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When capable black college students fail to perform as well as their white counterparts, the explanation often has less to do with preparation or ability than with the threat of stereotypes about their capacity to succeed. Educators at Stanford who tested this hypothesis report their findings and propose solutions

by Claude M. Steele

Thin Ice: Stereotype Threat and Black College Students



The buildings had hardly changed in the thirty years since I'd been there. "There" was a small liberal-arts school quite near the college that I attended. In my student days I had visited it many times to see friends. This time I was there to give a speech about how racial and gender stereotypes, floating and abstract though they might seem, can affect concrete things like grades, test scores, and academic identity. My talk was received warmly, and the next morning I met with a small group of African-American students. I have done this on many campuses. But this time, perhaps cued by the familiarity of the place, I had an experience of *déjà vu*. The students expressed a litany of complaints that could have come straight from the mouths of the black friends I had visited there thirty years earlier: the curriculum was too white, they heard too little black music, they were ignored in class, and too often they felt slighted by faculty members and other students. Despite the school's recruitment efforts, they were a small minority. The core of their social life was their own group. To relieve the dysphoria, they went home a lot on weekends.

I found myself giving them the same advice my father gave me when I was in college: lighten up on the politics, get the best education you can, and move on. But then I surprised myself by saying, "To do this you have to learn from people who part

of yourself tells you are difficult to trust."

Over the past four decades African-American college students have been more in the spotlight than any other American students. This is because they aren't just college students; they are a cutting edge in America's effort to integrate itself in the thirty-five years since the passage of the Civil Rights Act. These students have borne much of the burden for our national experiment in racial integration. And to a significant degree the success of the experiment will be determined by their success.

Nonetheless, throughout the 1990s the national college-dropout rate for African-Americans has been 20 to 25 percent higher than that for whites. Among those who finish college, the grade-point average of black students is two thirds of a grade below that of whites.

A recent study by William Bowen and Derek Bok, reported in their book *The Shape of the River*, brings some happy news: despite this underachievement in college, black students who attend the most selective schools in the country go on to do just as well in postgraduate programs and professional attainment as other students from those schools. This is a telling fact in support of affirmative action, since only these schools use affirmative action in admissions. Still, the underperformance of black undergraduates is an unsettling problem, one that may alter or hamper career development, especially among blacks not attending the most selective schools.

Attempts to explain the problem can sound like a debate about whether America is a good society, at least by the standard of racial fairness, and maybe even about whether racial integration is possible. It is an uncomfortably finger-pointing debate. Does the problem stem from something about black students themselves, such as poor motivation, a distracting peer culture, lack of family values, or—the unsettling suggestion of *The Bell Curve*—genes? Or does it stem from the conditions of blacks' lives: social and economic deprivation, a society that views blacks through the lens of diminishing stereotypes and low expectations, too much coddling, or too much neglect?

In recent years this debate has acquired a finer focus: the fate of middle-class black students. Americans have come to view the disadvantages associated with being black as disadvantages primarily of social and economic resources and opportunity. This assumption is often taken to imply that if you are black and come from a socioeconomically middle-class home, you no longer suffer a significant disadvantage of race. "Why should the son of a black physician be given an advantage in college admission over the son of a white delivery-truck driver?" This is a standard question in the controversy over affirmative action. And the assumption behind it is that surely in today's society the disadvantages of race are overcome when lower socioeconomic status is overcome.

But virtually all aspects of underperformance—lower standardized-test scores, lower college grades, lower graduation rates—persist among students from the African-American middle class. This situation forces on us an uncomfortable recognition: that beyond class, something racial is depressing the academic performance of these students.

Some time ago I and two colleagues, Joshua Aronson and Steven Spencer, tried to see the world from the standpoint of these students, concerning ourselves less with features of theirs that might explain their troubles than with features of the world they see. A story I was told recently depicts some of these. The storyteller was worried about his friend, a normally energetic black student who had broken up with his longtime girlfriend and had since learned that she, a Hispanic, was now dating a white student. This hit him hard. Not long after hearing about his girlfriend, he sat through an hour's discussion of *The Bell Curve* in his psychology class, during which the possible genetic inferiority of his race was openly considered. Then he overheard students at lunch arguing that affirmative action allowed in too many underqualified blacks. By his own account,

this young man had experienced very little of what he thought of as racial discrimination on campus. Still, these were features of his world. Could they have a bearing on his academic life?

My colleagues and I have called such features "stereotype threat"—the threat of being viewed through the lens of a negative stereotype, or the fear of doing something that would inadvertently confirm that stereotype. Everyone experiences stereotype threat. We are all members of some group about which negative stereotypes exist, from white males and Methodists to women and the elderly. And in a situation where one of those stereotypes applies—a man talking to women about pay equity, for example, or an aging faculty member trying to remember a number sequence in the middle of a lecture—we know that we may be judged by it.

Like the young man in the story, we can feel mistrustful and apprehensive in such situations. For him, as for African-American students generally, negative stereotypes apply in many situations, even personal ones. Why was that old roommate unfriendly to him? Did that young white woman who has been so nice to him in class not return his phone call because she's afraid he'll ask her for a date? Is it because of his race or something else about him? He cannot know the answers, but neither can his rational self fully dismiss the questions. Together they raise a deeper question: Will his race be a boundary to his experience, to his emotions, to his relationships?

With time he may weary of the extra vigilance these situations require and of what the psychologists Jennifer Crocker and Brenda Major have called the "attributional ambiguity" of being on the receiving end of negative stereotypes. To reduce this stress he may learn to care less about the situations and activities that bring it about—to realign his self-regard so that it no longer depends on how he does in the situation. We have called this psychic adjustment "disidentification." Pain is lessened by ceasing to identify with the part of life in which the pain occurs. This withdrawal of psychic investment may be supported by other members of the stereotype-threatened group—even to the point of its becoming a group norm. But not caring can mean not being motivated. And this can have real costs. When stereotype threat affects school life, disidentification is a high price to pay for psychic comfort. Still, it is a price that groups contending with powerful negative stereotypes about their abilities—women in advanced math, African-Americans in all academic areas—may too often pay.

MEASURING STEREOTYPE THREAT



Can stereotype threat be shown to affect academic performance? And if so, who would be most affected—stronger or weaker students? Which has a greater influence on academic success among black college students—the degree of threat or the level of preparation with which they enter college? Can the college experience be redesigned to

lessen the threat? And if so, would that redesign help these students to succeed academically?

As we confronted these questions in the course of our research, we came in for some surprises. We began with what we took to be the hardest question: Could something as abstract as stereotype threat really affect something as irrepressible as intelligence? Ours is an individualistic culture; forward movement is seen to come from within. Against this cultural faith one needs evidence to argue that something as "sociological" as stereotype threat can repress something as "individualistic" as intelligence.

To acquire such evidence, Joshua Aronson and I (following a procedure developed with Steven Spencer) designed an experiment to test whether the stereotype threat that black students might experience when taking a difficult standardized test could depress their performance on the test to a statistically reliable degree. In this experiment we asked black and white Stanford students into our laboratory and gave them, one at a time, a thirty-minute verbal test made up of items from the advanced Graduate Record Examination in literature. Most of these students were sophomores, which meant that the test was particularly hard for them—precisely the feature, we reasoned, that would make this simple testing situation different for our black participants than for our white participants.

In matters of race we often assume that when a situation is objectively the same for different groups, it is *experienced* in the same way by each group. This assumption might seem especially reasonable in the case of "standardized" cognitive tests. But for black students, difficulty with the test makes the negative stereotype relevant as an interpretation of their performance, and of them. They know that they are especially likely to be seen as having limited ability. Groups not stereotyped in this way don't experience this extra intimidation. And it is a serious intimidation, implying as it does that they may not belong in walks of life where the tested abilities are important—walks of life in which they are heavily invested. Like many pressures, it may not be experienced in a fully conscious way, but it may impair their best thinking.

This is exactly what Aronson and I found. When the difficult verbal test was presented as a test of ability, black students performed dramatically less well than white students, even though we had statistically matched the two groups in ability level. Something other than ability was involved; we believed it was stereotype threat.

But maybe the black students performed less well than the white students because they were less motivated, or because their skills were somehow less applicable to the advanced material of this test. We needed some way to determine if it was indeed stereotype threat that depressed the black students' scores. We reasoned that if stereotype threat had impaired their performance on the test, then reducing this threat would allow their performance to improve. We presented the same test as a laboratory task that was used to study how certain problems are generally solved. We stressed that the task did not measure a person's level of intellectual ability. A simple instruction, yes, but it profoundly changed the meaning of the situation. In one stroke "spotlight anxiety," as the psychologist William Cross once called it, was turned off—and the black students' performance on the test rose to match that of equally qualified whites.

Aronson and I decided that what we needed next was direct evidence of the subjective state we call stereotype threat. To seek this, we looked into whether simply sitting down to take a difficult test of ability was enough to make black students mindful of their race and stereotypes about it. This may seem unlikely. White students I have taught over the years have sometimes said that they have hardly any sense of even having a race. But blacks have many experiences with the majority "other group" that make their race salient to them.

We again brought black and white students in to take a difficult verbal test. But just before the test began, we gave them a long list of words, each of which had two letters missing. They were told to complete the words on this list as fast as they

could. We knew from a preliminary survey that twelve of the eighty words we had selected could be completed in such a way as to relate to the stereotype about blacks' intellectual ability. The fragment "--ce," for example, could become "race." If simply taking a difficult test of ability was enough to make black students mindful of stereotypes about their race, these students should complete more fragments with stereotype-related words. That is just what happened. When black students were told that the test would measure ability, they completed the fragments with significantly more stereotype-related words than when they were told that it was not a measure of ability. Whites made few stereotype-related completions in either case.

What kind of worry is signaled by this race consciousness? To find out, we used another probe. We asked participants on the brink of the difficult test to tell us their preferences in sports and music. Some of these, such as basketball, jazz, and hip-hop, are associated with African-American imagery, whereas others, such as tennis, swimming, and classical music, are not. Something striking emerged: when black students expected to take a test of ability, they spurned things African-American, reporting less interest in, for instance, basketball, jazz, and hip-hop than whites did. When the test was presented as unrelated to ability, black students strongly preferred things African-American. They eschewed these things only when preferring them would encourage a stereotypic view of themselves. It was the spotlight that they were trying to avoid.

STEREOTYPE THREAT VERSUS SELF-FULFILLING PROPHECY

Another question arises: Do the effects of stereotype threat come entirely from the fear of being stereotyped, or do they come from something internal to black students—self-doubt, for example?

Beginning with George Herbert Mead's idea of the "looking-glass self," social psychology has assumed that one's self-image derives in large part from how one is viewed by others—family, school, and the broader society. When those views are negative, people may internalize them, resulting in lower self-esteem—or self-hatred, as it has been called. This theory was first applied to the experience of Jews, by Sigmund Freud and Bruno Bettelheim, but it was also soon applied to the experience of African-Americans, by Gordon Allport, Frantz Fanon, Kenneth Clark, and others. According to the theory, black students internalize negative stereotypes as performance anxiety and low expectations for achievement, which they then fulfill. The "self-fulfilling prophecy" has become a commonplace about these students. Stereotype threat, however, is something different, something external: the situational threat of being negatively stereotyped. Which of these two processes, then, caused the results of our experiments?

Joshua Aronson, Michael Lustina, Kelli Keough, Joseph Brown, Catherine Good, and I devised a way to find out. Suppose we told white male students who were strong in math that a difficult math test they were about to take was one on which Asians generally did better than whites. White males should not have a sense of group inferiority about math, since no societal stereotype alleges such an inferiority. Yet this comment would put them under a form of stereotype threat: any faltering on the test could cause them to be seen negatively from the standpoint of the positive stereotype about Asians and math ability. If stereotype threat alone—in the absence of any internalized self-doubt—was capable of disrupting test performance, then white males taking the test after this comment should perform less well than white males taking the test without hearing the comment. That is just what happened. Stereotype threat impaired intellectual functioning in a group unlikely to have any sense of group inferiority.

In science, as in the rest of life, few things are definitive. But these results are pretty good evidence that stereotype threat's impairment of standardized-test performance does not depend on cueing a pre-existing anxiety. Steven Spencer, Diane Quinn, and I have shown how stereotype threat depresses the performance of accomplished female math students on a difficult math test, and how that performance improves dramatically when the threat is lifted. Jean-Claude Croizet, working in France with a stereotype that links poor verbal skills with lower-class status, found analogous results: lower-class college

students performed less well than upper-class college students under the threat of a stereotype-based judgment, but performed as well when the threat was removed.

Is everyone equally threatened and disrupted by a stereotype? One might expect, for example, that it would affect the weakest students most. But in all our research the most achievement-oriented students, who were also the most skilled, motivated, and confident, were the most impaired by stereotype threat. This fact had been under our noses all along—in our data and even in our theory. A person has to care about a domain in order to be disturbed by the prospect of being stereotyped in it. That is the whole idea of disidentification—protecting against stereotype threat by ceasing to care about the domain in which the stereotype applies. Our earlier experiments had selected black students who identified with verbal skills and women who identified with math. But when we tested participants who identified less with these domains, what had been under our noses hit us in the face. None of them showed any effect of stereotype threat whatsoever.

These weakly identified students did not perform well on the test: once they discovered its difficulty, they stopped trying very hard and got a low score. But their performance did not differ depending on whether they felt they were at risk of being judged stereotypically.

WHY STRONG STUDENTS ARE STEREOTYPE-THREATENED

This finding, I believe, tells us two important things. The first is that the poorer college performance of black students may have another source in addition to the one—lack of good preparation and, perhaps, of identification with school achievement—that is commonly understood. This additional source—the threat of being negatively stereotyped in the environment—has not been well understood. The distinction has important policy implications: different kinds of students may require different pedagogies of improvement.

The second thing is poignant: what exposes students to the pressure of stereotype threat is not weaker academic identity and skills but stronger academic identity and skills. They may have long seen themselves as good students—better than most. But led into the domain by their strengths, they pay an extra tax on their investment—vigilant worry that their future will be compromised by society's perception and treatment of their group.

This tax has a long tradition in the black community. The [Jackie Robinson story](#) is a central narrative of black life, literature, and journalism. [Ebony magazine](#) has run a page for fifty years featuring people who have broken down one or another racial barrier. Surely the academic vanguard among black college students today knows this tradition—and knows, therefore, that the thing to do, as my father told me, is to buckle down, pay whatever tax is required, and disprove the damn stereotype.

That, however, seems to be precisely what these students are trying to do. In some of our experiments we administered the test of ability by computer, so that we could see how long participants spent looking at different parts of the test questions. Black students taking the test under stereotype threat seemed to be trying too hard rather than not hard enough. They reread the questions, reread the multiple choices, rechecked their answers, more than when they were not under stereotype threat. The threat made them inefficient on a test that, like most standardized tests, is set up so that thinking long often means thinking wrong, especially on difficult items like the ones we used.

Philip Uri Treisman, an innovator in math workshops for minority students who is based at the University of Texas, saw something similar in his black calculus students at the University of California at Berkeley: they worked long hours alone but they worked inefficiently—for example, checking and rechecking their calculations against the correct answers at the back of the book, rather than focusing on the concepts involved. Of course, trying extra hard helps with some school tasks. But under stereotype threat this effort may be misdirected. Achievement at the frontier of one's skills may be furthered more by a

relaxed, open concentration than by a strong desire to disprove a stereotype by not making mistakes.

Sadly, the effort that accompanies stereotype threat exacts an additional price. Led by James Blascovich, of the University of California at Santa Barbara, we found that the blood pressure of black students performing a difficult cognitive task under stereotype threat was elevated compared with that of black students not under stereotype threat or white students in either situation.

In the [old song about the "steel-drivin' man,"](#) John Henry races the new steam-driven drill to see who can dig a hole faster. When the race is over, John Henry has prevailed by digging the deeper hole—only to drop dead. The social psychologist Sherman James uses the term "John Henryism" to describe a psychological syndrome that he found to be associated with hypertension in several samples of North Carolina blacks: holding too rigidly to the faith that discrimination and disadvantage can be overcome with hard work and persistence. Certainly this is the right attitude. But taken to extremes, it can backfire. A deterioration of performance under stereotype threat by the skilled, confident black students in our experiments may be rooted in John Henryism.

This last point can be disheartening. Our research, however, offers an interesting suggestion about what can be done to overcome stereotype threat and its detrimental effects. The success of black students may depend less on expectations and motivation—things that are thought to drive academic performance—than on trust that stereotypes about their group will not have a limiting effect in their school world.

HOW TO REDUCE STEREOTYPE THREAT

Putting this idea to the test, Joseph Brown and I asked, How can the usual detrimental effect of stereotype threat on the standardized-test performance of these students be reduced? By strengthening students' expectations and confidence, or by strengthening their trust that they are not at risk of being judged on the basis of stereotypes? In the ensuing experiment we strengthened or weakened participants' confidence in their verbal skills, by arranging for them to have either an impressive success or an impressive failure on a test of verbal skills, just before they took the same difficult verbal test we had used in our earlier research. When the second test was presented as a test of ability, the boosting or weakening of confidence in their verbal skills had no effect on performance: black participants performed less well than equally skilled white participants. What does this say about the commonsense idea that black students' academic problems are rooted in lack of self-confidence?

What did raise the level of black students' performance to that of equally qualified whites was reducing stereotype threat—in this case by explicitly presenting the test as racially fair. When this was done, blacks performed at the same high level as whites even if their self-confidence had been weakened by a prior failure.

These results suggest something that I think has not been made clear elsewhere: when strong black students sit down to take a difficult standardized test, the extra apprehension they feel in comparison with whites is less about their own ability than it is about having to perform on a test and in a situation that may be primed to treat them stereotypically. We discovered the extent of this apprehension when we tried to develop procedures that would make our black participants see the test as "race-fair." It wasn't easy. African-Americans have endured so much bad press about test scores for so long that, in our experience, they are instinctively wary about the tests' fairness. We were able to convince them that our test was race-fair only when we implied that the research generating the test had been done by blacks. When they felt trust, they performed well regardless of whether we had weakened their self-confidence beforehand. And when they didn't feel trust, no amount of bolstering of self-confidence helped.

Policies for helping black students rest in significant part on assumptions about their psychology. As noted, they are typically assumed to lack confidence, which spawns a policy of confidence-building. This may be useful for students at the academic rearguard of the group. But the psychology of the academic vanguard appears different—underperformance appears to be rooted less in self-doubt than in social mistrust.

Education policy relevant to non-Asian minorities might fruitfully shift its focus toward fostering racial trust in the schooling situation—at least among students who come to school with good skills and high expectations. But how should this be done? Without particulars this conclusion can fade into banality, suggesting, as Alan Ryan has wryly put it in *Liberal Anxieties and Liberal Education*, that these students "will hardly be able to work at all unless everyone else exercises the utmost sensitivity to [their] anxieties." Sensitivity is nice, but it is an awful lot to expect, and even then, would it instill trust?

That is exactly what Geoffrey Cohen, Lee Ross, and I wondered as we took up the question of how a teacher or a mentor could give critical feedback across the "racial divide" and have that feedback be trusted. We reasoned that an answer to this question might yield insights about how to instill trust more broadly in the schooling environment. Cohen's hunch was that niceness alone wouldn't be enough. But the first question had to be whether there was in fact a racial divide between teachers and students, especially in the elite college environment in which we worked.

We set up a simple experiment. Cohen asked black and white Stanford students one at a time to write essays about their favorite teachers, for possible publication in a journal on teaching. They were asked to return several days later for feedback on their essays. Before each student left the first writing session, Cohen put a Polaroid snapshot of the student on top of his or her essay. His ostensible purpose was to publish the picture if the essay was published. His real purpose was to let the essay writers know that the evaluator of their writing would be aware of their race. When they returned days later, they were given constructive but critical feedback. We looked at whether different ways of giving this feedback engendered different degrees of trust in it.

We found that neither straight feedback nor feedback preceded by the "niceness" of a cushioning statement ("There were many good things about your essay") was trusted by black students. They saw these criticisms as probably biased, and they were less motivated than white students to improve their essays. White students took the criticism at face value—even as an indication of interest in them. Black students, however, faced a different meaning: the "ambiguating" possibility that the criticism was motivated by negative stereotypes about their group as much as by the work itself. Herein lies the power of race to make one's world insecure—quite apart from whatever actual discrimination one may experience.

But this experiment also revealed a way to be critical across the racial divide: tell the students that you are using high standards (this signals that the criticism reflects standards rather than race), and that your reading of their essays leads you to believe that they can meet those standards (this signals that you do not view them stereotypically). This shouldn't be faked. High standards, at least in a relative sense, should be an inherent part of teaching, and critical feedback should be given in the belief that the recipient can reach those standards. These things go without saying for many students. But they have to be made explicit for students under stereotype threat. The good news of this study is that when they *are* made explicit, the students trust and respond to criticism. Black students who got this kind of feedback saw it as unbiased and were motivated to take their essays home and work on them even though this was not a class for credit. They were more motivated than any other group of students in the study—as if this combination of high standards and assurance was like water on parched land, a much needed but seldom received balm.

REASSESSING THE TEST-SCORE GAP



here is, of course, another explanation for why black college students haven't fared well on predominantly white

campuses: they aren't prepared for the competition. This has become an assumption of those who oppose affirmative action in college admissions. Racial preference, the argument goes, brings black students onto campuses where they simply aren't prepared to compete.

First, black students have better skills than the gap suggests. Most of the gap exists because the proportion of blacks with very high SAT scores is smaller than the corresponding proportions of whites and Asians. Thus when each group's scores are averaged, the black average will be lower than the white and Asian averages. This would be true even if the same admissions cut-off score were used for each group—even if, for example, affirmative action were eliminated entirely. Why a smaller proportion of blacks have very high scores is, of course, a complex question with multiple answers, involving, among other things, the effects of race on educational access and experience as well as the processes dwelt on in this article. The point, though, is that blacks' test-score deficits are taken as a sign of underpreparation, whereas in fact virtually all black students on a given campus have tested skills within the same range as the tested skills of other students on the campus.

In any case, the skills and preparation measured by these tests also turn out not to be good determinants of college success. As the [makers of the SAT](#) themselves tell us, although this test is among the best of its kind, it measures only about 18 percent of the skills that influence first-year grades, and even less of what influences subsequent grades, graduation rates, and professional success.

Indulge a basketball analogy that my colleagues Jay Rosner and Lee Ross and I have developed. Suppose that you were obliged to select a basketball team on the basis of how many of ten free throws a player makes. You'd regret having to select players on the basis of a single criterion. You'd know that free-throw shooting involves only a few of the skills that go into basketball—and, worse, you'd know that you'd never pick a Shaquille O'Neal.

You'd also wonder how to interpret a player's score. If he made ten out of ten or zero out of ten, you'd be fairly confident about making a judgment. But what about the kid who makes five, six, or seven? Middling scores like these could be influenced by many things other than underlying potential for free-throw shooting or basketball playing. How much practice was involved? Was the kid having a good or a bad day? Roughly the same is true, I suggest, for standardized-test scores. Are they inflated by middle-class advantages such as prep courses, private schools, and tours of European cathedrals? Are they deflated by race-linked experiences such as social segregation and being consistently assigned to the lower tracks in school?

In sum, black college students are not as underprepared in academic skills as their group score deficit is taken to suggest. The deficit can appear large, but it is not likely to be the sole cause of the troubles they have once they get on campus.

Showing the insufficiency of one cause, of course, does not prove the sufficiency of another. My colleagues and I believed that our laboratory experiments had brought to light an overlooked cause of poor college performance among non-Asian minorities: the threat to social trust brought about by the stereotypes of the larger society. But to know the real-life importance of this threat would require testing *in situ*, in the buzz of everyday life.

To this end Steven Spencer, Richard Nisbett, Kent Harber, Mary Hummel, and I undertook a program aimed at incoming first-year students at the University of Michigan. Like virtually all other institutions of higher learning, Michigan had evidence of black students' underachievement. Our mission was clear: to see if we could improve their achievement by focusing on their transition into college life.

We also wanted to see how little we could get away with—that is, to develop a program that would succeed broadly without special efforts. The program (which started in 1991 and is ongoing) created a racially integrated "living and learning" community in a 250-student wing of a large dormitory. It focused students on academic work (through weekly "challenge"

workshops), provided an outlet for discussing the personal side of college life (through weekly rap sessions), and affirmed the students' abilities (through, for example, reminding them that their admission was a vote of confidence). The program lasted just one semester, although most students remained in the dormitory wing for the rest of their first year.

Still, it worked: it gave black students a significant academic jump start. Those in the program (about 15 percent of the entering class) got better first-year grades than black students outside the program, even after controlling for differences between these groups in the skills with which they entered college. Equally important, the program greatly reduced underperformance: black students in the program got first-year grades almost as high as those of white students in the general Michigan population who entered with comparable test scores. This result signaled the achievement of an academic climate nearly as favorable to black students as to white students. And it was achieved through a concert of simple things that enabled black students to feel racially secure.

One tactic that worked surprisingly well was the weekly rap sessions—black and white students talking to one another in an informal dormitory setting, over pizza, about the personal side of their new lives in college. Participation in these sessions reduced students' feelings of stereotype threat and improved grades. Why? Perhaps when members of one racial group hear members of another racial group express the same concerns they have, the concerns seem less racial. Students may also learn that racial and gender stereotypes are either less at play than they might have feared or don't reflect the worst-feared prejudicial intent. Talking at a personal level across group lines can thus build trust in the larger campus community. The racial segregation besetting most college campuses can block this experience, allowing mistrust to build where cross-group communication would discourage it.

Our research bears a practical message: even though the stereotypes held by the larger society may be difficult to change, it is possible to create niches in which negative stereotypes are not felt to apply. In specific classrooms, within specific programs, even in the climate of entire schools, it is possible to weaken a group's sense of being threatened by negative stereotypes, to allow its members a trust that would otherwise be difficult to sustain. Thus when schools try to decide how important black-white test-score gaps are in determining the fate of black students on their campuses, they should keep something in mind: for the greatest portion of black students—those with strong academic identities—the degree of racial trust they feel in their campus life, rather than a few ticks on a standardized test, may be the key to their success.

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