

2000

AFRICAN AMERICAN IDENTITY, EXPERIENCE WITH RACISM, AND MEANING IN LIFE AMONG BLACK COLLEGE STUDENTS

Brian L. Ragsdale
University of Rhode Island

Follow this and additional works at: https://digitalcommons.uri.edu/oa_diss

Terms of Use

All rights reserved under copyright.

Recommended Citation

Ragsdale, Brian L., "AFRICAN AMERICAN IDENTITY, EXPERIENCE WITH RACISM, AND MEANING IN LIFE AMONG BLACK COLLEGE STUDENTS" (2000). *Open Access Dissertations*. Paper 1300.
https://digitalcommons.uri.edu/oa_diss/1300

This Dissertation is brought to you by the University of Rhode Island. It has been accepted for inclusion in Open Access Dissertations by an authorized administrator of DigitalCommons@URI. For more information, please contact digitalcommons-group@uri.edu. For permission to reuse copyrighted content, contact the author directly.

AFRICAN AMERICAN IDENTITY, EXPERIENCE WITH RACISM, AND
MEANING IN LIFE AMONG BLACK COLLEGE STUDENTS

BY

BRIAN L. RAGSDALE

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

Ph.D.

IN

PSYCHOLOGY

UNIVERSITY OF RHODE ISLAND

2000

Abstract

Experience with racism and its relationship to meaning in life (i.e., the degree to which a person feels the world is a safe and caring place), African American identity, and African American acculturation were explored in a sample of Black college students ($N = 48$) who attended a predominately White, public, state university in the Northeastern United States. Black men and women who have Black nationalistic ideals and were immersed in Black culture reported more lifetime racist experience than those students who were less immersed in African American culture. As a group, Black women who were under the age of 21 and Black men over 21 reported similar levels of racist experiences while Black women over 21 and Black men under 21 reported similar levels of racist experience. The former group reported experiencing more racism and found these experiences more stressful than the latter group. Black women reported more racist experiences across their lifetimes than other respondents, whereas Black men reported more racism over the past year. Black women reported greater social support from their families than did Black men. Black students who grew up in Black neighborhoods reported greater immersion in Black culture than those students who grew up in White neighborhoods. The confluence of community, family, African American culture, religiosity, and how racist experiences affect the identity development process differently for Black men and women are discussed.

Acknowledgements

Researching and writing this dissertation has been like climbing a mountain. Many people unselfishly gave their loving hearts and minds to help me along the way, always encouraging me to keep climbing! First and foremost, I thank my partner, Mark P. Hoffman, whose emotional, spiritual, and financial support helped me to keep going through some challenging periods. I also want to thank Dr. Bernice Lott, whose insight, humor, and scholarly accomplishment have deeply inspired me. I have found an intellectual and social justice mentor in Bernice. Also, thanks to Drs. Larry Grebstein, Lisa Harlow, Dean Harold Bibb, Al Lott and Trish Morokoff, who served as official and unofficial mentors and staunch supporters throughout my years in the clinical program. Thanks to Silas Pinto for his assistance with data collection, Vonda Jones- Hudson for her inspiration and friendship, my mother, Helen Smith, Dr. Jacque Washkwich, Joy Ragsdale, David Keith Ragsdale, Dr. Michelle Dunlap, Nabil El-Ghourory, Dr. A. Toy Caldwell-Colbert, Dr. Guerda Nicholas-Graesser, Florine Ragsdale, Carol Ragsdale, Shelley Ragsdale, Dr. Marie Vasquez, Dr. Joan Chrisler, Dr. Stuart Vyse, Dr. Peter Millet, Melvin Wade, Dr. Carlos Martin, Bobby Donaldson, Dr. Tiya Miles, Joe Gone, Dr. Janet Willer, Dr. Donna Zaorski, Beth Mauer, Sherry Pagato, Tamara Michel, Jean Maher, Peter Bonitatibus and Fred Klein. And for the students who took the time to complete the surveys, thank you so very much. Thanks to all of you, even those names I may have forgotten to mention, for helping me make this climb.

Preface

As Maya Angelou wrote in her poem “And Still I Rise,” we as African American college students embody “the dreams and hopes of the slave.” We are descendants of Africans, most of whom were brought to this country without their consent, against their will, and who experienced the severest form of inhumane treatment over the course of several centuries. This work is dedicated to our determination and perseverance as we continue to add to the vibrancy of American culture. As college students and part of the American citizenry, we carry forth a great African and now African American tradition of honoring and valuing education.

Throughout the dissertation, the words ethnicity or culture are used in place of the commonly used term “race” because the term race is vague, poorly operationalized, and supports a racist ideology of Black inferiority. “Race” has typically been used for Blacks and not for Whites. Moreover, race has no genetic or biological markers. On occasion, I do use the word race or racial but only when other authors whom I am quoting or citing have used it (see Yee, Fairchild, Weizmann, & Wyatt (1993) for a fuller discussion). I use the terms African American and Black interchangeably in referring to a general, shared ethnicity.

TABLE OF CONTENTS

	Page
Abstract	i
Acknowledgements	ii
Preface	iii
Table of Contents	iv
List of Tables	vi
Chapter One: Introduction	
Introduction	1
Gender and Racial Identity	3
Racism	5
Racial Identity and Perceived Racism as a Life Stressor	7
Statement of the Problem and Significance of the Study	11
Research Questions	11
Chapter Two: Method	
Participants	12
Procedure	13
Instruments	14
Chapter Three: Results	
Black Identity, Acculturation, Meaning in Life, and Racism	19
Gender Correlations: Black Identity, and African American Acculturation	20
Gender Comparisons: Experience with Racist Events	22
Growing Up in Black or White Neighborhoods	23

Data Analysis on Counterbalancing Surveys	24
Cronbach Alphas	24
Qualitative Themes	25
Chapter Four: Discussion and Conclusion	
Black Identity and African American Acculturation: Are they different?	29
Religiosity in the Lives of African American	30
Black Identity, Gender, and Racism	31
Black Identity is Fluid and Dynamic	32
Limitations of the Study	33
Concluding Remarks and Future Directions	33
Appendix A – cover letter	36
Appendix B – consent form	37
Appendix C – instructions to participants	38
Appendix D – general information	39
Appendix E - MIBI	41
Appendix F – AAAS-R	46
Appendix G - WAS	50
Appendix H - SRE	52
Appendix I – open ended question	58
Appendix J – recruitment flier	59
Appendix K – qualitative comments	60
Tables	66
References	75

LIST OF TABLES

	Page
Table 1: Means and Standard Deviations of All Survey Scales (MIBI, WAS, AAAS-R, SRE)	66
Table 2: Experience with Racism and Social Support	67
Table 3: Correlations for Women's Scores on MIBI, WAS, AAAS-R, and SRE	68
Table 4: Correlations for Men's Scores on MIBI, WAS, AAAS-R, and SRE	71
Table 5: Growing up in a Black and White Environment correlated with MIBI, AAAS-R, and SRE	74

Chapter One

Introduction

The role and function of African American ethnic identity among Black college students and its relationship to a variety of psychosocial functioning have been explored by many investigators, for example: psychosocial competence (Carter, Desole, Sicalides, Glass, & Tyler, 1997); psychosocial development (Cheatham, Slaney, & Coleman, 1990; Ingram, 1989; Pope, 1998); self esteem (Goodstein & Ponterotto, 1997; Mumford, 1994); trust/mistrust (Terrell, Terrell, & Taylor, 1981); and experience of racism (Landrine & Klonoff, 1996a; Neighbors, Jackson, Broman, & Thompson, 1996; Utsey & Ponterotto, 1996). Prior research on Black identity has generally utilized two main theoretical perspectives: Blacks internalizing or rejecting White cultural perspectives (e.g., individualism, dominance, competition) (Helms & Parham, 1984, Helms, 1990; Parham & Helms, 1981, 1985); or Blacks subscribing to and affirming African American cultural values (e.g., spiritualism/religiosity, communalism) (Landrine & Klonoff, 1996b, Klonoff & Landrine, 2000). As noted by Goldschmid (1970, p. 15), “A sense of identity is a feeling of self or individuality, which is acquired through stages of development as a person interacts and compares himself [or herself] with others—his [or her] family, his [or her] peer group, and the larger society”. African Americans like other ethnic minority groups acquire their sense of identity, in part, from their relationships with Blacks, other people of color, and Whites (de Anda, 1984; Harris, 1997).

The development of identity themes, internalization or rejection of White/European cultural values, and affirmation of African centered values, have historical origins dating back to the late 16th century when Europeans first enslaved

Africans, which led to the American institution of slavery (Akbar, 1996). Africans made use of identity themes in order to survive the physical and psychological terror inflicted upon them in their daily lives (Parham, 1993). Thus African American identity developed under an oppressive regime as enslaved Blacks were coerced into an acculturation process and assimilated to White/European norms and cultural values (Akbar, 1996). Aspects of African American identity exhibit the tension between the incorporation and rejection of White cultural values (Tatum, 1997).

Traditionally, the concept of acculturation is defined as “a special type of diffusion that takes place as a result of sustained contact between two societies, one of which is subordinate to the other” (Ferraro, 1992, pp. 304-305). Previous acculturation models placed western, White, American, middle - class culture in the center, as the dominant group, and measured the distance, or how far, “others” (subordinate groups, such as, Mexican Americans, Asian immigrants, and Native Americans) deviated from this center. Subordinate group members who exhibit dominant group behavior were described as “acculturated.” Landrine and Klonoff (1996b, 1998) subverted or deconstructed this concept of acculturation by placing Black culture in the center in their assessment of acculturation. Implicit in the approach of Landrine and Klonoff is that Blacks do not have to assimilate into White culture in order to be “normal.” “We applied the acculturation paradigm to African Americans *because of* (rather than *despite*) the cultural racism that denies and mocks Black American culture” (Landrine & Klonoff, 1998, p. 3).

Although research has shown that for Black college students, community and family influences, experience with racism, and personality variables all play a role in the

identity development process (Harris, 1995; Thompson, Anderson, & Bakeman, 2000), there is not a general consensus on the relationship between acculturation and the identity development process. One conceptual way to view these similar but different constructs is to view African American acculturation as the umbrella and levels of racial identity as the elements that grow and mature underneath the overarching background or context of African American culture (Pope-Davis, Liu, Ledesma-Jones, & Toporek, 1997).

Some scholars have criticized both the acculturation and identity models because they assume, a priori, that a person's Black identity or level of acculturation is the central defining element in the construction of identity (Hoare, 1991; Myers, Speight, Highlen, Cox, Reynolds, Adams, & Hanley, 1991; Reynolds & Pope, 1991). Sellers, Chavous, and Cook (1998, p. 11) argue that "African American racial identity literature has not clearly distinguished between whether the individual identifies with being Black and the individual's attitudes and beliefs regarding what it means to be Black." For example, in one study (Ingram, 1989), a sample of Black college students rated gender as their most meaningful self-descriptor.

Gender and Racial Identity

The construction of African American identity is influenced or related to the African American gender socialization process (Brown & Gary, 1987; Chambers, Kambon, Birdsong, Brown, Dixon, & Robbins-Brinson, 1998; Goodstein & Ponterotto, 1997; Harris, 1995; Kimbrough, Molock, & Walton, 1996; Majors & Billson, 1992; McNulty, Graham, Ben-Porath, & Stein, 1997; Taylor, Henderson, & Jackson, 1991; Wade, 1996). Chambers, et al (1998) surveyed 400 Black women and 300 Black men who attended 8 historically Black colleges/universities, and examined Africentric cultural

identity and its association with stress, anger, grade point average (GPA), self esteem and various psychopathology markers. They found that high African American self consciousness was positively related to higher GPAs and self esteem in Black men, but for Black women only self esteem was correlated with GPA. Findings suggested that Black male college students are more likely to struggle with feelings of paranoia while Black female college students are more likely to struggle with obsessive and compulsive thought processes.

Carter, et al (1997) found gender differences when examining responses to the Black Racial Identity Attitudes Scale (BRIAS), locus of control, and psychosocial competence. Black men scored higher on pre-encounter stage items (pro White/anti Black) than Black women. The authors suggest that Black men may be more likely to see themselves as “acculturated” individuals, and as having internalized White cultural values. For both men and women, however, there were no significant relationships between BRIAS scores and locus of control or psychosocial competence. Martin and Nagayama-Hall (1992) found that, among Black women, BRIAS encounter stage scores (learning more about Blacks, and weakening of pre-encounter views) were related to external locus of control, a belief in chance and luck, and internalization stage scores (e.g., inner security with Blackness and greater ideological flexibility) were related to internal locus of control. Klonoff and Landrine (2000), using the revised African American Acculturation Scale (AAAS-R), found that Black women scored higher than Black men on six scales: religion, family practice, family values, traditional foods, superstition, and segregation. Black men did not differ from Black women on preference for African American things and inter-racial attitudes. In the total African American

acculturation score, 24% of the variance is accounted for by the religiosity/spirituality factor (Klonoff & Landrine, 2000), suggesting that Blacks may derive much meaning in our lives from our spiritual beliefs (Blaine & Crocker, 1995). Although Black students, as well as older Black adults may describe themselves using various concepts based on gender, spiritual values, social class, or academic achievement levels, one factor remains consistent in the Black identity development process and that is the experience with racism (Walters, 1996).

Racism

Jones (1972) has described three types of racism: individual, institutional, and cultural. He writes, “[I]ndividual racism...suggests a belief in the superiority of one’s own race over another, and the behavioral enactments that maintain those superior and inferior positions,” and “institutional racism, [is] the conscious manipulation of institutions to achieve racist objectives” (p. 5). Cultural racism is defined as “the individual and institutional expression of the superiority of one race’s cultural heritage over that of another race” (p. 6). Cultural racism and individual racism are the primary forms of racism explored in this dissertation. Jones (1972, p. 6) offers this eloquent description of the implications of cultural racism:

It is cultural racism that has been most transparent to the eyes of American race-relation analysts. It is a matter of cultural racism when the achievements of a race of people are fully ignored in education. It is a matter of cultural racism when the expression of cultural differences is unrewarded or is interpreted negatively. It is not just black people who have been victimized by the cultural melting-pot myth, but all ethnic

minorities. White Western-European religion, music, philosophy, law, politics, economics, morality, science, and medicine are all without question considered to be the best in the world.

Experience with cultural racism, as well as individual racism, is a unique and salient experience for African Americans as documented in both empirical research (e.g., Utsey & Ponterotto, 1996) and innumerable reports of personal experience. Landrine and Klonoff (1996a) found that 98 percent of 153 African American participants surveyed had experienced some type of racial discrimination in the past year. “One third of the sample reported being picked on, hit, shoved, or threatened with harm, and nearly half of the sample reported being called a racist name” (p. 149). Moreover, “depression, tension, and rage about racism is the single most common problem presented by African Americans in psychotherapy” (National Institute of Mental Health, as cited by Landrine & Klonoff, 1996a, p. 145). Sanders-Thompson (1996) found, within a sample of 114 females and 82 African American male college students, all of whom attended a predominately White university, that one third had experienced a racist event in the past six months. These students tended to have intrusive memories and exhibit avoidance symptoms following these experiences. Experiencing racism is a negative life event.

Janoff-Bulman (1989) has suggested that three central issues are raised when people face a negative life event: benevolence of the world ...“To what extent do good versus bad events occur in the world?” (p. 117); meaningfulness of the world ...“once individuals have a sense of the extent to which good versus bad outcomes occur, the

question of how these outcomes are distributed then arises” (p. 118); and worthiness of self ...“certain individuals may believe that the world is very malevolent” (p. 119).

Janoff-Bulman created a World Assumptions Scale using these three constructs to explore a person’s reaction to traumatic experiences. She posits that:

The coping task facing victims is largely a difficult cognitive dilemma; they must integrate the data of their dramatic, negative experience and their prior assumptions, which cannot readily assimilate the new information. Victims must rework the new data so as to make it fit and thereby maintain their old assumptions, or they must revise their old assumptions in a way that precludes the breakdown of the entire system and allows them to perceive the world as wholly threatening (Janoff-Bulman, 1989, p. 121).

Using Janoff-Bulman’s scale, Calhoun and Cann (1994) found, in a sample of 73 White and 65 Black college students, that Black college students “saw the world, personal or general, as less benevolent and less lucky” than White students. Black students also reported a higher perceived self worth than White students. The researchers attributed this latter finding to the fact that Black students who attend White colleges might feel a greater sense of accomplishment than White students

Racial Identity and Perceived Racism as a Life Stressor

Racial identity researchers (Helms, 1987/1990, Cross, 1971) acknowledge that experiencing racism is a factor in the identity development process but its impact on this process and how it might impact worldview (or meaning in life) remains unclear.

Negative interpersonal and psychological consequences of experiencing racism have

been explored (Okwu, 1997; Neighbors, Jackson, Broman, & Thompson, 1996; Porter, 1997; Steele & Aronson, 1995; Walters, 1996; Williams, 1997; West, 1992). Some researchers have argued that experiencing racism is a form of traumatic experience (Henderson-Daniels, 1994; Sanchez & Nuttall, 1995; Wade, 1993). Racist experiences can have debilitating and potentially crippling psychological impact on Blacks because such experiences are unforeseeable, occur randomly, and are frustrating, alienating, and confusing (Akbar, 1996; Klonoff, Landrine & Ullman, 1999; Skillings & Dobbins, 1991). In the extreme, encountering a racist experience may be life threatening. Racist experiences are negative life events, but how do Black college students cope with such events?

Physiological measures of distress that include exposure to racist stimuli have shown elevations in heart rate activity among Black college students and Black adults (Anderson, 1989; Sutherland and Harrell, 1986, as cited in Clark, Anderson, Clark, & Williams, 1999), and increased blood pressure among Black students (Armstead, Lawler, Gordon, Cross & Gibbons, 1989, as cited in Sanders-Thompson, 1996). Experiencing racial stressors has been shown to impact mental health functioning of Blacks as well as other people of color (see Clark, et al, 1999 for comprehensive review; Priest, 1991).

The role of racial identity in the interpretation students made following racist experiences is unclear. Sanders-Thompson (1996) found no support for the hypothesis “that racial identification mediated the impact of the experience with racism” (p. 231), but suggested that racial identity might “influence [the] attributions made following experiences of racism” as well as shape the coping responses to such experiences (p. 231). Neville, Heppner, and Wang (1997) found that Black college students’ level of racial identity

does mediate the coping response to racist experiences. These researchers found that students with pro-Black and anti-White attitudes tended to use “avoidant and suppressive coping styles” (p. 309). Shelton and Sellers (2000) showed that the centrality of racial identity (i.e., the degree to which one holds his or her Black identity as a main descriptor of one’s self) plays a role in how a person interprets their interaction with others or with ambiguous social situations. In their study, Black college students who scored higher on race centrality attributed racial prejudice to White professors but not to Black professors. Sellers, Chavous, & Cooke (1998) found that “race centrality moderates the relationship between ideology and academic performance such that assimilation and nationalist ideologies were negatively associated with GPA and a minority ideology was positively associated with GPA for students who scored high on racial centrality” (p. 8). Research suggests that it is not only being a part of a Black group which shapes one’s acculturation level or racial identity but how the individual identifies and internalizes the norms, beliefs, and attitudes held by their cultural or social group (Carter, Sbrocco, & Carter, 1996; Feagin, Vara, & Imani, 1996; Kanya, 1997; Sidanius, Pratto, & Rabinowitz, 1994; Tatum, 1997). Family members, members of the wider Black community (Sanders - Thompson, 1994), religious ideals (Brookins, 1994) and geographic environment (Levant, Majors, & Kelley, 1998) appear to play a strong role in Black identity development.

Several researchers have suggested that level of social support serves as a buffer or mediator role in the experience of racism and coping with daily stressors of being a Black person living in America (Brown & Gary, 1987). Kimbrough, Molock and Walton (1996) found that Black students who felt less supported by their families and

friends were more likely to show increased suicide ideation and higher levels of depression. Socio-economic status or social class has shown no relationship to Black identity (Carter & Helms, 1988) or African American acculturation (Klonoff & Landrine, 1998).

In summary, evidence supports the conclusion that level of racial identity and social support relate to how Black college students cope with their experiences of racism. Black racial socialization and sex-role development are influenced by community, family, and peers, and are different for Black boys and girls (Harris & Majors, 1993; Snowden & Hines 1998; Spencer, Cunningham, & Swanson, 1995; Thorn & Sarata 1998; Wade, 1996). Gender differences in Black identity and the relationship between gender and racist experiences (Hurtado, 1997) have been poorly studied. Sub-consciously, unconsciously, or consciously Black people are aware that being Black in America means that one will most likely encounter racism, a negative life event. It follows then, that on some level, this awareness enters into Black identity or the African American acculturation process. Since being Black in America inevitably requires addressing or avoiding racism, it is proposed that construction of Black identity and the negotiation of the self in a predominately White society will involve mediating the psychological effects of racist experiences.

The purpose of the research described in this dissertation was to explore meaning in life, experience with cultural racism, Black Identity and African American acculturation in a sample of Black college women and men.

Statement of the Problem and Significance of the Study

Few psychological studies have explored how experience with racism, the African American acculturation process, and various facets of Black Identity relate to each other and to “meaning in life” among Black women and men. How does the experience and subsequent influence of racism in the lives of Black college students relate to meaning in life variables such as belief in the benevolence of the world and self-worth? What role might racism play in the identity development process? Data from the present study contributes to our growing body of knowledge concerning African American identity development as influenced by gender. Such data should help college administrators (e.g., admission directors, minority recruiters, student life personnel, housing and deans) to develop or strengthen Black college student retention and recruitment programs. Psychologists who receive referrals from college/university counseling centers and those working at college counseling centers can use these data in making treatment plans for Black college students (Sue, Zane, & Young, 1994).

This exploratory study of a small convenience sample of Black students in a primarily White university was designed to answer the following questions:

1. How do Black women and Black men compare on Black identity, “meaning in life”, African American acculturation, and experience with racism?
2. For each gender, how are these variables related to each other?

Chapter Two

Method

Participants

In the Spring of 1999, the total matriculated and non-matriculated undergraduate and graduate Black student population at the University of Rhode Island (URI) was 463 (238 Black women and 225 Black men). The intended participant pool was approximately 10 percent of the total Black college student population. Data were collected on 48 students who agreed to fill out self-report surveys. Participants were 4 graduate students and 44 undergraduate students who were between the ages of 18 and 31 years ($M = 21$); 26 (54%) were Black women; 22 (46%) were Black men. Almost all (90%) self identified as being “African American or Black”; three students did not identify as being Black; and two individuals preferred not to answer. These five individuals who chose not to indicate their ethnicity, still completed all surveys. There was no significant difference between this group and the “self-identified Black group” on all MIBI and WAS scales, total African American acculturation score and total Racist event score. Participants came from a range of national backgrounds including Cape Verdean, Caribbean, and Haitian. Most of the students grew up in urban environments [28 (58.3%)], but 16 (33%) were from suburban, and 3 (6.3%) were from rural backgrounds. One person preferred not to answer. Sixteen (72%) Black men grew up in urban environments compared to women who were nearly equally divided between suburban and rural areas.

Ten (21%) of the respondents were first year students, 11 (22.9%) were sophomores, 12 (25%) were juniors, 4 (8%) were seniors, 7 (15%) were fifth year

undergraduates, and 4 (8%) were graduate students. Major areas of study covered the academic spectrum: Accounting, Biology, College Student Personnel, English, Finance, Human Development, Biology, Computer Science, Communication, and Psychology. The latter two majors were the most frequently reported: Communication (8), and Psychology (6).

Procedure

Black students from U.R.I. were recruited through, word of mouth contacts, e-mail bulletin lists, fliers posted on department bulletin boards, African American student groups (Uhura Sasa, African Awareness Association, Amwave (primarily Haitian students), Brothers United For Action, Cape Verdeans, and National Black Engineers). Instructors of undergraduate psychology, sociology, and human development classes were contacted by the researcher as well. Recruitment messages clearly stated that only students who self identify as African American or Black would be eligible to participate (see Appendix J for recruitment flier).

Classrooms in the URI Multicultural Center or rooms in other parts of campus were used for survey administration. Student groups were read a description about the study (Appendix C), and then completed the surveys. Participants were informed that the surveys would take an hour of their time but that they could leave at any time. Participants received a packet of information that included a demographic questionnaire, a cover letter explaining the study, consent form (see Appendix B) and all measures. Half of the surveys were arranged with instruments in the following order (MIBI, AAAS-R, WAS, SRE, and the open ended question), and the other half in a different order (WAS, Open ended question, SRE, AAAS-R, MIBI).

Instruments

Multidimensional Inventory of Black Identity (MIBI). The MIBI is comprised of 51 items in six subscales that cover three stable dimensions of African American identity (Centrality, Regard, and Ideology). The MIBI is based on a multidimensional model of racial identity. The Centrality scale “consists of 10 items measuring the extent to which being African American is central to the respondents’ definition of themselves” (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). Regard sub-scale consists of 7 items “measuring the extent to which respondents possess positive feelings toward African Americans in general” (p. 808). The Ideology scale is composed of four sub-scales; nationalist (importance and uniqueness of being Black), oppressed minority (Blacks are oppressed as well as other people of color groups), assimilationist (Blacks should have increased contact with Whites), and humanist (commonalities of all people regardless of ethnicity). Internal consistency of the scales, as indicated by Cronbach alphas, are in the .67 to .77 range. The initial standardization sample for establishing reliability and validity, was conducted with a 68% Black female college student population (Sellers, et al, p. 808, 1997). Separate scores can be calculated for each of the subscales. Participants respond to each item on a 7 point Likert-type scale from Strongly Disagree (1) to Strongly Agree (7). The range of scores for the centrality scale is 8 to 56, for regard from 7 to 49; for assimilationist ideology, for 9 to 63; for nationalist ideology, 8 to 56; for oppressed minority ideology, 7 to 49; and for humanist ideology, 8 to 56. Higher scores represent greater scale endorsement (see Appendix E for full scale).

African American Acculturation Scale (AAAS-R). The original African American Acculturation Scale was developed by Landrine and Klonoff (1994) with 10

sub-scales and a total of 74 items. The new revised scale AAAS-R (Landrine & Klonoff, 1998), used in this study, has 8 sub-scales and 47 items. Participants respond to each item on a 7 point Likert-type scale from Strongly Disagree (1) to Strongly Agree (7). Sub-scale scores are calculated by adding the ratings on all items on each subscale, and a total AAAS-R score is calculated by summing all items. Scores on religious beliefs and practices range from 10 to 70; preference for things Black from 9 to 63; inter-racial attitudes from 7 to 49; family practices from 4 to 28; health beliefs and practices from 5 to 35; cultural superstitions from 4 to 28; racial segregation from 4 to 28; family values from 4 to 28. Total AAAS-R scores can range from 47 to 329. Higher scores represent more involvement in African American culture.

Reliabilities for the subscales are as follows: “religious beliefs and practices (.89), preference for things African American (.89), interracial attitudes (.87), family practices (.79), health beliefs & practices (.77), cultural superstitions (.76), racial segregation (.76), family values (.67)” (Landrine & Klonoff, 1998, p. 38). The Guttman split-half reliability for the total AAAS-R is $r = .79$ ($p = .0005$). Correlation of total AAAS-R (47 items) with total AAAS (74 items) is $r = .97$ ($p = .0005$) (Klonoff & Landrine, 2000).

African American acculturation scores have been found to be related to coping strategy (Landrine & Klonoff, 1996a), smoking (Klonoff & Landrine, 1996), living in integrated communities versus living in predominately Black communities (Landrine & Klonoff, 1998), eating disorders (Osvold & Sadowsky, 1995), alcohol consumption (Hines, Snowden, & Graves, 1998; Snowden & Hines, 1998), and performance on neuropsychological tests (Manly, Miller, Heaton, Byrd, Reilly, Velasquez, Saccuzzo, & Grant, 1998). Social class has not been found to be related to acculturation. A small

correlation with age was found for AAAS-R sub-scales but not for the total AAAS-R score (Klonoff & Landrine, 2000). The AAAS-R items are presented in Appendix F.

World Assumptions Scale (WAS). The World Assumptions Scale, used here to operationalize “meaning in life” has undergone several phases of construction with items created which tap into 8 assumptions about the world: (1) benevolence of the world, (2) benevolence of people, (3) justice, (4) controllability, (5) randomness, (6) self worth, (7) self -controllability, and (8) luck. These 8 scales were the result of a factor analysis. Subsequent analysis has resulted in combining items of the original scales into 3 scales with reported scale reliabilities of .87 for benevolence of the world, .76 for meaningfulness of the world, and .80 for self worth. The WAS was originally designed to explore trauma experiences and their impact on college students (a majority of whom were White, in the initial sample). Self worth was found to distinguish between non-victims and victims of trauma in a sample of predominately White college students (Janoff-Bulman, 1989). Participants respond to each item on a 6 point Likert-type scale from Strongly Disagree (1) to Strongly Agree (6). Subscale scores are calculated by adding the ratings on all items on each subscale. Higher subscale scores represent greater scale endorsement; scores on benevolence of the world scale range from 8 to 48; meaningfulness of the world from 12 to 72; self-worth from 12 to 72. A copy of the WAS may be found in Appendix G.

Black Racial Identity Attitude Scale (BRIAS) Internalization stage, The internalization scale is one of five scales in the BRIAS, and measures the extent to which a “person achieves a sense of inner security with her or his Blackness and tends to feel satisfied with it...[achieves] ideological flexibility and a general decline in strong anti-

White feelings” (Helms & Parham, 1984, p. 2). Test - retest reliabilities for the full BRIAS have been reported to be in the range of .60 to .80. Parham and Helms (1985) reported an internal consistency statistic of .71 for internalization. Participants respond to each item on a 5 point Likert-type scale from Strongly Disagree (1) to Strongly Agree (5). Subscale scores are calculated by adding the ratings on all items on the subscale. Internalization scale scores range from 14 to 70. Higher scale scores represent greater scale endorsement. The internalization scale may be found in item numbers 54 - 67 of Appendix E, following the MIBI items.

Schedule of Racist Events (SRE) This 18 item self report inventory, developed by Landrine and Klonoff, (1996a) and cross validated (Klonoff & Landrine, 1999), measures the frequency of racist events experienced during the past year and across a person’s lifetime. It also measures how stressful that event was for the person. A copy of the SRE is shown in Appendix H. One of the items is problematic in that it asks about several different kinds of experience within one item, “How many times have you been *made fun of, picked on, pushed, shoved, hit or threatened with harm* because you are Black?” Although this item will be maintained on the SRE, I have created three additional items to untangle the various forms of abuse: “made fun of and picked on”; “pushed and shoved or hit”; ”threatened with harm.”

Internal consistency reliabilities were reported as .95 for recent racist events, .95 for lifetime racist events, and .94 for appraised events. Split-half reliabilities were also high, .93 for recent, .91 for lifetime, and .91 for appraised racist events. Participants respond to each item on a 6 point Likert-type scale from “Never happened to you (1) to Happened almost all of the time (6)”. Participants respond twice to the item concerning a

racist event (for example, “How many times have you been treated unfairly by *neighbors* because you are Black?”) once for the past year and secondly, for across their entire lifetime, and they offer a stress appraisal of the event with scores ranging from Not at all (1) to Extremely (6). Subscale scores calculated for past year frequency of racist events range from 20 to 120; lifetime frequency scores range from 20 to 120; and stress appraisal scores range from 19 to 114. Higher scale scores represent greater scale endorsement of recent, lifetime, and high stress appraisal of racist events. The SRE can be found in Appendix H.

Demographic Questionnaire. A general information sheet was created which asked about age, gender, year in school, self identity, and ancestral heritage. Other items asked about mother and father’s occupation, type of environment or neighborhood students grew up in, and items relating to experiencing racism in classrooms, and dormitories, black student group involvement, and level of social support from families, friends and co-workers. This can be found in Appendix D.

Open Ended Questions. Each respondent was asked to share “any thoughts or feelings [they] may have about any part of this survey or your experience as an African American College student.” This item may be found in Appendix I.

Item Additions and Scale Revisions All items shown in Appendices E through H are the same as in the published measures except for the addition of three items on the SRE (as noted above) and inclusion of the BRIAS internalization stage scale at the end of the MIBI. All Likert - type scales point in the same direction from strongly disagree to strongly agree, or from lesser degree to greater degree.

Chapter Three

Results

Data Cleaning

Missing data from all surveys were replaced using a multiple regression analysis method. For example, if an item on AAAS-R scale was missing than that score's value was found by using other known survey items as predictors (Tabachnick & Fidell, 1989). Out of the 9888 variables entered, fewer than .01% were missing. The majority of those which were missing (71%) were from the Schedule of Racist Events (SRE).

All variables were assessed for skewness and kurtosis. Skewness refers to the how the scores pile up on either side of the distribution and kurtosis refers to overall shape of the distribution. Ideally, all statistical analyses are based on the assumption of normality. Variables with skewness scores greater than +2 or -2 and with kurtosis scores greater than 3 were logarithmically transformed (Tabachnick & Fidell, 1989). Logarithmic transformation is a commonly used data analysis tool (Tabachnick and Fidell, 1989) so that variables reach assumptions of normality. Two variables, one on the MIBI-private regard scale "I am happy that I am Black" and one variable on SRE, "How many times have you been made fun of picked on, pushed, shoved hit or threatened with harm because you are Black?", which were both negatively skewed, were improved significantly after logarithmic transformation.

Gender Comparisons

The first research question asked was, "How do Black women and Black men compare on Black identity, "meaning in life", African American acculturation, and experience with racism? Means and standard deviations for women and men on all

survey scales are reported in Table 1. The only statistically significant difference between women and men across all survey scales were found on the African American Acculturation Scale – Revised (AAAS-R). A one-way ANOVA exploring gender groups across all the acculturation scales was computed. Black women ($\underline{M} = 16.46$) were found to hold stronger beliefs in cultural superstitions than Black men ($\underline{M} = 12.77$), $F(1, 45) = 4.14, p < .05$.

A series of one-way ANOVAs were computed to explore gender differences on the demographic questionnaire self-report items. The mean responses of women and men are shown in Table 2. Black women ($\underline{M} = 6.42$) self reported feeling significantly more social support from their families than did Black men ($\underline{M} = 5.77$), $F(1, 47) = 3.625, p < .05$. There were no significant gender differences in reports of racism in the classroom or dorm, social support from friends, and involvement in Black campus groups. In describing “the future of Black-White race relations in America within the next 10 years” women reported feeling more negative about future race relations than did men (16 women compared to 12 men), while in the combined “good to excellent” category, there were 10 women and 10 men.

Correlations Among the Measures

Inter-correlations among the measures were obtained for women and men separately. These data are shown in Tables 3 and 4. All reported correlations are statistically significant, alpha $p =$ less than or equal to .05.

Women

Black women’s ($r = .66$) Nationalist ideology sub-scale score of the Multidimensional Black Inventory (MIBI) related to their total African American

acculturation score. This data is shown in Table 3. Black women's total African American acculturation score related to their MIBI centrality scale score ($r = .45$) while her humanist scale score inversely related to it ($r = -.48$). Black women's religious beliefs, on the African American acculturation scale, correlated with how safe they felt in their worlds ($r = .40$), and related to her Benevolence scale score (e.g., how good she felt about her world) ($r = .45$). Black women's Nationalist ideology score ($r = .42$) related to her lifetime racist event score while their humanist score ($r = -.51$) inversely related to lifetime racist event score. Women's recent racism ($r = .53$) and lifetime racism ($r = .57$) related to their total African American acculturation score.

Men

Black men's Nationalist ideology sub-scale score of the Multidimensional Black Inventory (MIBI) ($r = .56$) related to their total African American acculturation score. Black men's centrality score ($r = .43$) related to how safe (e.g., Meaningfulness) he felt in his world. This data is shown in Table 4. Black men's religious beliefs score ($r = .57$) correlated with how safe they felt in their worlds. Black men's inter-racial attitudes ($r = -.42$) inversely related to benevolence. Black men's health belief ($r = .59$) and his belief in cultural superstitions ($r = .49$) related to his self worth scale score. Black men showed an inverse correlation between recent racism (e.g, past year) ($r = -.45$) and benevolence. Black men's assimilation sub-scale score inversely related to his recent racism ($r = -.51$) and lifetime racist event score ($r = -.46$). This inverse relationship was also found between Black men's humanist scale scores with recent racist event ($r = -.44$) and lifetime racist event score ($r = -.55$). Black men's ($r = .45$) recent racism related to their total African American acculturation score.

Gender Comparisons

Experience of Racist Events. A 2 (age: young and older) x 2 (gender: men and women) MANOVA was computed across all Schedule of Racist events, lifetime, and appraisal of racist event scores. There were no main effects for age or gender but there was an interaction effect. Across their lifetime, younger Black women, those under 21 years of age, (\underline{M} = 40.00; \underline{n} = 14) and older Black men (\underline{M} = 40.64; \underline{n} = 11) reported similar levels of racist experiences while younger Black men (\underline{M} = 53.55; \underline{n} = 11) and older Black women (\underline{M} = 52.67; \underline{n} = 12) scored similarly, [\underline{F} (2, 44) = 6.66, p < .05, eta squared = .13]. Young Black women (\underline{M} = 47.36; \underline{n} = 14) and older Black men (\underline{M} = 46.18; \underline{n} = 11) appraised these racist experiences with similarly low levels of distress, while younger Black men (\underline{M} = 60.09; \underline{n} = 11) and older Black women (\underline{M} = 73.92; \underline{n} = 12) scored similarly with high levels of distress, [\underline{F} (2, 44) = 9.07, p < .05, eta squared = .17].

Specific Types of Racist Experiences. A one-way ANOVA comparing genders across all the Schedule of Racist Event items were computed. Across their lifetime, Black women (\underline{M} = 3.15; \underline{n} = 26) felt that they were treated unfairly by fellow students more than Black men (\underline{M} = 2.14; \underline{n} = 22), \underline{F} (1, 47) = 8.11, p < .05,. These statistically significant differences were indicated for a women's lifetime but not for recent racism. Black women (\underline{M} = 3.73) also appraised these experiences as more stressful than men (\underline{M} = 2.64), \underline{F} (1, 47) = 5.96, p < .05. The strength of the association for her lifetime experience with racism is indicated by eta squared = .15; and stress appraisal, eta squared = .12. Eta squared shows the proportion of variance in the dependent variable (e.g., lifetime or stress appraisal of racism) attributable to the effect of the independent variable, gender. Across their lifetime, Black men (\underline{M} = 3.32) felt they were "accused

or suspected of doing something wrong (such as stealing, cheating, not doing [his] share of the work, or breaking the law)” more than Black women ($M = 2.46$), $F(1, 47) = 4.61$, $p < .05$. The strength of the association for his lifetime experience of racism is $\eta^2 = .09$.

Growing Up in Black or White Neighborhoods

I asked participants to estimate the percentage of Whites, Blacks, and other people of color who lived in the neighborhood they grew up in. If a student indicated she or he grew up in a neighborhood that was 50% or more Black, this student was designated as having grown up in a Black neighborhood. Twenty-nine (29) students grew up in mostly Black neighborhoods, 11 grew up in mostly White neighborhoods, 5 grew up in mostly other People of Color neighborhoods, and 3 preferred not to answer.

As can be seen in Table 5, growing up in a White neighborhood was inversely correlated with the total African American acculturation score ($r = -.37$) while growing up in a Black neighborhood ($r = .42$) correlated positively with the total acculturation score. Growing up in a White neighborhood was inversely correlated with the Nationalistic ideology sub-scale of the MIBI, ($r = -.29$) while growing up in a Black neighborhood was positively correlated with a Nationalistic perspective ($r = .30$).

Ethnic Comparisons

Five ethnic group categories based on students' written responses about their ethnicity, were created: Caribbean ($n = 15$), Black ($n = 14$), Cape Verdean ($n = 12$), Biracial/Black (e.g., Bi-racial/Blacks are those students who self identified as being Black and Native American, or Black and Jamaican, and so forth) ($n = 5$), and Biracial / Black and White ($n = 2$). For the Caribbean ethnicity group, I combined Jamaicans,

Haitians, West Indians, Africans, and Bahamians. Caribbean students were nearly equally divided between women and men; Cape Verdean women (66%) represented the majority of Cape Verdean group; and Black men (71%) were the majority of the Black group. A one – way ANOVA comparing ethnicity groups across all Multi-dimensional Black Identity Inventory (MIBI) sub-scales was computed. Blacks ($\underline{M} = 40.80$) scored higher on the Oppressed Minority scale than Bi-Racial-Blacks ($\underline{M} = 31.14$) ($\underline{F} 1, 47$) = 2.59, $p < .05$. No other differences between ethnicity and MIBI sub-scales were found. On the African American Acculturation sub-scales, Blacks ($\underline{M} = 53.00$) scored higher than Cape Verdeans ($\underline{M} = 38.83$) on the religious beliefs scale ($\underline{F} 1, 47$) = 3.55, $p < .05$, and Carribeans ($\underline{M} = 22.47$) scored higher than Biracial/Blacks ($\underline{M} = 11.20$), ($\underline{F} 1, 47$) = 2.55, $p < .05$ on the family values scale.

Analysis of Counter-balanced Group Survey Administration

To explore practice or priming effects, a one- way ANOVA was used to compare the groups who took the surveys in different orders across all survey scales. The group that first completed the African American Acculturation Scale followed by the World Assumption Scale, Multidimensional Inventory of Black Identity, and then Schedule of Racist Events scored higher ($\underline{M} = 38$; $\underline{n} = 18$) on the oppressed minority sub-scale of the MIBI than the other group ($\underline{M} = 34$, $\underline{n} = 30$), $\underline{F} (1, 48) = 4.16$, $p < .05$.

Cronbach Alphas

Cronbach Alphas, a common reliability estimate used for determining how well scales hold together, were computed for WAS, MIBI, AAAS-R, and SRE. Most of the computed alphas were in comparable ranges of published reports, ranging from .63 to .92. WAS Cronbach alphas were lower in this study than reported by Janoff Bulman's

(1989). The first alphas reported are from this study followed by published alphas in parentheses; Benevolence .55 (.81); Self Worth .58 (.80), and Meaningfulness .73 (.76). MIBI Cronbach alphas were lower in this study than those reported by Sellers, et al, (1999); Centrality .47 (.77), Private Regard –11 (.60); Humanist .57 (.70), Assimilation .61 (.73), Oppressed Minority .72 (.76), Nationalist .79 (.80). AAAS R AAAS-R Cronbach alphas were similar to those reported by Klonoff and Landrine, (2000): Religious beliefs and practices .81 (.89), Preference for things African American .88 (.89), Interracial attitudes .85 (.87), Family practices .64 (.79), Health beliefs & practices .67 (.77), Cultural superstitions .71 (.76), Racial segregation .80 (.76), Family values .63 (.67). SRE Cronbach alphas were similar to those reported by Landrine & Klonoff, (1996): Recent racist events .92 (.95), Lifetime racist events .93 (.95), and Appraisal of racist events .93 (.94).

Qualitative Themes

Students were asked to write “any thoughts or feelings [they] may have about any part of this survey or [their] experience as an African American college student”. These comments all appear in Appendix K. Thirty-five students or 73% of the total sample responded: 20 women and 15 men. Women wrote nearly one and a half times more than men, an average of 93.85 words compared to men’s average of 59.87 words. Central themes of the written comments were: (1) Whites are racists; (2) Proud to be Black (e.g., ancestral pride), (3) Happy to be a Black person, (4) Segregation on campus, (4) I’m not a Black person but..., (5) Stop being a victim/Life is what you make it.

Examples of each theme are as follows:

1. Whites are racists...

“I want to make it clear that I am not against segregation. I would be happier person if I didn't live or associate with White people. If we could have all the things-(money, technology, etc.) as Whites I would prefer not to know them. What do we get from them anyway? All they do (White society) is steal our stuff. So if in anyway I led you to believe in this survey that I liked being a part of society I am sorry. Gimme and my people my 40 acres and a mule and let us take over this place. "Separate but equal" is good. "Sep-ar-ate but e-qual" has a ring to it. Peace.”

2. Proud to be Black...ancestral pride

“As a light skinned Black man I am given many more chances than darker skinned peers. One thing I do notice is that some Blacks show Whites negativity, this doesn't help our cause. Racism is hate and ignorance the way to finally stop it is to show love and to educate those that need it. Also if we stopped being victims we would help our cause tremendously. I know that we did not invent racism or that it is [not] our fault where we are in America. Sure we have to work 3 to 4 times harder than the next man to get to the same place, but we are Black and can do it. The faster we realize this the faster we will end racism. We need to get power and power is never given it is earned.”

3. Happy to be Black

“Well Life as of now is like a roller coaster. There’s good and Bad people in every culture race and ethnicity. It all depends where you come from and your values and mores. I am just happy the way I am a Black woman-proud to be one! Even though alot of people “Cape Verdeans” do not “claim” themselves as “Black.” That does not mean that the rest of us think that way! Thanks.”

4. Segregation on campus.

“I feel that if I can go to college, that it is a privilege. Many African Americans don’t get the chance to go to college. That’s why most of the colleges in the U.S. are predominately White. I’m used to going to predominately White high schools, but I wish more Blacks would be in school. Sometimes, as an African American college student, I feel the segregation of college. All you see is White students everyday but you don’t see many Black students. I think that African American students need to see more students of their race on campus.”

5. Stop being victims...Life is what you make it.

“There is only one thing that I want to say. I am of mixed descent (African American, Native American, Portuguese, English, and Irish) and I feel that it has had a lot to do with the reason why I have not experienced a lot of racism myself. I feel people are not really sure what my background is by just looking at me since the question of what my heritage is a recurring question that I constantly receive. And although I can not always relate to Blacks that have experienced racism, I can empathize with them because my father is a Black man and I have seen racism happen to him and also due to my parents interracial

marriage. My last point is that the only way to true equality in this world is for everyone to be at peace with themselves. It starts in the heart, and only then, when all people love who they are, will we achieve true equality.”

Chapter Four

Discussion

The purpose of this study was to explore the relationships for Black college students among Black identity, African American acculturation, meaning in life and racist experiences.

Black Identity and Acculturation: Are they separate constructs?

For both the Black women and men in the present sample, there is a moderately strong relationship between having a Black nationalistic ideology and being immersed in African American culture. Although several researchers [e.g., Helms, (1990), Landrine & Klonoff (2000), Sellers et al, (1997)] have conceptualized aspects of Black identity and African American acculturation as separate constructs, this study suggests that embracing a Black nationalistic identity (e.g., holding the view “that emphasizes the importance and uniqueness of being of African descent” (p. 806, Sellers, et al, 1997) correlates with being immersed in African American culture as operationalized by Landrine and Klonoff (1996b). Pope-Davis, et al (1997) reported a similar finding using Helm’s (1989) Black Racial Identity immersion scale and an earlier version of the African American Acculturation Scale (Landrine and Klonoff, 1994). Future research should explore these overlaps further. Does having a Black identity push a Black person toward deepening his or her African American cultural practices? Or, does being immersed in African American culture strengthen aspects of one’s Black identity?

When investigating possible causal links between identity and acculturation, researchers should include environmental and geographical influences in their analyses. Black neighborhoods play a strong role in the development of Black identity among

Black boys and girls. In this study, I found correlations between growing up in a Black neighborhood, being immersed in African American culture and holding a nationalistic Black ideology. In contrast, Blacks who grew up in White neighborhoods scored lower on Black nationalism and immersion in African American culture. It is unclear if being raised in a Black environment fosters a nationalistic perspective or, perhaps, whether a parent's racial identity determines where they decide to live and raise their children. The racial identity of one's parents and its influence on neighborhood choice might play a role in Black identity development.

Religiosity in the Lives of African Americans

One consistent theme throughout much of the social science literature is that African Americans have strong religious and spiritual beliefs. This finding was replicated in this study, although religious beliefs appear to influence a Black women's feeling of safety (meaningfulness) and her feeling good about her world (benevolence) more than is the case for Black men. Stated another way, the Black women in this study appeared to derive more meaning from their religious beliefs than did Black men. Black women's religiosity scores related to how safe they felt in the world and how good they felt, while for Black men his religiosity appears to contribute to feeling safe but not to feeling good about the world. It appears that much of a Black man's sense of feeling safe comes from three areas: how central he feels his Black identity is to his self definition, his religious views, and his immersion in Black culture. A Black man's attitudes toward Whites, and his experience with racism also appear to impact how good he feels about his world.

Black Identity, Gender, and Racism

For both women and men, being deeply immersed in African American culture and preferring African American things correlated with experiencing more racist events across their lifetime. This finding suggests two alternative hypotheses. One hypothesis is that when a Black student shows African American cultural pride, this behavior might elicit subtle or overt forms of White racist behavior. Another hypothesis is that Blacks who are immersed in Black culture are more aware of their history and this awareness might increase perception of and interpersonal sensitivity to racism.

As Black women get older they appear to grow more into African American culture while this was not true for the Black men in the present sample. The women and men reported similar levels of racist experience, but Black women reported them as more stressful than men. Black men may be reluctant to share how stressful these racist experiences are for them. They may not want to admit vulnerability to racism. Another equally plausible interpretation is that Black women do find these racist experiences as more stressful and that the reporting of these stress appraisals accurately reflect real gender differences. Mumford (1994) provides this explanation as to why Black women might feel that racism is more stressful due to the intersections of experiencing racism and sexism: “Black women possess two second - class citizenships in society – being Black and being female [which] may cause considerable stress” (p. 158).

Black women who have a nationalistic perspective appear to have the most problems with racism across their lifetime. For Black men the more recent the racist experience, the greater the likelihood that they felt the world was not a good place.

Older Black women and younger Black men reported more racism when compared to younger Black women and the older Black men group. This finding requires additional verification and further study through focus groups or other qualitative approaches. If this finding can be replicated, it might assist in developing retention plans, residential programs, and psychological counseling initiatives in the college setting.

Women felt that racism most often occurred in interpersonal relationships with their peers while Black men generally felt under great scrutiny about their behavior. Despite their racist experiences, both women and men felt that the future of Black –White relations in America was good.

Black Identity is Fluid and Dynamic

Researchers often treat and study identity as a fixed element of the self but identity is not static; it is fluid. It changes in various social and psychological contexts. This statement is supported by the finding that those respondents who completed the survey in one order scored differently than those whose survey materials were in a different order. There were differences between scores on the oppressed minority scale. The oppressed minority scale is part of the Ideology sub-scale of the MIBI, which ascertains the degree to which an individual believes that Blacks as a group feel they are oppressed in American society. Students who first completed the AAAS-R and then the WAS felt that they were more oppressed than students who first completed the WAS and then the AAAS-R. After completing the AAAS-R, students may have thought about their African American culture and then when they responded to the WAS they were primed to think about how African American culture related to their meaning in life. Thus, when students thought about African American culture they recalled their experience as an

oppressed minority in American society. This was the only difference found between counter-balanced survey groups.

Limitations of this study

One limitation of this study was the small sample size. Many students told this researcher and a member of the research team that the survey was too long! This word may have “circulated” around the campus about the study. The small sample size impacted the ability of the measures to be sensitive to differences as evidenced by the wide range of statistical power across analyses. Significant findings did emerge and statistical power reached .80 level on some analyses. Nevertheless, these research findings need to be replicated with a larger Black student college sample.

Several different national origins were represented in the study, although a majority of the participants self identified as being Black or African American. The common research practice of having individuals check off group designations like “Black” or “African American” may only be telling us a part of their ethnic identity. Although Cape Verdeans and Jamaicans identify with the Black experience, they may interpret it differently. Blacks, at least in this small convenience sample, tended to be more religious than Bi-racial/Blacks, and felt more like an oppressed minority when compared to other ethnic groups. Thus, generalizability of the present findings to other Black students who attend other predominately White universities and students attending historically Black colleges and universities, should be interpreted with caution.

Concluding Remarks and Future Directions

What explains why a Black college woman’s experience with racism, and perceptions of those experiences, increase during her college career? Does the social

support Black women feel from their families buffer her earlier experience with racism? Do Black college men understate racist experiences and deny the painfulness of this experience? Would it be helpful to assist Black college men and women in coping with racism? What impact does the process of avoiding and internalizing racist experiences have on psychological and physical health? Future research should explore how Black men and women cope with racist experiences.

To hold onto African American culture, those values which help to foster one's sense of self, one's identity, in a racist society which abhors those cultural values places the Black students in conflictual relationships. He or she must negotiate two worlds - one mainstream and the other Black. In this negotiation process, he or she will deal with the chilly climate and rejection of African American culture often found within White institutions.

Black college students often feel isolated, under attack, and under scrutiny on majority White campuses. Many of the written comments by respondents in this study spoke to these feelings of alienation and isolation. Nearly all of the written comments related to how Black students felt about their racial identity and college life issues. Yet, Black students remain hopeful about their future and continue to prosper despite the daily racial stressors encountered on predominately White university and college campuses. Supporting Black students, culturally and psychologically, should continue to be one of the goals of higher education. Research on racial identity and acculturation should examine more closely the significance of age and gender and their interplay with racist experiences. Identity is a fluid and dynamic process influenced by several factors. It changes over time and the meaning that identity holds for people change in the social

context. Some Black students struggle with identity questions and have to learn to function in a White society in which Black culture is often viewed with suspicion or indifference.

Experiencing racism is a form of trauma and it impacts the assumptions a person holds about the world. This finding is a main contribution to the growing body of knowledge on how racism impacts African American and people of color. The findings of this study also suggest that Black women and men interpret their experiences with racism differently. Also, as shown in previous studies, religious and spiritual ideals play a strong role in the Black identity development and acculturation process. Initial empirical evidence from this study suggest that racist experiences do impact how good and safe Black college students feel about their world. This finding broadens the current conceptualization of trauma and advances our understanding of what might qualify as trauma. The role and function of racism and its impact on the meaning in life construct should be explored further.

Appendix A

Cover Letter

[Date here]

Dear Participant:

You are being asked to complete several surveys which are designed to **help us learn about African American identity among Black college students**. As an African American researcher, I am interested in your college student experiences. My hope is that my research will help college administrators, faculty, and counseling centers improve programs, classroom teaching, and residential life issues to ensure optimal quality of life experiences for Black college students. This study is for my doctoral dissertation in Psychology at the University of Rhode Island.

Please answer all the questions. Mark the response that best matches your feelings or beliefs about the question or statement.

All responses will remain confidential and anonymous. Please do not write your name anywhere on the surveys or scoring sheets or on any page in this packet. Your consent to participate will be assumed if you complete and return the surveys.

There are 162 questions in the surveys, it will take you approximately 45 to 60 minutes to complete them. I will answer any questions you have.

If any questions or issues come up for you after taking the survey, please contact me, Brian Ragsdale at (603) 643-2383 or by e-mail: brags3183@aol.com, or my major professor, Dr. Bernice Lott at (401) 874-4248 in the Psychology Department at the University of Rhode Island. Please take this cover letter with you when you leave.

Thank you for your time and participation in this study.

Sincerely,

Brian Ragsdale

Appendix B

The University of Rhode Island
Department of Psychology

CONSENT FORM

You may keep this for your own information.

You hereby consent to participate in this study which seeks to learn about aspects of your identity, lifestyle related concerns, and beliefs about the world. This study is conducted by Brian Ragsdale, an African American and 4th year Clinical Psychology Ph.D. candidate for his doctoral dissertation at the University of Rhode Island.

You understand that you will be asked a series of questions about your personal feelings and beliefs, and issues relating to your racial/ethnic background, religiosity and/or spirituality. There are no foreseeable risks or benefits for you but others in the future may benefit from your participation.

If you choose to participate, you may withdraw from the study at any time. Your part in this study is confidential and anonymous.

Concerns about any aspect of this study may be referred to Brian Ragsdale at (603) 643-2383 or e-mail: brags3183@aol.com, his mailbox in the URI Psychology department, or Dr. Bernice Lott, his major professor at (401) 874-4248, Room 419, Psychology Department, University of Rhode Island, 10 Chafee Road, Suite 8, Kingston, RI 02881. In addition, you may contact the Office of the Vice Provost for Graduate Studies, Research, and Outreach, 70 Lower College Road, Suite 2, University of Rhode Island, Kingston, Rhode Island, (401) 874-2635.

You have read these explanations and assurances. You are at least 18 years or older and you voluntarily consent to participate in this study. Your consent may be assumed from the fact that you are completing the surveys in this study.

Appendix C

Instructions

(For privacy, seat people at least two seats apart).

Hello. My name is Brian Ragsdale and I am conducting research in partial fulfillment of the requirements for my Ph.D. in Clinical Psychology. The surveys will take about one hour to complete. During this survey administration, I will be reading from this script in order to ensure that all participants across different data collection sessions receive the same information. Please excuse my formal presentation.

If at any time you wish to leave, leave your materials on the desk and exit the room quickly. Please read the cover letter about the study and the consent form carefully. Please do not put your name on any of the surveys. There will be no way for me to match your name with any information collected. When you are finished completing the survey, please put the survey in the box on the table and exit the room. If you would like to receive a one page summary of this project sign the sheet of paper on the desk before leaving.

You may begin. Please do not separate any of the pages from each other. I appreciate your willingness to participate in my study.

Appendix D

General Information

1. Age ____ (years)
2. Man ____ Woman ____
3. Sexual Orientation: Heterosexual ____ Gay ____ Lesbian ____ Bisexual ____
4. Do you self identify as African American or Black? Yes ____ No ____
5. Ancestral Heritage: _____ (e.g., African American, African, Haitian, Jamaican, Dominican Republican, Cape Verdean, Mixed Ancestry).
6. What is your class (check one):
 - First year or freshman ____
 - Second year or sophomore ____
 - Third year or junior ____
 - Fourth year or senior ____
 - Fifth year ____
 - Graduate Student ____
7. What is the occupation of your mother? _____
8. What is the occupation of your father? _____
9. Major area of study: _____
10. How spiritual or religious do you consider yourself to be? (Circle One only)

Not at All				Very
1	2	3	4	5
11. **First**, find below the type of environment **you grew up in** (urban, suburban, or rural). Choose one only. **Second**, within your environment category try to estimate the percentage of White vs Black vs other people of color (i.e., Latino/as and Asian/Asian Americans) in your immediate neighborhood. For example, Michelle grew up in a urban setting with approximately 75% White, 20% Black, and 5% other people of color. Her response would look like: Urban: White 75% Blacks 20% and Other people of color 5%.

Urban:	White ____ %	Blacks ____ %	Other people of color ____ %
Suburban:	White ____ %	Blacks ____ %	Other people of color ____ %
Rural:	White ____ %	Blacks ____ %	Other people of color ____ %

Appendix E

Multidimensional Inventory of Black Identity

	Strongly Disagree				Strongly Agree			
	↓ 1	2	3	4	5	6	7 ↓	
1. Overall, being Black has very little to do with how I feel about myself.	1	2	3	4	5	6	7	
2. In general, being Black is an important part of my self-image.	1	2	3	4	5	6	7	
3. My destiny is tied to the destiny of other Black people.	1	2	3	4	5	6	7	
4. Being Black is unimportant to my sense of what kind of person I am.	1	2	3	4	5	6	7	
5. I have a strong sense of belonging to Black people.	1	2	3	4	5	6	7	
6. Being Black is an important reflection of who I am.	1	2	3	4	5	6	7	
7. Being Black is not a major factor in my social relationships.	1	2	3	4	5	6	7	
8. I am happy that I am Black.	1	2	3	4	5	6	7	
9. I feel that Blacks have made major accomplishments and advancements.	1	2	3	4	5	6	7	
10. I have a strong attachment to other Black people.	1	2	3	4	5	6	7	
11. I often regret that I am Black.	1	2	3	4	5	6	7	
12. Overall, I often feel that Blacks are not worthwhile.	1	2	3	4	5	6	7	
13. I believe that because I am Black, I have many strengths.	1	2	3	4	5	6	7	

	Strongly Disagree				Strongly Agree			
	↓ 1	2	3	4	5	6	↓ 7	
14. Blacks contribute less to society than others	1	2	3	4	5	6	7	
15. In general, other groups view Blacks in a positive manner.	1	2	3	4	5	6	7	
16. The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7	
17. Blacks who espouse separatism are as racist as White people who also espouse separatism.	1	2	3	4	5	6	7	
18. A sign of progress is that Blacks are in the mainstream of America more than ever before.	1	2	3	4	5	6	7	
19. Because America is predominantly White, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.	1	2	3	4	5	6	7	
20. Blacks should strive to be full members of the American political system.	1	2	3	4	5	6	7	
21. Blacks should try to work within the system to achieve their political and economic goals.	1	2	3	4	5	6	7	
22. Blacks should strive to integrate all institutions which are segregated.	1	2	3	4	5	6	7	
23. Blacks should feel free to interact socially with White people.	1	2	3	4	5	6	7	
24. Blacks should view themselves as being Americans first and foremost.	1	2	3	4	5	6	7	
25. The plight of Blacks in America will improve only when Blacks are in important positions within the system.	1	2	3	4	5	6	7	
26. The dominant society devalues anything not White male oriented.	1	2	3	4	5	6	7	

		Strongly Disagree				Strongly Agree		
		↓ 1	2	3	4	5	6	↓ 7
27.	Black values should not be inconsistent with human values.	1	2	3	4	5	6	7
28.	Blacks should have the choice to marry interracially.	1	2	3	4	5	6	7
29.	Black people should not consider race when buying art or selecting a book to read.	1	2	3	4	5	6	7
30.	Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.	1	2	3	4	5	6	7
31.	Being an individual is more important than identifying oneself as Black.	1	2	3	4	5	6	7
32.	The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7
33.	We are all children of a higher being, therefore, we should love people of all races.	1	2	3	4	5	6	7
34.	Blacks should judge Whites as individuals and not as members of the White race.	1	2	3	4	5	6	7
35.	Black students are better off going to schools that are controlled and organized by Blacks.	1	2	3	4	5	6	7
36.	People regardless of their race have strengths and limitations.	1	2	3	4	5	6	7
37.	I feel good about Black people.	1	2	3	4	5	6	7
38.	Blacks and Whites have more commonalties than differences.	1	2	3	4	5	6	7
39.	The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.	1	2	3	4	5	6	7

		Strongly Disagree			Strongly Agree			
		↓					↓	
		1	2	3	4	5	6	7
40.	Black people should treat other oppressed people as allies.	1	2	3	4	5	6	7
41.	There are other people who experience racial injustice and indignities similar to Black Americans.	1	2	3	4	5	6	7
42.	The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	1	2	3	4	5	6	7
43.	Blacks should learn about the oppression of other groups.	1	2	3	4	5	6	7
44.	Whenever possible, Blacks should buy from other Black businesses.	1	2	3	4	5	6	7
45.	Blacks should try to become friends with people from other oppressed groups.	1	2	3	4	5	6	7
46.	It is important for Black people to surround their children with Black art, music and literature.	1	2	3	4	5	6	7
47.	Black people should not marry interracially.	1	2	3	4	5	6	7
48.	Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	1	2	3	4	5	6	7
49.	Blacks would be better off if they adopted Afrocentric values.	1	2	3	4	5	6	7
50.	Black people must organize themselves into a separate Black political force.	1	2	3	4	5	6	7
51.	A thorough knowledge of Black history is very important for Blacks today.	1	2	3	4	5	6	7
52.	Blacks and Whites can never live in true harmony because of racial differences.	1	2	3	4	5	6	7
53.	White people can never be trusted where Blacks are concerned.	1	2	3	4	5	6	7

		1	2	3	4	5
		Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
54.	I believe that being Black is a positive experience.	1	2	3	4	5
55.	I know through my personal experiences what being Black in America means.	1	2	3	4	5
56.	I involve myself in causes that will help all oppressed people.	1	2	3	4	5
57.	A person's race does not influence how comfortable I feel when I am with her or him.	1	2	3	4	5
58.	I feel good about being Black, but do not limit myself to Black activities.	1	2	3	4	5
59.	I believe that certain aspects of "the Black experience" apply to me, and others do not.	1	2	3	4	5
60.	I involve myself in social action and political groups even if there are no other Blacks involved.	1	2	3	4	5
61.	People, regardless of their race, have strengths and limitations.	1	2	3	4	5
62.	I believe that I have many strengths because I am Black.	1	2	3	4	5
63.	Being Black just feels natural to me.	1	2	3	4	5
64.	A person's race has little to do with whether or not he or she is a good person.	1	2	3	4	5
65.	I believe that a Black person can be close friends with a White person.	1	2	3	4	5
66.	I am satisfied with myself.	1	2	3	4	5
67.	I have a positive attitude about myself because I am Black.	1	2	3	4	5

Appendix F

Beliefs and Attitudes Survey

Below are some beliefs and attitudes about religion, families, racism, Black people, White people, and health. Please tell us how much you personally agree or disagree with these beliefs and attitudes by circling a number. There are no right or wrong answers, we simply want to know your views and beliefs.

	I Totally Disagree Not True At All ↓ 1	2	3	Sort of Agree Sort of True ↓ 4	5	6	I Strongly Agree Absolutely True ↓ 7
1. I believe in the Holy Ghost.	1	2	3	4	5	6	7
2. I like gospel music.	1	2	3	4	5	6	7
3. I believe in heaven and hell.	1	2	3	4	5	6	7
4. The church is the heart of the Black community.	1	2	3	4	5	6	7
5. I have seen people “get the spirit” or speak in tongues.	1	2	3	4	5	6	7
6. I am currently a member of a Black church.	1	2	3	4	5	6	7
7. When I was young, I was a member of a Black church.	1	2	3	4	5	6	7
8. Prayer can cure disease.	1	2	3	4	5	6	7
9. What goes around, comes around.	1	2	3	4	5	6	7
10. I used to sing in the church choir.	1	2	3	4	5	6	7
11. Most of the music I listen to is by Black artists.	1	2	3	4	5	6	7
12. I like Black music more than White music.	1	2	3	4	5	6	7
13. I listen to Black radio stations.	1	2	3	4	5	6	7
14. I try to watch all the Black shows on TV.	1	2	3	4	5	6	7

	I Totally Disagree Not True At All		Sort of Agree Sort of True			I Strongly Agree Absolutely True	
	↓ 1	2	3	↓ 4	5	6	↓ 7
15. The person I admire most is Black.	1	2	3	4	5	6	7
16. I feel more comfortable around Blacks than around Whites.	1	2	3	4	5	6	7
17. When I pass a Black person (a stranger) I on the street, I always say hello or nod at them.	1	2	3	4	5	6	7
18. Most of my friends are Black.	1	2	3	4	5	6	7
19. I read (or used to read) Essence magazine.	1	2	3	4	5	6	7
20. I don't trust most White people.	1	2	3	4	5	6	7
21. IQ tests were set-up purposefully to discriminate against Black people.	1	2	3	4	5	6	7
22. Most Whites are afraid of Blacks.	1	2	3	4	5	6	7
23. Deep in their hearts, most white people are racists.	1	2	3	4	5	6	7
24. Whites don't understand Blacks.	1	2	3	4	5	6	7
25. Most tests (like the SATs and tests to get a job) are set-up to make sure that Blacks don't get high scores on them.	1	2	3	4	5	6	7
26. Some members of my family hate and distrust White people.	1	2	3	4	5	6	7
27. When I was young, I shared a bed at night with my sister, brother, or some other relative.	1	2	3	4	5	6	7
28. When I was young, my parent(s) sent me to stay with a relative (aunt, uncle, grandmother) for a few days or weeks, and then I went back home again.	1	2	3	4	5	6	7

	I Totally Disagree Not True At All		Sort of Agree Sort of True			I Strongly Agree Absolutely True	
	↓ 1	2	3	↓ 4	5	6	↓ 7
29. When I was young, my cousin, aunt, grandmother, or other relative lived with me and my family for a while.	1	2	3	4	5	6	7
30. When I was young, I took a bath with my sister, brother, or some other relative.	1	2	3	4	5	6	7
31. Some people in my family use epsom salts.	1	2	3	4	5	6	7
32. Illnesses can be classified as natural and unnatural types.	1	2	3	4	5	6	7
33. Some old Black women/ladies know how to cure diseases.	1	2	3	4	5	6	7
34. Some older Black women know a lot about pregnancy and childbirth.	1	2	3	4	5	6	7
35. I was taught that you shouldn't take a bath and then go outside.	1	2	3	4	5	6	7
36. I avoid splitting a pole.	1	2	3	4	5	6	7
37. When the palm of your hand itches, you'll receive some money.	1	2	3	4	5	6	7
38. There's some truth to many old superstitions.	1	2	3	4	5	6	7
39. I eat black-eyed peas on New Year's eve.	1	2	3	4	5	6	7
40. I grew up in a mostly Black neighborhood.	1	2	3	4	5	6	7
41. I went to (or go to) a mostly Black high school.	1	2	3	4	5	6	7
42. I went to a mostly Black elementary school.	1	2	3	4	5	6	7

	I Totally Disagree Not True At All		Sort of Agree Sort of True			I Strongly Agree Absolutely True	
	↓ 1	2	3	↓ 4	5	6	↓ 7
43. I currently live in a mostly Black neighborhood.	1	2	3	4	5	6	7
44. It's better to try to move your whole family ahead in this world than it is to be out for only yourself.	1	2	3	4	5	6	7
45. Old people are wise.	1	2	3	4	5	6	7
46. I often lend money or give other types of support to members of my family.	1	2	3	4	5	6	7
47. A child should not be allowed to call a grown woman by her first name, "Alice". The child should be taught to call her "Miss Alice".	1	2	3	4	5	6	7

Appendix G

World Assumptions Scale

Using the scale below, please select the number that indicates how much you agree or disagree with each statement. Please answer honestly. Thanks.

		Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
		1	2	3	4	5	6
1.	Misfortune is least likely to strike worthy, decent people.	1	2	3	4	5	6
2.	People are naturally unfriendly and unkind.	1	2	3	4	5	6
3.	Bad events are distributed to people at random.	1	2	3	4	5	6
4.	Human nature is basically good.	1	2	3	4	5	6
5.	The good things that happen in this world far outnumber the bad.	1	2	3	4	5	6
6.	The course of our lives is largely determined by chance.	1	2	3	4	5	6
7.	Generally, people deserve what they get in this world.	1	2	3	4	5	6
8.	I often think I am no good at all.	1	2	3	4	5	6
9.	There is more good than evil in the world.	1	2	3	4	5	6
10.	I am basically a lucky person.	1	2	3	4	5	6
11.	People's misfortunes result from mistakes they have made.	1	2	3	4	5	6
12.	People don't really care what happens to the next person.	1	2	3	4	5	6
13.	I usually behave in ways that are likely to maximize good results for me.	1	2	3	4	5	6
14.	People will experience good fortune if they themselves are good.	1	2	3	4	5	6

	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
	1	2	3	4	5	6
17. I almost always make an effort to prevent bad things from happening to me.	1	2	3	4	5	6
18. I have a low opinion of myself.	1	2	3	4	5	6
19. By and large, good people get what they deserve in this world.	1	2	3	4	5	6
20. Through our actions we can prevent bad things from happening to us.	1	2	3	4	5	6
21. Looking at my life, I realize that chance events have worked out well for me.	1	2	3	4	5	6
22. If people took preventive actions, most misfortune could be avoided.	1	2	3	4	5	6
23. I take the actions necessary to protect myself against misfortune.	1	2	3	4	5	6
24. In general, life is mostly a gamble.	1	2	3	4	5	6
25. The world is a good place.	1	2	3	4	5	6
26. People are basically kind and helpful.	1	2	3	4	5	6
27. I usually behave so as to bring about the greatest good for me.	1	2	3	4	5	6
28. I am very satisfied with the kind of person I am.	1	2	3	4	5	6
29. When bad things happen, it is typically because people have not taken the necessary actions to protect themselves.	1	2	3	4	5	6
30. If you look closely enough, you will see that the world is full of goodness.	1	2	3	4	5	6
31. I have reason to be ashamed of my personal character.	1	2	3	4	5	6
32. I am luckier than most people.	1	2	3	4	5	6

Appendix H

Schedule of Racist Events

We are interested in your experiences with racism. Answer each question TWICE, once for what has happened to you IN THE PAST YEAR, and once for what YOUR ENTIRE LIFE HAS BEEN LIKE. Use these numbers.

Circle 1 = if this has NEVER happened to you.

Circle 2 = If this has happened ONCE IN A WHILE (less than 10% of the time)

Circle 3 = If this happened SOMETIMES (10%-25% of the time)

Circle 4 = If this has happened A LOT (26% - 49% of the time)

Circle 5 = If this has happened MOST OF THE TIME (50% to more than 70% of the time).

Circle 6 = If this has happened ALMOST MOST OF THE TIME (more than 70% of the time).

1. How many times have you been treated unfairly by teachers and professors because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All 1 2 3 4 5 6 Extremely

2. How many times have you been treated unfairly by your employers, bosses and supervisors because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All 1 2 3 4 5 6 Extremely

3. How many times have you been treated unfairly by your coworkers, fellow students and colleagues because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All 1 2 3 4 5 6 Extremely

4. How many times have you been treated unfairly by *people in service jobs* (store clerks, waiters, bartenders, bank tellers and others) because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

5. How many times have you been treated unfairly by *strangers* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

6. How many times have you been treated unfairly by *people in helping jobs* (doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, social workers and others) because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

7. How many times have you been treated unfairly by *neighbors* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

8. How many times have you been treated unfairly by *institutions* (schools, universities, law firms, the police, the courts, the Department of Social Services, the Unemployment Office and other) because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

	Not at All				Extremely
How stressful was this for you?	1	2	3	4	5 6

9. How many times have you been treated fairly by *people that you thought were your friends* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

	Not at All				Extremely
How stressful was this for you?	1	2	3	4	5 6

10. How many times have you been *accused or suspected of doing something wrong* (such as stealing, cheating, not doing your share of the work, or breaking the law) because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

	Not at All				Extremely
How stressful was this for you?	1	2	3	4	5 6

11. How many times have people *misunderstood your intentions and motives* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

	Not at All				Extremely
How stressful was this for you?	1	2	3	4	5 6

12. How many times did you *want to tell someone off for being racist but didn't say anything*?
- | | | | | | | |
|-------------------------------------|-----------------|---|---|---|---|----------------|
| How many times in the past year? | 1 | 2 | 3 | 4 | 5 | 6 |
| How many times in your entire life? | 1 | 2 | 3 | 4 | 5 | 6 |
| How stressful was this for you? | Not at All
1 | 2 | 3 | 4 | 5 | Extremely
6 |
13. How many times have you been *really angry about something racist that was done to you*?
- | | | | | | | |
|-------------------------------------|-----------------|---|---|---|---|----------------|
| How many times in the past year? | 1 | 2 | 3 | 4 | 5 | 6 |
| How many times in your entire life? | 1 | 2 | 3 | 4 | 5 | 6 |
| How stressful was this for you? | Not at All
1 | 2 | 3 | 4 | 5 | Extremely
6 |
14. How many times were you *forced to take drastic steps* (such as filing a grievance, filing a lawsuit, quitting your job, moving away, and other actions) with some racist thing that was done to you?
- | | | | | | | |
|-------------------------------------|-----------------|---|---|---|---|----------------|
| How many times in the past year? | 1 | 2 | 3 | 4 | 5 | 6 |
| How many times in your entire life? | 1 | 2 | 3 | 4 | 5 | 6 |
| How stressful was this for you? | Not at All
1 | 2 | 3 | 4 | 5 | Extremely
6 |
15. How many times have you been *called a racist name like nigger, coon, jungle bunny or other names*?
- | | | | | | | |
|-------------------------------------|-----------------|---|---|---|---|----------------|
| How many times in the past year? | 1 | 2 | 3 | 4 | 5 | 6 |
| How many times in your entire life? | 1 | 2 | 3 | 4 | 5 | 6 |
| How stressful was this for you? | Not at All
1 | 2 | 3 | 4 | 5 | Extremely
6 |

16. How many times have you *gotten into an argument or a fight about something racist that was done to you or done to somebody else?*

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

17. How many times have you been *made fun of, picked on, pushed, shoved hit or threatened with harm* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

18. How many times have you been *made fun of, or picked on* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

19. How many times have you been *threatened with harm* because you are Black?

How many times in the past year? 1 2 3 4 5 6

How many times in your entire life? 1 2 3 4 5 6

How stressful was this for you? Not at All Extremely
1 2 3 4 5 6

20. How many times have you been *pushed, shoved, or hit* because you are Black?
- | | | | | | | |
|-------------------------------------|-----------------|---|---|---|---|----------------|
| How many times in the past year? | 1 | 2 | 3 | 4 | 5 | 6 |
| How many times in your entire life? | 1 | 2 | 3 | 4 | 5 | 6 |
| How stressful was this for you? | Not at All
1 | 2 | 3 | 4 | 5 | Extremely
6 |

21. How *different* would your life be now if you HAD NOT BEEN treated in a racist and unfair way...

In the past year?

Same as now	A little different	Different in a few ways	Different in a lot of ways	Different in most ways	Totally
1	2	3	4	5	6

In your entire life?

Same as now	A little different	Different in a few ways	Different in a lot of ways	Different in most ways	Totally
1	2	3	4	5	6

Appendix I

Your Turn To Share Your Views

On this page, this is your chance to tell me any thoughts or feelings you may have about any part of this survey or **your experience as an African American College student**. Please write legibly. Thank you.

Appendix J

Looking for U.R.I. African American Undergraduate and Graduate Students to participate in an important research study. . .

As an African American researcher, I am interested in Black identity and your experience with racism. My research will hopefully help college administrators, faculty, and counseling centers improve programs, classroom teaching, and residential life issues to ensure optimal quality of life experiences for Black college students. This study is for my doctoral dissertation in Clinical Psychology here at the University of Rhode Island.

----Sincerely, Brian Ragsdale

All responses will remain confidential and anonymous and it will take you approximately one hour to complete a survey.

If you self identify as African American or Black, are 18 years old or older, and want to participate in the research study, please come to the

place: URI Multicultural Center, 2nd floor

date: Wednesday, July 14th, or

Thursday, July 15th, 1999

time: 2:00 pm to 4:00 pm

Appendix K

Students Qualitative Comments and Group (with highest percentage of neighborhood categories indicated in Italics)

"I want to make it clear that I am not against segregation. I would be happier person if I didn't live or associate with White people. If we could have all the things-(money, technology, etc.) as Whites I would prefer not to know them. What do we get from them anyway? All they do (white society) is steal our stuff. So if in anyway I led you to believe in this survey that I liked being a part of society I am sorry. Gimme and my people my 40 acres and a mule and let us take over this place.

"Separate but equal" is good. "Sep-ar-ate but e-equal" has a ring to it. Peace.

--21 year old, Black woman, Black environment 60%

I strongly believe that it is important to educate children (our children) in ways that our grandparents were educated. Ways of the old-school. For example, don't call an older person by their first name. Sometimes, I feel that Martin Luther King, Malcolm X and others slave and died for nothing because some blacks have lost prospectives and a lot of time, they have forgotten where they came from.

--22 year old, Black woman, White environment 90%

To be honest most white folk are racist against blacks, so you see the system racism, but most whites dont have the guts to tell me a racist remark to my face. Free all political prisoners so we can make a change. BLACK POWER . FOREVER 4 -LIFE MUCH LOVE.

--20 year old, Black man, Black environment 60%

"Well Life as of now is like a roller coaster. There's good and Bad people in every culture race and ethnicity. It all depends where you come from and your values and mores. I am just happy the way I am a black woman-proud to be one! Even though alot of people "cape verdeans" do not "claim" themselves as "Black." That does not mean that the rest of us think that way!. Thanks.

--20 year old, Black woman, Black environment 75%

As a light skinned black man I am given many more chances than darker skinned peers. One thing I do notice is that some blacks show whites negativity, this doesn't help our cause. Racism is hate and ignorance the way to finally stop it is to show love and to educate does that need it. Also if we stopped being victims we would help our cause tremendously. I know that we did not invent racism or that it is our fault where we are in

America. Sure we have to work 3 to 4 times harder than the next man to get to the same place, but we are black and can do it. The faster we realize this the faster we will end racism. We need to get power and power is never given it is earned.

--23 year old, Black man, Black environment 34%

Blacks need to stick together.

--19 year old, Black man, Black environment 75%

Things are really not going to change that much. All people do around here is stall until things fade away. For me I just have to deal with things and change things. I know it will change. No one is perfect neither is the world. Life is basically what you make it.

--21 year old, Black man, Black environment 96%

Some of the questions were hard because they are directed specifically towards an African American, and I do not consider myself an African American. My experiences have been a learning one, a confusing one and a somewhat good one.

--20 year old, Black man, Black environment 45%

I feel that if I can go to college, that it is a privilege. Many African Americans don't get the chance to go to college. That's why most of the colleges in the U.S. are predominately White. I'm used to going to predominately White high schools, but I wish more blacks would be in school. Sometimes, as an African American college student, I feel the segregation of college. All you see is white students everyday but you don't see many black students. I think that African American students need to see more students of their race on campus.

--18 year old, Black man, Black environment 15%

Sometimes I feel awkward being the only black person in my class. I feel that some students discriminate against me. They don't include me in group discussions and seem not to care about my opinions. I've had one experience where this has happened to me and it made me feel really bad.

What I don't understand about this survey was why did you ask questions "Did you ever take a bath with a sibling, when you were young? I don't understand what that has to do with this survey."

--19 year old, Black woman, Black environment 65%

Personal I don't think that we have many black people that even go to URI. I don't know if that's a mistake or what. Half of the campus of black people play sport for the school and that shouldn't make up 90% of our black population.

--21 year old, Black woman, Black environment 70%

I really do not care much about racists and racism. I am a realist, I live according to realities. I have not seen much racism on campus. It exists; I resent it. But the reality is that is there. I, for one, try to view who a person is and not how they look.

--21 year old, Black man, Black environment 100%

Sometimes people ask me if I'm Black, I say no, that I'm Cape Verdean, and that's all I consider myself to be.

--20 year old, Black woman, Black environment 70%

I feel that being an African American college student is hard. I feel that many teachers treat me differently due to the fact that I am black. I think they look at me and automatically assume that I come from the ghetto and that I can't do the work assigned in class. This angers me. They don't even know me but they have judged me because of the color of my skin. It is also very hard to be here because there are not many black students. So I really don't have many people to relate too or speak with. My whole life I've lived and grown up around white people. A good majority of my friends are white. But here it's like some of the people have never seen a black person let alone friends with one. So I often get those stupid frequently asked questions about why my hair feels the way it does or why one side of my hand is white etc...Many dumb questions such as those plaque me during the day. I deal with them and then go on my way. I guess you could say I never expected it to be this way. My parents always told me that racism is alive and well in 1999. I guess in a way I didn't want to believe it was true. But being here has proved my parents are right. And shows me that my worst nightmare has come true. It's a shame that after all these years we are not still considered equal.

--18 year old, Black woman, Black environment 10%

There is only one thing that I want to say. I am of mixed descent (African American, Native American, Portugese, English, and Irish) and I feel that it has had a lot to do with the reason why I have not experienced a lot of racism myself. I feel people are not really sure what my background is by just looking at me since the question of what my heritage is is a recurring question that I constantly receive. And although I can not always relate to blacks that have experienced racism, I can empathize with them because my father is a black man and I have seen racism happen to him and also due to my parents interracial marriage. My last point is that the only way to true equality in this world is for everyone to be at peace with themselves. It starts in the heart, and only then, when all people love who they are, will we achieve true equality.

-- 19 year old, Black women, White environment 85%

Being Cape Verdean there are things that I can relate to with Blacks and there once those that I do not. That is why this this survey was confusing. Also I was born and raised in a different country. i've been here ten years and haven't really begun experiencing such things about six, seven years.

--20 year old, Black man, Other people of color 75%

I felt this was a bit long but definitely worthwhile. I feel like I've experienced the goods and bads that everyone experiences in college.
--23 year old, Black woman, Black 50%

I thought this survey was very thought provoking. Most of the questions I answered help me realized how many times I've been wrongly treated as a Black man and person. There is one experience that stands out in my college years. Recently, I was passed over a position that I've been working hard to get. I'm not sure if it's because I'm black or I didn't have enough experience. Now that I think about it. I do have enough experiences. They had an interview for the manager's position but I was not invited to attend their interview session. When I think about it, I'm the only African American working at the URI Dining Services Warehouse. I don't think experience had to do anything with this situation, I think it's because I'm black and they can't deal with it!!
--22 year old, Black man, Black 70%

Completing this survey caused me to reflect on a number of race related college experiences. In my opinion, I have experienced more racial instances in this university setting than I have in my entire life. Yet, it is the connection with my ancestral roots that has permitted me to survive in this racist institution and society-at-large.
--29 year old, Black woman, Black 95%

I personally have not been affected directly by racial comments or actions but I know others who have. Since I've been here, the football team (black members) got in a fight with a white fraternity, A white person pissed on a Black DJ at Midnight Madness among racial slurs of "Jump Monkey Jump" etc. (to the Basketball players) and the student newspaper printed a racial cartoon that offended many black students on campus and there was a big controversy about it.
--21 year old, Black man, White 90%

I am proud to be an African/Black American student. I believe it makes me stronger person. All of the misconception that people have about black people makes me want to thrive to prove them wrong. Maybe I have not been effected too badly being black, but my mother has and my father has etc. etc. and if they were treated differently them my life probably would have been totally different than it is today. I also feel it is not only the white race which is holding us down but blacks themselves. It is sad to see that we have blacks preaching how bad the black/African American race is.
--18 year old, Black woman, White 80%

This is the first time I have seen a survey consisting of such questions. It is satisfying to finally have someone direct a little attention towards blacks. It is about time. Most surveys just ask questions about sex, alcohol, or health, they are boring. This survey on the other hand caught my eye, it is very interesting and REAL.
--20 year old, Black woman, Black 80%

I thought it was good survey. It included many interesting questions, however many of them I couldn't relate to because I'm not African American. Hopefully, I have helped your study by answering the questions honestly.
--20 year old, Black woman, Black 85%

My only problem on this survey is that it reflects, in a way, my experience as an African American college student. I usually identify as having mixed ancestry or as simply being half black, but my skin and my admission that I am half black act as precipitators for a king of one drop rule to into effect. For example, URI has me listed on the directory as black non-hispanic even though I wrote the essay on being biracial and identified as biracial on the application. It does not really bother me to be categorized as only black because I would never categorize myself as white. When I have a choice between choosing only white and black, I always choose black. I cannot deny it, nor would I ever want to. I checked "yes" to question number 4 because I feel I do self identify as Black, just to a different degree than other people might. It is just sometimes I feel like I am being forced to identify myself via the so-called "one drop rule", and do deny, half of my ancestry. But I am a descendent of slaves, and so when I comes right down to it, I would of course identify as black.
--21 year old, Black wman, White 80%

It was very hard getting used to a white institution. But now I have learned to deal with it and turn it into something positive. It is very upsetting when I raise my hands in my class and don't get called upon, or when I miss a class and my absence is noticed more than other people, or the fact that I have to work harder than the average white student, and that the white student usually have everything paid for by their families—it's not fair.
--21 year old, Black woman, White 80%

My experience as a black college student have had significant impact on my perceptions of racism and my personal development. I think being called a "nigger" in college at U. Wis-Madison, on more than one occasion impacted my self esteem and contributed to increased anger in general. It's taken years for me to not see the world in black and white terms and myself in none black and white racist ways. Being able to appreciate my size and beauty has been a major challenge. Recently coming out as a lesbian has also impacted my comfort with black people and has contributed to increased distance between myself and the black community at large. There is still a lot of homophobia and lack of tolerance.
--29 year old, Black woman, White 90%

In answering some of the questions, I'd rather consider myself blessed rather than lucky. I feel that God gives us experiences as lessons to learn even when they are "bad" or considered misfortune (i.e., jail, death of a loved one). There is a reason behind everything, although we may not know the reason. As far as being black, I am very glad to have been born in the skin, I'm in! I think we as black people have been victimized, but our task is to rise above that, by putting our very best into the creativity and talent God has given us. Once we realize the power we have and learn to live by our own standards and not white people's (or dominant race's) we will move forward and persevere.
--23 year old, Black woman, Black 90%

My experience as a African college student is a challenge for me because I have traveled a long way from home to have a higher and better education. Sometimes it is very difficult sitting in a classroom and being the only black student. This makes me very uncomfortable and I try my best to do the best I can in class so I will not be looked down because of my color. I feel bad that people don't make an attempt to get to know me as an individual, rather they categorize me as one of the black girls. Sometimes it is hard to share my opinion in class because I am afraid white students will make a comment about what I say or laugh at me. I am mostly to my self in class because I don't want to initiate a conversation with someone and they will look at me in a way as to "leave me alone."
--21 year old, Black woman, White 70%

For the most part my college experience has been very positive. There have been a couple of very ignorant students, that really just didn't know. As far as teachers, advisers, and TA's go, they have all been extremely helpful to me. Professors whether white or black have tried to guide me on the most productive path.
--21 year old, Black woman, Other people of color 55%

Some of the questions were difficult to answer because the questions could be answer in many ways depending on the situations one was place in.
--31 year old, Black man, Black 75%

I think that people today are being lulled to sleep with the thought that racism doesn't exist anymore, when the fact is that racism is worse today than ever before. It gets harder and harder everyday to live in this society as a black person or minority. Slavery is getting more frequent and worse than before and no one seems to care. If we don't do anything about these issues history will repeat itself!!!
--20 year old, Black man, Black 70%

Table 1

Means and Standard Deviations for Scales of Multidimensional Black Identity, World Assumptions, African American Acculturation, and Recent, Lifetime, and Appraised Racist Events

Measure	Men (n=22)		Women (n=26)	
	M	(SD)	M	(SD)
<u>Multidimensional Black Identity Inventory (MIBI)</u>				
Centrality	37.86	(6.74)	37.42	(7.03)
Assimilation	45.68	(7.77)	43.23	(7.30)
Humanist	42.27	(7.75)	41.00	(5.70)
Oppressed Minority	34.95	(7.85)	35.96	(5.88)
Nationalist	36.41	(9.26)	37.50	(6.95)
Private	30.54	(3.44)	30.59	(3.23)
<u>World Assumptions (WAS)</u>				
Benevolence	29.91	(6.09)	31.04	(7.19)
Meaningfulness	45.95	(9.97)	46.85	(10.71)
Self Worth	46.73	(7.99)	47.58	(6.82)
<u>African American Acculturation (AAAS-R)</u>				
Religious beliefs	46.05	(12.97)	47.00	(14.72)
Preference/Afr. Am. things	49.55	(10.14)	44.00	(14.40)
Inter-racial attitudes	27.09	(10.04)	28.08	(9.46)
Family practice	21.86	(4.16)	22.62	(5.49)
Health belief and practices	23.73	(6.22)	23.27	(7.16)
Cultural superstitions	12.77	(6.80)	16.46*	(5.76)
Racial segregation	17.00	(8.50)	13.73	(6.40)
Family value	19.18	(6.15)	19.81	(7.78)
AAAS total score	217.23	(38.48)	214.96	(53.78)
<u>Racist Events (SRE)</u>				
Recent Racist Events	39.07	(15.48)	36.83	(15.61)
Lifetime Racist Events	47.09	(18.54)	45.85	(17.40)
Appraised Racist Events	53.14	(21.47)	59.62	(27.96)
SRE total score	141.77	(51.95)	143.35	(51.35)

* = $p < .05$ significance level, two tailed

Table 2

Experience with Racism and Social Support Reported by Women and Men

<u>Item</u>	W (n=26)	M (n=22)	p
	<u>Means</u>		
Experience racism from students in classroom?	3.50	2.95	ns
Experience racism in dorms or living situation?	2.81	2.82	ns
Level of involvement in Black groups?	4.38	3.95	ns
How much social support from friends?	6.08	5.36	ns
How much social support from family?	6.42	5.77	<.05
How much social support from co-workers/peers?	4.88	4.14	ns

Note: Scores on all items range from “1” not at all to “5 or 7” very/alot/strong involvement. Standard deviations ranged from .76 to 2.08.

Table 3

Correlations for Women's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, with World Assumption Scales

Measure	1	2	3	4	5	6	7	8
<u>Multidimensional Black Identity Inventory</u>								
1. Centrality	1.00	.50*	.12	-.07	.01	.31	.33	.23
2. Private regard		1.00	.43*	-.08	.17	.34	-.20	.04
3. Assimilation			1.00	.39*	.04	.07	.08	.30
4. Humanist				1.00	-.02	-.38	.01	.11
5. Oppressed Minority					1.00	-.00	-.09	-.32
6. Nationalist						1.00	.16	.27
<u>World Assumptions</u>								
7. Benevolence							1.00	.48*
8. Meaningfulness								1.00

Table 3 continued

Correlations for Women's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, with World Assumption Scales

Measure	9	10	11	12	13	14	15	16
<u>Multidimensional Black Identity Inventory</u>								
1. Centrality	.10	.29	.52*	.17	.42*	.24	.41*	.28
2. Private regard	.01	.02	.41*	.13	.09	.11	.02	.02
3. Assimilation	.15	-.21	-.09*	.11	-.15	-.17	-.16	-.40*
4. Humanist	.01	-.01	-.51*	-.43	-.42	-.59*	-.22	-.38
5. Oppressed Minority	.25	-.06	.01	.05	.00	.00	.00	.00
6. Nationalist	.26	-.06	.53*	.77*	.49*	.63*	.42*	.16
<u>World Assumptions</u>								
7. Benevolence	.54*	.45*	.25	.24	.18	.12	.25	.19
8. Meaningfulness	.54*	.40*	.24	.19	.21	.04	.34	.25
9. Self Worth	1.00	.31	.21	.24	.13	.15	.19	.08
<u>African American Acculturation</u>								
10. Religious beliefs		1.00	.64*	.57*	.54*	.24	.50*	.44*
11. Preference/Afr Am things			1.00	.60*	.65*	.51*	.38*	.63*
12. Inter-racial attitudes				1.00	.45*	.60*	.42*	.32
13. Family practice					1.00	.66*	.51*	.43*
14. Health belief and practices						1.00	.54*	.15
15. Cultural superstitions							1.00	.20
16. Racial segregation								1.00

Table 3 continued

Correlations for Women's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, with World Assumption Scales

Measure	17	18	19	20	21	22
<u>Multidimensional Black Identity Inventory</u>						
1. Centrality	.35	.45*	.13	.01	-.29	-.11
2. Private regard	.18	.19	.18	.06	-.15	-.01
3. Assimilation	-.47*	-.28	.05	-.01	.05	.04
4. Humanist	-.48*	-.48*	-.28	-.51*	-.05	-.29
5. Oppressed Minority	.06	.05	.16	.22	.14	.20
6. Nationalist	.39	.66*	.35	.42*	.10	.31
<u>World Assumptions</u>						
7. Benevolence	-.07	.29	.25	.19	.07	.18
8. Meaningfulness	-.19	.27	-.16	-.12	-.10	-.14
9. Self Worth	-.06	.24	-.14	-.02	.04	-.02
<u>African American Acculturation</u>						
10. Religious beliefs	.38	.79*	.37	.25	.30	.36
11. Preference/Afr Am things	.64*	.89*	.44*	.42*	.20	.39
12. Inter-racial attitudes	.37	.76*	.54*	.59*	.35	.55*
13. Family practice	.61*	.79*	.39*	.56*	.23	.44*
14. Health belief and practices	.67*	.68*	.49*	.71*	.16	.48*
15. Cultural superstitions	.26	.61*	.44*	.43*	-.14	.21
16. Racial segregation	.46*	.61*	.21	.20	.21	.25
17. Family value	1.00	.72*	.29	.42*	.28	.39
18. AAAS total score		1.00	.53*	.57*	.29	.51*
<u>Racist Events</u>						
19. Recent			1.00	.81*	.41*	.80*
20. Lifetime				1.00	.53*	.87*
21. Appraised					1.00	.85*
22. Total SRE						1.00

Table 4

Correlations for Men's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, and World Assumption Scales

Measure	1	2	3	4	5	6	7	8	
<u>Multidimensional Black Identity Inventory</u>									
1. Centrality	1.00	.45*	.20	.21	-.12	.31	.33	.43*	1
2. Private regard		1.00	.51*	.10	.26	.15	.05	.21	2
3. Assimilation			1.00	.64*	.39	-.10	.20	.12	3
4. Humanist				1.00	.04	-.14	.24	.05	4
5. Oppressed Minority					1.00	.20	.07	-.07	5
6. Nationalist						1.00	-.10	.37	6
<u>World Assumptions</u>									
7. Benevolence							1.00	.45*	7
8. Meaningfulness								1.00	

Table 4 continued

Correlations for Men's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, with World Assumption Scales

Measure	9	10	11	12	13	14	15	16
<u>Multidimensional Black Identity Inventory</u>								
1. Centrality	.23	.09	.12	-.11	-.03	.29	.17	.30
2. Private regard	.23	.06	-.10	-.10	-.31	-.08	-.20	-.17
3. Assimilation	.17	.15	-.21	-.15	-.06	-.04	-.32	.19
4. Humanist	.08	.29	-.14	-.26	.32	-.00	-.10	.18
5. Oppressed Minority	.14	-.32	-.20	-.08	.35	.10	-.13	.03
6. Nationalist	.26	.35	.49*	.51*	.05	.40	.21	.33
<u>World Assumptions</u>								
7. Benevolence	.45*	.03	-.26	-.42*	.09	.27	.35	.14
8. Meaningfulness	.74*	.57*	.22	-.02	.32	.27	.37	-.01
9. Self Worth	1.00	.40*	.33	-.04	.14	.59*	.49*	-.01
<u>African American Acculturation</u>								
10. Religious beliefs	1.00	.39	.35	.66*	.21	.14	.04	
11. Preference/Afr Am things		1.00	.72*	.23	.54*	.05	.25	
12. Inter-racial attitudes			1.00	.20	.18	-.25	.13	
13. Family practice				1.00	.12	.17	.16	
14. Health belief and practices					1.00	.43*	.23	
15. Cultural superstitions						1.00	.06	
16. Racial segregation							1.00	

Table 4 continued

Correlations for Men's Scores with Multidimensional Black Identity, African American Acculturation, Racist Events, with World Assumption Scales

Measure	17	18	19	20	21	22
<u>Multidimensional Black Identity Inventory</u>						
1. Centrality	-.09	.16	-.19	-.11	-.04	-.12
2. Private regard	-.13	-.17	-.25	-.07	-.08	-.14
3. Assimilation	.05	-.05	-.51*	-.46*	-.31	-.45*
4. Humanist	.06	.06	-.44*	-.55*	-.33	-.45*
5. Oppressed Minority	.01	-.22	-.02	.11	.10	.10
6. Nationalist	.02	.56*	.36	.25	.02	.19
<u>World Assumptions</u>						
7. Benevolence	-.09	-.04	-.45*	-.32	-.16	-.29
8. Meaningfulness	-.20	.36	-.34	-.17	-.32	-.32
9. Self Worth	-.06	.39	-.19	.01	-.19	-.12
<u>African American Acculturation</u>						
10. Religious beliefs	.33	.72*	.07	-.02	-.21	-.09
11. Preference/Afr Am things	.14	.78*	.50*	.34	.25	.38
12. Inter-racial attitudes	.25	.64*	.73*	.61*	.42*	.60*
13. Family practice	.40	.59*	-.04	-.23	-.46*	-.31
14. Health belief and practices	.15	.58*	.25	.23	.08	.22
15. Cultural superstitions	.04	.27	-.13	.06	-.11	-.05
16. Racial segregation	.23	.44*	.08	-.19	-.18	-.12
17. Family value	1.00	.49*	.44*	.27	.08	.28
18. AAAS total score		1.00	.45*	.26	.02	.24
<u>Racist Events</u>						
19. Recent			1.00	.83*	.58*	.84*
20. Lifetime				1.00	.74*	.94*
21. Appraised					1.00	.90*
22. Total SRE						1.00

Table 5

Correlations for Scores on Growing up in White Environment or Black Environment on Multidimensional Black Identity, African American Acculturation, Racist Events, and World Assumption Scales

Measure	Environment	
	W ^a	B ^b
<u>Multidimensional Black Identity Inventory</u>		
Centrality	-.14	.21
Assimilation	.02	-.06
Humanist	.27	-.19
Oppressed Minority	.05	-.25
Nationalist	-.29*	.30*
Private	-.05	.01
<u>African American Acculturation</u>		
Religious beliefs	-.09	.22
Preference/Afr Am things	-.46*	.36*
Inter-racial attitudes	-.12	.17
Family practice	-.13	.23
Health belief and practices	-.24	.20
Cultural superstitions	-.02	.17
Racial segregation	-.62*	.62*
Family value	-.34*	.34*
AAAS total score	-.37*	.42*
<u>Racist Events</u>		
Recent	-.21	.05
Lifetime	-.19	.25
Appraised	.06	-.13
Total SRE	-.11	.05

^a = White environment, ^b = Black environment

* = p at or less than .05 alpha level.

Bibliography

Akbar, N. (1996). Breaking the chains of psychological slavery. Tallahassee, FL: Mind Productions and Associates, Inc.

Armstead, C., Lawler, K., Gordon, G., Cross, J., & Gibbons, J. (1989). Relationship of racial stressors to blood pressure responses and anger expression in black college students. Health Psychology, 8, 541-556.

Blaine, B., & Crocker, J. (1995). Religiousness, race, and psychological well being: Exploring social psychological mediators. Personality & Social Psychology Bulletin, 21(10), 1031-1041.

Brookins, C. (1994). The relationship between Afrocentric values and racial identity attitudes: Validation of the analysis scale on African American college students. Journal of Black Psychology, 20, 128-142.

Brown, D. R., & Gary, L. E. (1987). Stressful life events, social support networks, and the physical and mental health of urban black adults. Journal of Human Stress, 165 - 173.

Calhoun, L. G., & Cann, A. (1994). Differences in assumptions about a just world: Ethnicity and point of view. Journal of Social Psychology, 134 (6) 765-770.

Carter, M. M., Sbrocco, T., & Carter, C. (1996). African Americans and anxiety disorders research: Development of a testable theoretical framework. Psychotherapy, 33(3). 449-463.

Carter, R. T., & Helms, J. E. (1988). The relationship between racial identity and social class. Journal of Negro Education, 57, 22-30.

Carter, R. T., DeSole, L., Sicalides, E. I., Glass, K., & Tyler, F. B. (1997). Black racial identity and psychosocial competence: A preliminary study. Journal of Black Psychology, 23(1) 58-73.

Chambers, J. W., Kambon, K., Birdsong, B. D., Brown, J., Dixon, P., & Robbins-Brinson, L. (1998). Africentric cultural identity and the stress experience of African American college students. Journal of Black Psychology, 24(3), 368-396.

Cheatham, H. E., Slaney, R. B. & Coleman, N. (1990). Institutional effects on the psychosocial development of African American college students. Journal of Counseling Psychology, 37, 453-458.

Clark, R., Anderson, N. B., Clark, V. R., & Williams, D. R. (1999). Racism as a stressor for African Americans. American Psychologist, 54(10) 805-813.

Cross, W. E. (1971). Negro-to-Black conversion experience: Toward a psychology of Black liberation. Black World, 20, 13-27.

de Anda, D. (1984). Bicultural socialization: Factors affecting the minority experience. Social Work, 29(2), 101- 107.

Feagin, J. R., Vera, H., & Imani, N. (1996). The agony of education: Black students at white colleges and universities. New York: Routledge.

Ferraro, G. (1992). Cultural Anthropology: An applied perspective. St. Paul, MN: West Publishing Company.

Goldschmid, M. L. (1970). Black identity and personality. In M.L. Goldschmid (Ed.), Black Americans and White racism (pp. 15 – 25). New York: Rhinehart and Winston, Inc.

Goodstein, R., & Ponterotto, J. G. (1997). Racial and ethnic identity: Their relationship and their contribution to self esteem. Journal of Black Psychology, 23(3), 275-292.

Harris, H. W. (1997). Introduction: A conceptual overview of race, ethnicity and identity. In H. W. Harris, H. Blue, and E. E. H. Griffith (Eds.), Racial and ethnic identity. (pp. 1-14). New York: Routledge.

Harris, S. M. (1995). Psychosocial development and Black male masculinity: Implications for counseling economically disadvantaged African American Male Adolescents. Journal of Counseling & Development, 73, 279 - 286.

Harris, S. M., & Majors, R. (1993). Cultural value differences: Implications for the experiences of African-American men. The Journal of Men's Studies, 1(3) , 227-238.

Helms, J. E. (Ed.). (1990). Black and White racial identity: theory, research, and practice. Westport, CT: Greenwood Press.

Helms, J. E. (1987). Cultural identity in the treatment process. In P. Pedersen, (Ed.), Handbook of Cross-Cultural Counseling and Therapy, 239-245. Praeger: New York.

Helms, J., & Parham, T. (1984). The racial identity attitude scale. Unpublished manuscript.

Henderson- Daniel, J. (1994). Exclusion and emphasis reframed as a matter of ethics. Ethics & Behavior, 4(3), 229-235.

Hines, A. M., Snowden, L. R., & Graves, K. L. (1998). Acculturation, alcohol consumption, and AIDS-related risky sexual behavior among African American women. Women and Health, 27(3), 17-35.

Hoare, C. (1991). Psychosocial identity development and cultural others. Journal of Counseling & Development, (70), 45-53.

Hurtado, A. (1997). The color of privilege: Three blasphemies on race and feminism. Ann Arbor: The University of Michigan Press.

Ingram, B. J. (1989). Identity issues among African-Americans students in three university settings. (Unpublished doctoral dissertation, Miami University).

Janoff-Bulman, R. (1989). Assumptive worlds and the stress of traumatic events: Application of the schema construct. Social Cognition, 7(2), 113-116.

Jones, J. (1972). Prejudice and racism. New York: McGraw-Hill.

Kanya, H. A. (1997). African immigrants in the United States: The challenge for research and practice. Social Work, 42(2). 154 – 165.

Kimbrough, R.D., Molock, S. D., & Walton, K. (1996). Perception of social support, acculturation, depression and suicidal ideation among African American college students at predominately Black and predominately White universities. Journal of Negro Education, 65, 295-307.

Klonoff, E. A., & Landrine, H. (1996). Acculturation and cigarette smoking among African Americans: Replication and implications for prevention and cessation programs. Journal of Behavioral Medicine, 19(5), 501-514.

Klonoff, E. A., & Landrine, H. (1999). Cross-validation of the schedule of racist events. Journal of Black Psychology, 25(2), 231-254.

Klonoff, E. A., & Landrine, H. (2000). Revising and improving the African American acculturation scale. Journal of Black Psychology, 26(2), 235-261.

Klonoff, E. A., Landrine, H., & Ullman, J. B. (1999). Racial discrimination and psychiatric symptoms among blacks. Cultural Diversity and Ethnic Minority Psychology, 5(4), 329-339.

Landrine, H. & Klonoff, E. A. (1994). The African American acculturation scale. The Journal of Black Psychology, 20, 104-127.

Landrine, H. & Klonoff, E. A. (1996a). The schedule of racist events: A measure of racial discrimination and a study of its negative physical and mental consequences. The Journal of Black Psychology, 22(2), 144-168.

Landrine, H., & Klonoff, E. (1996b). African American acculturation: Deconstructing race and reviving culture. Thousand Oaks, CA: Sage.

Landrine, H. & Klonoff, E. A. (1998). Problematic items, newspaper reporters, and stereotype threat: Investigating African American culture in the context of cultural racism. Manuscript submitted for publication.

Levant, R. F., Majors, R. G., & Kelley, M. L. (1998). Masculinity ideology among young African American and European American women and men in different regions of the United States. Cultural Diversity and Ethnic Minority Psychology, 4(3), 227-236.

Majors, R., & Billson, J. M. (1992). Cool pose: The dilemmas of black manhood in America. New York: Lexington.

Manly, J. J., Miller, S. W., Heaton, R. K., Byrd, D., Reilly, J., Velasquez, R. J., Saccuzzo, D. P., & Grant, I. (1998). The effect of African American acculturation on neuropsychological test performance in normal and HIV-positive individuals. Journal of International Neuropsychological Society, 4(3), May, 291-302.

Martin, J. K., & Nagayama-Hall, G. C. (1992). Thinking Black, thinking internal, thinking feminist. Journal of Counseling Psychologist, 39, 509-514.

McNulty, J. L., Graham, J. R., Ben-Porath, Y. S., & Stein, L. A. R. (1997). Comparative validity of MMPI-2 scores of African American and Caucasian mental health center clients. Psychological Assessment, 9(4), 464-470.

Mumford, M. (1994). Relationship of gender, self esteem, social class, and racial identity to depression in Blacks. Journal of Black Psychology, 20, 157-174.

Myers, L.J., Speight, S. L., Highlen, P. S., Cox, C.I., Reynolds, A.L., Adams, E. A., & Hanley, C. P. (1991). Identity development and worldview: Toward an optimal conceptualization. Journal of Counseling & Development, (70), 54-63.

National Institute of Mental Health. (1983). Research highlights: Extramural research. Washington, DC: U.S. Government printing office.

Neighbors, H. W., Jackson, J. S., Broman, C., & Thompson, E. (1996). Racism and the mental health of African Americans: The role of self and system blame. Ethnicity & Disease, 6, 167-175.

Neville, H., Paul Heppner, P., & Wang, L. (1997). Relations among racial identity attitudes, perceived stressors, and coping styles in African American college students. Journal of Counseling and Development , 75, 303-311.

Okwu, J. C. R. (1997). Face forward: Young African American men in a critical age. San Francisco: Chronicle Books.

Osvold, L. L., & Sadowsky, G. R. (1995). Eating attitudes of Native American and African American women: Differences by race and acculturation. Explorations in Ethnic Studies: The Journal of the National Association of Interdisciplinary Ethnic Studies, 18(2), 187-192.

Parham, T. A. (1993). Psychological storms: The African American struggle for identity. Chicago, IL: African American Images.

Parham, T. A., & Helms, J. E. (1981). The influence of Black students' racial identity attitudes on preference for counselor's race. Journal of Counseling Psychology, 28, 250-257.

Parham, T. A., & Helms, J. E. (1985). The relationship of racial identity attitudes to self-actualization and affective states of Black students. Journal of Counseling Psychology, 32, 431 - 440.

Pope, R. L. (1998). The relationship between psychosocial development and racial identity of Black college students. Journal of College Student Development, 39(3), 273- 282.

Pope-Davis, D. B., Liu, W. M., Ledesma-Jones, S., & Toporek, R. L. (August, 1997). Black racial identity and African American acculturation: An exploratory investigation. Paper presented at the annual meeting of the American Psychological Association, Chicago, IL.

Porter, A. (1997). The connection between anger and hypertension in African Americans. Poster session presented at the annual meeting of the American Psychological Association, Chicago, IL.

Priest, R. (1991). Racism and prejudice as negative impacts on African American clients in therapy. Journal of Counseling & Development, 70, 213-215.

Reynolds, A. L., & Pope, R. L. (1991). The complexities of diversity: Exploring multiple oppressions. Journal of Counseling & Development, 70, 174 - 180.

Sanchez, W., & Nuttall, E. V. (1995). it's about time. Ethics & Behavior, 5(4), 355-357.

Sanders-Thompson, V.L. (1994). Socialization to race and its relationship to racial identification among African Americans. Journal of Black Psychology, 20(2), 175-188.

Sanders-Thompson, V.L. (1996). Perceived experiences of racism as stressful life events. Community Mental Health Journal 32(3), 223-233.

Sellers, R. M., Chavous, T. M., & Cooke, D.Y. (1998). Racial ideology and racial centrality as predictors of African American college students' academic performance. Journal of Black Psychology, 24(1), 8-27.

Sellers, R. M., Rowley, S. A. J., Chavous, T. M., Shelton, J. N., & Smith, M. (1997). Multidimensional inventory of Black identity: Preliminary investigation of reliability and construct validity. Journal of Personality and Social Psychology, 73, 805-815.

Shelton, J. N., & Sellers, R. M. (2000). Situational stability and variability in African American racial identity. Journal of Black Psychology, 26(1), 27-50.

Sidanius, J., Pratto, F., & Rabinowitz, J. L. (1994). Gender, ethnic status, and ideological asymmetry: A social dominance interpretation. Journal of Cross-Cultural Psychology, 25(2), 194-216.

Skillings, J. H., & Dobbins, J. E. (1991). Racism as a disease: Etiology and treatment implications. Journal of Counseling & Development, 70, 206-212.

Snowden, L. R. & Hines, A. A. (1998). Acculturation, alcohol consumption, and AIDS related risky sexual behavior among African American men. Journal of Community Psychology, 26, 345-359.

Spencer, M. B., Cunningham, M., & Swanson, D. P. (1995). Identity as coping: Adolescent African American males' adaptive responses to high risk environments. In H. W. Harris, H. Blue, and E. E. H. Griffith (Eds.), Racial and ethnic identity. (pp. 31-52). New York: Routledge.

Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans, Journal of Personality and Social Psychology, 69(5), 797-811.

Sue, S., Zane, N., & Young, K. (1994). Research on Psychotherapy with Culturally Diverse Populations. In A. E. Bergin. & S. L. Garfield, (Eds.), Handbook of Psychotherapy and Behavior Change, 783-817. John Wiley and Sons: New York.

Sutherland, M. E., & Harrell, J. P. (1986-1987). Individual differences in physiological responses to fearful, racially noxious, and neutral imagery. Imagination, Cognition and Personality, 6, 133-150.

Tabachnick , B. G., & Fidell, L. S. (1989). Using multivariate statistics. (2nd ed.). New York: HarperCollins publishers.

Tatum, B. D. (1997). Why are all the black kids sitting together in the cafeteria? New York: Basic Books.

Taylor, J., Henderson, D., & Jackson, B. (1991). A holistic model for understanding and predicting depressive symptoms in African - American women. Journal of Community Psychology, 19, 306-320.

Terrell, F., Terrell, S., & Taylor, J. (1981). Effects of race of examiner and cultural mistrust on the WAIS performance of Black students. Journal of Consulting and Clinical Psychology, 49, 750-751.

Thompson, C. P., Anderson, L. P., & Bakeman, R. A. (2000). Effects of racial socialization and racial identity on acculturative stress in African American college students. Cultural Diversity and Ethnic Minority Psychology, 6(2), 196-210.

Thorn, G. R., & Sarata, B. (1998). Psychotherapy with African American men: What we know and what we need to know. Journal of Counseling & Development, 26, 240-253.

Utsey, S. O., & Ponterotto, J. G. (1996). Development and validation of the index of race-related stress (IRRS). Journal of Counseling Psychology, 43(4), 490- 501.

Wade, J. C. (1993). Institutional racism: An analysis of the mental health system. American Journal of Orthopsychiatry, 63, 536-544.

Wade, J. C. (1996). African American men's gender role conflict: The significance of racial identity. Sex Roles, 34 (1/2), 17- 33.

Walters, R. (1996). The criticality of racism. The Black Scholar, 26 (1), 2-8.

West, C. (1992). Nihilism in Black America. In G. Dent (Ed), Black Popular Culture . Seattle: Bay Press, 37-47.

Williams, R. L. (1997). The ebonics controversy. Journal of Black Psychology, 23(3), 208-214.

Yee, A. H., Fairchild, H. H., Weizmann, F., & Wyatt, G. E. (1993). Addressing psychology's problems with race. American Psychologist, 48(11), 1132-1140.