

***Happy Kwanzaa?
An Afrocentric Comparison of Black Male College Graduates
and Black Male Jail/ Prison Releasees***

Natasha C. Pratt-Harris, M.S., Ph.D.
*Department of Sociology & Anthropology
Morgan State University*

ABSTRACT

This paper summarizes key findings of a qualitative dissertation study that involved interviews with black male college graduates (BMCs) and black male jail/prison releasees (BMRs). One component of the study was a comparison of the socio-economic characteristics in the families of BMCs and BMRs. The study also measured if BMCs and BMRs identified with three Kwanzaa principles - Umoja (unity), Ujima (collective work and responsibility), and Ujamaa (economic cooperation). Black males are products of single parent household structures that are characterized by strained financial conditions. These are related to low college enrollment and graduation rates and high rates of incarceration. Kwanzaa, celebrated as a Pan-African holiday, was identified as a measurable Afrocentric value system that could reduce the adverse effect of family and social conditions. A thematic codification analysis of qualitative interviews revealed that the families of BMCs (n=25) and BMRs (n=25) did not differ significantly in structure or financial conditions ($p > .05$). BMCs and BMRs differed significantly in their identification with Umoja ($p < .05$) but did not differ significantly in their identification with Ujima ($p > .05$) or Ujamaa ($p > .05$).

Key Terms: Black males, Black males in college, Black males in jail/prison, Kwanzaa, Afrocentricity, African world view

INTRODUCTION

Kwanzaa is a seven day Pan-African “celebration of family, community, and culture” created by Dr. Maulana Karenga in 1966 (Karenga, 2008). Each day from December 26th through January 1st celebrants partake in rituals that include the lighting of a candle to commemorate the seven core Afrocentric values that persons of African descent are expected to adopt and apply to their daily lives. Each value is identified by a Swahili term and symbolⁱ. Kwanzaa is also an Afrocentric value system. The Afrocentric value system quells the negative depictions of blacks by acknowledging their shared experiences of oppression and racism (Asante, 1980).

Afrocentric theorists contend that by adopting core principles like Kwanzaa the adverse effect of socio-economic conditions can be minimized. According to the literature, black males share many socio-

Happy Kwanzaa? College Graduates and Jail/Prison Releasees ***by Pratt-Harrids***

economic conditions in their families, including being products of single-parent household structures that are strained by financial conditions. These conditions characterize many black males who have not enrolled or graduated from college and who have been incarcerated. Arguably by adopting Kwanzaa principles the effect of these conditions would be reduced. There are three primary Kwanzaa principles that serve as a useful representation of the value system overall – Umoja (unity), Ujima (collective work and responsibility), and Ujamaa (economic cooperation). The three speak to Kwanzaa's premise to unite families and strengthen communities around shared work and economic resources in light of conditions in the family.

To determine if black male families shared similar socio-economic conditions and to test the relevance of the three key Kwanzaa principles, a small sample of black males (n=50) was selected for an exploratory study. The sample included 25 black males who graduated from college (BMCs) and 25 black males who were released from jail/ prison (BMRs). This exploratory study was the first to compare BMCs and BMRs based on Afrocentric values.

The paper is organized as follows: In the "Focus of the Study" section there is an explanation for why BMCs and BMRs were selected, an operational definition for Umoja, Ujima, and Ujamaa, and the research questions used for the study. In the "Measuring Afrocentricity" section a definition for the Afrocentric value system is included, which explains the difficult, but relative importance of measuring Afrocentricity when studying black human subjects. In the "Theory" section the theoretical model is introduced. In the "Methods" section, the recruitment technique, the variables, and data analysis for the study are described. In the "Results" section the key findings are presented in table format. In the "Discussion" section an explanation for the key findings are summarized. In the "Study Limitations" section implications for future research are addressed.

FOCUS OF THE STUDY

Research on black male collegians and black males under criminal justice supervision has often included a comparison based on quantitative differences. A common quantitative assessment has led to debate about whether there are more black males enrolled in college compared to black males who are incarcerated (JBHE, 2003; Toldson and Mortin, 2011; Ziedenberg and Schiraldi, 2002). Black male collegians and black males in the criminal justice system were selected for this study because there has been little to no qualitative comparisons of the two groups of black males (Durham, 1979; Streeter, 2001). In addition, there has been little to no empirical data on the presence of Afrocentric values in the lives of people of African descent despite Afrocentric theorist's suggestion that

Afrocentricity should be included in research involving black subjects (Reviere, 2001).

A common finding in the literature is that they share similar socio-economic conditions in their families. Black males are often raised in single-parent households that experience financial difficulties (Eckholm, 2006; Gibbs, 1988; Oliver, 1989). These have had an effect on college enrollment and graduation and the representation of black males in the criminal justice system. Black males from single-parent household structures with strained financial conditions are the least likely to enroll in college and if they enroll are the least likely to graduate (Kuo and Hauser, 1995; Sewell and Shah, 1967; U.S. Dept. of Education, 2010; Walpole, 2003). These characteristics have been used to predict the likelihood that black males would be incarcerated. Black males who are incarcerated are likely to report that they were reared in single-parent household structures where there were financial difficulties with managing basic needs (Free, 1996; Jackson, 1997; Miller, 1996).

According to Afrocentric theorists, identification with Afrocentric values will reduce the impact of family and community conditions that are based in part on shared experiences of racism and oppression. In an effort to measure the presence of core Kwanzaa principles in the lives of black males, BMCs and BMRs were compared to assess whether they identified with Umoja, Ujima, and Ujamaa. An operational definition for each was used to assess whether BMCs and BMRs identified with each principal:

The Swahili term “Umoja” (unity), meaning one, is at the core of the Kwanzaa philosophy (Karenga, 2008). This collective understanding drives the Kwanzaa principles. Themes including “family”, “bond”, “getting together”, “sharing”, “holidays” and “community”, were measured by:

- a. the quality of time spent with family, friends, and within the community,
- b. the sense of connectedness with family, friends, and community,
- c. displays of appreciation and respect for elders or ancestors,
- d. the sharing of family stories,
- e. traditions taught or handed down from the generations,
- f. identification with the family (esp. the extended family) as important,
- g. ranking of family, friends, and community members,
- h. and time spent time with family, friends, or the community during the holidays (or other gatherings).

Ujima (collective work and responsibility) requires work to create better conditions for the community (Karenga, 2008). Themes including

***Happy Kwanzaa? College Graduates and Jail/Prison Releasees
by Pratt-Harrids***

“working together”, “working hard”, “coming up with solutions”, and “helping each other” were measured by:

- a. work conducted to create better conditions for the community,
- b. involvement in community or neighborhood events to make the community safe and clean,
- c. creating better conditions in the community through mentorship, volunteering, problem solving and identification,
- d. establishing or supporting Black owned businesses that support the community,
- e. a strong business sense or work ethic,
- f. solving financial problems within the family, amongst friends, or within the community,
- g. and a strong work ethic, where “hard work” pays off, and “the problem of one is the problem of all”.

Ujamma’s (cooperative economics) primary consideration is generosity through entrepreneurship (Karenga, 2008). Themes including “supporting one another”, “responsible”, “collective”, “supporting Black owned businesses”, “partnerships”, “cooperation” and “sharing” were measured by:

- a. a belief in the concepts of shared wealth and work,
- b. owning or aspiring to operate a Black owned business,
- c. supporting or encouraging the establishment of Black owned businesses,
- d. offering financial support to nullify the effects of problems within the family,
amongst friends, or within the community,
- e. creating financial plans for the family, friends or the community,
- f. establishing partnerships within the family, amongst friends, or within the
community,
- g. a belief that “no one person should be able to exploit another”,
- h. working with neighbors,
- i. sharing financial rewards with family or with the community,
- j. and the belief that giving may mean non-monetary rewards.

The purpose of this study was to measure whether the families of BMCs and BMRs shared similar socio-economic characteristics and if BMCs and BMRs identified with three Kwanzaa principles. Where this study was exploratory there were no stated hypotheses. The exploratory design allows for a first-time assessment of particular phenomena. This study was a first-time comparison of BMCs’ and BMRs’ identification with three Kwanzaa principles. The research questions for this study were as follows:

1. Do the families of BMCs and BMRs share two key socio-economic characteristics – similar structures and financial conditions?
2. Do BMCs and BMRs differ in their identification with Umoja (unity)?
3. Do BMCs and BMRs differ in their identification with Ujima (collective work & responsibility)?
4. Do BMCs and BMRs differ in their identification with Ujamaa (economic cooperation)?

MEASURING AFROCENTRICITY

Values are important in social science research. People either strive to achieve terminal values or instrumental values. Terminal values are beliefs in a desired end state of existence while instrumental values are beliefs about a desirable mode of conduct (Burgess, 1954). Value systems are based heavily upon an individual's cultural or social experience. Afrocentricity is a theoretical perspective created by Molefi Asante (1980) that puts the African world-view at its center. This perspective requires an examination where Africa is at the center and persons of African descent develop a collective ideology around the shared experience of oppression and racism (Asante, 1987; Mazama, 2002). The African world-view shapes the Afrocentric value system; it is a social-scientific paradigm that has its foundation in how persons of African descent see the world. Kwanzaa is an Afrocentric value system where behaviors and thoughts should be rooted not only in tradition but in practice (Karenga, 2008). Afrocentricity seeks to:

...promote an alternative social science paradigm more reflective of the cultural and political reality of African Americans; it seeks to dispel the negative distortions about people of African ancestry by legitimizing and disseminating a world view that goes back thousands of years and exists in the hearts and minds of many people of African descent today; and it seeks to promote a world view that will facilitate human and societal transformation toward spiritual, moral, and humanistic ends and that will persuade people of different cultural and ethnic groups that they share a mutual interest in this regard (Schiele, 1996, p. 286).

Values can be operationalized, but measuring value systems, like Kwanzaa, can be challenging. According to Kevin Cockely and Wendi Williams (2005), Afrocentric values are amongst the most difficult to operationalize. One of the challenges is that there have been little to no studies where person's identification with Afrocentric value systems has been measured. So there have been few empirical examinations to replicate. And secondly concepts that Afrocentric theorists like Asante (1980) and Maulana Karenga (2002) describe as part of the value system – "love of self", "awareness of tradition", and "commitment to the economic, political

Happy Kwanzaa? College Graduates and Jail/Prison Releasees ***by Pratt-Harrids***

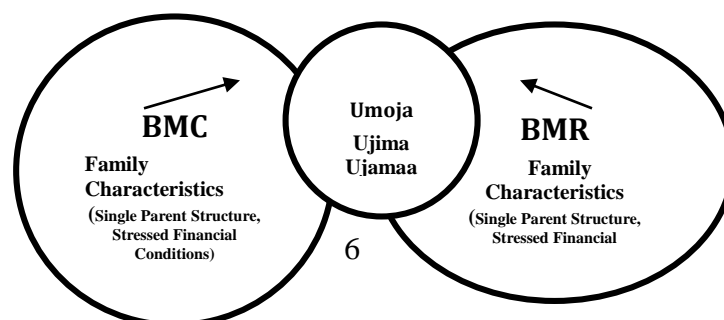
development of people of African descent around the world” – are abstract and difficult to measure. Finally measures of Afrocentricity have been limited to an examination of the social process of repetition of behaviors and practices. These measures have been based on ones participation in a holiday or ritual like Kwanzaa or rites of passage initiatives, and not how individuals apply the principles to their daily lives (Etzioni and Bloom, 2006; Johnson, 2001).

Despite the difficulty in measuring Afrocentric values, theorists like Ruth Reviere (2001) have concluded that when persons of African descent are the subjects, Afrocentricity is a necessary social scientific tool to adequately measure their unique experiences. Black subjects experience common historical and cultural challenges and they center their cultural, political, and ideological perspectives within an Afrocentric view of the world (Alkebulan, 2007). When black males, in particular, do not identify with Afrocentric ideology they may internalize negative labels and stereotypes (Oliver, 1989). Measuring Afrocentricity must initially include a measure of the common challenges that black males encounter. This should be followed by a measure of black males’ identification with Afrocentric principles (Oliver, 1989; Reviere, 2001; Winbush, 2001).

THEORY

The theoretical model adopted for this study followed the circular model of the Nguzo Saba, also known as the seven guiding principles of Kwanzaa (see Figure 1). The model for this study was developed in part based on Daniel Bell (1973) and Michael Young’s (1961) theory. They suggested that black males would not differ in their identification with Afrocentric values regardless of their socio-economic background. The model was also based on Anthony Lemelle’s (1995) theory that most black men, not accepting white middle class values would not differ in their identification with Afrocentric values. White middle class values that support individuality and competition are in conflict with the Kwanzaa value system (Johnson, 2001). Black communities and families have been characterized as single parent, with stressed financial conditions. According to the theoretical model developed for this study BMCs and BMRs are likely to come from families and communities that not only presented these socio-economic conditions, it also suggested that BMCs and BMRs aspired to adopt Umoja, Ujima, and Ujamaa as core values (see Figure 1).

FIGURE 1 Theoretical Model



METHODS

Sample

There were two samples of black males recruited for this study using a purposive sampling technique - a sample of black male college graduates (BMCs) and a sample of black males who had been released from jail or prison (BMRs). Where the study involved qualitative interviews and the assessment was exploratory in nature, the sample was limited to a total of 50 participants. The sample of BMCs (n=25) was identified from a list of graduates obtained from a university institutional research office. According to the records of the university, BMCs earned a bachelor's degree between 2005 and 2007, and were from Baltimore, MD. The sample of BMRs was identified amongst a cohort of men who resided in a shelter that offered services to former inmates in Baltimore, MD. BMRs (n=25) were selected for participation if they were released from jail or prison between 2005 and 2007. BMCs were interviewed in an on-campus office at the university or were interviewed by phone. BMRs were interviewed at the shelter. The interviews took 45 minutes to 1 hour to complete.

Measures

In an effort to compare the socio-economic characteristics in the families of BMCs and BMRs, questions from the *Duncan Socioeconomic Index* and the *Hollingshead Index of Socio-economic Status* scales were used (Blau and Duncan, 1967; Hollingshead, 1957). Both scales limit a measure of socio-economic status to the means of production and they fail to measure the experience of inequality. Considering the limitations, the scales were used as a simple measure of the socio-economic characteristics in the families of BMCs and BMRs. Subjects were also compared based on their identification with three Kwanzaa principles. Umoja, Ujima, and Ujamaa were assessed based on questions from the *Life Attitude Inventory* (Jackson-Lowman, et al., 1996) and the *Africentricity Scale* (Grills and Longshore, 1996). Qualitative data was generated based upon these scales and their utility in measuring three of the Kwanzaa principles.

The Interview

The interview began with demographic questions - gender, age, race, and level of education. It developed into more comprehensive questions about the respondent's life prior to college or incarceration, during college or while incarcerated and after college or incarceration. These included questions about family structure and financial difficulties. The interview

Happy Kwanzaa? College Graduates and Jail/Prison Releasees ***by Pratt-Harrids***

also assessed the degree to which BMCs and BMRS identified with Umoja, Ujima, and Ujamaa.

Data Analysis

The chi-square and spearman's correlation techniques were used to compare BMCs and BMRs based on their socio-economic characteristics. BMCs and BMRs identification with Umoja, Ujima, and Ujamaa were measured based on a word-based thematic codification analysis technique. Responses from the qualitative interviews were placed in a coded concept grid. The concept grid guided the codification, organization, and summary of the qualitative data to identify responses that were related to each of the Kwanzaa principles. The qualitative data was given a quantitative value. The chi-square test was conducted to measure the association between the presence of the principles and ones status as BMC or BMR.

Evidence of Umoja, Ujima, and Ujamaa were measured based on responses that were related to themes of each principle. When BMCs and BMRs acknowledged themes including "family", "bond", "getting together", "sharing", "holidays" and "community" they were coded as identifying with Umoja. When BMCs and BMRs acknowledged themes including "working together", "working hard", "coming up with solutions", and "helping each other", they were coded as identifying with Ujima. When BMCs and BMRs acknowledged themes including "supporting one another", "responsible", "collective", "supporting Black owned businesses", "partnerships", "cooperation" and "sharing", they were coded as identifying with Ujamaa.

RESULTS

Twenty-five BMCs and twenty-five BMRs completed the qualitative interview. Age and educational level data are included in the following tables.

Table 1: Age of BMCs and BMRs

	<u>BMC</u>		<u>BMR</u>	
Age	N	%	N	%
18-24	15	60	0	0
25+	10	40	25	100
Total	25	100	25	100
Mean	27.24		43.28	
Mean Sample	35.26			

Table 2: Educational Level of BMCs and BMRs

	<u>BMC</u>		<u>BMR</u>	
	N	%	N	%
<i>8th – 11th grade</i>	0	0%	8	32%
<i>High School Diploma</i>	0	0%	6	24%
<i>G.E.D.</i>	0	0%	5	20%
<i>Attended college but no degree</i>	0	0%	6	24%
<i>Bachelor's</i>	24	96%	0	0%
<i>Master's</i>	1	4%	0	0%
<i>Total</i>	25	100%	25	100%

Family Structure

The chi-square analysis revealed that BMCs and BMRs did not come from significantly different family structures. BMCs, however, were more likely to have been raised in a single parent household.

Table 3: Family or Household Structure of BMCs and BMRs During Childhood

	<u>BMC</u>		<u>BMR</u>	
	N	%	N	%
Both Biological Parents	8	32%	13	52%
Biological Mother Only	12	48%	8	32%
Biological Mother and Stepfather	1	4%	0	0%
Other Family Member	2	8%	2	8%
Foster Family	1	4%	0	0%
Other	1	4%	2	8%
Total	25	100%	25	100%
Chi-Square value = 4.394, P>.05				

Financial Issues

Financial issues were measured based on the family money issues of BMCs and BMRs for most of their childhood until the age of 18. BMRs were

Happy Kwanzaa? College Graduates and Jail/Prison Releasees
by Pratt-Harrids

slightly to moderately more likely than BMCs to report that their families struggled to pay for food, basic needs, and medical care for most of their childhood until the age of 18 ($p > .05$). BMRs were slightly less likely than BMCs to report that their families struggled to pay bills and pay for rent or mortgage ($p > .05$). BMCs and BMRs did not report significantly different financial issues.

Table 4: Correlation Table on Financial Issues

	r_s	P
Food	.062	.690
Basic Needs	.206	.179
Medical Care	.056	.718
Rent/Mortgage	-.152	.303
Bills	-.065	.677

* $p < .05$, ** $p < .01$, *** $p < .001$

The Kwanzaa Principles

The concept gridⁱⁱ was used to organize the responses of BMCs and BMRs from the qualitative statements about Kwanzaa. An analysis of the thematic codes from the interviews revealed that BMCs and BMRs differed significantly in their identification with Umoja but did not differ in their identification with Ujima and Ujamaa.

Table 5: Chi Square Test - Umoja

Umoja	BMCs	BMRs
Yes	9	3
No	16	22
X^2	3.947	
P	.047	

Table 6: Chi Square Test – Ujima

Ujima	BMCs	BMRs
Yes	16	16
No	9	9
X^2	.000	
P	1.0	

Table 7: Chi Square Test - Ujamaa

Ujamma	BMCs	BMRs
Yes	17	12
No	8	13
X ²	2.053	
P	.152	

DISCUSSION

One of the goals of this study was to measure whether the families of BMCs and BMRs shared similar socio-economic characteristics and to measure if BMCs and BMRs identified with three Kwanzaa principles. BMCs and BMRs did not differ significantly when compared based upon family structure. The families of BMCs and BMRs did not have significantly different financial issues. BMCs were significantly more likely than BMRs to identify with Umoja. BMCs and BMRs did not differ significantly in their identification with Ujima and Ujamaa.

The findings from this study are aligned with the theoretical model. Similar to Bell (1973) and Young's (1961) assertion that black males would not differ in their identification with Afrocentric values regardless of the impact of socio-economic conditions, the BMC and BMR samples differed in their status – one group enrolled in and graduated from college and the other was released after spending time in prison. BMCs and BMRs did not differ in their identification with two Kwanzaa principles – Ujima and Ujamaa. While this study does not show the direct effects between socio-economic conditions in the family and one's identification with the Kwanzaa principles, it offers the possibility that the socio-economic conditions in the families of BMCs and BMRs did not affect their identification with two Kwanzaa principles. The findings also support Lemelle's (1995) argument. It's possible that BMCs and BMRs identified with Afrocentric principles where they would not aspire to white middle class values.

Where BMCs and BMRs differed significantly in their identification with Umoja an explanation for the difference may be related to their status, and less an explanation based on an aspiration to identify with core Afrocentric values. The nature of the BMR experience where he had been separated from families while incarcerated and experienced limited community cohesion after release (Anderson, 1990; Taxman, et.al., 2002) has arguably led to his being less likely to identify with Umoja. The BMR is primarily working towards self-sufficiency prior to reunifying with families.

Happy Kwanzaa? College Graduates and Jail/Prison Releasees ***by Pratt-Harrids***

Of the respondents who identified with Umoja they acknowledged themes that were related to the importance of family, bonding, getting together, sharing, and the community. While BMRs were less likely to identify with Umoja, one respondent noted his role in keeping the family together. "I am the black sheep. I am the one who visits. I don't want a funeral or wedding [to be the only time we get together]. I am the one who gets on the telephone and call."

Of the respondents who identified with Ujima they acknowledged themes that were related to working together, working hard, coming up with solutions, and helping each other. One BMC respondent said that in his family, "Together we are stronger than apart." While BMCs had recently earned a bachelor's degree that could have increased their marketability in the labor market, many identified with the Ujamaa concept of entrepreneurship and support for black owned businesses. One BMC noted that there is a misconception that black-owned means less quality. He discussed the need for black owned businesses to create new economic structures.

STUDY LIMITATIONS

There were several limitations of the study. The first is based on the nature of exploratory research. The goal of exploratory research is to offer a first time assessment of phenomena that has not been measured. As such, one of the major limitations of this study is that the findings cannot be generalized. The study can be replicated to strengthen the reliability and validity of the findings. The second limitation of the study is that with a small sample size (N=50) and the qualitative technique used to interpret interview items there was room for bias.

The study was an attempt to explore whether two groups of black males had comparable socio-economic characteristics in their families and if Afrocentric values could be measured. Where the codification technique allowed for a measure of black males' identification with Afrocentric values, the study can not be used to confirm that by identifying with Kwanzaa principles the effect of socio-economic conditions were lessened. The study confirmed that for this select group of participants the families of BMCs and BMRs had similar structures and financial conditions. The study also confirmed that the three Kwanzaa principles could be measured within a sample of black males.

A larger sample size would allow for more robust statistical analyses relative to the relationship between a socio-economic condition and identification with Afrocentric values. If this study were replicated with a quantitative instrument possible research questions could include the following:

1. By identifying with Umoja do black males reduce the impact of their being raised in primarily single-parent households?
2. By identifying with Ujima do black males reduce the impact of stressed economic conditions?

A measure of Afrocentricity or the presence of the Kwanzaa principles in the lives of black males is not an attempt to confirm how black males remedy social problems. This study revealed that Kwanzaa principles are measurable indicators of how black males may overcome socio-economic conditions in their families. Additional research on black male collegians and black males in the criminal justice system using a measure of Afrocentric principles can be conducted to show the direct effect of internalizing Afrocentric values, especially when addressing its impact on socio-economic conditions.

The implications for this study are shaped by what Afrocentric theorists have concluded. #1 Afrocentric principles are measurable. #2 Afrocentric principles are essential. #3 An examination of Afrocentric values must initially include an examination of social characteristics, followed by an examination of the presence of Afrocentric principles in the lives of black subjects.

REFERENCES

- Alkebulan, Adisa A. 2007. Sustaining Black Studies. *Journal of Black Studies*, Vol. 37, No. 3, pp. 410-427.
- Anderson, Elijah. (1990). *Streetwise: Race, Class, and Change in an Urban Community*. Chicago: University of Chicago Press.
- Asante, M.K. 1980. *Afrocentricity: The Theory of Social Change*. Buffalo, NY: Amulefi Publishing Company.
- Asante, M.K. 1987. *The Afrocentric Idea*. Philadelphia: Temple University Press.
- Bell, Daniel. 1973. *The Coming of Post-Industrial Society*. New York, NY: Basic Books.
- Blau, Peter, and O. D. Duncan. 1967. *The American Occupational Structure*. New York: Wiley.
- Burgess, Ernest W. 1954. Values and Sociological Research. *Social Problems*, 2 (1): 16-20.

***Happy Kwanzaa? College Graduates and Jail/Prison Releasees
by Pratt-Harrids***

Cockley, Kevin and Wendi Williams. 2005. A Psychometric Examination of the Africentric Scale, Challenges in Measuring Afrocentric Values. *Journal of Black Studies*, 35 (6): 827-843.

Durham, Leroy. 1979. "A Comparison of College Freshmen Students at Morgan and Towson State Universities with Inmates in the Baltimore City Jail." Ph.D. Dissertation, Philadelphia, PA: Temple University.

Eckholm, Erik. 2006. "Plight Deepens for Black Men, Studies Warn." New York, NY: *The New York Times*.

Etzioni, Amitai and Jared Bloom. 2006. We Are What We Celebrate: Understanding Holidays and Rituals. *Contemporary Sociology*, 35 (1): 46-47.

Free Jr., Marvin D. 1996. *African Americans and the Criminal Justice System*. New York, NY: Garland Publishing, Inc.

Gibbs, Jewelle Taylor. 1988. *Young Black and Male in America: An Endangered Species*. Westport, CT: Auburn House Publishing Company.

Grills, C. and Longshore, D. 1996. Africentricism: Psychometric analyses of a self-report measure. *Journal of Black Psychology*, 22 (1): 86-107.

Hollingshead, A.B. 1957. "Two Factor Index of Social Position". Mimeo. Ph.D. Dissertation, New Haven, Connecticut: Yale University.

Jackson-Lowman, Huberta; John A. Rogers, Xiaoyan Zhang, Yue Zho, and Migdalia Brathwaite-Tull (1996). "Life Attitude Inventory: Preliminary Evaluation of a Measure of Spiritual Orientation." In: Reginald L. Jones, editor *Handbook of Tests and Measurements for Black Populations, 1 & 2*. Hampton, VA: Cobb and Henry Publishers.

Jackson, Kevin L. 1997. Differences in the Background and Criminal Justice Characteristics of Young, Black, White, and Hispanic Male Federal Prison Inmates. *Journal of Black Studies* 27 (4):494-509.

Johnson, Vanessa D. 2001. The Kwanzaa Principles a Foundation for African American College Student Development Theory. *Journal of Black Studies* (31)4: 406-422.

Journal of Blacks in Higher Education. 2003. More Black Men Are in Jail than Are Enrolled in Higher Education. *JBHE Foundation* 41:(62).

Karenga, Maulana. 2008. *Kwanzaa: A Celebration of Family, Community and Culture*. Los Angeles, CA: University of Sankore Press.

Karenga, Maulana. 2002. *Introduction to Black Studies*. Los Angeles, CA: University of Sankore Press.

Karenga, Maulana. 2012. The Founder's Welcome. The Official Kwanzaa Website. Retrieved August 1, 2012. (<http://www.officialkwanzaawebsite.org/index.shtml#Welcome>)

Kuo, Hsiang-Hui Daphne and Robert Hauser. 1995. Trends in Family Effects on the Education of Black and White Brothers. *Sociology of Education*, 68: 136-160.

Lemelle, Anthony J. 1995. *Black Male Deviance*. Westport, CT: Praeger Publishers.

Mazama, Mambo Ama. 2002. Afrocentricity and African Spirituality. *Journal of Black Studies*, 33 (2): 218-234.

Miller, Jerome G. 1996. *Search and Destroy: African-American Males in the Criminal Justice System*. New York, NY: Cambridge University Press.

Oliver, William. 1989. Black males and Social Problems: Prevention Through Afrocentric Socialization. *Journal of Black Studies*, 20 (1): 15-39.

Reviere, Ruth. 2001. Toward an Afrocentric Research Methodology. *Journal of Black Studies*, 31 (6): 709-728.

Sewell, W.H. and V.P. Shah. (1967). Socio-economic Status, Intelligence, and the Attainment of Higher Education. *Sociology of Education*, 40: 1-23.

Schiele, J.H. 1996. Afrocentricity: An emerging paradigm in social work practice. *Social Work* 41(3), 284-294.

Streeter, Satira S. 2001. "Investigation of the Explanatory Styles and Childhood/Adolescence Risk Factors of African-American Male Prison Inmates and University Students." Ph.D. Dissertation, Virginia, VA: Virginia Consortium.

Happy Kwanzaa? College Graduates and Jail/Prison Releasees ***by Pratt-Harrids***

Taxman, F.S., D. Young, and J. Byrne. (2002). *Offender's Views of Reentry: Implications for Processes, Programs and Services*. Final Report. College Park,
MD: Bureau of Governmental Research.

Toldson, I. A., & Mortin, J. (2011). A million reasons there are more Black men in college than in prison and why more work needs to be done. Empower Magazine:
<http://www.empowernewsmag.com/listings.php?article=1890> Accessed August 1, 2012.

U.S. Department of Education. 2010. "Status and Trends in the Education of Racial and Ethnic Groups." National Center for Education Statistics, Institute of Education Sciences, Washington, D.C.

Walpole, Mary Beth. 2003. Socio-economic Status and College: How SES Affects College Experiences and Outcomes. *Review of Higher Education*, 27 (1): 45-73.

Winbush, Ray. 2001. *The Warrior Method: A Parents' Guide to Rearing Healthy Black Boys*. New York, NY: Amistad Press.

Young, Michael. 1961. *The Rise of Meritocracy*. Baltimore, MD: Penguin.

Ziedenberg, J., & Schiraldi, V. (2002). Cellblocks or Classrooms?: The Funding of Higher Education and Corrections and Its Impact on African American Men. Washington, DC: Justice Policy Institute.

ⁱ THE KWANZAA SYMBOLS & PRINCIPLES



Umoja (Unity)

To strive for and maintain unity in the family, community, nation and race.



Kujichagulia (Self-Determination)

To define ourselves, name ourselves, create for ourselves, and speak for ourselves.



Ujima (Collective Work and Responsibility)

To build and maintain our community together and make our brothers' and sisters' problems our problems and to solve them together.



Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and to profit from them together.



Nia (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.



Kuumba (Creativity)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.



Imani (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

Source: The Official Kwanzaa Website

<http://www.officialkwanzaawebsite.org/NguzoSaba.shtml>

retrieved August 29, 2012

ii **Codification of Interviews (UMOJA)**

	Theme	BMCs (n = 25) Definitions and Examples	BMRs (n = 25) Definitions and Examples
Umoja (Unity)	Family	<ul style="list-style-type: none"> Participate in planned family/friend events and outings Active in family activities Cookout with family Involved in family affairs Keeping the family together Family reunions 	<ul style="list-style-type: none"> Sunday dinners We are family Same mother and father "I am the Black sheep. I am the one who visits. I don't want a funeral or wedding [to be the only time we get together]. I am the one who gets on the telephone and call."
	Bond	<ul style="list-style-type: none"> Hanging out Getting along 	
	Getting Together	<ul style="list-style-type: none"> Getting people together Get-togethers 	<ul style="list-style-type: none"> Come together Bringing people together Being there and spending time with family/friends
	Sharing		<ul style="list-style-type: none"> Sharing experience Pass on respect for the elderly Sharing knowledge Cookouts, everyone brings something
	Holidays		
	Community	<ul style="list-style-type: none"> Take kids in the neighborhood on trips Bring people together through organization 	

Happy Kwanzaa? College Graduates and Jail/Prison Releasees by Pratt-Harrids

Codification of Interviews (UJIMA)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
Ujima (Collective Work and Responsibility)	Working Together	<ul style="list-style-type: none"> • Build relationships, foundations, and trusts • Work together on projects • “Together we are stronger than apart.” • Cooperating with a team to accomplish a goal • Good team work • Agree/disagree respectfully • Work as a team/group • Getting along • Respecting opinions • Compromise • Patience 	<ul style="list-style-type: none"> • Work with wife • Everyone chips in • Everyone working to take care of the household • Working with someone to finish a job • Neighborhood getting together • Not insisting on having my own way • “Together we stand, divided we fall.” • Everybody is unified. Only way we can get things done is we have to do it together. • “Can’t fight war alone.” • “Sticking together and getting the job done, instead of pulling apart.” • In my community people working together to clean up the neighborhood • Getting along with people
	Working Hard	<ul style="list-style-type: none"> • Hard work • Working hard • Don’t stop • Stop procrastinating • “Do what you need to do.” • Dad and mom work • Everyone that I know goes to work every day • Not making excuses • “Get the job done.” • “Try your best.” 	<ul style="list-style-type: none"> • Commitment to the cause • Make certain job is done properly • “Don’t just talk about it, be about it.” • “Not just a sayer but a doer.” • Get up and go to work every day to earn a paycheck
	Coming up with solution(s)	<ul style="list-style-type: none"> • Clean up neighborhoods • Community organizations • Fraternity always goes out and does things in the community – mentor the youth, helping the little league football and baseball teams • Up and Up - an event in the Baltimore area that hosts donation and school supply drives, and works with kids in alternative schools • Involved in MSU mentoring program • Neighborhood watch • Talk to neighbors about how to improve the playground • Brainstorm ideas • Clean the community to make better and raise money 	<ul style="list-style-type: none"> • Help to rebuild homes - some rented by family, most homes going down • “If we can get minds changed we can do anything.” • Ask street dealers, “What are we doing with drug money?” • Community come together; use basement of someone’s home for a community meeting, to rebuild the neighborhood • Communicate and make plans to do things • Volunteer at shelter, soup kitchens • Work on community garden • Involved in street ministry • Community Watch Patrol • Neighborhood Watch • Renovate old buildings • Rebuild the playground for children • Open up recreation center • Paint the neighborhood • Clean up the neighborhood, sweep the alley

Codification of Interviews (UJIMA) (Continued)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
Ujima (Collective Work and Responsibility)	Helping each other	<ul style="list-style-type: none"> • Looking out for each other • Help in the old community through athletics • Volunteer at the church, help in any way that I can • Coach basketball at the community recreational center • Help younger brother and friends financially, personally, and emotionally • Contribute labor to family owned business, helping/lending a helping hand • Helping someone and talking about problems • Watch out for others • Help to pay bills • Shovel the main sidewalk when it snows, shovel older people's walk way and digging the cars out • Help with church fundraiser • Take nephews to give sister/brother time off, take turns • Donate to or participate in food drives and other donations in the community • Help when someone runs into money problems • Help out • Give back • Coach basketball • Help the family out, buy them stuff 	<ul style="list-style-type: none"> • Coach, guide team • Participate in community donations • Helping/being an advisor • Involved in recreational centers • Counseling • Need something fixed I do it for free – "I know you'll pay one day." • Helping them when they need help, being supportive • Helping others when they need something done • Donating my time to the community • Help with drug programs, housing rehabs, the homeless with food/clothing ["If I have extra food/clothing - try to freely give – unless it's the last pair of clothes/food that I have."] • If I am financially unable to bring something I cook or clean • Go around and ask the elderly people if they need something from the store, if they would like me to take the trash out • Mentor • Give back • Help youth – "They're the ones, who'll take over, guide them the right way." • Tutoring, childcare • Help when I can • Help with kids in after school programs

Happy Kwanzaa? College Graduates and Jail/Prison Releasees by Pratt-Harrids

Codification of Interviews (UJAMAA)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
Ujamaa (Cooperative Economics)	Supporting one another	<ul style="list-style-type: none"> • Support brother's business • Greet new neighbors • Make sure everyone can meet their needs financially • Support Black owned business 	<ul style="list-style-type: none"> • "Love thy neighbor with practicing humility". Sweeping, helping the elderly • Make myself available/being there for them • Go to little league games • Participate in organized events • Attend charity events • Help out the family as much as I can • Try to give something back
	Responsible	<ul style="list-style-type: none"> • Integrity • Principles • Responsible for self and family (esp. kids – instill things in them so the police won't have to, make things better for them) • Take care of responsibilities • Not have someone looking over your shoulder • People do what they are expected to do • Pay bills, put food on the table, clothes on children's back • Responsible for picking up sister after school, making sure she does her homework • Responsible for my own bills and education • For graduation – responsible for ordering items, sister cooks and cleans and mom provides the money • Being responsible • Doing chores around the house • Keeping the neighborhood clean • Men in the community are responsible • Pulling your weight • Don't say things that aren't going to do • Pay some bills at home, responsible for gas/electric and phone bill • Mow lawns 	<ul style="list-style-type: none"> • Upkeep PAA shelter and community • Everybody keeping the house clean • Paying bills • Not being a burden to others • Getting out there and being a productive member of society • Paying taxes and working not to be a burden to family or society • Carrying my own load • Picking up my own trash • "Doing the right thing." • Doing things they can't do at present time to help them do what they have to do • Sweep and clean the alley in the community • Being the provider before incarceration • Not depending on family/friends to support • Being able to take care of your family and yourself • Working and paying taxes

Codification of Interviews (UJAMAA, continued)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
Ujamaa (Cooperative Economics)	Collective	<ul style="list-style-type: none"> • “No man is an island.” • Common goal • Everyone focused on achieving the goal • Community fair • Coming together as a team • Participate in community/social gatherings • Setting a goal and getting it accomplished • Achieve your goals while bringing others along 	<ul style="list-style-type: none"> • Coming together as one unit • Meeting of the minds • Neighborhood cookout • Sit brother down together when living the wrong life • Everyone is on the same page and striving for the same goals • Block parties
	Support Black owned businesses	<ul style="list-style-type: none"> • Help with money for small business • Pooling money to start private business in the Black community • Frequent Black owned business • African Americans are building our own cycle, more Black customers, a misconception is that Black means less quality, create new economic structures • When friend opened up a Nextel wireless store, stopped going to others, told friends and co-workers to go to friend; just because it's Black owned, doesn't mean people shouldn't shop there • Support the cause • Start my own business • Invest in real estate • Sell water • Revolutionary program – “info arms, food arms” – get arms for the community, have a rehab facility for inner city youth and elders • Bootlegging cds, hacking – “basically anything that we can do that doesn't involve taxing” • Bartering 	<ul style="list-style-type: none"> • Entrepreneurship • Uncle owns own tractor trailer • Create a record label (contribute time and money) • Start a program like PAA - offering shelter for working homeless men

***Happy Kwanzaa? College Graduates and Jail/Prison Releasees
by Pratt-Harrids***

Codification of Interviews (UJAMAA) (Continued)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
Ujamaa (Cooperative Economics)	Partnerships	<ul style="list-style-type: none"> • Investment group, real estate ventures, stock market • Have 10 partners put money together to start a business • Work together to buy property • Getting together to start a business 	<ul style="list-style-type: none"> • Going into business together
	Cooperation	<ul style="list-style-type: none"> • Saving, investing, being on one accord financially • “Cooperation over competition is the difference between being good and being great.” • Budgeting our [the family’s] money • Pulling together resources • Community gathered money together to make community better • Work together as Black community to build the community • Fill out the 401k for family and allocating a percentage to invest to versify their portion • Drag mother to financial seminars • Help others to become budget minded, volunteer their time, and donate finances to causes 	<ul style="list-style-type: none"> • Brother helping parents buy a home • Community service, clean blocks, cookouts, and other projects to put money together • Help youth in any way financially • Fair distribution of profits • Get things for kids that they are not able to get • Cover the financial burden if I can • Not boasting self, but give from the heart • Give to members of the community

Codification of Interviews (UJAMAA) (Continued)

	Theme	BMCs Definitions and Examples	BMRs Definitions and Examples
	Sharing	<ul style="list-style-type: none"> • Open up funds, saving bonds, and investments so that son can have a good start • Give to church activities • Contribute to little brother's college fund • Loaned money to a new young family that just moved into the neighborhood who experienced death in family and job loss, they paid me back • Pull together money to acquire resources • Lend friends money, tell them to pay back, although they usually never do • Give people money when needed for activities • Always preach the importance of ownership and investing in the future • Sharing, supporting each other through financial endeavors • Help me when I need to borrow money • Giving, sharing money with family/friend 	<ul style="list-style-type: none"> • Show youth they don't have to be out on corners to make a decent living • Share experiences with others when open up shelter • Worked in family store, "I promise to do work for pay, and don't get paid." • Stop and ask people "Why are you selling [drugs]?" • Money that is accessible to me and my community and my family • Donating time/ donating money • Lending financial help • Borrowing money