (Sullivan, 2001). The activity of the students was also connected to the level of parental cultural capital. Though there was variation in students' cultural capital in regards to social class, parental cultural capital mediated the variation.

Social Capital

Social capital, as defined by Horvat (2000), is the network of memberships that can yield gains both professionally and personally. Maeroff (1998) further suggested that social capital consists of four components: Sense of connectedness; sense of well-being; sense of academic initiative; and sense of knowing. Social

capital functions not as an alternative to resources and services to impoverished

communities, but as a method to increase them (Warren, Thompson, & Saegert,

2001). With that, it can be understood that a lack of social capital decreases a

community's ability to handle its own problems. In light of this, there are still some

that believe that those of lower social capital are so because of insufficient work

ethic, which in turn creates an atmosphere in which the victim is blamed for the

situation (Warren, Thompson, & Saegert, 2001). Duncan (2001) adds that even when

certain members of the community overcome low social capital, they tend to vacate

that circumstance altogether leaving the other members of the community to fend for

themselves. Another component contributing to stagnant capital is fear within the

community.

Examples of this fear can be found within the Black community. Anderson

(1992) suggests that older Black men used to aid younger Black men in finding

networks and increasing their social capital; however, due to the increase of drugs and

crime in Black neighborhoods, these types of interactions have decreased

substantially (Warren, M., Thompson, J. P., & Saegert, S., 2001).

Though friendliness of neighbors in a community is an asset, this does not

necessarily mean that social capital is automatically fostered. Poorer communities

may have an influx of friendly interactions, yet there may be a void of connections to

increase social capital (Warren, M., Thompson, J. P., & Saegert, S., 2001). Further,

Warren et al (2001) suggest that communities of wealth will ultimately possess higher

social capital than poorer communities due to increased financial and cultural capital

and stronger schools to promote connections. Duncan (2001) supports this thought by

presenting an analysis of two different geographic locations: Appalachia and the Mississippi Delta. Both communities were self-segregated, working-class communities. Also, in both cases the upper class citizens were against the idea of furthering education for those of lower class status. The upper-class members felt that their authority would be challenged if the lower-class members of the community were offered better education. By the education of the lower-class members being stunted, the status levels are able to remain the same due to the controlling of social capital in the community.

Foley, McCarthy, and Chaves (2001) add a religious component to the notion of capital. Foley et al. (2001) offer that the United States has a population that reports that between 25 % and 40 % attend worship services. Not only is attendance in worship services high in comparison to other nations, the amount of financial resources offered to the organizations is also significant. Religious groups have been thought to aid poorer communities in social capital in a variety of ways (Foley et al., 2001). Ways of doing so consist of absorbing poorer community members into the already existing capital of the institution and providing services and resources to families in need. For example, "language classes, job training, early childhood education, and regular schooling" (Foley et al., 2001, p. 226) are ways in which religious organizations are addressing pressing concerns within the community.

A Study of Social Capital

In a study done by Horvat (1996), the effect of social capital on college choice was examined. In this qualitative study, a sample of 53 Black, college bound, women students was selected. Three urban California schools were then selected. The reasons

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for selecting these three schools were that they had social and ethnic differences. One school was predominantly Black and served lower-class families (Springfield Preparatory High School), another school was mixed both racially and class wise (Wilson High School), and the third was predominantly White and upper-class (the Hadley School).

The results of the study were in keeping with the capital theories covered earlier. For the students attending the upper-class institution, college applications were sent to a broader area (Horvat, 1996). A larger number of schools were applied to, and the prestige levels of the schools selected were greater than the students of the other two high schools. In examining the students at Springfield (the school of lower-class clientele), the students all seemed to apply to schools in the local area. Not only were the institutions close to home, but they also lacked the level of prestige as the institutions selected by the Springfield students. The middle group, Wilson High School, remained between the other two institutions as far as college choice was concerned. For Wilson students, a mixture of public and private institutions was selected demonstrating a more diverse look at the higher education arena than the Springfield students. It is assumed by the nature of the study, that the students' school choice can speak much about their perceived place in society. "The Hadley students' choice sets, which are predominantly private and more selective, confer upon them further capital in the form of educational status which will help them accrue greater status and, most likely, economic benefits upon graduation from college" (Horvat, 1996, p. 31). These findings further echo Bourdieu's (1977) notion of social reproduction.

Religion

Religion vs. Spirituality

Are spirituality and religion, as constructs, one and the same? Constantine,
Wilton, Gainor, and Lewis (2002), indicated that many studies have used the terms
interchangeably. Though the terms are related, they should not be understood as
synonymous (Adams, Bezner, Drabbs, Zambrano, & Steinhardt, 2000).

Ingersoll (1994) defined religion by using its Latin root *religio*, meaning the
bond between the gods and humanity. More commonly, religion has become
accepted as communal rituals and the medium through which fellowship and worship
are exhibited (Ingersoll, 1994). Marty (1991) went further to say that religion aids
people by offering them a sense of identity, either personally or socially, and may use
rites and ceremonies instead of other expressive forms. In short, religion can be seen
as an external process shared communally, whereas spirituality is more of an internal
process tailored solely by the individual (Rogers & Dantley, 2001). Though there are
differences between the two terms, it is important to know that they can also be
complementary to each other. Spirituality can deepen the meaning of religion, while
religious practice can add to the meaning of spirituality (Adams et al., 2000).

Religious Affiliation

As suggested by Foley et al. (2001), the United States is the most religious
country when it comes to worship attendance. What these authors did not mention is
how the country is compartmentalized into different religious affiliations. To discuss
all of these affiliations would be very broad and could take volumes to adequately

discuss. With that, for the purpose of this study which is concerned with Black students, religious affiliations regarding Blacks will be discussed.

The most available religious faith given to Blacks in the United States during slavery was Christianity. The Christian faith was that of the mainstream culture. Because Blacks had been denied the necessities of family and household, the Black church began to function as a way for slaves to interact and form community (Calhoun-Brown, 1998). Even after slavery was abolished, the Black church still functioned as a source of strength and support for those who interacted within its confines.   Unlike White Americans who could freely choose to partake in many religious organizations, Blacks were directed to the protestant sects (Sherkat, 2002). Many African Americans were directed to the Baptist and Methodist churches (Sherkat, 2002). Ellison and Sherkat (1990) offer that more than 75 % of all African Americans have laid claim to these two religious affiliations. Sherkat (2001) consequently identified a difference in the religious sects for Whites and Blacks. The Roman Catholic sect is considered to be a high status affiliation (Sherkat, 2001) as it is seen to have more order and financial backing than others. Conversely, Protestant affiliations are seen as being lower status affiliations for opposite reasons. It may even be assumed, when earlier notions of capital are concerned, that due to the status differential between Catholic and Protestant faiths, that Blacks are again at a capital disadvantage. Cavendish (2000) claimed that only between 7 % and 8 % of African Americans self identify as being of the Catholic faith. Though there is not much literature on how religious affiliations affect schooling, a study by Astin (1975), to be discussed later, will offer some information on the effect of religion on retention.

SES and Retention

Walpole (2003) conducted a study to address the effects of SES on retention. The study featured data from the Cooperative Institutional Research Program (CIRP) which receives its sponsorship from both the American Council on Education and UCLA's Higher Education Research Institute (HERI) (Walpole, 2003). Walpole's (2003) study was comprised of the "1985 Student Information Form (SIF), the 1989 Four-Year Follow-Up Survey, and the 1994 Nine-Year Follow-Up Survey" (Walpole, 2003, p. 51). The sample included 209 four-year institutions with approximately 12,376 students. The methodology of the study had two sections in which the first section was descriptive in nature, and the second focused on multivariate analysis. Concerning the first section of the survey, the student activities indicated on the 1989 Four-Year Follow-Up Survey and 1994 Nine-Year Follow-Up Outcomes comparing students of both high and low SES were cross-tabulated. Various aspects of capital (social, economic, academic, and cultural) were examined through student activities and were selected based on Bourdieuian theory. For the second part of the design, Astin's I-E-O model was utilized. Three regressions were run for all students, low SES students, and high SES students.

As a result of Walpole's (2003) study, it was found that higher SES students exhibited the possession of valuable components that lead to student persistence more abundantly than lower SES students. Though lower SES students were seen to have risen to higher levels of social capital in comparison to their parents, they were still at a disadvantage to the higher SES peers. The economic capital of lower SES students remained lower than that of the higher SES students. Though employment may have

been necessary in school, the level and/or prestige of occupation secured by lower SES students were still significantly lower than those of their higher SES peers. The involvement in campus clubs and organizations, thought to aid in retention as a means to connect students to the campus environment, also showed significant differences, with those of higher SES being more involved than the lower SES students. And last, lower SES students were reported to devote less time studying than students of higher SES.

Astin (1975) also conducted a study in which one of the components dealt with SES in regards to parental income and education. The data were both multi-institutional and longitudinal (Astin, 1975). The original surveying of the students occurred in the fall of 1968; four years later in the fall of 1972, a follow-up was done. The sample representation was national and was made up of 358 two-year and four-year institutions. The 1968 sample numbered 243,156, but due to budgetary constraints the, the follow-up sample of 1972 was reduced to approximately 101,000 students.

As a method of data collection, the 1972 follow-up survey was mailed out to each student's home as indicated by the original questionnaire in 1968. In case a student moved, first class postage would allow for the mail to be forwarded to the student's new location. In case a student did not respond to the first mailing, a second mailing occurred a month later. More that 40,000 (N=41,356) were usable. Weighting procedures were used to minimize sample bias. This occurred in response to an insufficient number of surveys completed by students of lower SES and others with lower grade point averages.

As a result of his study, Astin (1975) found a relationship between parental income and educational attainment. His findings are as follows:

Table 1

Attrition Percentages in Relation to Income

Parental Income (1975 Dollars)	*Attrition Percentage*
< $ 4,000	31
4,000- 5,999	29
6,000-7,999	27
8,000-9,999	27
10,000-14,999	24
15,000-19,999	23
20,000-24,999	16
25,000-29,999	18
30,000 or more	14

Though there is a discrepancy between the 20,000-24,999 and the 25,000-29,999 groups, the overall theme is in keeping with the Bourdieuian theory of economic capital. Astin (1975) cites that these same types of findings have been reported by other researchers (e.g., Cope, 1969; Trapp, Pailthorp, & Cope, 1971). However, these findings are with the understanding that all other variables have been ignored. Nonetheless when other variables such as parents' education, student academic ability, and financial concern are entered, these variables have been shown to take precedence over parental income. It is also suggested that if a student's parents completed college, then the student will be more inclined to follow their example.

Religious Affiliation and Retention

As another part of the Astin (1975) survey, religious affiliation was also taken into consideration. Astin's findings suggest that students are most likely to drop out of college if they indicate religious preferences of "none" or "other." However, students who indicate a Jewish religious preference are the least likely to exhibit attrition followed by students who indicate that they are of Catholic faith. In Astin's 1993 study, the same was stated. However, the student population that exhibited the highest level of attrition was the students whose parents indicated that they themselves were of the Protestant faith and the student indicated no religious preference. Astin reported the following percentages of attrition rates of the aforementioned groups:

Table 2

Attrition Percentages in Relation to Faith Affiliation

Faith Affiliation	*Attrition percentage*
Jewish	19
Catholic	26
Protestant (Both student and parents)	30
Protestant (Parents but not student)	40

Nonetheless, there was a positive relationship between no religious preference and retention when other factors were not controlled. Students who indicated that they had no religious preference were seen to have higher levels of ability in comparison to those students who professed a religious faith. It was when the multiple regression

equation was used that a negative association regarding persistence was indicated. Astin (1971) and Astin and Panos (1969) both showed that Jewish student persistence over non-Jewish students was not a new phenomenon. It is posited that this may be due to the increased level of pressure for the student to stay in school as provided by their parents. It is also suggested that the high retention rate for Roman Catholics may be due to the holding power of Catholic colleges (Astin, 1975). The basis of this theory is that Catholic students are concentrated in the Catholic college setting more so than non-Catholic students.

However, Astin's study does not come without limitations. First, Astin does not consider students, in this portion of the study, by race. Because of this, it is difficult to understand what other factors may be attached to the rate of attrition. Furthermore, the religious affiliations discussed in the study are all Judeo-Christian religions. With that, other religious faiths (e.g., Hindu, Muslim, Baha'i, Zoroastrianism) have not been taken into consideration.

<div align="center">Summary</div>

Socioeconomic status and religious faith affiliation can be integral components in the total make up of one's value systems and way of life. As previous studies have shown, these individual variables have demonstrated ability to relate to retention. However, no studies found have combined these two variables to determine if retention is influenced. An overview of the study is offered in the following chapter; this quantitative study was an attempt to determine the effect of socioeconomic status and religious faith affiliation on retention.

Chapter 3: Methodology

Hypotheses and Research Design

As suggested by the previous chapter, socioeconomic status is related to both social and cultural capital (Horvat, 1996; Walpole, 2003). Furthermore, it has also been suggested that the more social and cultural capital is accrued, the more likely students will persist toward graduation (McDonough, 1997). In addition, religious faith has been suggested to give Black students a sense of strength and aid them in navigation through the trials of life. Socioeconomic status and Religious faith represented the independent variables for the study while retention constituted the dependent variable for the study. For this study, the following hypotheses have been used to address retention:

> *Hypothesis I*: Black college freshmen of higher socioeconomic status (SES)
> will have no different rate of persistence than those of lower socioeconomic
> status.

Though there have been studies that suggest that students of higher SES are more likely to persist to graduation, none of the reviewed literature tested for Black students exclusively toward second-year persistence. Therefore, a null hypothesis was used for this examination.

> *Hypothesis II*: There will be no difference in retention between Black
> Protestants, Roman Catholics, and Muslims.

This study uses a null hypothesis because no previous research has shown the relationship between various faiths and African American retention. Though research

has shown that Roman Catholics are more likely to persist than Protestants, no study comparing all three was found.

Sample

This study tested college freshmen entering during the 2002-2003 academic school year. The setting was a large, public, Research I institution in the Mid-Atlantic region. These students were chosen as a result of their participation in the University's New Student Census survey taken by students who attended the university's New Student Orientation program. Due to the focus of the study, a subset of students were chosen who identified as Black or African-American and were entering freshmen to the institution. This resulted in a sample size of 208.

Instrumentation

Upon arrival to the New Student Orientation program, entering students were asked to fill out a survey. The survey consisted of questions covering the following areas: educational/career orientation; academic background and expectations; college adjustment; attitudes toward alcohol; help-seeking expectations; vocational choice; attitudes and behaviors regarding diversity; socioeconomic background; and work expectations while in college. The 91-question survey consisted of both Likert-style and other multiple-choice questions. As far as reliability and validity are concerned, the creators of the survey tested both. Test-retest reliability was .83 on a sample of 100.

Restatement of Definitions

The definitions of variables used in this study are given in Table 3.

Table 3

Key Definitions to be Used Throughout the Study

Term	Definition
Black Student	Any student that selects the "Black, African-American, or Negro" option ONLY as provided in the survey instrument. Any student selecting two options will not be included in this study.
Social Capital	Resources that have been made available to an individual or group as a result of affiliations and/or experiences.
Religious Faith Affiliation	How the student identifies religiously based on the choices provided in the survey instrument.
Retention	A student is said to have been retained if he/she returned to the institution for a second year of study and are not on academic probation. In addition, the individual must be registered as a full-time student.
Socioeconomic Status	This variable was determined by considering the student's father's level of education, mother's level of education, and the total parental income.

Parental Education Level This variable was divided into three sections: high

school, college, and terminal degree. High school

consists of receiving a diploma or GED, and all college

credit not resulting in receipt of a Bachelor's degree.

College refers to pursuing and obtaining a Bachelor's

degree. And, a terminal degree refers to acquiring a

DDS, DVM, EdD, JD, MD, OD, or PhD.

Total Parental Income This variable will be divided into three sections: Group

A: $49,999 or less, Group B $50,000-99,999, and

Group C $100,000 or more.

Parental income and level of parents' education determine socioeconomic

status for the sake of this study. These questions were answered in the demographic

section of the survey. For example, in asking about one's parents' level of education,

the response options included: Less than high school diploma/GED, high school

diploma/GED, associate's degree, bachelor's degree, master's degree, and PhD of

professional degree (MD, JD, DVM, LLB, DDS, etc.) Furthermore, in inquiring about

total parental income, the choices consisted of the following ranges: less than $

12,500; $12,500-24,999; $25,000-49,999; $50,000-74,999; $75,000-99,999;

$100,000-149,999; $150,000-174,999; and $175,000 and over. To operationalize

levels of SES for this study, the components of SES were examined independently of

each other. Parental income was operationalized at three levels (A, B, and C). This

was done by dividing the population into three distinct groups. Group A consists of

parents making $49,999 or less, Group B $50,000-99,999, and Group C $100,000 or more. Moreover, a similar approach was used with parental education level. Educational level was separated into three groups as well (Associates degree or less, Bachelors degree, and Masters/ terminal degrees). Also, mother's level of education and father's level of education were tested independently of each other.

Data Collection Procedure

During orientation, an Orientation Assistant (OA) took the students to a computer lab to complete the survey. The survey was issued from June 1- August 1, 2003 on Tuesday and Friday mornings from 9 a.m. to 12 p.m. The groups rotated using the computer lab in 30-minute time slots. It is also important to note that the survey was taken on the second day of each two-day orientation program. The students took the survey in groups of 20-30. Furthermore, the students were informed that the survey was both voluntary and confidential, but not anonymous. The survey was issued via the Web using secure Web procedures as provided by the institution's Office of Information Technology (OIT). Social Security numbers were also requested so that they can be identified individually.

Data Analysis

All data were analyzed using chi-square analysis due to the categorical nature of the variables. In addition, chi-square can be used to test both nominal and ordinal categories. The data were analyzed using the Statistical Package for the Social Sciences (SPSS) Version 11.0.

Hypothesis I:

	Low SES	Mid SES	High SES
Yes			
No			

df= 2

Hypothesis II:

	Catholic	Muslim	Protestant
Yes			
No			

df= 2

Limitations

In addition to the delimitations mentioned earlier, one limitation of the study is the self-reporting of the total parental income section. Though the students understand that the information they submit is confidential, issues concerning the level of family income may create the desire by students to falsify information. Also, the survey was taken during orientation. Orientation can be a pleasant time for some and trying for others. With this in mind, the energy levels of the participants could affect the level of seriousness concerning their survey answers.

In the next chapter, the results of the study will be displayed and discussed. The discussion will display the relationship between spirituality, socioeconomic status, and retention.

Chapter IV: Results

This study was designed to find the relationships of socioeconomic status and religious faith affiliation to the retention of Black students in a predominantly White institution. More specifically, this study was concerned with the return of first-year students for their second year of undergraduate study. To find these relationships, the following hypotheses were tested:

Hypothesis I: Black college freshmen of higher socioeconomic status (SES) will have no different rate of persistence than those of lower socioeconomic status.

Hypothesis II: There will be no difference in retention between Black Protestants, Roman Catholics, and Muslims.

The sample will now be discussed to provide a context for the results of the study.

Sample

More than two thousand first-year participants (N=2,314) were noted in the 2002 University New Student Census. Of this number, 208 identified as Black/African American/Negro only. As mentioned earlier, these were the only participants studied. Though there were others who identified as both Black/African American/Negro and another race option, they were not used in this study.

Instrument Reliability

To measure the reliability of the University New Student Census, a test-retest procedure was used. First, a group of 50 random students was selected to take the survey. The survey was again administered two weeks later to 50 more students. Upon the conclusion of the test-retest procedure, reliability was gauged at .83.

Research Hypotheses

     Hypothesis I. The first hypothesis proposed no difference in persistence in

Black college freshmen regardless of lower or higher socioeconomic status. In order

to test this hypothesis, chi-square analyses were conducted for three identified

components of SES (Father's education level, Mother's education level, and Total

Parental Income) against two components of retention (Fall 2003 registration, and

Academic Action). As mentioned earlier, parents' level of education was separated

into three groups (Associates degree or less, Bachelors degree, and Masters/ terminal

degrees). This was done so that at least 35 participants could be achieved per

subgroup. Furthermore, the researcher believed that these divides separated three

distinct educational experiences. Similarly, total parental income was also divided

into three groups ($49,999 or less, $50,000-99,999, and $100,000 or more).   Again,

the purpose was to break the sample into comparable components while not giving

too much weight to a particular section. Though the original hypotheses also included

an analysis of full-time/part-time status as a component of retention, because only 1

of the 182 students registered as part-time, this analysis could not be done. Table 4

features the chi-square analysis of father's education level and Fall 2003 registration.

With 186 of the possible 208 respondents answering, no statistically significant

relationship was found.

Table 4

Fathers' Education Level and Fall 2003 registration
Chi-Square Analysis (N=186)

Chi-Square	X^2 Value	df	Sig.
Pearson	3.742	2	.154

When the mother's level of education was taken into consideration (see Table 5), the numbers per cell changed slightly, but still there was no statistical significance found at the .05 level.

Table 5

Mothers' Education Level and Fall 2003 registration
Chi-Square Analysis (N=185)

Chi-Square	X^2 Value	df	Sig.
Pearson	0.974	2	.615

In examining Fall 2003 registration in regards to household income, again the chi-square analysis revealed no statistically significant results at the .05 level (see Table 6).

Table 6

Total Parental Income and Fall 2003 Registration
Chi-Square Analysis (N=180)

Chi-Square	X^2 Value	df	Sig.
Pearson	1.002	2	.606

Father's level of education was used once more so that a relationship might be found when testing to see which students were in more danger of being on academic probation (Table 7). When analyzed, no statistically significant differences were found.

Table 7

Fathers' Education Level and Academic Action Fall 2003
Chi-Square Analysis (N=186)

Chi-Square	X^2 Value	df	Sig.
Pearson	6.953	4	.138

Table 8

Mothers' Education Level and Academic Action Fall 2003
Chi-Square Analysis (N=185)

Chi-Square	X^2 Value	df	Sig.
Pearson	2.796	4	.593

When mother's education replaced father's education in the same test, again there

was no significant difference found (p. =.593). (See Table 8). And again, when total

parental income was considered, there was no statistically significant difference

found (p=.410).

Table 9

Total Parental Income and Academic Action Fall 2003
Chi-Square Analysis (N=180)

Chi-Square	X^2 Value	df	Sig.
Pearson	3.972	4	.410

Hypothesis II. The second hypothesis suggested that there would be no

difference in the rate of persistence between students with Muslim, Protestant, and

Roman Catholic religious preferences. Though there were other options to choose

from in the religious preference section of the University New Student Census, the

researcher chose to use these three preferences based on the assumption that most

Black students would be in these three groups. Because quantitative research is based

on a priori assumptions, the researcher was unable to foresee that only 3 Islamic

students and 27 Catholic students would be included in the sample. Because a subset

of at least 35 participants is recommended (Upcraft & and Schuh, 1996), Islamic

students were not included in the analysis. Though Catholic students did not number

35 (n=27), the researcher chose to do the analysis with the thought that enough

Catholic students were present.

Table 10, in-keeping with the null hypothesis, offers no statistically significant

result at the 0.05 level.

Table 10

Religious Preference and Fall 2003 Registration
Chi-Square Analysis (N=133)

Chi-Square	X^2 Value	df	Sig.
Pearson	.878	1	.349

At p=.349, no statistically significant differences were found when pairing religious

preference with the fall 2003 return status (Table 10). Similarly, no statistical

significance was found when religious preference was paired with academic action

(see Table 11).

Table 11

Religious Preference and Academic Action Fall 2003
Chi-Square Analysis (N=133)

Chi-Square	X^2 Value	df	Sig.
Pearson	.971	2	.615

Summary

The results of this chapter present statistically insignificant findings across all of the variables tested. However, to determine the relevance of these findings to the relationship of socioeconomic status and religious faith affiliation on retention of Black students at predominantly White institutions, an interpretation of the results and attempt at meaning making is in order. This study's findings will be interpreted in the following chapter. Furthermore, possible contributions to research and implications for practice in higher education will also be discussed.

Chapter V: Summary and Discussion

To aid the reader, this chapter will restate the research problem and offers an overview of the major methods used in this study. This chapter further seeks to summarize the results of this study while featuring their implications as well.

Overview of Research Problem and Methods

Though there have been many studies to examine retention (i.e., Astin, 1975; Braxton, 2000; Cabrera, Stampen, & Hansen, 1990; Tinto, 1987, 1993, 1998), socioeconomic status (i.e., Andersen, 1992; Duncan, 2001; Lamont & Lareau, 1998), and religious affiliation (i.e., Sherkat, 2001, 2002), no study had been done to determine the relationship between all three. With that, the researcher sought to create a study that would determine a relationship between these three variables in regards to Black students.

After reviewing literature on retention, religious faith affiliation, and socioeconomic status, the researcher formulated two hypotheses:

Hypothesis I: Black college freshmen of higher socioeconomic status (SES) will have no different rate of persistence than those of lower socioeconomic status.

Hypothesis II: There will be no difference in retention between Black Protestants, Roman Catholics, and Muslims.

As a method to test these hypotheses, institutional data from a large, public, Research I institution in the Mid-Atlantic region of the United States were used. The information was gathered from an orientation survey entitled the University New Student Census. This survey is completed when students arrive for orientation before their first year. For this study, students completing this survey at the beginning of the

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2002-2003 school year were considered so that their return for the 2003-2004 school year could be examined. Furthermore, only the students who identified as "Black, African-American, or Negro" were considered for examination. If a student selected more than one racial category, as allowed by the survey, that person not considered for this study. In doing so, a sample size of 208 was available to study. SPSS (Version 11.0) was used to analyze the data. To test hypotheses, chi-square analyses were used. Finally, the creators of the survey conducted a reliability test for the survey which yielded a test-retest of .83.

Discussion of Results

    Interpretation of findings. This study was conducted with the purpose of detecting a relationship between socioeconomic status, religious faith affiliation, and retention. The hypotheses suggested that there would be no statistically significant differences between these three variables. After chi-square data analyses, the results were in agreement with the hypotheses. This held true in all aspects of the definitions as given for socioeconomic status and retention in earlier chapters except for the full-time/part-time component of retention and the Islamic component of religious faith affiliation which were removed due to small sample sizes.

    However, when reviewing the data itself, the researcher did find a few figures worth mentioning. For instance, out of the 186 participants who indicated their fathers' level of education, 24 indicated that their father possessed a PhD or another type of professional degree. Likewise, of the 185 participants who noted their mother's level of education, 11 offered that their mothers' had attained a terminal degree. This is important, because all of these students returned to school for the fall

2003 semester. Though this study is not equipped to answer why this may have happened, it is important to note that this outcome is supported by Walpole's (2003) assertion that parental education may influence student persistence. Because these parents have attained terminal degrees, there is the possibility that undergraduate completion is a given, whereas parents with a lower level of education may see a full-time job after graduation as being successful (Walpole, 2003).

Also, it is important to note that of the students (n=5) reporting parental income of less than $12,000, all returned for the fall 2003 semester. As posited earlier by Bourdieu and Passeron (1990), economic capital can be seen as the precursor to social and cultural capital which leads to greater persistence. However, since all of the students who listed a parental income of less that $12,000 returned, a conflict with previous theories must be noted. It would be interesting to know if these students have been presented with need-based assistance, and if so, how influential this may have been in helping these students to return. Nonetheless, the tested data in the study yielded no significance and possible reasons as well as other limitations will be addressed later in this chapter.

Relationship of current study to previous research. There are a number of studies seeking to find the relationship between socioeconomic status (SES) and college persistence (Astin, 1975; Berger, 2000; Cabrera, Stampen, & Hansen, 1990), yet no studies concentrating specifically on the Black community were found. Likewise, though Astin (1975) examined the persistence rate based on religious preferences (i.e. Catholic, Protestant, Jewish), no study was found whereby Black students were the sole population studied. Furthermore, no study was found

examining SES, religious affiliation, and retention. Because the researcher believes that Black students should not be seen as a homogenous population, this study sought to examine which students in the Black population are in the most danger of suffering attrition in predominantly White institutions. Although this study has utilized other research on retention, SES, and religious preference, it should not be seen as duplication. This study is exploratory in that these three variables are concentrating on the Black population exclusively. Furthermore, though this study seeks to discover relationships between the aforementioned variables, this research project is not designed to offer cause and effect explanations. More in-depth exploration regarding these relationships is needed for practitioners to better assist the Black population at predominantly White institutions.

Implications for practice. After analyzing the results of the study, the researcher has created some suggestions for implications. First, since the study did not reveal any significant findings as to which Black students are more likely to suffer attrition, the Black student population as a whole should be targeted for receiving additional help. This is so because Black students, as a group, still face attrition at an extremely high rate when compared to other underrepresented groups. According to Pascarella and Terenzini (1991), attendance at orientation can assist many students in persisting to graduation. In this study, only 208 students out of a possible 458 attended orientation. It may be beneficial for more institutions of higher education to develop more practices to draw more Black students to orientation so that these students can better adapt to the campus culture. This goes back to Kuh and Love (2000) and their assertion that once a student is a part of the new culture, he or she

will be more likely to persist. Because orientation is the gateway to the new culture, it will be more beneficial for students to attend.

The 133 students who identified a religious preference in Fall 2002, all registered for the fall 2003 semester. It may be a positive action for institutions to foster more collaboration between students and religious resources on campus. For instance, because many institutions have university ministries and religious student organizations, it may be positive for institutions to make sure that students are aware of these resources so that they may interact more so. Even in cases where institutions may not be comfortable crossing the lines of religion and state, it may still be effective to speak along the lines of spirituality so that another facet of the student can be cared for.

Limitations of the study. Though the study concentrated solely on the hypotheses and variables it was designed to, there were limitations to the study. To begin, all of the demographic information rendered on the University New Student Census was self-reported by the student. For certain portions of the survey (i.e., parents' level of education and total parental income) there is the possibility that some students may have guessed rather than truly knowing the appropriate selection. Further, the information for the survey was gathered in one setting. Because this survey was taken during orientation, some students may have been fatigued as a result of the many activities and presentations attended throughout the day. Also, since all portions of the survey are completed on the same day, if a student is not feeling well or may have had family problems before arrival, he or she may not take the survey as seriously as one should. Another limitation is that the size of the household was not

considered in the SES definition. For example, if two households both have a total parental income of $100,000, the worth of this figure will be different depending on the numbers of persons in the residence. If one household has three members and the other has 10, the resources will probably lend more comfort for the smaller home than the larger.

An additional limitation would be cell size. In the religious preference portion of the study, the number of participants who identified as Catholic and Islamic was smaller than originally anticipated. Upcraft and Schuh (1996) posited that an acceptable size for a sub-group is 35. In this study, Catholic participants numbered 27 while Islamic participants numbered 3. It is possible that the reason no statistically significant results were shown in comparisons involving religious preference was that the cell sizes were too small to show such result. Limiting the scope of the survey to the fall 2003 semester might also be considered a limitation. It can be argued that just because a student does not report to school during the fall semester, the student can still choose to enroll during the Spring 2004 semester. Because this particular study did not take the spring students into consideration, a population of participants who returned for their second academic year may have been excluded. Moreover, this study did not examine retention over a four-year span. Since this is the case, persistence to graduation is not measured.

As another limitation, the students in this study may have been more financially stable than Blacks students in a national context. For instance, 123 out of the 180 students who answered the total parental income question had parents that made at least $50,000 of which 50 of this portion had parents who made at least

$100,000. It can be assumed that students whose parents are financially stable may also have the privilege of growing up in neighborhoods that afford them both the social and cultural capital to achieve in the college environment. With this, the lower SES student voice may not have been heard in this study.

Terminology of the religious preference section could have also offered a limitation. Many of the selections in the religious preference section are self-explanatory (i.e., Hindu, Buddhist, and Catholic); however, it is a possibility that many of the students may not have known what Protestant included. Many Black students may know that they are Baptist, Methodist, A.M.E, or C.M.E., but they may not equate those denominations to being protestant even though they are. This may also provide information as to why so many students (*n*=43) out of 208 selected "Other" as their preference though all of the major religions were featured as a choice.

Additionally, regarding students' indicating religious preference, one might also take into consideration that students may not be eager to indicate Islamic affiliation. Though only 3 students chose to identify as Islamic, there is a chance that a number of these students may have chosen "Other" or "No Preference." Because this survey was administered one year after the terrorist attacks, it can be said that negative thoughts and stereotypes about Islamic culture and students were still prevalent. It is possible that these tensions may have caused students to hide their identity.

Also, the students in this study all attended orientation. According to Pascarella and Terenzini (1991), students who attend orientation have a better chance

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of persisting than students who do not attend. With that, the students who did not

attend orientation are not in the scope of this study and may have yielded a totally

different outcome when compared to orientation students.

Finally, racial identification could have been a limitation. Though only the

students who identified as "Black, African American, Negro" were selected for the

study, there is no way of knowing which of these students identified as African,

Caribbean, or with another ethnic group within the Black race. By this not being able

to be monitored, it is not possible to attempt to find significance between ethnic

groups (i.e. African, African American). Also, because African, Caribbean, or other

ethnic identities were not included, there is the possibility that many of these students

may not have chosen the "Black, African American, or Negro" selection and selected

"Other" instead. In lieu of these limitations, suggestions for further research are in

order and are outlined in the following section.

Suggestions for further research. Since this study sampled only the students

who attended orientation, it may be beneficial for further research to compare Black

students who did and did not attend orientation. This alone might bring more diversity

to the sample in regards to socioeconomic status and also may show more of a

difference in persistence. Furthermore, this may speak to the problem of why Black

students succumb to attrition.

Also, another study whereby the SES component is given more variables may

be in order. This study took parental level of education and total parental income into

consideration when determining SES. The foundation for this approach was that

previous research posited that parental education and income had strong relationships

to the level of capital possessed by the family (Lareau, 1987; Lareau & Lamont, 1988; McDonough, 1997; Sullivan, 2001). However, because this study did not follow students individually, whether parents' education level affected income was not seen. With that, a future study that can monitor the relationship more effectively is in order. It may also be helpful for future researchers to determine if the student is expected to send money home and if this affects retention. Perhaps attaching other components such as family members in household, demographic of students' neighborhood, zip code of residence, and racial demographic of high school attended may also serve as indicators of students' SES.

Regarding religious faith affiliation, a future study in which religious preferences have similar cell sizes may provide more statistically significant results. In this study, the cell sizes for Catholic and Islamic students were not ideal due to the fact that there were not at least 35 participants (Upcraft & Schuh, 1996). Therefore, a study in which these three subgroups (i.e. Catholic, Protestant, and Islamic) had at least 35 participants would lend information. Also, in retrospect, it may be more helpful to study matters of spirituality rather than religious faith affiliation. Religious faith affiliation only indicates students' religious choice whereas spirituality might indicate students' level of connectedness with faith and other components.

Additionally, it would be worthwhile to study which Black students are at more risk of suffering attrition along ethnic lines. In this study, Black students were observed by skin color only. If students are divided into ethnic categories such as African American, African, and Caribbean, there may be valuable information as to which students are not returning after their first year and subsequently, not persisting

to graduation. A qualitative design may also be used so that future researchers could investigate underlying matters that quantitative research may overlook. Moreover, further study could also include gender as a variable in an attempt to find significance. The relationship of SES and religious affiliation to Black student retention is an area ripe for further research. It is the hope of the researcher that these findings serve as a catalyst for like research to continue.

APPENDIX A: Participant Demographic

Table 12

Demographic of Study Participants

Variable	*Group*	*Frequency*
Gender	Male	86
	Female	121
Religious Affiliation	Catholic	27
	Islamic	3
	Protestant	106
Father's Level of Education	< High school	13
	High School/ GED	59
	Associates	14
	Bachelors	49
	Masters	27
	PhD/ Professional	24
Mother's Level of Education	< High school	8
	High School/ GED	54
	Associates	28
	Bachelors	52
	Masters	32
	PhD/ Professional	11

Table 12 *(continued)*

Variable	Group	Frequency
Combined Parental Income	< $12,500:	5
	$12,500-$24,999	14
	$25,000-$49,999	35
	$50,000-$74,999	49
	$75,000-$99,999	27
	$100,000-$149,999	30
	$150,000+	20
Retention	Returned	182
	Departed	26
	Full-time	181
	Part-time	1

APPENDIX B: University New Student Census 2002

1. My high school prepared me well for college.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

2. Sometimes I refuse to believe a problem will happen and things manage to work themselves out.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

3. I would consider seeking study skills training while at the University of Maryland.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

4. I am able to forgive others.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

5. When I have to make a decision I like to spend a lot of time thinking about my options.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

6. I do not expect difficulty with math courses.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

7. If better jobs were available to high school graduates, I would not go to college.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

8. I've more-or-less operated according to the values with which I was brought up.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

9. In most ways my life is close to ideal.

    Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

10. Many times by not concerning myself with personal problems, they work themselves out.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

11. I would consider seeking counseling for drugs/alcohol while at Maryland.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

12. I've spent a great deal of time thinking seriously about what I should do with my life.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

13. I am able to forgive myself.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

14. Regarding religion, I've always known what I believe and don't believe; I never really had any serious doubts.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

15. The conditions of my life are excellent.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

16. I expect to have a hard time adjusting to the academic work of college.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

17. I've spent a lot of time and talked to a lot of people trying to develop a set of values that makes sense to me.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

18. I would consider seeking counseling regarding career plans.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

19. I would consider seeking counseling for personal concerns.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

20. I'm not really thinking about my future right now; it's still a long way off.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

21. I am satisfied with my life.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

22. I think it's better to have a firm set of beliefs than to be open-minded.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

23. Chances are good that I will drop out of school temporarily before I complete a bachelor's degree.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

24. When I have a personal problem, I try to analyze the situation in order to understand it.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

25. So far I have gotten the important things I want in life.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

26. I try not to think about or deal with problems as long as I can.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

27. Most people think that to be successful socially on campus, you have to drink at least sometimes.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

28. When making important decisions, I like to have as much information as possible.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

29. If I could live my life over, I would change nothing.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

30. I have problems making friends.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

31. I've always had purpose in my life; I was brought up to know what to strive for.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

32. Some destruction of property by students is expected after a major athletic event.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

33. I think it's better to have fixed values than to consider alternative value systems.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

34. Students who disrupt the normal operation of the community should be dismissed.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

35. When I have to make a decision, I try to wait as long as possible in order to see what will happen.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

36. In college, learning is the primary concern of the student.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

37. I came to Maryland because of the success of one or more of the University's athletic teams.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

38. I am a shy person.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

39. I expect to maintain a B average in my first semester.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

40. I feel stressed.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

41. I am concerned about my ability to finance my college education.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

42. I prefer to deal with situations where I can rely on social norms and standards.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

43. I thought seriously about <u>not</u> going to college.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

44. I expect to have a hard time adjusting to the social life in college.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

45. I would like to join an organization that emphasizes getting to know people from different countries.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

46. I would like to go to dances that feature music from other countries.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

47. I often listen to music of other cultures.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

48. I am interested in learning about the many cultures that have existed in this world.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

49. I attend events where I might get to know people from different racial backgrounds.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

50. Persons with disabilities can teach me things I could not learn elsewhere.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

51. I can best understand someone after I get to know how he/she is <u>both</u> similar and different from me.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

52. Knowing how a person differs from me greatly enhances our friendship.

Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

53. In getting to know someone, I like knowing <u>both</u> how he/she differs form me and is similar to me.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

54. Knowing about the different experiences of other people helps me to understand my own problems better.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

55. Getting to know someone of other race is generally an uncomfortable experience for me.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

56. I am only at ease with people of my race.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

57. It's really hard for me to feel close to a person from another race.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

58. It is very important that a friend agrees with me on most issues.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

59. I often feel irritated by persons of a different race.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

60. Being able to drink large quantities of alcohol and still seem sober is <u>not</u> a sign of social competence.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

61. <u>My attitude</u> about drinking alcoholic beverages is most reflected in the following statement:
    a. Drinking is never ok.
    b. Drinking is alright, but a person should never drink enough to get drunk.
    c. Getting drunk sometimes is okay as long as it doesn't cause problems with school or other responsibilities.
    d. Getting drunk sometimes is okay even if it does cause problems with school or other responsibilities.

e. Frequently getting drunk is okay if that is what a person chooses to do.

62. Most other entering first year students at Maryland have the following attitude towards drinking alcoholic beverages:
    a. Drinking is never ok.
    b. Drinking is alright, but a person should never drink enough to get drunk.
    c. Getting drunk sometimes is okay as long as it doesn't cause problems with school or other responsibilities.
    d. Getting drunk sometimes is okay even if it does cause problems with school or other responsibilities.
    e. Frequently getting drunk is okay if that is what a person chooses to do.

Below are two items. The first one is about your ethnicity and the second one is about your race. Please answer both questions. *In answering the second question, you may select one or more races.*

63. Ethnicity: Mark the NO box if <u>not</u> Spanish/Hispanic/Latino.
    a. No, not Spanish/Hispanic/Latino
    b. Yes, Mexican, Mexican Am., Chicano
    c. Yes, Puerto Rican
    d. Yes, Cuban
    e. Yes, other Spanish/Hispanic/Latino

64. Race
    Select one or more:
    a. White
    b. Black, African American, or Negro
    c. American Indian or Alaskan Native
    d. Asian Indian
    e. Chinese/Taiwanese
    f. Filipino
    g. Japanese
    h. Korean
    i. Vietnamese
    j. Native Hawaiian
    k. Guamanian or Chamorro
    l. Samoan
    m. Other Pacific Islander
    n. Other

65. Which one of the following best describes your disability?
    a. I have none of the disabilities listed
    b. Deaf/Hard of Hearing
    c. Blind/Visually Impaired
    d. Learning Disabled
    e. Medical/Other

     f.   Physical Disability
     g.   Attention Deficit Disorder
     h.   Psychological
     i.   Other

66. What is your religious preference?
     a.   Atheist
     b.   Agnostic
     c.   Buddhist
     d.   Catholic
     e.   Hindu
     f.   Islamic
     g.   Jewish
     h.   Protestant (e.g. Baptist, Methodist, Presbyterian, etc.)
     i.   Other
     j.   No preference

67. I have been to counseling before.
   YES   NO

68. Immediately after September 11, the one item below that best expressed how I felt:
     a.   I felt anxious.
     b.   I had difficulty focusing.
     c.   I had difficulty sleeping.
     d.   I felt sad/blue/depressed.
     e.   I lost interest in school.
     f.   Other
     g.   I did not notice any negative effect.

69. In the months since September 11, the one item that best expresses how I feel:
     a.   I feel anxious.
     b.   I have difficulty focusing.
     c.   I have difficulty sleeping.
     d.   I feel sad/blue/depressed.
     e.   I have lost interest in school.
     f.   Other
     g.   Any negative effect I had has since improved.

70. Which one of the following statements best describes your current status regarding a major:
   I HAVE
     a. A major in mind and am sure that I will not change it.
     b. Decided on a major after considering several possibilities.
     c. A couple of general ideas of interest but I have not decided on a major.
     d. Absolutely no idea what I would like to study/major in.

71. Gender
    a. male
    b. female

72. I do <u>not</u> expect to get a degree from the University of Maryland.

       Strongly Agree   Agree   Neutral   Disagree   Strongly Disagree

73. While there are advantages to getting involved in campus life, some students find barriers that prevent their involvement. What is the one major barrier which may prevent your involvement:
    a. No time
    b. Work schedule
    c. Family interests
    d. Friends are off-campus
    e. Shyness
    f. Parking hassles
    g. Commuting distance
    h. Unsure of how to get involved
    i. Nothing interests me on campus
    j. Other

74. If you leave before receiving a degree, what would be the most likely cause?
    a. Absolutely certain that I will obtain a degree
    b. To accept a good job
    c. To enter military service
    d. It would cost more than my family or I can afford
    e. Marriage
    f. Disinterest in study
    g. Lack of academic ability
    h. Insufficient reading or study skills
    i. Other

75. Which option best describes your ranking in your high school graduating class?
    a. Top 5%
    b. Top 10%
    c. Top 25%
    d. Upper half of class
    e. Lower half of class

76. Would you like help deciding on your major?

YES   NO

77. Most entering first year students here think that the Maryland students with the most social prestige are:
    a. Non-drinkers
    b. People who drink but not enough to get drunk
    c. People who get drunk sometimes but don't let drinking interfere with other school or other responsibilities
    d. People who get drunk sometimes even if drinking interferes with school or other responsibilities
    e. People who get drunk frequently if that is what they choose to do
    f. None of the above

78. For a three-credit course, I expect to study outside of class:
    a. 0-2 hours per week
    b. 3-5 hours per week
    c. 6-8 hours per week
    d. 6 or more, as necessary

79. Which of the following kinds of extra-curricular activities is of the most interest to you?
    a. Student publications' communications (newspaper, WMUC, etc.)
    b. Musical or dramatic organizations (band, theater, chorus, orchestra, choir, etc.)
    c. Recreational or intercollegiate athletics
    d. Volunteer services – on or off campus
    e. Political/ social action groups
    f. Religious activities
    g. Focused interest groups (sports, games, hobbies)
    h. Academic or subject matter clubs
    i. Other

80. Which of the options below is the one major way you spend your free time?
    a. Using the internet
    b. Listening to music
    c. Talking on the phone
    d. Watching TV
    e. Running errands
    f. Hanging out with friends
    g. Volunteer work
    h. Commuting
    i. Other

81. What will be your work status this year?
    a. Do not plan to work
    b. Will work in a federally-funded work/study program
    c. Will do other on-campus work
    d. Will work off-campus

e. Will work for academic credit as part of departmental program
f. A combination of b-e

82. How many hours <u>per week</u> will you be spending in a part-time job?
    a. Do not have one but hope to find one
    b. Do not have one and do not plan to seek one
    c. 1-9 hours
    d. 10-14 hours
    e. 15-19 hours
    f. 20-29 hours
    g. 30-39 hours
    h. 40 or more hours
    i. Other

83. What is the main reason you decided to go to college?
    a. Get a better job
    b. Gain an education
    c. Next logical step after high school
    d. To learn critical thinking skills
    e. Prepare for graduate or professional school
    f. My parents expect it of me
    g. Other

84. When you entered this institution, it was your:
    a. First choice
    b. Second choice
    c. Third choice of lower

85. Which of the following is most important to you in your long-term career choice?
    a. Job openings usually available
    b. Rapid career advancement possible
    c. High anticipated earnings
    d. Well respected and prestigious occupation
    e. Great deal of independence
    f. Make an important contribution to society
    g. Avoid pressure
    h. Work with ideas
    i. Work with people
    j. Intrinsic interest in the field

86. I expect to receive my bachelor's degree in:
    a. less than 4 years
    b. 4 years
    c. 5 years
    d. more than 5 years

e. I may <u>not</u> finish

87. What is the highest academic degree you intend to obtain?
    a. Do not expect to complete a degree
    b. Associate's (AA or equivalent)
    c. Bachelor's (BS or BS)
    d. Master's (MA, MS, or Med)
    e. Doctoral (PhD, EdD)
    f. Law (LLB, JD)
    g. Medical (MD, OD, DDS, or DVM)
    h. Divinity (BD or MDiv)
    i. Other

88. Please indicate which of the following describes your <u>father's</u> education.
    a. Less than high school diploma/ GED
    b. High school diploma/ GED
    c. Associate's degree
    d. Bachelor's degree
    e. Master's degree
    f. PhD or professional degree (MD, JD, DVM, LLB, DDS, etc.)

89. Please indicate which of the following describes your <u>mother's</u> education.
    a. Less than high school diploma/ GED
    b. High school diploma/ GED
    c. Associate's degree
    d. Bachelor's degree
    e. Master's degree
    f. PhD or professional degree (MD, JD, DVM, LLB, DDS, etc.)

90. What is your combined parental income?
    a. Less than $12,500
    b. $12,500-$24,999
    c. $25,000-$49,999
    d. $50,000-$74,999
    e. $75,000-$99,999
    f. $100,000-$149,999
    g. Over $150,000

91. Where will you be living this semester?
    a. Parent's or guardian's home
    b. Other relative's home
    c. University residence hall
    d. Fraternity or sorority house
    e. Renting an off-campus room or apartment alone
    f. Sharing a rented room or apartment
    g. Owning or renting a house alone

     h.   Sharing a house
     i.   Other

If you have questions or comments regarding this survey, please contact
Renee Snyder at rbsnyder@wam.umd.edu.

DONE

<div align="center">University New Student Census 2002</div>

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