Racial Identity and Self-Esteem of Ethnic Minority Pre-Adolescents in a Multicultural Enrichment Program

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LOYOLA UNIVERSITY CHICAGO

RACIAL IDENTITY AND SELF-ESTEEM OF
ETHNIC MINORITY PRE-ADOLESCENTS IN A
MULTICULTURAL ENRICHMENT PROGRAM

A THESIS SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
MASTER OF ARTS

DEPARTMENT OF COUNSELING PSYCHOLOGY

BY
CASSANDRA G. COOPER
CHICAGO, ILLINOIS
MAY, 1998
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I give thanks and praise to my Lord and Savior Jesus Christ for giving me the endurance and confidence to complete this thesis. It is with honor that I dedicate this work to the memory of my brother, Marvis L. Washington. He always encouraged me to strive for excellence and he instilled in me the value of education. I am truly grateful that he always believed that I could achieve anything that I set my mind to.

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ABSTRACT

Research in the area of racial/ethnic identity and self-esteem has provided support for the notion that positive relationships exist between the components of racial-ethnic identity and self-esteem. The current study examined multiple dimensions of racial/ethnic identity (interracial contact, sense of equity, trust, racial/ethnic pride, and racial barriers) and self-esteem (peer, home and school). A pre-post study involving 32 preadolescents was carried out to examine the relationship between the components of racial/ethnic identity and self-esteem following participation in the Kids' College multicultural program. Kids' College is a theoretically grounded program designed to help children develop more positive attitudes about behavior toward individuals from different groups. Results indicated a statistically significant change in self-esteem overtime from pre-test to post-test. No support was found for change in racial/ethnic identity from pre-test to post-test. Statistically significant relationships were found between and within the subscales of racial identity and self-esteem. Implications were presented for future research to address preadolescents from diverse ethnic backgrounds with regards the development of racial/ethnic identity and self-esteem. Efforts aimed at promoting the appreciation of cultural differences in the schools, media and home may ultimately lead to increased racial/ethnic identity and self-esteem overtime.
CHAPTER ONE
INTRODUCTION

In today’s increasingly diverse world, racial-ethnic identity and self-esteem play an important role in the development of racial-ethnic minority preadolescents (Rotheram & Phinney, 1987; Phinney, 1989, 1991, 1996). They must understand not only the meaning of their own ethnic group membership and other ethnic groups, but the mainstream culture as well. During this period of development, individuals may struggle to answer the questions “who am I?” and “where do I fit in?”. The answers to these questions may prompt ethnic minority preadolescents to understand the differences as well as similarities between their ethnic group as well as others in the society (Rosenthal, 1987). Research has consistently shown that ethnic minority preadolescents’ racial-ethnic identity have mainly focused on inter-racial contact with other ethnic groups (Rosenthal, 1987; Phinney & Tarver, 1988; Phinney, 1991, 1996; Phinney & Chavira, 1992; Bernal, Knight, Garza, Ocampo, Cota, 1990). Little research has dealt with how ethnic minority preadolescents relate to the mainstream culture. This current study contributes to the gap in psychological research by examining multiple dimensions of racial-ethnic identity and self esteem which have been used to investigate ethnic minority preadolescents perceptions of the mainstream culture. Historically, ethnic minority preadolescents’ ethnicity, race and culture have not been of salience in the
mainstream society. Racial and ethnic identity have been defined as attitudes and beliefs an individual holds about his or her particular racial/ethnic group and includes racial/ethnic awareness, racial/ethnic self-identification, racial/ethnic attitudes, and racial behaviors (Rotheram & Phinney, 1987).

Phinney (1996) explained that ethnic minority preadolescents who have the ability to function in two different cultures, otherwise known as bicultural competence, may have a balance of a healthy psychological adjustment in the mainstream society. Phinney and Chavira (1995) further suggested that a high ethnic identity and self-esteem may be related to some aspects of a positive mainstream orientation. However, Brookins (1996) and Whaley (1993) found that some integration with the mainstream culture may be met with racism, discrimination and prejudice. Therefore, it is necessary to understand the relationship between racial-ethnic identity and self-esteem in order to foster greater racial-ethnic identity, self-esteem, and psychosocial development in ethnic minority preadolescents. Self-esteem is an integral component with regards to racial/ethnic identity and personal identity in ethnic pre-adolescents. The development of high self-esteem allows preadolescents to have confidence about their ethnic identity and it allows them to maintain a strong sense of well-being in the mainstream culture (Rotherman & Phinney, 1987; Phinney & Tarver, 1988; Phinney, 1991, 1996).

Multicultural interventions provide an opportunity for children and adolescents of diverse racial, ethnic, and cultural groups to develop a sense of ethnic pride and high esteem for their ethnic group, as well as others (Manning & Baruth, 1996). Having an exposure to and learning about different ethnic groups within the mainstream culture
encourage pre adolescents to become more cognizant of the societal illusions of racial harmony and justice for all (Manning & Baruth, 1996). Amir (1969) explained that having inter-racial contact with individuals of different ethnic groups sustain the likelihood of an understanding and appreciation of cultural and racial/ethnic differences.

The purpose of this thesis is to examine the relationship between facets of racial-ethnic identity and self-esteem in ethnic minority pre adolescents. This study will examine the effectiveness of the intervention and the racial/ethnic identity and self-esteem of ethnic minority preadolescents representing four different ethnic groups: African Americans, Asian American, Latin-American and European-Americans who participated in a theoretically grounded multicultural program called Kids’ College. Kids’ College is based on two psychological theories: contact theory and cooperative learning theory. (Eaton & Clore, 1975; Clore, Bray, Itkin, & Murphy, 1978). Kids’ College promotes inter-racial contact, ethnic pride, a sense of equity, inter-racial trust and it encourages individuals to develop an appreciation for people whose experiences, races, cultures, and heritages may be different from their own.

This study examines four hypotheses:

H1) There is no relationship between the subscales of racial-ethnic identity (barrier, contact, equity, pride, trust), and self-esteem (home, school, peer).

H2) There is no change in the subscales over time from pre-test to post-test.

H3) There is no change in racial identity over time from pre-test to post-test.

H4) There is no change in self-esteem over time from pre-test to post-test.
CHAPTER TWO

REVIEW OF THE LITERATURE

An Overview of Racial-Ethnic Identity and Self-Esteem

One half century ago, Clark & Clark (1939) began the investigation of children’s racial preferences and racial cognitions using Black and White dolls. Clark and Clark (1947) found that 67% of Black boys and girls chose to play with the white doll over the black doll, and 66% identified themselves with the black doll. The authors concluded that children who did not identify with the black doll (34%) suffered from low self-esteem (Clark & Clark, 1939). Other researchers have corroborated the same findings: most Black children preferred the White doll, while a small majority identified with the Black doll (Morland, 1966; Coles, 1967; Gordon, 1977; Kardiner & Ovesey, 1951; Porter, 1971 and Williams & Byars, 1968). There have, however, been criticisms of these original studies. The only children studied were preschool age children who do not have a solid understanding of racial issues. Cross (1987, 1985) criticized the research on racial preferences with children as the studies only measured preference and did not include measures of self-esteem and self-concept. Phinney (1991) posited that it is possible for children to have White preferences but have positive self-esteem. The studies also made the assumption that children only use skin color as a criterion for race as opposed to the use of other features such as hair color and texture, and language.
(Aboud, 1987). It is also possible that the children’s selection of White dolls only reflected society’s standards.

In the 1960s and 1970s, during the “Black Pride,” the “Black is Beautiful” and Civil Rights movements, Biafora, Taylor, Warheit, Zimmerman & Vega (1993) noted that those movements had a positive effect on how Black children viewed their racial identity. Research demonstrated Black children began to show high levels of self-esteem which was equal to that of White children (Biafora, Taylor, Warheit, Zimmerman & Vega 1993; Cross, 1985; Fine & Bowers, 1984; Heiss & Owens, 1972; Houston, 1984; Porter & Washington, 1979; Rosenberg, 1979; Rosenberg & Simmons, 1971; Simmons, 1978; and Whaley, 1993). Those movements also led Black children to exhibit a strong sense of identity, racial awareness and racial pride (Biafora et al., 1993).

In the early 1980s, Fine & Bowers (1984) noted that Black children were less likely to choose a Black doll than the White doll. These findings concluded that Black children were conceivably affected by the oppressive overt displays of racism (i.e., public rallies by the Ku Klux Klan; “reverse” discrimination and Affirmative Action programs) which inhibited their desires toward a positive racial self-identification and self-esteem (Fine & Bowers, 1984).

Historically, researchers have extensively examined racial/ethnic identity with Black and White children. However, with the increase of ethnic minorities in the United States, the issues of race and ethnicity have become of salience for ethnic minority preadolescents, as well as members of the White majority (Phinney, 1992).

Most researchers agree that ethnic identity is a multidimensional construct,
which pertains to ethnic feelings, attitudes, knowledge, and behaviors (Phinney, 1991, 1990; Garcia, 1982; Giles, Llado, McKirman, & Taylor, 1979; Rosenthal & Hrynevich, 1985). Phinney (1991) asserts that there are several hypotheses which are inconsistent with regards to the relationship of self-esteem and ethnic identity: 1) it may be hypothesized that particular components of ethnic identity contribute to self-esteem and 2) it may be hypothesized that some, but not all, constituents of ethnic identity contribute to self-esteem (Phinney, 1991). Phinney (1991) suggested integral components which define ethnic identity as it relates to: (1) self-identification as a group member, (2) attitudes and evaluations relative to one’s group, (3) attitudes about oneself as a group member, and (4) extent of ethnic knowledge and commitment.

   Ethnic self-identification is defined as a sense of oneself as a member of an ethnic group (Aboud, 1987). Aboud (1987) posits that children may not have a clear understanding of how to label themselves correctly which agrees with the ethnicity of their parents. With ethnic minority preadolescents, this process may require one choosing the label to use for oneself (Phinney, 1990). Phinney (1991) noted that a clear understanding of ethnic self-identification should exist before ethnic identity can influence self-esteem.

   Research studies found that ethnic minority preadolescents who succumb to prejudice and discrimination might be expected to have lower self-esteem (Tajel, 1981; Phinney, 1991). Other studies, however, noted that there is significant evidence that ethnic minority preadolescents who are exposed to prejudice, stereotypes, and discrimination do not have lower self-esteem (Crocker & Major, 1989; Phinney, 1991).
For example, Phinney & Alipuria (1991) interviewed ethnic minority preadolescent students on their views of the stereotypes about their group. Many acknowledged the negative images and stereotypes but, they reported that the negative stereotypes did not have an effect on their ethnic attitudes and beliefs about their ethnic group. Phinney & Alipuria (1991) posited that this may inevitably have a negative influence on their self-esteem. Other studies indicated the importance of ethnic minority preadolescents to associate negative influences and stimatizations to their ethnic group membership rather than to themselves (Crocker & Major, 1989). Phinney (1989) claimed that these attributions provide a vehicle to protecting their self-esteem.

Phinney (1991) claims that the feelings ethnic minority preadolescents have about being a member of the ethnic group may have an effect on their self-esteem. Having happiness and positive feelings about the ethnic group predicts one's preference for being a member of the group (Phinney, 1991). In their interview with high school students, Phinney & Alipuria (1990) reported these statements from students: “I accept myself as Mexican” and “I am happy to be Black.” Parham and Helms’ (1981) Racial Identity Scale, based on Cross’ (1978) model, indicate items that reflect acceptance of the group: “I feel good about being Black” and “Being Black just feels natural to me.”

Studies have assessed ethnic minority youth’s interest in and knowledge about one’s ethnic group (Cross, 1978; Blash & Unger, 1995; Phinney & Alipuria, 1990; Phinney, 1989). Blash and Unger (1995) hypothesized that African American youth who were knowledgeable of their heritage and had a strong sense of community would strongly identify with their ethnicity. Freedman (1993) posited that appreciating one’s
own culture, having mentoring relationships, and community-oriented programs are salient factors for youth to develop a sense of cultural identity. Similarly, Phinney & Alipuria (1990) have explored how an active search of ethnic understanding may be applicable across different ethnic groups by the following items: "I have often talked to other people in order to learn more about my ethnic background and "I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs" (Phinney, 1991). In regards to the relationship between ethnic identity and self-esteem, Phinney & Alipuria (1991) found that there was a significant relationship with Black males, a weaker relationship for Mexican American females, and no relationship for Asian Americans and Whites. The results indicated that self-esteem may be affected based upon one’s learning about their culture.

Previous research (Phinney, 1990, 1989) demonstrated positive effects between racial/ethnic identity and self-esteem. Paul and Fisher (1980) examined young Black adolescents (ages 13-14) of low socioeconomic status, with regards to acceptance of racial identity and found racial identity to be significantly related to self-concept as measured by the Tennessee Self Concept Scale. Grossman, Wirt, & Davids (1985) noted, in a study with Anglo-American and Mexican American eighth and ninth graders, that there was a positive relationship between self-esteem, measured by the Rosenberg’s (1979) self-esteem scale, as rated by adjective ratings of one’s own group. The results indicate that individuals with a positive ethnic evaluation show higher self-esteem.

Phinney (1988) developed the Multigroup Ethnic Identity Measure to examine ethnic identity in young adolescents across all ethnic backgrounds. The measure taps
into the exploration of and commitment to ones' ethnicity (Phinney, 1996). Studies have consistently shown that ethnic minorities score higher than Whites on ethnic identity and that African Americans score higher than other minority group members (Phinney 1996; Phinney, 1992; Phinney, Dupont, Espinosa, Revill, & Sanders, 1994). Results from previous research and theory propose a relationship between ethnic identity and self-esteem (Phinney, 1992). Phinney (1996, 1992) concluded that ethnic identity shows a low but positive, statistically significant relationship with self-esteem across all ethnic groups.

In his research study, Lewin (1948) found a negative relationship between racial-ethnic identity and self-esteem assuming that ethnic minority status has a negative impact on self-esteem. Other theorists (e.g., Rosenberg, 1986b) do not support this assumption. According to Verkuyten (1995), studies that have examined the relationship between self-esteem and ethnicity reveal that the components of ethnic identity (e.g., sense of ethnic pride, sense of belonging, and ethnic group membership) have a positive relationship with one's sense of self worth.

Ethnic group membership has been a salient variable used to assess ethnic identity, whereas other aspects of ethnic identity, such as a sense of belonging and the evaluation of group membership, have been less recognized (Verkuyten, 1995). Although ethnic identity is treated as a general phenomenon that is applicable across ethnic/racial groups, there is a substantial amount of literature that exclusively answers definitional and/or theoretical questions pertaining to one group or a few specific groups (Phinney, 1990).
The selection of a group to which one recognizes him or her self as belonging (reference group orientation) is largely determined by his or her racial identity, a group or collective identity predicated on the perception of a mutual racial heritage with a specific racial group (Helms, 1990). Cultural factors must be recognized as ethnic minority preadolescents are faced with societal pressures to identify with their particular racial or ethnic group (Spencer, Swanson, & Cunningham, 1991; Fordham; 1988; Gay, 1978). Establishing a strong sense of identity is a major developmental task for individuals, in particularly ethnic minority youth (Brookins, 1996; Blash & Unger, 1995; Phinney, 1990). Some adolescents have strong cultural ties with their group, while others may wish they belong to a different group (Phinney, 1996). Phinney (1996) and Brookins (1996) posited that ethnic minority preadolescents, in particular, have become cognizant of racism and discrimination within the larger dominant society, while exploring their background. As such, racism, prejudice and discrimination could have a profound effect on their racial/ethnic identity. Additionally, adolescents may also internalize the negative images and stereotypes from the larger society (i.e., media, schools and government etc.) and develop negative feelings about their group (Phinney, 1996). A large component of an individual’s overall personal identity is recognizing one’s self as belonging to a particular culture in the larger society (Whaley, 1993). While social identity theory suggests that merely identifying one self as a member of a group promotes a sense of belonging leading to a positive self-concept, this is not necessarily the case for racial/ethnic minority youth (Tajfel, 1978; Tajfel & Turner, 1979). In fact, members of racial/ethnic groups that are often stigmatized or held in low
regard, are at risk for developing negative identities (Erikson, 1968; Lyles, Yancey, Grace, & Carter, 1985; Phinney, 1990).

The works of Phinney (1989), Aboud (1987), and Marcia (1980) provide information about the developmental process in which ethnic minority preadolescents begin to explore ethnic identity issues. Researchers (e.g., Phinney, 1989; Phinney & Calvaria 1995; Marcia, 1980; Aboud, 1987) found that during the adolescence period, minority youth begin to explore the meaning of their ethnicity and minority status. A number of writers (e.g., Cross, 1978; Atkinson, Morten, & Sue, 1983; Parham & Helms, 1985; Phinney, 1988, 1989, 1995) examined ethnic minority adolescents identity development through racial/ethnic identity development models.

**Ethnic Identity Models**

Several racial/ethnic identity models have been developed to understand the identity development process in ethnic minority children and adolescents. Various models (e.g., Cross, 1978; Phinney, 1988, 1989; Atkinson, Morten, & Sue, 1989) generally begin with individuals placing low significance on their race and end with acceptance and/or pride in their race. Atkinson et al. (1989) developed a five-stage model, which moves from conformity, dissonance, immersion into one's ethnic group, introspection and reorganization, and finally, integration and awareness. Cross (1971, 1991) developed a five-stage model of psychological nigrescence. Stage one consists of a preencounter component which is associated with a Eurocentric perspective. This continues until an encounter event or experiences that cause an individual to challenge his or her preencounter beliefs occur, which is the second stage.
The individual begins to recognize the struggle, becomes less angry and immerse
themselves in Blackness in stage three until internalization/commitment (i.e., Black
pride), stage four, is achieved. Similarly, Phinney (1993,1989) developed a three-stage
ethnic identity model which examines minority adolescents preexisting attitudes and
assumptions about one’s own ethnic group and other ethnic groups. In the initial stage,
unexamined or diffused ethnic identity, young minority children and adolescents have
no salience of their race and therefore, might have given ethnicity little thought. If the
community and/or family emulates a positive image of their group membership, the
adolescent is likely to develop a strong connection with the group. In reference to the
social identity theory, individuals need to establish a firm sense of group identification
to preserve a sense of well-being (Lewin, 1948). However, Helms (1990), Atkinson et
al., (1993) and Cross (1991) argues that, in the initial stage, minority groups show
preference toward the White culture and devalue their own culture. On the other hand,
Phinney (1989) posits that not all minority adolescents strive to assimilate into the White
culture.

The second stage, moratorium or exploration, is comparable to Cross’ (1991)
immersion stage in which an individual begins to develop a keen interest in knowing
their ethnic group. In this stage, adolescents will begin to experience the larger realm of
society which will increase their awareness of the real world (i.e., encountering people
from different backgrounds, and experiencing prejudice, racism and discrimination).
From these experiences, adolescents may gain a desire to know more about their history,
traditions, and current situations of their group (Phinney, 1995).
In the final stage, achieved ethnic identity, individuals develop a secure sense of confidence about their ethnic membership, as well as a deeper sense of belonging with their group (Phinney, 1988). At this point, individuals have desisted feelings of anger toward the majority group (Phinney, 1995). Phinney and Chavira (1992) claim that an achieved ethnic identity is instrumental to an individual's self-esteem, by providing a sense of belonging and ethnic pride and serves as a vehicle toward protecting one against discrimination, racism and prejudice.

Self-Esteem

Self-esteem is defined as an evaluation that individuals make about themselves with regards to self-image, self-judgement of approval, disapproval, and personal self-worth (Zimmerman, Copeland, Shope & Dielman, 1997). According to Whaley (1993) self-esteem is a global view of oneself as a worthwhile person. Early empirical research (e.g., Coopersmith, 1967) asserts that self-esteem is the sum total of an individual's self-perceptions, feelings and attitudes across various psychosocial domains (Whaley, 1993). Other writers (e.g., Hare, 1977; Harter, 1990) argue that this global view of self-esteem overlooks important differences in children's self-evaluations across various areas of functioning (i.e., domain-specific, developmental, and cultural).


From her empirical testing of a historical model on self-esteem, Harter (1990) found that Cooley's model defined self-esteem as the regard of significant others. Accordingly, Cooley's model asserts that high self-esteem is connected with high regard from significant others (Harter, 1990). Harter (1990) defined Cooley's model as children's perceptions of perceived social support from significant others. Cooley's model was supported by her research. Harter (1990) concluded that children's self-esteem and self-worth are affected based on the extent of their competence in domains they consider important and the regard (i.e., support) of significant others. She deems both factors as critical to children's self-esteem. Additionally, in regards to significant others as a foundation of a healthy self-esteem, Hirsch and Dubois (1991) found that positive relationships with peers reinforce high self-esteem and rejection from peers has been identified with low-self-esteem (Demo and Slavin-Williams, 1992).

Rosenberg (1986) claims that preadolescents' self-esteem, between the ages of 10-12, tends to decrease as a result of the transition from elementary to junior high-school where standards change both academically and socially. Whaley (1993) asserts that self-esteem can merely be related to abstract thoughts, feelings, and attitudes during adolescence. Feelings of worthlessness could occur without a connection with a concrete experience. As mentioned earlier, during this stage of development, individuals' self-esteem can be affected by the larger society's view and treatment of their ethnic/racial group because they can presume similar treatment by merit of their
membership in the group (Whaley, 1993). Whaley (1993) claims that individuals do not have to be directly exposed for this abstract reasoning to occur.

Preadolescents with low self-esteem may be more apt to believe negative stereotypes or feel negative about their group membership (Phinney and Chavira, 1992). Phinney and Chavira (1992) concluded that efforts to promote a healthy psychological development provide a vehicle for healthy self-esteem in young minority adolescents. Thus, having high personal self-esteem may then provide the foundation for young minority adolescents to explore their ethnic background and to develop a strong sense of security within themselves as a minority group member (Whaley, 1993).

The school environments play an integral role in children and adolescents' self-esteem. Manning and Baruth (1996) noted that the school environment affects how children perceive themselves and their cultural images. Manning and Baruth (1996) also posited that it is important that educators promote a sense of cultural diversity in the school environment, as well as provide individuals with a sense of being able to take control of their lives. Ethnic minority preadolescents who feel torn between their culture and the mainstream culture of their school may have a low self-image because they assume they cannot be successful in either society (Manning & Baruth, 1996). In his study with Native American adolescents who felt the need to chose between their tribal culture and the European culture, Ramsey (1987) reported that they suffered lower self-esteem than their peers.

**Multicultural Interventions**

Multicultural education grew out of the upheaval of the civil rights movement,
during the 1960’s (Banks & Banks, 1989). During this decade, courses, programs and curricula were developed without incorporating the experiences, histories, cultures and perspectives of African Americans, as well as other ethnic groups (Banks & Banks, 1989). The movement criticized the United States’ school system because it focused its curricula only on Western culture (Banks & Banks, 1989). Many educators were incognizant about minority groups and their rich cultural diversity. According to Sleeter and Grant (1988), schools viewed culture and ethnic differences as weaknesses and of little importance to the realm of educational endeavors.

In the late 1950's to mid-1970's, several enrichment programs (i.e., Allport, 1954; Amir, 1969; Clore, Bray, Itkin & Murphy, 1978; Eaton & Clore, 1975; Harper, 1977; Sleeter & Grant, 1988; and Locke, 1989) were developed to endorse inter-racial contact between black and white children. Amir (1969) explained that having inter-racial contact will allow children to know each other and reduce ethnic prejudice. Some programs have reflected a belief that mere interaction between people is likely to change attitudes, beliefs and feelings toward one another (Yarrow, Campbell & Yarrow, 1958). In a study of an interracial camp of Black and White children, Yarrow, et., al. (1958) found that the children developed friendships as a result of intergroup contact. Other research studies argue that mere contact between ethnic groups does not change beliefs and attitudes (Amir, 1969). Studies (i.e., Clore et. al., 1978; Eaton & Clore, 1975) found significant attitude changes among campers. These interracial camps incorporated contact through eating and sleeping together. The institutional arrangements included an equal number of black and white counselors which endorsed interracial contact. Eaton
and Clore (1978) hypothesized that children who had more interracial contact would imitate a cross-race counselor than children who had less contact.

Several research investigators (i.e., Amir, 1969; Slavin, 1985) found that institutional support has an integral effect on cooperative learning and interracial interaction between children. Many school officials are uncomfortable with discussing issues regarding race and ethnicity (Slain, 1985). Allport (1954) hypothesized that cross racial contact would improve race relations if institutions supported racial interaction and equality. Allport (1954) explained that Whites have feelings of ambiguity regarding desegregation. They may feel uncomfortable with the mere interaction with people other than themselves. And, on the other hand, they may feel guilty because of the societal illusions that the American system portrays as equality and justice for all (Slain, 1985). These distorted views may have a grave effect on ethnic minority preadolescents self-esteem and racial/ethnic identity.

Little research has looked at multicultural interventions of ethnic minority preadolescents with regards to self-esteem and racial identity. The current literature investigated multicultural interventions that promote interracial contact and cooperative learning between Black and White children in an institutional and recreational setting. This current study attempts to contribute to the literature in the area of multicultural interventions with a focus on racial identity and self-esteem of ethnic minority preadolescents

Harper (1977) stated that every ethnic minority preadolescent needs strength, confidence and a sense of control in terms of a school or program curriculum. While
there are many factors that affect preadolescents self-esteem, it is important that ethnic minority pre adolescents are exposed to individuals who emulate ethnic pride and esteem.

Prominent leaders have advocated the importance of ethnic pride, self-esteem, confidence and respect in the development of People of Color throughout the centuries of America: Black Muslims, Marcus Garvey, Malcolm X, Dr. Martin Luther King Jr., and Kenneth Clark etc. (Harper, 1977). In order to maintain the legacy of eminent leaders dream, multicultural curriculums must advocate ethnic pride and esteem of ethnic minority pre adolescents. According to Locke (1989), ethnic minority preadolescents who feel good about their culture and identity are more prone to be happy and healthy citizens. The most important implication here is that if ethnic minority preadolescents are to sustain a positive self-concept and ethnic pride, the school must support curricular experiences that will foster self-esteem and racial/ethnic pride (Harper, 1977).
CHAPTER THREE

METHODOLOGY

Design

Participants in Kids' College completed a racial identity and self-esteem measure at two time periods. This study was designed to evaluate the Kids' College multicultural curriculum in terms of its effect on racial identity and self-esteem in ethnic minority preadolescents.

Participants

Participants were recruited from selected public elementary schools located in a large Midwestern urban city. The participants included thirty-two school-aged males and females, between the ages of eleven and thirteen, preparing to enter the sixth and seventh grades. The sample represents diverse backgrounds of Asian-American; Latin-American; African-American; European-American. All participants were required to have parental consent prior to the start of the study.

Measures

The Hare General and Area Specific (School, Peer, Home) Self-Esteem Scale.

The Hare General and Area Specific Self-Esteem Scale is a 30-item scale that measures a variety of factors related to self-esteem. The scale is area-specific in which it is composed of three ten-item subscales (peer, home, school). The peer subscale is a ten-
item subscale that measures how one feels when they are with their family. The home subscale is a ten-item subscale that measures how one feels when they are with their family. The school subscale is a ten-item subscale that measures how one feels when they are in school. The general self-esteem is the sum score of the thirty-item which assesses the general self-evaluation of that particular area. Respondents were asked to rate the extent of agreed statements. Scores are obtained by summing the responses for each subscale and adding the numbers from each subscale to get the total score for the overall general self-esteem scale. The Hare General and Area Specific Self-Esteem Scale is used for children between the ages of 8-17. This scale was used with Black and White children. It was designed using ideas from the Rosenberg (1965) and Coppersmith (1967) self-esteem scales which failed to include school, home and peer arenas. The Hare General self-esteem scale correlated 0.83 with both the Coppersmith self-esteem schedule and the Rosenberg general self-esteem measure. The Hare subscales correlated most highly with the Coppersmith self-esteem schedule. The reliability coefficients for the subscales were: Home, .62; School, .61; Peer, .65; General, .74.

The Racial Identity Measure is a thirty-one item scale consisting of multiple dimensions (pride, equity, barrier, contact, and trust) related to racial pride and social situations with White and ethnic group populations. The measure was utilized to determine racial identity attitudes of young adolescents across different backgrounds: Latin-American, African-American, European-American, and Asian-American. The Racial Identity Measures uses a Likert scale (1= “strongly agree” and 5= “strongly
to rate each item based on the extent of agreement. The reliability coefficients for the racial identity subscales were: Barrier, .62; Contact, .76; Equity, .65; Pride, .62; and Trust, .69.

**Procedure**

Kids' College took place on a private Midwestern university campus. It is a multicultural program which encourages students to appreciate people of all ethnic groups whose experiences, races and cultures may be different from their own. The program lasts for a six weeks and is staffed by seventeen counselors who were from different ethnic backgrounds: European-American, African-American, Latin-American, and Asian American. The staff received three days of intensive training regarding issues pertaining to race, prejudice, and diversity. The diversity was an asset to the program for it provided an opportunity for the staff members to learn, respect, and appreciate cultural differences. According to Allport (1954), Amir (1969) and Clore, Bray, Itkin, and Murphy (1978), contact between ethnic minority groups is likely to reduce prejudice. Having a diverse and cohesive staff is integral in order for children to emulate appropriate interracial interactions (Eaton & Clore, 1975).

The students were bused from their schools in the inner city to the university campus. Children were randomly assigned to four groups, each led by a team of four to five counselors. A typical day began with games which encouraged the students to interact with one another. After the games, the students gathered with their assigned groups and counselors. Both the students and counselors proceeded to their designated classrooms. There was a daily lesson plan to follow which was comprised of several
activities regarding a particular culture. The daily schedule was also used for structure purposes. The classrooms were furnished with desks, a teacher's desk, chairs, chalkboard, chalk, bright lights and an air conditioner. The classrooms were also decorated with bright colored posters and drawings, done by Kids' College counselors and the students, which reflected multicultural concepts.

The Kids' College program had an intensive multicultural curriculum. Each week represented the culture, ethnicity and race of different ethnic groups: African American, Asian American, Latin American, and White American. Speakers, art activities, fields trips and ethnic food taught participants about the customs, practices, eating habits, values and beliefs of that particular culture. Participants were shown videotapes on the effects of prejudice, discrimination, and stereotypes in society and encouraged to process ideas about these topics. Films were designed to foster a sense of understanding of prejudice, racism and stereotyping. Children were encouraged to appreciate their culture and other cultures, as well as acknowledge the differences of other cultures.

The effects of Kids' College were examined with a pre-post design. On the first day of the program, the racial identity and Hare self-esteem measures were administered to the children and confidentiality was explained. The questions from the measure were read aloud in order to reduce the effect of variations in reading ability. After the students completed the measures, racial and ethnic identity were discussed, as well as self-esteem. The students completed the measures at beginning and end of the program.
CHAPTER FOUR

RESULTS

A Pearson product-moment correlation, Paired samples t test and a MANOVA were run to examine: 1) the pre and post relationship between racial identity and self-esteem subscales; 2) the change in the subscales over time from pre-test to post-test; 3) the change in racial identity over time from pre-test and post-test; 4) the change in self-esteem over time from pre-test to post-test. An alpha level of .05 was used for all statistical tests.

The first phase of the analysis sought to examine the relationship between the five racial identity subscales (pride, trust, barrier, contact, and equity) and the self-esteem subscales (home, peer, and school). In examining the correlations between the subscales of racial identity and self-esteem, the pride, equity, trust, perceived barriers, inter-racial contact, home, school, and peer subscales were significantly intercorrelated. Table 1 provides an overview of the intercorrelations between and within racial identity and self-esteem subscales.

The hypothesis stated that there is no relationship between the subscales of racial identity and self-esteem. The relationships between the subscales of racial identity and self-esteem were investigated and the hypothesis was rejected. It was found that different components of racial identity evidenced positive relationships with self-
esteem. It was found that different components of racial identity evidenced positive relationships with other racial identity subscales. And, it was also found that different components of self-esteem evidenced significant relationships with other self-esteem subscales. Refer to table 1 for the correlations within and between the variables.

**Table 1 Correlations of Racial Identity Subscales (within)**

<table>
<thead>
<tr>
<th>Pre</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Equity and Pride</td>
<td>.77</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pride and Contact</td>
<td>.40</td>
<td>.02</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Post**

| Equity and Contact | .42      | .02 |
| Equity and Pride   | .63      | .00 |
| Pride and Contact  | .48      | .01 |
| Trust and Contact  | -.48     | .01 |

**Correlations of Self-Esteem (Within)**

<table>
<thead>
<tr>
<th>Pre</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>School and Peer</td>
<td>.41</td>
<td>.02</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Post**

| School and Peer | .37      | .04 |

**Correlations of Racial Identity Subscales with Self-Esteem Subscales**

<table>
<thead>
<tr>
<th>Pre</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer and School</td>
<td>.41</td>
<td>.02</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barrier and School</td>
<td>.39</td>
<td>.03</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Post**

| Home and Equity | .38      | .03 |
| School and Equity | .39      | .03 |
The second phase of the analysis sought to examine the hypothesis that states that there is no change in the subscales over time from pre-test to post-test with paired samples t tests. Table 2 lists the mean scores of the racial identity and self-esteem subscales. The mean scores indicate that inter-racial contact--pre and post--were statistically significant from pre-test and post-test. The barrier, equity, pride, trust, home, peer and school subscales were not statistically significant. The standard deviation suggests that the variation of scores is large.

Table 2

<table>
<thead>
<tr>
<th>Racial Identity</th>
<th>Pre</th>
<th>Post</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barrier</td>
<td>5.96</td>
<td>6.93</td>
<td>-1.90</td>
<td>.07</td>
</tr>
<tr>
<td>SD</td>
<td>(2.24)</td>
<td>(2.13)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact</td>
<td>20.03*</td>
<td>21.46*</td>
<td>-2.10</td>
<td>.04*</td>
</tr>
<tr>
<td>SD</td>
<td>(4.23)</td>
<td>(3.51)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equity</td>
<td>18.09</td>
<td>18.09</td>
<td>.00</td>
<td>1.0</td>
</tr>
<tr>
<td>SD</td>
<td>(2.94)</td>
<td>(2.78)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pride</td>
<td>18.53</td>
<td>18.84</td>
<td>1.11</td>
<td>.27</td>
</tr>
<tr>
<td>SD</td>
<td>(3.13)</td>
<td>(2.77)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trust</td>
<td>13.59</td>
<td>12.46</td>
<td>-1.63</td>
<td>.11</td>
</tr>
<tr>
<td>SD</td>
<td>(3.63)</td>
<td>(3.17)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total R.I. score</td>
<td>76.22</td>
<td>77.81</td>
<td>1.21</td>
<td>.24</td>
</tr>
<tr>
<td>(SD)</td>
<td>(10.24)</td>
<td>(7.87)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Esteem</td>
<td>Pre</td>
<td>Post</td>
<td>t</td>
<td>p</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Peer</td>
<td>28.71</td>
<td>29.68</td>
<td>1.49</td>
<td>.14</td>
</tr>
<tr>
<td>SD (3.88)</td>
<td></td>
<td>(4.94)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School</td>
<td>30.00</td>
<td>30.59</td>
<td>.50</td>
<td>.62</td>
</tr>
<tr>
<td>SD (6.39)</td>
<td></td>
<td>(5.79)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home</td>
<td>33.68</td>
<td>33.93</td>
<td>.31</td>
<td>.76</td>
</tr>
<tr>
<td>SD (4.06)</td>
<td></td>
<td>(5.15)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total S.E. score</td>
<td>92.14</td>
<td>94.22</td>
<td>.97</td>
<td>.34</td>
</tr>
<tr>
<td>(10.55)</td>
<td></td>
<td>(10.73)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*The mean difference is significant at the .05 level.

The third phase of the analysis sought to examine the research hypotheses which states: 1) there is no difference in racial identity over time from pre-test to post-test; and 2) there is no difference in self-esteem over time from pre-test to post-test. In the multivariate analysis, a Wilks’ Lambda of .778 was obtained producing an F value of 1.99 which was not significant at the p<0.12 level on 4,28 degrees of freedom. This indicates that there no significant changes in racial identity over time from pre-test to post-test. Next, research hypothesis analysis were examine to determine the change over time with self-esteem as a concept. A Wilks’ Lambda of 0.26 was obtained producing a F value of 41.4 which was significant at the p<.00 level on 2,30 degrees of freedom. This indicates that there were significant increases in the self-esteem (home, peer, and school) over time from pre-test to post-test.
CHAPTER FIVE

DISCUSSION

Phinney (1991) found that a number of studies have found no relationship between various components of racial-ethnic identity in relation to self-esteem. The results of this study have found several relationships between different components of racial identity in relation to self-esteem. These results contribute to the gap in psychological research by examining multiple dimensions of self-esteem and racial-ethnic identity. The current findings are also consistent with the previous notion that individuals' perception of their own ethnic group may have an effect on their racial/ethnic identity and self-esteem (Phinney, 1991).

Although it was hypothesized that there is no relationship between the subscales (barrier, contact, equity, pride, trust, home, peer, and school), the belief in racial-ethnic equity was found to have a positive significant relationship with home self-esteem. This suggests that pre-adolescent children may have been taught, by their parents, that getting along in the mainstream society involves developing the necessary skills to be successful and that they can succeed, despite the racial barriers and discrimination. Phinney & Rotheram (1987) found that acquiring bicultural competence is necessary for ethnic minority preadolescents to function in the dominant culture as well as an individuals ethnic group. Similarly, the belief in racial-ethnic equity was found to have a positive
significant relationship with school self-esteem. This implies that ethnic minority pre-adolescent children in an integrated school may have acquired the ability to function in two different cultures and it may have an influence on developing a high school self-esteem and a high sense of equity. Establishing good relationships with teachers in regards to academic achievement has an effect on ethnic minority pre-adolescents’ school self-esteem and sense of equity. Acknowledging cultural diversity, in the classroom setting, may have an effect on ethnic minority pre-adolescents’ school self-esteem and sense of equity because it builds recognition to an individuals character. Also, building strong peer relationships have a strong effect on ethnic minority pre-adolescents’ school self-esteem and sense equality.

Support for the significant positive relationship between the perception of racial barriers and school self-esteem is evidenced that ethnic minority preadolescents may have not encountered many incidents of racism, stereotyping and discrimination with Whites and other ethnic groups. They may realize that they can succeed in school regardless of the racism, discrimination and prejudice that exists in society.

There were significant relationships found between the subscales of racial identity. There was a positive relationship between racial-ethnic pride and a belief in equity. The fact that ethnic minority preadolescents have high ethnic pride gives credence about their perceptions on being proud of their culture and heritage regardless of the stereotypical notions society portray about their ethnic group. Having both a high sense of equity and racial-ethnic pride may influence an individuals understanding and appreciation of their own culture as well as others (Phinney, 1991, 1992, 1989;
This study found that there was a positive significant relationship between a belief in equity and inter-racial contact. Consequently, ethnic minority pre-adolescents may enjoy their contact with White peers and peers of other ethnic groups and thus, they may endorse attitudes and values that they can do well in society more optimistically. Individuals may also adopt an attitude that not all White people or people of color are racist or prejudice. In contrast, there was a negative correlation between inter-racial contact and trust. Ethnic minority pre-adolescents high level of mistrust for Whites peers and peers of other ethnic groups may be due to their level of involvement with them. If individuals have had bad experiences with Whites and people of other ethnic groups, they may lack interest in becoming involved in activities or developing close relationships. According to Slavin (1985), racial differences promote individuals to form homogeneous peer groups and as a result, it may cause high incidences of overt prejudice and interracial hostility.

No significant changes were found between pre and post racial-ethnic identity and self-esteem subscales of barrier, equity, pride, trust, home, peer and school. The statistically significant difference found between contact (pre) and contact (post) could possibly have to do with the multicultural enrichment program. Individuals had an opportunity to engage in inter-racial contact with White peers as well as other ethnic groups too. The mean scores indicate that inter-racial contact increased which means that individuals enjoyed their contact with White peers and other ethnic groups and perhaps, long-lasting friendships were developed as a result of the program. Based on

Brookins, 1996; Bernal et al., 1990; Phinney & Chavira, 1995).
previous empirical findings and theoretical notions evidenced in the literature, Allport (1954) found that a treatment based on contact theory would improve intergroup relations and reduce prejudice.

The results from the current study also found school self-esteem to relate significantly with peer self-esteem. Hare (1984) reports a significant increase in peer self-esteem as it relates to school self-esteem as children move from pre-adolescence to adolescence. During this developmental period, ethnic minority pre-adolescent’s self-perception influences not only academic achievement but, other aspects of self-esteem which include how they perceive themselves; how other pre-adolescent’s perceives them; and how they are viewed by others (Manning & Baruth, 1996; Shavelson, 1982).

As was hypothesized, that there is no change in racial identity (barrier, equity, pride, contact and trust) overtime from pre-test to post-test. The results indicated that there was no change in racial identity overtime from pre-test to post-test. This finding was supported in the multivariate analysis (Wilks' Lambda). There were statistically significant changes found in self-esteem (home, school and peer) overtime from pre-test to post-test. This finding was also supported in the multivariate analysis (Wilks’ Lambda). This finding may imply that the Kids’ College program had an effect on ethnic minority pre-adolescents self-esteem. It contributed to individuals perceptions of one’s self-esteem but, it may not have contributed to an individuals overall racial identity. It takes a supportive environment, like Kids’ College, and guidance from others involved in pre-adolescents life (i.e., parents, teachers, community role models, the community) to help sustain these changes over time.
Implications

This study contributes to the understanding that developing a positive racial identity (i.e., ethnic pride, sense of equity, inter-racial trust, and inter-racial contact) and self esteem must take place in the home, schools, and peer relationships. Preadolescents are constantly affected with changes from learning about their ethnic group to understanding the significance of their ethnic group membership (Phinney, 1988).

Living in a society where racism, prejudice and discrimination are present keen, has an effect on ethnic minority pre-adolescents. It is very important that ethnic minority pre-adolescents learn to embody ethnic pride, ethnic awareness, ethnic behaviors and attitudes in order to foster self-esteem. Having positive role models (i.e., parents, community leaders, educators) who emulate ethnic pride, a sense of equity, and ethnic awareness and behavior serves as a very important vehicle for ethnic minority pre-adolescents to develop a positive sense of self and group identity. This provides a protective buffer zone for ethnic minority pre-adolescents and as a result, they will be better prepared to encounter the social ills of racism, prejudice and discrimination.

This study has assessed ethnic minority pre-adolescents perceptions of the majority culture. The implications for the current findings are important for ethnic minority pre-adolescents to maintain positive racial/ethnic identity and self-esteem. It is also of primary importance that educators, mental health professionals, and researchers develop insight about the ethnic differences of ethnic minority adolescents. This focus must serve as a vehicle for counseling services, schools, multicultural enrichment programs, and research interventions; for it is only when ethnic minority pre-adolescents
accept themselves and their realities with a sense of ethnic pride that tangible self-esteem gains are possible (Lee, 1982).

As for educators, the goal should be to provide a school environment that will either raise or contribute positively to the self-concept and the racial and cultural pride of people of color. In agreement with Manning and Baruth (1996), for the 21st century, educators have the challenge to mold a more humane society by providing multicultural education programs that teach respect for cultural differences; address the need for positive cultural identities, and respond with decisive action the often disastrous effects of racism, stereotyping and discrimination.

Finally, in terms of preventative measures, the focus should be on educating parents to teach their children about the social problems that racism, prejudice, and oppression have on people of color. Also, parents must teach their children, at an early age, the importance of inter-racial contact and the appreciation of cultural differences. They should encourage their children to develop relationships with children from different ethnic backgrounds. It is important not only that parents teach their children about cultural appreciation and respect but, they must practice what they teach. This is the beginning of change which parents could help break down racism and stereotypes and contribute to pre-adolescents understanding among all people (Phinney, 1996).

Limitations and Recommendations

It is hoped that the data presented will stimulate further studies of racial-ethnic identity and self-esteem. Findings from such a small sample may not be generalizable to all ethnic minority pre-adolescents. Specifically, type of study should be replicated with
a larger number of participants. Further investigations in this area seem essential if we are to better understand the relationship between racial-ethnic identity and self-esteem. In agreement with Phinney (1996, 1989) and Brookins (1996), it is essential that multiple systems are examined (i.e., family, peer groups, the community, schools and the media) in the mainstream society for social change toward people of color.

Future research should include an examination of White pre-adolescents identity development and their perceptions of people of color. In agreement with Phinney (1996), it is important that White pre-adolescents learn to explore their ethnic identity formation in order to understand cultural diversity. Future research also needs to consider assessing ethnic minority pre-adolescents who have had less cross-racial contact, experienced less racism, received and internalized fewer stereotypical messages and thus have high self-esteem. Finally, further research needs to incorporate an assessment of other ethnic identity domains -- culture, customs, and practices -- as it relates to self-esteem.

Conclusions

Based on the current and previous findings, this study has contributed to an understanding of the relationship between racial-ethnic identity and self-esteem and its components. This study also reinforces why the study of racial-ethnic identity and self-esteem may be important in regards to ethnic minority pre-adolescents' psychosocial adjustment in the mainstream society. As emphasized by Whaley (1993), Phinney (1991, 1996), Phinney and Rotheram (1987) and Manning & Baruth (1996), it is integral for all those who work with ethnic minority youth to understand the impact of
differences among ethnic groups. The population of ethnic minority youth is growing and the majority culture can no longer ignore ethnicity, ethnic culture, customs and practices. Although studies have mainly dealt with the ethnicity of adult populations, it is time that researchers take an active stance on the development of racial-ethnic identity and self-esteem in ethnic minority children across all ages and ethnic backgrounds. In order to dismantle institutionalized racism, discrimination, stereotyping and prejudice, society must discontinue the perpetual cycle of ignorance. Children are a product of their environment and naturally they will emulate practiced behaviors and attitudes; thus, it is of primary importance that society be instrumental in acknowledging and appreciating different ethnic groups' culture.
APPENDIX A

PARENTAL CONSENT FORM
PARENTAL CONSENT FORM

This summer, during the Kid’s College program, your child will have an opportunity to participate in research designed to examine how they feel about themselves. This project will allow your child to have an educational experience exploring their heritage. Your child will be asked, with your permission, to complete two questionnaires related to racial identity and self-esteem. Information obtained from your child will be kept completely confidential (no names will be used at any time). Additionally, no experimental conditions or any foreseeable risk is involved in this study. A benefit of your child’s participation in this study is that it provides him or her with an opportunity for self-exploration and an opportunity to contribute to research. If you have any questions or concerns about your participation, feel free to contact either Cassandra Cooper or Dr. London at (847) 853-3347.

I ________________________________, the parent or guardian of
(Name of parent/guardian)
______________________, a minor of _____ years of age, hereby consent to my
(Name of Child)
child’s participation in a research project being conducted by ____________________________
(Name of Investigator)
under the supervision of Dr. Lorna London.
I freely and voluntarily consent to my child’s participation in this research project and I know that I can withdraw my child’s participation at any time.

(signature of Parent/Guardian) (Date)

(signature of researcher) Cassandra Cooper (Date)
REFERENCES


VITA

The author, Cassandra G. Cooper is the daughter of Johnnie and Thelma Cooper. She was born on July 19, 1973. Her elementary education was obtained in the private schools of East St. Louis, Illinois, and her secondary education in St. Louis, Missouri at St. Elizabeth Academy, where she graduated in May 1991.

In August, 1991, Ms. Cooper entered Fisk University, Nashville, Tennessee, and received the degree of Bachelor of Arts in Psychology in May 1995. She entered Loyola University Chicago in August, 1995 pursuing a Masters of Arts in Community Counseling. Ms. Cooper completed her practicum at the Women’s Counseling Center from August, 1996 to May, 1997. She provided group and individual therapy to battered women. Ms. Cooper plans to continue her education by pursuing a Ph.D. in Counseling Psychology. She would like to continue research in the areas of racial-ethnic identity, self-esteem, resiliency and coping strategies of ethnic minority preadolescents and adolescents.
THESIS APPROVAL SHEET

The thesis submitted by Cassandra Cooper has been read and approved by the following committee:

Lorna London Ph.D., Chair
Assistant Professor, Counseling Psychology
Loyola University Chicago

Elizabeth Vera, Ph.D.
Assistant Professor, Counseling Psychology
Loyola University Chicago

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of master of arts.

Date Director’s Signature

April 17, 1998

Lorna London