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Developing a Theoretical and Empirical Ethnocultural Model Toward Predicting Crying Behavior in White College Women

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DEVELOPING A THEORETICAL AND EMPIRICAL ETHNOCULTURAL
MODEL TOWARD PREDICTING CRYING BEHAVIOR
IN WHITE COLLEGE WOMEN

BY
BRIAN L. RAGSDALE

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
IN
PSYCHOLOGY

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Abstract

Self reported crying behavior in White college women along with ethnocultural variables which may influence their crying behavior was examined. Another focus of the study was to begin the development of an ethnocultural survey of crying behavior. Questions concerning socio-economic status, religiosity/spirituality, interpersonal experiences, family members feeling about crying behavior, perceptions of same race and other race crying, White Racial Identity Attitude (Helms, 1990) and the East/West Questionnaire (Gilgen & Cho, 1979) were used as ethnocultural variables.

One hundred sixteen White women completed the survey during the first administration and sixty three of them completed the survey during the second administration. Test-retest reliability for the Crying Survey (CS) was good, $r = .81$; fair for the White Racial Identity Attitude Scale (WRIAS), $r = .52$, and poor for the East/West questionnaire (EW), $r = .34$.

The main hypothesis that White women from various ethnic ancestral groups (e.g.,: English, Italian, Irish, etc.) would cry for a longer period of time during the last reported crying episode or for a greater frequency when compared to other ethnic groups was not supported.

Two principal component analyses were conducted on the crying survey and East/West questionnaire in order to develop survey sub-scales. Cronbach alphas were computed for CS and EW scales with reliabilities in the .50 to .85 range. WRIAS scales were calculated as suggested by Helms (1990).

Canonical correlations were conducted between WRIAS, EW, and CS scales, the main finding was that women who felt fear and relief when crying also relates to contact and disintegration on WRIAS and tended to like technology on EW scale.

Discriminant analyses were conducted to further explore the relationships between crying sub-scales, and eastern/western worldview, White racial identity, and ethnic group; no statistically significant relationships were found. A discriminant analysis using Crying, East/West, White racial scales as predictors could not (greater than chance or over 50%) predict ethnic group membership.

A series of stepwise multiple regression (MR) analyses used crying scales (e.g., negative affect, interpersonal positive response, and family culture) and East/West scales (e.g.; feelings of inner peace, disdain for technology, adjustment to the environment, and western orientation) as dependent variables with WRIAS and EW items as independent variables. For two of the MRs with WRIAS items, not having talked about racial issues in a White women's family was related to predicting family culture about crying and interpersonal response to a crying best friend.

There was general support for the emotional or psychological constructs of White Racial Identity. White women who felt blamed by Blacks and who felt uncomfortable on WRIAS items related to having a negative affect during their last crying episode. Crying duration seems to be related to contact, disintegration, and reintegration stage and inversely related to psuedo-independence and autonomy. Crying frequency is nearly just the opposite, relating positively to autonomy and negatively to contact, disintegration, and reintegration. Pseudo-independence also relates negatively to crying frequency but in lesser magnitude than contact, disintegration, and reintegration. Although highly speculative, these findings suggest there may be additional construct and/or predictive validity

in using White racial identity attitudes scale as a way to understand certain aspects of psycho-social and identity development in White college women.

The best predictors of crying behavior between EW items and family culture about crying were the ideals that people have individual choices. In this regression, over 25% of the variance in crying behavior was accounted for.

Several interesting findings were found when comparing White women "self versus other" perceptions of Black men and White men crying. White women believed that it was more acceptable for Black men to cry than White men. Also, a greater frequency of women thought that "other" people would look down on Black men crying more than "other men" crying. There was also a general trend of White women helping crying White men more than Black men.

Virtually all of the White women reported same race (92%), same sexual orientation (heterosexual) (99%), and same sex (84%) best friends.

Limitations, implications, and ideas for future crying research are discussed.

Acknowledgments

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Finally, to my grandmother, Florine Ragsdale, and my partner and best friend, Mark P. Hoffman, for being staunch supporters and whose belief, pride, and love for my life and work have helped to sustain me.

Preface

The field of Psychology is in the midst of tremendous change and growth. Much of this change is spurred on by the predicted future ethnic minority population growth and how well current psychological theory and research paradigms meet the needs of ethnic minorities. Many researchers and theorists question, and at times, reject outmoded psychological concepts and theories which have been based on data collected primarily from White men in the mid 1950s. Thus, there is a growing need and demand to develop a multicultural psychology.

As a researcher who also is African American, I welcome the inclusion of research conceptualized from a multicultural perspective particularly if the end result will increase teaching, clinical research, and practice competency. My concern is that in our haste to augment existing psychological knowledge, or in our haste to produce psychological research with a multicultural focus that seeks to affirm people of colors' (e.g.; African American, Asian American, Native American, and Latino/a, etc.) culture, we do not ignore White culture and its influence on White psychological development.

This study is one small step toward understanding aspects of White culture and its possible influence in White women's cultural and racial identity development and crying behavior. This thesis is written in manuscript format.

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Developing a Theoretical and Empirical Ethnocultural Model Toward Predicting Crying Behavior in White College Women

Introduction

One of the earliest American psychological theories on crying phenomenon can be traced back to Frederick Lund (1928) in his paper entitled, "Why Do We Weep?" He describes physiological and psychological explanations of what happens when humans cry. He states that adults cry when they are happy or sad, to seek relief from tension, when they lose a prized object or loved one, when feeling sympathetic or self pity, being dramatic, and when seeing some sort of beauty (for example, seeing a butterfly or admiring the beauty of a flower). Much of the modern research on crying stems from this seminal paper. Gross, Fredrickson, & Levenson (1994) provide an excellent overview and discussion on the various social, psychological, and physiological explanations of crying.

Crying may be conceptualized as one of the earliest forms of vocal communication in humans. Recall the visceral response most of us feel when we hear a newborn baby, a child, or an adult cry. Instinctually, or because we may have learned how to respond socially, we ask: What is that person crying about? Crying, whether we portray it by the tears that fall down our face or with sobbing, communicates a powerful message to those around us (Hoover-Dempsey, Plas, & Wallston, 1986; Martin & Labott, 1991). When a person cries it is often seen as an indication that a person is in physical or psychological pain (Zborowski, 1969).

Three types of explanations surface in examining crying behavior. First, some researchers stress the biological importance of crying. Crying may serve as a "biological necessity" or as a mechanism that restores homeostatic balance to the organism, or from a bio-philosophical perspective, when a

person cries he or she releases toxins from their body (Frey, Hoffman-Ahern, Johnson, Lykken, & Tuason, 1983) in order to "cleanse their soul."

Second, and in contrast, other researchers propose that socio-psychopolitical constructions of gender, and social learning theory play an important role in psychological explanations of affective expressions like crying. For example, women display more positive and negative emotions than men (Grossman & Wood, 1993; Labott, Martin, Eason, & Berkey, 1991; Trobst, Collins, & Embree, 1994) even though most people don't believe that females have more emotions than men (Fabes & Martin, 1991). Some psychologists suggest the encouragement of expressing "feminine-like emotions" like crying in girls and women is another way in which male dominated and patriarchal societies continue to oppress women (Bem, 1993; Eagly, 1995; Jacklin, 1989; Tavris, 1995).

Still, there is a social assumption that women cry because they are more emotional than men and that women will respond differently to crying in others. For example, Stein and Brodsky (1994) found that women and men respond differently to a crying infant. Women who listened to a tape of a wailing infant were more likely to emotionally self disclose than men who listened to the tape.

Third, from a psychoanalytical perspective, crying is believed to serve as a way to realign the internal sense of self which originated when the infant experienced conflicting feelings from the initial separation from her or his caregiver (Wood & Wood, 1984).

Irrespective of the etiology, frequency, and emotional dispositions relating to crying, the social acceptability of crying is different between boys and girls and between men and women in American culture (Kraemer & Hastrup, 1988a). Among children and adolescents, for example, some boys learn that it is *not* OK to cry whereas some girls learn that it is OK to cry

(Hoover-Dempsey et al, 1986). This dichotomy extends to adults where it is perceived by both men and women, that it is okay for women to cry but not for men (Cretser, Lombardo, Lombardo, & Mathis, 1982; Hoover-Dempsey, et al, 1986).

There are also strong American social and cultural norms that dictate the location and frequency where crying is acceptable. Typically, crying is more acceptable at home than at work, and in private more so than in public settings. Crying frequency is also shaped by a social norm that says it should decrease as we mature (Hastrup, Baker, Kraemer, & Bornstein, 1986).

Much of the psychological research on crying has been based on self reported or observed crying behavior of White American college students or adults (Balswick & Avertt, 1977; Choti, Marston, Holston, & Hart, 1987; Cretser, et al, 1982; Frey, et al, 1983; Kraemer & Hastrup, 1988b); (see Appendix E for a selected overview of crying studies).

Lombardo, Cretser, Lombardo, & Mathis (1983) found women self reported crying more frequently than men. Similarly, Kraemer and Hastrup (1988b) found among 316 women and 181 men, who were predominately White, that women self reported crying more frequently than men. In another study, researchers found White men who adhere to "traditional" gender roles are less likely to cry when they are sad than men who adhere to "non-traditional" gender roles (Ross & Mirowsky, 1984).

Besides gender differences other variables related to crying have been examined such as the relationship between crying and depression. There is a viewpoint among lay people and in the field of psychology that a person's frequency of crying is correlated to major depression. This viewpoint was not supported by an empirical study conducted by Kraemer and Hastrup (1988b).

These researchers found that depression levels were not related to crying frequency and that crying did not necessarily relieve feelings of depression.

Absent from most studies about crying are the relevance and influence of ethnocultural variables. Previous research conducted on crying behavior was approached from a monistic stance, as if all White women and White men share the same White ethnic group membership (Carter & Parks, 1992) and White racial identity (Helms, 1992). Are there other ethnocultural norms or variables that influence crying behavior in human beings in general, and specifically among American White college women? Can a multivariate model of crying behavior be developed to integrate research in this area? And since much of the psychological research on crying has focused on White women, would this population offer the best avenue for initial model investigation of this little understood behavior? These questions are explored in this project.

The current study seeks to accomplish two aims: (1) to explore the ethnocultural influences of crying behavior in White college women and (2) to develop an ethnocultural crying survey.

In addition to the initial crying survey scale development, which includes several items created for this study, it seeks to examine the following questions:

1. Can ethnicity (for example, Italian, German, English, or Irish ancestral heritage) predict how much a White woman will cry or predict other beliefs that she may have about crying?
2. Do women who have different worldviews (eastern vs. western) hold different beliefs about crying?
3. Is there a relationship between the stage of White racial identity and White women crying?

Justification and Significance

Ethnocultural Concepts of Self Identity and Exploring Relationships in Crying Behavior

In the field of psychology (and other academic disciplines) the consideration of how worldview, racial identity, and ethnocultural perspectives shape the development of theory, research questions, classroom instruction, and clinical training concerns are increasing in importance (e.g., Arredondo, 1987; Helms & Carter, 1991; Hoare, 1991; Jones, 1985; Myers, Speight, Highlen, Cox, Reynolds, Adams & Hanley, 1991; Pope-Davis & Ottavi, 1994).

Worldview refers to how a person perceives her or his relationship to the world (nature, institutions, other people, things, etc.) (e.g., Sodowsky, Maguire, Johnson, Ngumba, & Kohles, 1994). Many researchers have discussed a dichotomous worldview conceptualization which is encapsured in the terms; individualism (where the individual is valued over the group) and collectivism (where the group shapes the behavior of the individual) (Triandis, 1996). Stated in a simpler way, in western (worldview) cultures the person is at the center of focus and certain traits are revered, for example, independence, assertiveness, and future time orientation. In contrast, eastern or collectivist cultures place higher value on religiosity or spirituality, past-present-future time focus, cooperation, harmony with others, and reverence for forces of nature.

A description of the East-West worldview philosophies follows:

"The Eastern perspective is conceptualized as a monistic (non-dualistic) view of existence expressed in the four major Eastern religious traditions of Hinduism, Buddhism, Confucianism, and Taoism. Non-dualistic beliefs emphasize wholeness: "[Humans] should recognize [their] basic oneness with nature, the spiritual, and the mental rather than attempt to analyze, label, categorize, manipulate, control or consume the things of the world" .

The Western perspective, with Judeo Christian and Greek foundation, is dualistic such that reality is divided into two parts with one part being set off against the other. From this perspective, [we have] characteristics which set [us] a part from nature and spiritual,...[we are] divided into a body, a spirit, and mind," "there is a personal God who is over [us],...and... [we] must control and manipulate nature to ensure survival" (Shaver & Brennan, 1991, p. 709).

Research conducted by Carter and Parks (1992) explored the relationship between worldview and ethnic group membership. They found "Irish Americans are more likely to prefer lineal social relations, to see human nature as basically good, to revere the past, and to feel in harmony in nature than are other White ethnic groups" (p. 502).

Could there also be a relationship between crying and worldview or crying and ethnicity? Perhaps people who espouse the eastern worldview perceive themselves as non-dualistic, crying behavior may not have the same social stigma attached to it when compared to people who espouse a western worldview, perhaps the eastern worldview person will view crying as "natural." In contrast, the western dualistic worldview person may be more conscious of what his or her crying may mean to themselves and others around them. Their concern may be to "control" their crying, to carefully manage the presentation of it , or to be selective as to where and when they cry.

Ethnicity is defined as a state or condition in which "members of a group share a unique social and cultural heritage that is transmitted from one generation to another" (Sue, 1991, p. 55). Ethnic groups have different themes which make them distinctive from other ethnic groups (Feagin & Feagin, 1993) and many of these themes are transmitted across generations

via family rituals, family gatherings, family stories, and gender role expectations.

As stated earlier, crying is often seen as an indication that a person is in physiological or psychological pain. Zborowski (1969) conducted interviews with individuals among various ethnic groups to see how they reacted to and expressed their pain. He found general trends for the ways in which various ethnic groups expressed their pain. For example, Italian Americans and Jewish people tend to openly express their pain whereas Irish Americans and English Americans are less openly expressive about their pain. Thus, identification with a particular ethnic group (and possibly acculturation within that group) might influence crying behavior.

Identity formation begins the moment an infant enters the world. "Identity means the partly conscious, largely unconscious sense of who one is, both as a person and as a contributor, to society" (Hoare, 1991, p. 46). The response of the caregiver to the infant's cry might play a pivotal role in the psycho-social identity development of the infant. Could the ethnicity of the caregiver also shape how they might respond to their infant?

In 1983, Zeskind examined how White and Black mothers responded to a tape recording of their infant crying. White mothers found the sound of their infant crying more distressing than did Black mothers. This finding suggests that the meaning we attach to expressions of crying may be different between people from different cultures or ethnic/racial groups. The fact that White mothers found their infant crying more distressing than Black mothers raises a question about possible cultural differences of interpretation and responses to emotion between Whites and Blacks. While purely speculative, it would seem probable that Whites and Blacks infant caretaking behavior relates to their respective group's ethnocultural norms about

crying. The response to the child's cry shapes the identity formation of the child and also shapes the ethnocultural norm that the child, who later becomes an adult, has about crying.

From a conceptual viewpoint, we can see why children from different ethnic groups may develop different beliefs about crying due in part to early social relationship with their parents. Stated in a simpler way, we appear to be taught when, how, and why to cry by those around us. The maturing child learns how to look at social reality through the lens of their culture and gender role expectations (Atkinson, Atkinson, Smith, Bem, & Nolen-Hoeksema, 1993; Bem, 1993).

White Racial Identity

White racial identity is a relatively new concept in psychology. Prior to its introduction, around the late nineteen seventies to mid eighties, most studies in psychological literature discussed research findings and proposed psychological theories based on research conducted with Whites. Many published journal titles were written without White racial specifiers, for example, a study which examined crying behavior among White men may have been titled, "Examining Crying Behavior in Men" as opposed to a more accurate title, "Examining Crying Behavior in White Men." Journal titles that omit White racial specifiers risk the danger of perpetuating a notion of White, western behavior as being universal.

Research conducted with all or mostly all White participants, and whose publication titles do not include the specifier "White," does not eliminate the possibility White cultural norms might influence aspects of White psychological identity development. Carter (1997) states:

"Whites, while socialized in a racially constructed world, are taught not to be aware of themselves in racial terms. More importantly, in everyday language there is little recognition of the fact that race has

personal significance for Whites, and as such, is an aspect of each person's personality and developmental processes" (p. 199).

Is it possible that White culture, and specifically feelings about crying transmitted over generations might influence aspects of psychological and emotional development?

Helms (1993) suggests that White adults will endorse different concepts of White racial identity. A brief overview follows:

1. Contact --ignorance, naiveté, or obliviousness to the sociopolitical implications of race as it is defined in this country;
2. Disintegration--consciousness of race-related moral dilemmas and correlated personal disorientation;
3. Reintegration --conscious and non-conscious idealization of Whites and White culture and denigration of that which is perceived not to be White;
4. Pseudo-independence -- intellectualization about racial issues based on a guiding philosophy that others should be helped to be more like Whites;
5. Immersion/Emersion -- attempts to redefine one's own Whiteness from a non racist perspective and to re-educate other Whites in a similar vein;
6. Autonomy--internalization of a non-racist White perspective coupled with a willingness to eschew the benefits of racism as well as to avoid assuming that the sociopolitical experiences of Whites in America necessarily apply to other racial groups.

Caution must be raised in viewing this model as a linear stage model. For example, it is not necessarily true that the person in the later stages of pseudo-independence, immersion/emersion, and autonomy possess a

higher degree of self actualization. In one study, White racial identity attitudes were not found to be highly correlated to self actualization scores (Tokar and Swanson, 1991) or that people will progress from an earlier stage such as "contact," and then move to "autonomy." Helms (1993) clarifies this issue when she states that her stages "should be viewed as levels of racial complexity within the individual, with higher or more advanced stages representing greater sophistication in one's conceptualization skill with regard to one's own racial characteristics as well as those of other racial groups" (p. 241) and in subsequent presentations she refers to stages as ego statuses (Helms, 1997).

Thus, evidence supporting important cultural/ethnic differences, and the limited data on cultural differences in crying and responses to crying, several combinations of research questions will be formed to explore the possible relationship between crying behavior and stage of White racial identity. Given the paucity of research of research on crying and ethnicity this study frames one hypothesis and two research questions.

Hypotheses

1. Women from Italian and Polish ethnic groups will report significantly higher frequency of crying behavior than English, German, and Irish ethnic groups.

Secondary exploratory questions toward developing an ethnocultural and predictive model of crying behavior in college White women

1. Explore the relationship, if any, between crying behavior and worldview (eastern vs. western). I believe that women who have a more eastern worldview will report greater frequency and duration of crying than women who have a western worldview.
2. Explore stage of White racial identity with crying behavior.

Method

Participants

Participants were recruited from an introductory psychology class (PSY113) at the University of Rhode Island. Three hundred seventy two students (231 women and 141 men) completed the surveys in either one or two administrations over a two week interval.

Of the 231 surveys completed by women, 52 of these were not retained for various reasons (i.e., missing codes, a preponderance of missing data, or she was a student of color). Thus, from the 179 retained surveys, 116 White women completed the survey at time one and of these, 63 completed the survey at time two.

Procedure

All participants received a cover letter detailing the purpose of the study and signed a consent form (see Appendix A for cover letter and Appendix B for consent form). In addition, each participant kept a copy of the consent form for their personal records. Participants were informed that they could stop taking any or all of the survey at any time.

In order to address social desirability, practice, and order effects, surveys were counterbalanced. For example, the large lecture auditorium where the psychology class was held was divided in half, the group on the left side was group one and the right side, group two. During the first administration, group one first completed the crying survey (CS) followed by the White racial identity attitude scale (WRIAS) and then finished with the East/West questionnaire (EW). Group two at time one, completed the WRIAS then the EW and finished with the CS. At time two, groups one and two took survey administrations in reverse orders.

After completing the consent form, the surveys were taken home by the participant and then later returned to the professor or teaching assistant. After all the surveys were collected, I presented a twenty minute debriefing which included a 5 minute question and answer period to the PSY 113 class.

Instruments

There were three assessment instruments: Crying Survey (CS) which has 78 items; White Racial Identity Attitude Scale (WRIAS) which has 50 items; and the East-West Questionnaire (EW) which has 68 items (see appendix B for complete surveys and Appendix C for complete reliability and validity information on surveys).

The Crying survey begins by asking basic demographic information, for example, age, sex, year in school, and so on. This section also includes items pertaining to ethnicity of mother, father, maternal and paternal grandparents along with their immigration status. The remaining sections on the Crying survey asks participants about frequency and duration of crying, emotional moods during last crying episode, beliefs about family members crying, beliefs about spirituality and crying, and explores responses to a best friend crying. The last section explores social self perceptions and how participants believed others felt about crying men, Black men and Black women.

White Racial Identity Attitude Scale (WRIAS) explores White attitudes, beliefs, and thoughts about African Americans across 5 scales (contact, disintegration, reintegration, psuedo-independence and autonomy, see earlier discussion). Each item is assessed on a Likert type 5 point scale from disagree to agree. Each scale has 10 items. Cronbach alphas for each scale range from .53 to .74, with test-retest reliabilities in a similar range (Helms & Carter, 1991).

East/West Questionnaire was designed to measure eastern and western worldview. Items explore participants personal values and life perspectives across several domains (i.e.; spiritual, nature, society, human and rational thought). The scale is comprised of 68 items, or 34 pairs of items which may be grouped as pairs with one item representing an eastern worldview and the other item representing western worldview. Each item is assessed on a 5 point Likert type scale from agree to disagree. Cronbach alpha reported for the instrument was .70, and test/retest over a two week period was reported to be .76 (Gilgen & Cho, 1979).

All Likert type scales on all surveys were changed to point in the same direction. For example, for data analyses, response choices ranged from strongly disagree to strongly agree.

Results

Demographics

Administration 1

Of the total 116 women who completed the surveys, 115 (99.1%) identified as heterosexual and 1 (.9%) identified as bisexual. The mean age was 19.81 (SD=2.62, range 19 - 30). The majority of students identified as freshmen or first year students 75 (64.7%) ; 19 (16.4%) sophomore; 12 (10.3%) junior; and 10 (8.6%) senior.

Participants were asked to describe the ethnic background of their mother and father. For the ethnic background of the mother, 87 participants responded: 35 (30.2%) English; 22 (19.0%) Irish; 17 (14.7%) Italian; 9 (7.8%) German; 4 (3.4%) Polish. For the ethnic background of the father, 96 participants responded: 28 (24.1%) Italian; 25 (21.6%) English; 19 (16.4%) Irish; 13 (11.2%) Polish; 11 (9.5%) German.

The majority of participants indicated the middle range of annual household income. 1 (.9%) participant reported less than \$10,000 and 1 participant reported nothing (missing value); 35 (30.2%) \$10,000 to \$50,000; 42 (36.2%) \$51,000 to \$70,000 ; 15 (12.9%) \$71,000 to \$91,000; 22 (19.0%) reported more than \$91,000. In sum, 68% of the participants reported an annual income greater than \$51,000. When asked what class they considered their family to be in; 83 (71.6%) indicated middle class; 18 (15.5%) indicated lower middle class; 9 (7.8%) working class; 6 (5.2%) upper class.

If I were to create a broad general profile of the average participant she would be a 19 year old, heterosexual, first year student who is from a middle class family. She would be from mixed European heritage primarily composed of English, Italian, or Irish ancestry.

Administration 2

Of the total 116 from the first administration, 63 of these participants completed the survey at the second administration with 62 (98.4%) identified as heterosexual and 1 (1.6%) identified as bisexual. The majority of students identified as freshmen or first year students 42 (66.7%) ; 9 (14.3%) sophomore; 6 (9.5%) junior; and 6 (9.5%) senior.

Participants were asked to describe the ethnic background of their mother and father. For the ethnic background of the mother, 48 participants responded, 17 (27%) English; 12 (19.0%) Irish; 9 (14.3%) Italian; 6 (9.5%) German; 4 (6.3%) Polish; 2 (3.2%) African American and 1 (1.6%) Latino. For the ethnic background of the father, 48 participants responded, 13 (20.6%) Italian; 12 (19.0%) Irish; 8 (12.7%) English; 8 (12.7%) German; 7 (11.1%) Polish.

The majority of participants indicated the middle range of annual household income. No participant selected less than \$10,000 and there were 3 missing values; 18 (28.6%) \$10,000 to \$50,000; 21 (33.3%) \$51,000 to \$70,000; 9

(14.3%) \$71,000 to \$91,000; 12 (19.0%) more than \$91,000. In sum, 66% of the participants reported an annual income greater than \$51,000. When asked what class they considered their family to be in; 49 (77.8%) indicated middle class; 7 (11.1%) indicated lower middle class; 4 (6.3%) upper class and 3 (4.8%) working class, (see Table 1 for mean and standard deviations for all survey variables).

Insert Table 1 about here

Data Screening

Over 95% of all items from all the surveys had no missing items. A majority of missing values on surveys were replaced with estimated values computed from multiple regression (MR) analyses. Independent variables for the MR were class, household income, longcry, lastcry, and daily and weekly frequency of crying.

Several variables, (e.g.; amuse, relief, surveys are good, self understanding is true learning) whose skewness and kurtosis were out of range, were logarithmically transformed. WRIAS item distributions were left intact as suggested by Helms (1990).

Test-Retest

There was a two week interval between survey administrations. In order to determine test-retest reliability, all survey items from time one and time two were totalled. Pearson correlations were computed from these totals in order to determine test/retest reliability. The Crying Survey had the highest test-retest reliability with a correlation coefficient, $r = .81$, followed by White Racial Identity $r = .52$, and the East/ West survey $r = .34$; (see Table 2 for Test-retest survey reliability between all scales and administrations).

Insert Table 2 about here

Principal Components Analysis on Crying Survey

A principal components factor extraction with direct oblimin (oblique) rotation was performed using SPSS Factor (Norusis, 1997b) on 33 items from the crying survey. Items which intuitively and empirically worked well together were selected. The intended goal for principal components analysis was to create reliable sub-scales of crying behavior.

Eleven factors were initially extracted which had eigenvalues at or greater than one. For ease of interpretation, these were pared down to five factors. These five factors accounted for 59% of the variance of survey items.

Variables which related to the participants' emotional state during the last crying episode, family culture about crying, and information about the response to a crying best friend were retained. Several criteria were used as decision guidelines in selecting the variables for the five factors; (1) a cutoff of at least .33 for a variable loading was required for possible retention on the factors, and (2) those complex variables which may have loaded more than .30 or higher on one or more factors were ommitted. The variables which loaded heavily within each of the five factors were then combined to create 5 seperate sub-scales of crying behavior.

Loadings of variables on factors and SMCs (communalities) are shown in Table 3. As indicated by SMCs (squared multiple correlations) all factors were internally consistent and well defined by the variables, most SMCs were in the range of .51 to .75, with the exception of the variable "do you think it is good to cry" which was .27, and "my best friend has cried in front of me"

which was .45. Variables are ordered and grouped by size of loadings to facilitate interpretation. Interpretative labels are suggested for each factor and are described in Table 4.

Insert Table 3 and Table 4 about here

Crying Sub Scales

A principal components analysis of the crying survey was computed and variables which loaded on the five factors were selected for items on the crying sub-scales. Sub-scales of crying behavior were: negative affect, interpersonal responsiveness, feelings of relief, family perception or family culture about crying, and feelings of fear.

Cronbach alphas were computed for each crying sub-scales which indicated good internal consistency reliability as indicated by their range from .52 to .79 (Kaplan & Saccuzzo, 1993). On 3 of the 5 sub-scales (negative affect, interpersonal positive, and family culture), items were deleted in order to improve scale reliability. Items which comprise each sub-scale and omitted items are discussed in the following section.

Negative affect was originally composed of crying survey variables; contempt, anger, disgust, tension, confusion, and surprise, with $\alpha = .65$. By removing the variable "surprise" the reliability increased to .79.

Interpersonal positive response was originally composed of "when your best friend cries do you say comforting words," "when your best friend cries do you give him or her a hug," "my best friend has cried in front of me," and "do you think it is good to cry," with $\alpha = .62$. When the variable "do you think it is good to cry" was removed, reliability increased to .78.

The Relief sub-scale was comprised of feeling contentment and relief, with $\alpha=.73$.

Family culture sub-scale was comprised of perceptions of what family members felt about other family members crying, a negative endorsement of "not ok to cry," "how often a woman has seen her mother cry," and "how often a woman has seen her father cry," with $\alpha = .55$.

The Fear sub-scale is comprised of pain and fear, with $\alpha=.52$.

Principal Components Analysis on East/West Questionnaire

An initial principal components factor extraction (PCA) with direct oblimin (oblique) rotation was performed using SPSS Factor on 67 items from the East/West questionnaire. An initial computation indicated that there were over 22 factors with eigenvalues greater than 1. For ease of interpretation and parsimony, another PCA was conducted with varimax rotation on the 67 items with a request for only 4 factors. I used the same criteria for selecting variables as discussed in the crying survey principal component analysis. I labeled these four factors as transcendental peace, technological disdain, environmental adjustment, and western orientation.

As indicated by SMCs (squared multiple correlations) all factors were not internally consistent and not well defined by the variables; SMCs ranged from .21 to .57. This suggests that some of the variables do not form clearly cohesive factors.

Loadings of variables on factors and SMCs (communalities) are shown in Table 5. Variables are ordered and grouped by size of loadings to facilitate interpretation.

Insert Table 5 about here

East/ West Sub-Scales

Since the E/W questionnaire had poor test/retest reliability, ($r = .34$), I decided not to follow scoring procedures suggested by the authors of the instrument. In order to facilitate interpretation, sub-scales were created for items (see principal components analysis on East/ West questionnaire). Some of the items, (Gilgen & Cho, 1979) claim measure eastern orientation in fact loaded with items that fell under a factor which had mostly western items. For example, "I believe in a personal soul which will continue to exist after death" which (Gilgen & Cho, 1979) designated as a western item loaded on factors with their designated eastern items, for example, "I love to sit quietly just watching the clouds or a wild flower" and "A meaningful life depends more on learning to cooperate than learning to compete."

A principal components analysis on east/west questionnaire was computed and variables which loaded on the four factors were selected for items on the four retained eastern-western worldview sub-scales.

Cronbach alphas were computed for sub scale which indicated fair reliability as indicated by their range from .52 to .70. Deletion of any of the items on any of the sub-scales would not have improved scale reliability and thus all were retained. Items which comprise each sub-scale are discussed in the following section. Interpretative labels are suggested for each factor/sub-scale and are listed in Table 6.

Insert Table 6 about here

Transcendental Peace is composed of sitting quietly and watching clouds, positive feelings about meditation, meaning in life depends on learning to cooperate, belief in a personal soul, and people should have the

opportunity to work themselves out of situations they are born into with $\alpha = .52$.

Technological disdain is composed of the use of artificial kidneys is going to far and being unnatural, science and technology have provided people with an illusion of progress, getting little pleasure from material possessions, and complex problems cannot be understood by breaking them into smaller parts with $\alpha=.70$.

Environmental adjustment is composed of anxiety results in personal growth, dreams seem like an alien part of the self, having no bond with plants and animals, and people are moving by some grand plan toward an historical goal, with $\alpha = .68$.

Western orientation is composed of the best way to understand something is to subdivide it into smaller parts, anxiety is unproductive and self destructive, competition is good, and thoughts then to isolate people from their feelings, with $\alpha = .55$.

White Racial Identity Attitudes Scale (WRIAS)

The WRIAS is comprised of five sub-scales: contact, disintegration, reintegration, pseudo-independence, and autonomy. Although Helms (1993) talks about immersion/emersion, from a theoretical perspective, this is not included as a scale in the White Racial Identity measure. Higher means on the WRIAS scale indicate stronger agreement with the scale. Items (range from 1 to 5, with labels of strongly disagree to strongly agree). All of the analyses conducted using WRIAS subscale scores were computed from administration 1, ($N=116$).

The majority of participants, for both administrations, scored on the pseudo-independence and autonomy scale. For administration 1, 33 (28.4%) women were grouped on the pseudo-independent scale and 73 (63%) on the

autonomy scale. For administration 2 there were, 25 (40%) as pseudo-independence and 31 (49%) for the autonomy scale (see Table 7 for complete frequency and percentage data on WRIAS for both administrations, and Table 8 for a comparison of reliabilities from WRIAS studies).

Insert Table 7 and Table 8 about here

Trends in White Racial Identity and Crying

Means of crying duration and frequency of crying were computed and compared across WRIAS sub-scales (see Figure 1).

Insert Figure 1 about here

As shown in Figure 1, the disintegration and reintegration scales have higher means of crying frequency than any other scale. For crying duration, the highest mean is for the reintegration scale (see Table 9 for Duration and Frequency of Crying for White College Women by Ethnicity, Worldview, and Stage of White Racial Identity).

Insert Table 9 about here

This lends support to the notion that these WRIAS stages or ego statuses suggest greater psychological incongruity or ambiguity in White women racial identity development. Also, worth noting is the wider distance between means for crying duration and crying frequency in the disintegration stage. This suggests that White women in this stage will cry more during a week but for lesser duration than in other WRIAS stages.

Figure 2 shows a bar graph of the correlations between crying duration and frequency, and WRIAS scales.

Insert Figure 2 about here

From this figure we see that crying duration positively relates to contact, disintegration, and reintegration stages and negatively relates to pseudo-independence and autonomy status. Crying frequency is nearly the opposite, it appears that crying frequency positively relates to autonomy and negatively to contact, disintegration, and reintegration. Pseudo-independence also relates negatively to crying frequency but in lesser magnitude than contact, disintegration and reintegration. It appears that the first three WRIAS stages tap into a different psychological identity development concept than the latter WRIAS stages.

Self and Other Perceptions of Crying between Men and Black Men

Several questions from the crying survey asked about self (and other) perceptions of crying behavior between White men and Black men. Figure 3 illustrates the self perceptions of crying behavior between a man and a Black man crying. More women felt like helping the crying man than helping the crying Black man.

Insert Figure 3 about here

Figure 4 illustrates how White women believed "other people react (ed) to the sight of a man crying" and how other people react (ed) to the sight of a Black man crying (other Black man). A greater frequency of women

thought that people would look down on Black men crying more than "other men" crying.

Insert Figure 4 about here

Taken together, from both self and other perceptions of crying between White men and Black men, it appears that women believe it is more acceptable for Black men to cry than White men. Further, from both self and other perceptions, there was a small trend of wanting to help White men more than helping Black men. However, this trend of wanting to help was greater when viewed from the self as compared to the other perception. This may suggest that White women have a pro-White attitude as opposed to having an anti-Black attitude. "In many circumstances, behavior that favors members of one's own group or family is regarded as appropriate but does not necessarily denote negative feelings toward others" (Gaertner, Dovidio, Banker, Rust, Nier, Mottola, & Ward, 1997, page 179).

Multiple Regression Analyses

Six stepwise multiple regressions were conducted to determine if White Racial Identity or East/West items could help in predicting aspects of crying behavior. All analyses were conducted using SPSS linear regression (Norusis, 1994c). Three crying sub-scales (family culture, positive interpersonal response to a friends crying, and negative affect) were used separately as dependent variables, first with items from White Racial Identity next with items from the East/West Questionnaire as independent variables. Crying sub-scales relief and fear were omitted from these analyses. Since questions on the crying survey did not ask about the nature of the specific crying episode, I felt that it would be too difficult to interpret how White

Racial Identity and East/West items related to, or did not relate to feelings of relief and fear in crying behavior.

The first three multiple regressions explored family culture, positive response to a best friends crying, and negative affect as dependent variables with White Racial Identity items as independent or predictor variables. The last three regressions used the same crying sub-scales and explored East/West items as independent or predictor variables.

With a cutoff point of three standard deviations from the mean as criterion for outliers, none were found for any of the six multiple regressions analyses. Three of the six MRs had no missing data and no suppressor variables were found, $N = 116$. Three MRs had one missing datum on the East/West items.

The first multiple regression was between a participant's belief about her family's feelings or culture about crying as the dependent variable and White racial identity attitudes as independent variables. Table 10 displays the correlations between the variables, the unstandardized coefficients (B), the standardized regression coefficients (Beta), and R , R^2 , and adjusted R^2 . R for regression (.31) was significantly different from zero, $F(2,113) = 6.06$, $p < .05$.

Insert Table 10 about here

Only two of the IVs contributed significantly to prediction of family beliefs about crying. "In my family we never talked about racial issues" and "I believe that White people look and express themselves better than Black people" were inversely related to family beliefs about crying. This suggests the more a women did not talk about racial issues in her family of origin, and a belief that Whites don't express themselves any better than Blacks relates to

the family's positive beliefs about crying. However, only 10% (8% adjusted) of the variability of a women's crying behavior can be predicted by knowing scores on two of these IVs.

The second multiple regression was between positive interpersonal response to a best friends' crying as the dependent variable and White racial identity attitudes as independent variables.

Table 11 displays the correlations between the variables, the unstandardized coefficients (B), the standardized regression coefficients (β), and R , R^2 , and adjusted R^2 . R for regression (.29) was significantly different from zero, $F(2,113) = 5.38, p < .05$.

Insert Table 11 about here

Only two of the IVs contributed significantly to prediction of positive interpersonal response to a best friend's crying. "In my family we never talked about racial issues" was positively associated with a positive response to a best friend crying whereas "I believe I know a lot about Black people's customs" was inversely related." This suggests not knowing much about African American customs and having never talked about race in the home relates to the positive interpersonal relationship between White women same race and same sex friendships. Only 9% (7% adjusted) of the variability of a women's response to her best friends crying behavior can be predicted by knowing scores on two of these IVs.

The third multiple regression between experiencing negative emotions during the last crying episode as the dependent variable and White racial identity attitudes as independent variables. Table 12 displays the correlations between the variables, the unstandardized coefficients (B), the standardized

regression coefficients (Beta), and $\underline{R}$, $\underline{R}^2$, and adjusted $\underline{R}^2$. $\underline{R}$ for regression (.29) was significantly different from zero, $\underline{F}(2,113) = 5.37$, $p < .05$.

Insert Table 12 about here

Only two of the IVs contributed significantly to prediction of experiencing negative emotions during a woman's most recent crying episode. "I don't understand why Black people blame all White people for their social misfortunes" positively related to predicting negative emotions during the last crying episode whereas "I am comfortable wherever I am" inversely related to having negative emotions during the last crying episode. This suggests feeling discomfort about herself and not fully understanding Black experiences relates to experiencing confusion, tension, contempt, and anger during her last crying episode. Only 9% (7% adjusted) of the variability of a women's having negative emotion during the last crying episode can be predicted by knowing scores on two of these IVs.

The fourth multiple regression was between family beliefs about crying (csfamcul) as the dependent variable and east/west items as independent variables. There was one missing data from the east/west questionnaire.

Table 13 displays the correlations between the variables, the unstandardized coefficients ($\underline{B}$), the standardized regression coefficients (Beta), and $\underline{R}$, $\underline{R}^2$, and adjusted $\underline{R}^2$. $\underline{R}$ for regression (.51) was significantly different from zero, $\underline{F}(5,109) = 7.72$, $p < .05$.

Insert Table 13 about here

Five of the IVs from the East/West questionnaire contributed significantly to the prediction of family beliefs about crying. Two IVs related positively to family culture about crying. The belief that "people are moving by some grand plan toward a historical goal" and "complex problems cannot be understood by breaking them down into smaller components" was positively related to family beliefs about crying. The belief that suicide is wrong and the belief that society advances and benefits by individuals working toward their own goal and the belief that language interferes with our ability to experience things fully inversely relates to family beliefs about crying. Stated another way, a person who believes that suicide is wrong, who believes that people move, collectively, toward a historical goal, and complex problems cannot be understood, relate to family members feeling that it is ok to cry. 26% (23% adjusted) of the variability of what a white women believes about her family's beliefs about crying can be predicted by knowing scores on five of these IVs.

The fifth multiple regression was between positive response to a best friends crying as the dependent variable and East/West items as independent variables. There was one missing data from the East/West questionnaire. Table 14 displays the correlations between the variables, the unstandardized coefficients (B), the standardized regression coefficients ($Beta$), and R , R^2 , and adjusted R^2 . R for regression (.38) was significantly different from zero, $F(3,111) = 6.11, p < .05$.

Insert Table 14 about here

Three IVs contributed significantly to the prediction of positive response to a best friend's crying and East/West items. Two of these related

positively to responding well to a best friend's crying. The belief that dreams are an integral part of one's self and the endorsement of thinking and classifying as helping to add meaning to our experiences was positively associated to positive response to a best friend's crying. The belief that not much useful information about people can be learned from a survey was inversely related to responding positively to a best friend's crying. Taken together, this suggests that when a woman is present when her best friend cries that she feels close to her friend and thinks about what her friend is crying about in order to understand what her friend may be experiencing. 14% (12% adjusted) of the variability of having a positive response to a best friend's crying can be predicted by knowing scores on these IVs.

The sixth multiple regression was between having negative emotions during the last crying episode as the dependent variable and East/ West items as independent variables. There were one missing datum from the East/ West questionnaire. Table 15 displays the correlations between the variables, the unstandardized coefficients (B), the standardized regression coefficients (β), and R , R^2 , and adjusted R^2 . R for regression (.51) was significantly different from zero, $F(6,108) = 6.40$, $p < .05$.

Insert Table 15 about here

Six IVs contributed significantly to the prediction of having negative emotions during the last crying episode and East/ West items. One IV related positively and five IVs related inversely to having negative emotions during the last crying episode. The endorsement of the belief that people should strive to return to nature positively related to having a negative affect during the last crying episode. The remaining five IVs related inversely to having a

negative affect during the last crying episode were; "I do not believe in a personal God," belief in a personal God whom a person must account to after death, harmony with nature as opposed to manipulating and controlling it, the idea of death not making much, and being bothered by deliberately stepping on an ant or bee. This suggests that beliefs about God and non-belief about God's existence accounts for some of the variability in having a negative emotion during the last crying episode. 26% (22% adjusted) of the variability of having negative emotions when crying can be predicted by knowing scores on these IVs.

Canonical Correlation

Canonical correlation analyses were performed between five crying sub-scales (negative affect, positive interpersonal, relief, family culture, and fear), and frequency of crying reported during a week on one side, and on the other side, four eastern/western sub-scales (peace, technological disdain, adjustment, and western orientation) and five WRIAS statuses (contact, disintegration, reintegration, pseudo-independence, and autonomy). The first canonical correlation was .42 (18% of variance); the second was .38 (14% of variance); the third was .32 (10% of variance); the fourth was .30 (9% of variance); the fifth was .20 (4% of variance), and the sixth was .12 (1% of the variance). With six canonical correlations included $\chi^2(6, N=116) = 60.68$, $p > .05$ was not significant. Thus, the remaining canonical correlations were not significant. According to Tabachnick and Fidell (1989), "[r]elationships that are not statistically significant are not reliable, and should not be interpreted" (pg. 215).

It still may be helpful, however, to further examine correlations of the canonical variates since three canonical correlations account for variances greater than 10%. With a cutoff correlation of .30, the variables among the

crying set that were correlated with the first canonical variate were feelings of fear and feelings of relief. Among White racial identity and the East/West set, contact and disintegration from WRIAS positively correlated to the first canonical variate, and negatively for disdain of technology, environmental adjustment, and autonomy. The first pair of canonical variates suggest that women who felt fear (.59) and relieved (.84) when they cried also tended to be naive about racial issues (.45), conscious of "race-related moral dilemmas" (.43), and may have assumed that White experiences apply to all other racial groups (-.44). From an eastern/western worldview perspective, women who felt fear and relief during their last crying episode, tended to like technology (-.57) and may have felt closer to plants and animals (-.31).

The second canonical variate in the crying set was composed of crying frequency and positive response to a best friend crying as being positively correlated to the second canonical variate and negatively for feeling relief, family culture, and negative affect. While the corresponding canonical variate from the White racial and East/West set was positively correlated to western orientation, reintegration and negatively for disdain about technology, pseudo independent, and autonomy. The second pair of canonical variate indicate that a white woman who cries more during a week (.49) and responds positively to a best friend crying (.31) also may believe that it is ok to cry in her family (-.56). She may have greater feelings of negative affect when she cries (-.34), and feel less relieved when she cries (-.42) which corresponds with having a western orientation (.45), "more conscious and non-conscious idealization of white culture," (.46) may not intellectualize racial issues (-.50), and may not have "internalized a non racist White perspective" (-.39), but has a greater appreciation of technology (-.33).

The third canonical variate in the crying set was negatively correlated for fear and negative affect while the corresponding canonical variate from the White racial and East/West set was positively correlated to contact, pseudo independence, and autonomy and negatively for disintegration. The third pair of canonical variate indicate that women who had less fear when they cried (-.56) and less negative affect (-.91) corresponds with naivete about race issues (.50), belief that others should be helped to be more like Whites (.51) and not likely to assume that the experiences of Whites apply to all racial groups (.39) but also ambivalence or moral dilemmas about racial issues (-.54).

Discriminant Function Analysis

A direct discriminant function analysis was performed using five crying sub-scales and frequency of crying during the week as predictors of membership in five ethnic groups (English, Italian, Irish, German and Polish). Predictors were having negative emotions during the last reported crying episode, positive response to a best friend's crying, feelings of relief, feelings of fear during crying, family beliefs about crying, and weekly crying frequency. Of the original 116 cases, 29 were excluded from this analysis because of reporting mixed European or as biracial. For the remaining, 87 cases the frequencies were: 34 English, 17 Italian, 23 Irish, 9 German, and 4 Polish. The discriminant analysis was not significant, failing to predict ethnic group membership, greater than chance or greater than 50%.

A second discriminant function was performed using four East/West sub-scale items as predictors of membership in five ethnic groups. No predictor variables for crying sub-scale and East/West were significant in predicting ethnic group membership.

Convergence or Divergence with Prior Studies

The intensity of emotion experienced during a womens' last crying episode found in this study converged with findings from a previous crying study. In 1983, a study by Lombardo, et al, with 307 women indicated that most either slightly sobbed or really sobbed when crying (over 60%); this was also found in my study. This suggests that when women cry they typically sob or really sob (see Table 16 for full comparison between Lombardo et al, and my study).

There was also a similarity of self reported crying behavior between an experimental laboratory study (Gross, Fredrickson, & Levenson, 1994) and self reported emotions during the last episode of crying that I collected (see Table 17, Mean self report means of emotion during a film clip and emotion during last crying episode).

In a laboratory study conducted by Gross et al, (1994), they examined crying behavior women who had viewed a sad movie clip from the film, "Steel Magnolias". After viewing the movie clip, the women were asked to rank their emotions. The top five rankings (in descending order) were sadness, interest, amusement, tension, and pain. In my study, which did not explore the context or social situation in which the women cried, the reported emotions were (also reported in descending order): sadness, anger, confusion, tension, and pain. What is interesting to note here is the similarity of emotions experienced (e.g.; sadness, tension, and pain) between two different methodological approaches.

Discussion

This study sought to examine self reported crying behavior of White college women from an ethnocultural perspective. Additional knowledge toward understanding crying behavior was gained by asking questions about how many times a women has seen her father and mother cry. For example, women reported seeing their mothers cry more than their fathers. This is new empirical data about how crying occurs in families. The majority of participants reported that it was ok to cry among family members. Here again, this is new empirical data that previous studies on crying have not reported. In addition to the quantitative approach used in this study, participants were asked to share their thoughts and feelings about their crying experiences. Some of these comments will be highlighted and discussed later in this section.

The main hypothesis that White women from various ethnic (or ancestral) groups (i.e.; Italian, Polish) would cry for a longer period of time during the last reported crying episode or for a greater frequency when compared to other ethnic groups (i.e.; English, German, and Irish) was not supported. Both canonical correlation and discriminant function analysis which examined crying behavior, White racial identity, and East/West worldview, results were not significant and therefore could not be interpreted with any certainty.

A series of stepwise multiple regression analysis used crying scales (e.g., negative affect, interpersonal positive response, and family culture) and East/West scales (e.g.; feelings of inner peace, disdain for technology, adjustment to environment, and western orientation) as dependent variables with WRIAS and EW as independent variables. For two of the MRs with WRIAS items, not having talked about racial issues in a White women's

family was related to predicting family culture about crying and interpersonal response to a crying best friend. The best predictor of crying behavior between family culture and East/West items relates to feelings of individuality, which accounted for over 25% of the variance in crying behavior.

There was a general trend which supported the underlying emotion or rationales of White racial identity development theory, for example, feelings of blame and feeling uncomfortable on WRIAS related to negative affect during the last crying episode. Crying duration seems to be related to contact, disintegration, and reintegration stage on the WRIAS and inversely related to pseudo-independence and autonomy. Crying frequency is nearly just the opposite; it relates positively to autonomy and negatively to contact, disintegration, and reintegration. Pseudo-independence also relates negatively to crying frequency but in lesser magnitude than contact, disintegration, and reintegration. Although highly speculative, these findings suggest there may be additional construct and/or predictive validity in using White racial identity attitudes scales as a way to understand certain aspects of psycho-social and identity development in White college women.

Limitations

Low correlations between Crying survey, White racial identity, and Eastern/Western worldview measures suggest interpretations of these findings should be viewed with caution. Greater information should have been collected about the last episode of self reported crying in order to determine how White racial identity or Eastern/Western orientation could have related to this episode.

The initial hypothesis that White women from various ancestral or ethnic groups would cry in greater duration or frequency than other ethnic

groups was not supported. Measurement of ethnic ancestry was not as robust or reliable as it could have been. This may be due to the cultural influences of the participant having mixed European ancestry and not having a main cultural influence on her identity development. Perhaps recent immigrants to America would have been an ideal population to test this hypothesis. Since few of the participants had parents or grandparents who immigrated to this country, it is conceivable that ethnocultural influences may have been completely acculturated or subsumed into American White culture. In future research, this survey should be administered to college women who were born and raised in their respective countries (for example, Ireland, England, and Italy) and who attend universities in their homelands. By analyzing and comparing the data, between these countries and there American "cousin" counterparts, it might help us to understand the ethnocultural influences of crying behavior.

White racial identity is a complex psychological phenomenon to study. Many of the participants may have never thought about themselves as being part of a race, and thus may have felt uncomfortable or baffled when they had to think of themselves as part of a racial group. Due to not wanting to appear racist, they may have had difficulty in honestly answering all the questions. It might be helpful for Helms to include items which ascertain the potential of a person who fakes good or fakes bad.

Another difficulty with interpreting White racial identity, as it is described and conceptualized by Helms (1993), is that her scales assess global feelings Whites have in relation to groups of Blacks. Whites, who may see themselves as individuals and as not being part of a White group, may have not given much thought as to how they respond to groups of Blacks. The women who participated in this study may have viewed racial issues from

their personal interactions with Black individuals and not with groups of Blacks. Perhaps another way to measure White racial identity is to ask questions about individual occurrences or interactions with Black individuals.

The WRIAS measure does not tell us much about how a person progresses through her racial identity from a developmental or an individual perspective, thus it is difficult to describe how a White person may progress from one stage or from one ego status to another. There may also be salient and broader aspects of a White person's identity which might reflect psychological levels of White identity or White culture (for example, values, customs, use of language, etc.).

The East/West questionnaire had several psychometric weaknesses. After an initial computation on East/West items, there were over 22 factors with eigenvalues over one. One cannot realistically interpret 22 factors. Because there are so many factors, the questionnaire may tap into several types of self concepts which may overlap with other psychological or developmental aspects of identity. My attempt to tease out reliable scales was conducted in good faith but still yielded fair to poor scale reliabilities and poor variable communalities. Test/retest reliability on the East/West questionnaire reported by Gilgen & Cho, (1979) in the mid .70s was much higher than the test/retest reliability I found in the mid .30s.

There are several reasons that I speculate as to why there may have been poor test-retest reliability on East/West survey. Participants may have changed their view about the world across the two week interval, or the questions may not have been worded clearly, or they may have felt overwhelmed by the number of questions across administrations. Some of the items also appear to be asking philosophical and/or "deep life" meaning

type questions. These questions may be too deep for first year students or participants may not have reflected carefully before answering. It may also be possible that the framework of Eastern and Western orientation developed in the early 1980s, may not be applicable some 17 years later.

Since there were no questions in the crying survey exploring the context or social situation in which a women may have cried during her last episode, it is difficult to know how crying could relate to her White racial identity or Eastern/ Western orientation. It may be helpful in future research to develop a classification scale where a women could choose a category which related to the content of the crying episode. An item could be developed that seeks to describe the nature of the crying episode, for example, during the last time you cried: was it between you and an interpersonal friend, was it about you and money issues, you and a family relationship, or you and some personal growth issue, and so on.

Another issue relates to low correlations between the surveys. Each survey, when given by itself may have good face validity but when taken together the flow from taking one survey to another may seem disjointed. This disjointedness may also leave the participant feeling confused about the central focus of the study. This confusion may have resulted in the participants not thinking about their answers or may impacted their level of motivation in completing the surveys. It is also equally plausible that Eastern/ Western worldview may not be related to crying behavior.

The relatively small sample size in both administrations ($N=116$) and ($N=63$) limits the generalizability beyond the current population of White college women. On the other hand, there is good convergent data about intensity of crying and emotional states during crying which lessens sample size generalizability concerns.

In summary, it appears that examining crying behavior along with White racial identity offers some understanding of crying behavior in White college women. More definitive and stronger conclusions might be drawn if items on the crying survey would have explored the social and psychological context of the women's crying experience. The East/West questionnaire, due to poor psychometric properties, and for being too global in scope, added little to our understanding of crying.

General Implications of Findings

One possible implication for this research is that it suggests crying is used as both an internal and external indicator of emotion. "This aversive state has strong signal value to others and can be contagious, and we speculate that through the principle of negative reinforcement, crying may motivate proximate others to do something to end the tears, thus serving to increase the cohesion of social groups" (p. 467, Gross, et al, 1994). Although responding to a best friend's crying was not explored in depth in previous crying studies, findings from this study suggest that crying might serve as one communication strategy in same sex and same race friendships. One participant clearly captures the use of crying as a communicative strategy:

"Crying usually makes me feel better because when I cry, it's telling the other person that I'm hurting and need to know the truth about his or her feelings."

Many of the other comments participants wrote about their crying experience fell along several main themes, for example, crying when alone, feeling angry, frustrated, or stressed, or wanting to cry but can't, and feelings about race and crying.

"Sometimes when I cry I get so angry it feels like my head is going to explode. Very often after I cry I get a really bad headache. I often get

lazy and depressed after I cry. It feels like I need to lay down because my body gets so worn out from crying."

and also

"I'm usually very angry or depressed. I shake, clench fists and tighten up, get aggressive, feel like destroying something."

While no questions asked about menstruation or hormonal influences and crying, the following excerpt points to the possible connection of crying with physiological changes:

"Many times I find myself crying or being overly emotional right before my menstrual cycle every month. I know this is common in many women but the reason why is not clear to me."

A small number of participants believed that crying had nothing to do with race or racial experiences.

"I have experienced several different living situations. People's response to crying vary, but the opinion I have developed over time in an abusive household where adults rarely cried, to foster care, to a children's hospital, to being a parent myself as well as a wife and a caregiver to the elderly is that the expression of emotion through crying is healthy and to be encouraged and responded to positively-not to be distinguished either by sex or race."

and

"I don't think that race has anything to do with crying."

Comments, admissions, or beliefs like these shared by Whites, seem to support the assertion by some researchers about the complexities involved in exploring and examining White racial identity. White racial identity is characterized as White's seldom having to think about their behaviors as White culturally defined behaviors.

"Whites, while socialized in a racially constructed world, are taught not to be aware of themselves in racial terms. More importantly, in everyday language there is little recognition of the fact that race has personal significance for Whites, and as such, is an aspect of each person's personality and developmental processes" (Carter, 1997, p. 199).

Although some of the participants thought race and crying had no relationship, this was not the case when examining differences between self and other perceptions White women held about crying between White and Black men. A greater frequency of women thought that it was more acceptable for Black men to cry than White men. But, when asked how other people perceived Black men crying they thought that other people would look down on him more than a White man. Further, more women felt like helping the crying man then helping the Black man. (For the purposes of this study, I assumed that when she was asked how she personally felt about a man crying that she thought of a man from her own racial or ethnocultural group).

These findings seem to contradict the empirical data of the majority of White women who scored on the pseudo-independence and autonomy scales. Following Helms rationale for what pseudo-independence and autonomy scales represent, I would speculate that women might perceive White men and Black men crying equally. This findings leads us to a complex question: Why would a White woman feel that crying is acceptable in Black men more than White men? One conjecture is that women might see Black men lower on the social ladder than White men or equate crying as a feminine emotion. Some people suggest that White men occupy the highest rung on the social ladder (given the data on employment, net worth, and other similar statistics) followed by White Women, Black women and

then Black men. Using this description, it becomes a little clearer why White women may have viewed Black men crying as being less masculine or more acceptable than White men. Another plausible explanation is that White women might be empathetic to the frustration (for example, dealing with racist encounters, poor media depictions, etc.) in the lives of Black men.

Another implication, which is directed toward the overall examination of white women's crying behavior not necessarily social and racial differential perceptions of opposite gender crying, relates to clinicians' (for example, clinical psychologists, psychiatrists, marriage and family therapists, social workers and so on) work with non- clinical populations on college and university campuses. These data suggest that White women may be experiencing several emotions during crying episodes and not only sadness. Supervisors for training therapists, psychological clinic directors, and program training directors might consider developing training workshops that teach clinician interviewing techniques with a crying patient. Crying is a complex emotion which may hold different meanings for different people.

Future Directions

In future crying research, it would be important to; (1) better operationalize Eastern versus Western worldview orientations, and (2) provide clearer rationale of worldview and their relationship to other empirical psychological variables (such as self esteem, self concept, self worth, etc.) and (3) provide a clearer delineation of internal versus external expression of feelings. Ideas about eastern or western worldview, although helpful as broad distinctions of thinking about human behavior, offered little in understanding, at least as measured in this study, about White women's crying and cultural identity development.

The first and major direction for future crying research is to develop structural equation models. Does crying behavior occur in stages and does crying progress through a series of emotions? For example, does a women feel anger first then sadness and then relief? Do men exhibit the same pathway or progression of crying behavior of women? How do paths of crying for other people of color student groups (e.g., African American, Asian American, Native American, Latino/a), and people who have developmental, emotional, or physical challenges) converge or diverge from Whites' crying?

The second direction in future crying research is to expand the collection of qualitative data; for example, more data is needed on the social situations and context of a person's crying episode. In what type of social situation is crying used as a stress reliever? Does all crying have a stress relieving component?

The third direction in crying research is to continue exploring interpersonal issues of family and friends, gender, sexual orientation, class, culture, racial identity issues, and their relationships to crying. Will a woman who identifies with her father assume his crying patterns or, if she identifies with her mother's crying behavior will her crying behavior closely resemble her mother's? How do sex roles or gender development identity issues relate to a young women's crying? I assumed that a young woman who closely identified with her mother will mirror her crying and further that her mother learned about crying from her mother and so on. Perhaps another question would be to ask about grandmother and mother's beliefs about crying behavior in order to explore these crying patterns.

Are there cultural differences in crying experiences? Do they exist and if so, how? Do people perceive different meanings of crying across cultural

groups? How do Black men and Black women see another persons' crying? Do Black women see White women crying differently?

We need to investigate how social and personal events like drug and alcohol use, domestic violence, having lived in a dysfunctional family, and women who may be, for whatever reason, emotionally shut down impact crying behavior.

There seems to be a difference in perceptions of crying White men and Black men. Do these different perceptions between "self and other perceptions" occur between White and Black women? It may be helpful to explore Black and White women friendships to see if reactions to her friend's crying might be different from White women same race and same sex friendships. Such examination might help us further explore White racial identity, Black racial identity, and its influence in Black and White friendships. Gaining information about crying in these areas may help facilitate mixed race group discussions that seek to address polarized topics like increasing multiculturalism, affirmative action, dating between races, and mixed race group therapy sessions.

In closing, I believe that future crying research should be guided by a philosophy that seeks to legitimize and affirm crying as a positive emotional expression for women and men. There are many positive aspects to crying; it helps humans to feel connected, it may increase empathy in relationships, and strengthen relatedness. We should not treat these human qualities as secondary or exceptionalities (Rude & Burnham, 1995; Eagly, 1995; Hoover-Dempsey, et al, 1986). Crying is one way in which people attempt to communicate powerful and deeply felt emotions. The greater we can comprehend the complexity of crying behavior, the greater our chances to improve psychological theory, research, and practice.

Table 1

Means and Standard Deviations for Crying Survey, East/ West Questionnaire, and White Racial Identity Scale variables (n=116)*

<u>Crying Survey</u>	<u>M</u>	<u>SD</u>
amuse	1.14	.38
amutyp	1.43	.79
anger	3.43	1.39
angertyp	2.43	1.27
arousa	1.14	.38
aroutyp	1.14	.38
bkwmncry	1.29	.76
blkmncry	1.86	1.07
blothcry	2.71	1.89
class	4.00	.00
confusi	3.57	.98
confutyp	2.29	1.11
contemp	1.71	.95
contentm	1.29	.49
contmtyp	1.43	.79
contntyp	1.86	1.21
crychild	2.86	.69
cryspir	4.00	.81
cryway	3.43	.53
disgust	2.71	1.60
disgustyp	2.00	1.00

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire
and White Racial Identity Scale variables (n=116)*

<u>Crying Survey</u>	<u>M</u>	<u>SD</u>
dyfrqcry	3.86	.90
embara	1.43	1.13
embartyp	1.43	1.13
ethngrp	2.71	1.25
fear	1.86	1.07
feartyp	1.57	.98
fprntcry (mom)	4.43	.53
frndcry	2.14	1.07
frndhug	1.29	.49
frndlbl	3.00	.00
frndlsn	2.29	.49
frndrace	1.00	.00
frndsx	1.86	.38
frndword	1.14	.38
goodcry	1.57	.79
happi	1.43	.79
happityp	1.29	.76
highpwr	1.86	.69
imgrma	1.86	.38
imgrnpa	2.14	.38
immima	2.00	.00
immipa	2.00	.00

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire and White Racial Identity Scale variables (n=116)*

<u>Crying Survey</u>	<u>M</u>	<u>SD</u>
interes	1.43	.79
intertyp	1.43	1.13
lastcry	2.86	1.07
longcry	1.86	.38
lvhome	2.00	.00
mancry	1.86	1.07
mkcry	3.43	.98
mprntcry (dad)	3.00	1.15
ntokcry	4.29	.95
okcry	1.43	.79
othercry	3.71	1.89
pain	2.57	1.62
pain typ	2.00	1.41
race	3.00	.00
racema1	2.14	.90
racema2	1.00	.00
racepa1	3.00	1.41
racepa2	1.00	.00
relieftyp	3.00	1.15
relief	1.71	.95
relscry	1.57	.79

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire
and White Racial Identity Scale variables (n=116)*

<u>Crying Survey</u>	<u>M</u>	<u>SD</u>
sadnes	4.57	.79
sadnetyp	3.00	1.41
sex	2.00	.00
sexorie	1.00	.00
surpris	2.00	1.41
surprity	1.43	1.13
whencry	2.86	.90
wkfrqcry	2.71	1.25
<u>White Racial Identity Attitudes Scale (WRIAS)</u>		
wactiv	1.71	.49
wadmit	5.00	.00
wangrbl	2.00	.81
wanxious	2.86	1.07
wavoid	1.29	.49
wbcustom	2.57	.79
wbdate	1.29	.49
wbetexpr	1.71	.95
wbgdsoc	4.43	1.13
wbinferi	1.29	.49
wbintim	4.43	1.13

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire
and White Racial Identity Scale variables (n=116)*

<u>WRIAS</u>	<u>M</u>	<u>SD</u>
wbkward	3.14	.69
wblame	3.86	.90
wblkfrnd	3.57	.53
wblkwnt	2.71	.76
wblwhwrd	2.71	1.12
wbshdval	3.43	.79
wbvrydif	2.14	.38
wbwdiff	3.14	.90
wbwlrn	4.14	.90
wbwsimlr	3.43	1.27
wcauses	4.43	.53
wcomam	2.71	1.11
wcomfbl	3.86	.69
wcomtlk	4.43	.53
wcuribl	3.43	.79
wdbtintg	1.43	.53
wdeprbl	1.14	.38
wexpblk	3.57	.98
wfamiss	2.00	.00
whostbl	1.43	.53
whthink	3.86	1.35
whtsocbl	4.00	.58

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire
and White Racial Identity Scale variables (n=116)*

<u>WRIAS</u>	<u>M</u>	<u>SD</u>
wjokebl	3.43	1.13
wlrnlotb	3.14	.90
wmoveblk	2.00	.00
wnolrnl	1.86	.69
wnotsrbl	2.43	.98
wnotsupr	4.29	.49
wpeopler	4.29	1.11
wsocsbl	1.57	.79
wsocww	1.29	.49
wsuspbl	1.29	.49
wthnkbrc	3.29	.95
wubjust	3.57	.79
wundblva	3.29	.48
wvalblfd	4.57	.53
wvallrnb	3.14	.90
wviewbl	4.14	.90
wwatchbl	1.71	1.11

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire and White Racial Identity Scale variables (n=116)*

<u>East/ West Questionnaire</u>	<u>M</u>	<u>SD</u>
adminsry	3.00	1.15
analyze	3.14	2.67
analyze	3.86	.38
anx bad	3.00	1.15
anxgood	2.86	.69
awkstrng	3.00	1.29
belevgod	2.29	.76
cloud	1.71	.76
cnsmeed	2.00	.58
compete	3.86	.90
consumgd	3.00	.58
contrwld	3.29	.49
cooperate	1.86	.90
darkbd	2.86	1.21
death	3.29	.95
diegivlif	2.71	1.25
dreams	2.14	1.46
dreams	3.71	1.38
eatself	4.29	.76
enlight	2.14	1.07
gdjob	3.43	1.13

Table 1 (continued)

Means and Standard Deviations for Crying Survey, East/West Questionnaire and White Racial Identity Scale variables (n=116)*

<u>East/West Questionnaire</u>	<u>M</u>	<u>SD</u>
godno	3.88	.69
grand plan	2.86	.38
harmony	1.71	.76
hatekill	2.86	1.21
hrtkidny	1.71	.76
ideabtr	3.86	1.07
inaction	3.29	.49
indark	4.14	.69
kidney	4.29	.49
killant	4.29	.49
knplants	2.86	.90
language	2.86	.90
langd	2.43	.53
meaning	2.43	.53
meditat	2.71	1.11
meditate	1.71	.49
mnystav	2.00	.58
money	3.71	.76
nature	2.00	.58
newidea	2.00	.82
nobond	3.43	1.40
noeatmsf	2.57	.98

Table 1 (continued)

Means and Standard Deviations for Crying, East/ West and WRIAS (n=116)*

<u>East/ West Questionnaire</u>	<u>M</u>	<u>SD</u>
opptv	1.71	.76
owngoal	2.57	1.40
parentsts	3.86	.38
possessions	3.71	.76
primitiv	4.14	.38
religo	3.14	1.07
satposs	3.14	1.07
scibad	3.43	.98
science-	3.43	.79
science+	2.57	1.13
scitech	3.71	.95
soul	1.86	.69
souluniv	3.57	.53
srvygood	2.43	.79
stragez	2.86	.69
subordin	2.29	.49
sufferi	2.86	.90
suffgd	2.43	.79
suicibad	2.29	.95
suicide	3.86	1.07
thoughts	3.57	.79
travalon	3.00	1.29
uncom161	3.29	.49

Table 2

Test-Retest Reliability for Crying Survey (CS), East/West (EW) and White
Racial Identity Attitudes Scales (WRIAS)

	<u>CS1</u>	<u>WRIAS1</u>	<u>EW1</u>
<u>CS2</u>	.8099**	.2749*	-.0977
<u>WRIAS2</u>	.0107	.5145**	-.2380
<u>EW2</u>	-.0610	-.2197	.3436*

CS1=crying survey at administration one, CS2=crying survey at administration two, WRIAS1=White racial identity attitudes at administration one, etc.

**p < .001, *p< .05.

Table 3: Factor Loadings and Communalities for Principal Components
Extraction with Oblique Rotation for White Women on Crying Survey Items.

Item	F1	F2	F3	F4	F5	SMCs
Contempt	.75					.62
Disgust	.87					.75
Anger	.76					.65
Tension	.73					.61
Confusion	.58					.53
Frndword		.87				.73
Frndhug		.81				.73
Frndcry		.65				.45
Goodcry		.36				.27
Relief			.82			.70
Contentm			.85			.72
Not ok to cry				.68		.56
Mom cry				.78		.63
Dad cry				.68		.52
Fear					.82	.71
Pain					.58	.51

Table 4:

Interpretative Labels for Sub-Scales of Crying Behavior

<u>Variable/Item</u>	<u>Description</u>
<u>Factor 1 - Negative Affect</u>	
Contempt	Feeling contempt during the last crying episode
Disgust	Feeling disgust during the last crying episode
Anger	Feeling anger during the last crying episode
Tension	Feeling tension during the last crying episode
Confusion	Feeling confused during the last crying episode
<u>Factor 2 - Positive Interpersonal Response</u>	
Frndword	When your best friend cries, do you say a comforting word
Frndhug	When your best friend cries, do you give him or her a hug
Frndcry	My best friend has cried in front of me
<u>Factor 3 - Relief</u>	
Relief	Feeling relieved during the last crying episode
Contentm	Feelings of contemptment during the last crying episode
<u>Factor 4 - Family Culture</u>	
Not ok to cry	Perception of how your family feels about family members crying around other family members
Mom cry	Number of times participant has seen mother cry
Dad cry	Number of times participant has seen father cry
<u>Factor 5 - Fear</u>	
Fear	Feeling fear during the last crying episode
Pain	Feeling pain during the last crying episode

Table 5: Factor Loadings and Communalities for Principal Components
Extraction with Oblique Rotation for White Women on East/ West Items.

Item	F1	F2	F3	F4	SMCs
Cloud	.59				.57
Meditate	.52				.32
Cooperate	.52				.29
Soul	.52				.29
Opportunity	.49				.28
Kidney		.62			.49
Science-		.59			.42
Possessions		.53			.37
Analyze		.49			.36
Anxgood			.64		.46
Dreams-			.50		.32
Nobond			.45		.26
Grand Plan			.35		.21
Analyze				.53	.35
Anxious Bad				.53	.40
Compete				.52	.27
Science+				.49	.35
Thoughts				.49	.26

Table 6:

Interpretative Labels for Four Factors of Eastern Western Worldview

Factor 1:

Transcendental Peace

<u>Variable/Item</u>	<u>Description</u>
Cloud	I love to sit quietly just watching the clouds or a wild flower.
Meditate	Meditation properly practiced can be a rich source of personal enlightenment; even when practiced by amateurs it may offer a way to relax.
Cooperate	A meaningful life depends more on learning to cooperate than learning to compete.
Soul	I believe in a personal soul which will continue to exist after death.
Opportunity	People should have the opportunity to work themselves out of the situation in life they are born into.

Factor 2:

Technological Disdain

<u>Variable/Item</u>	<u>Description</u>
Kidney	The use of artificial kidneys and plastic hearts is going too far; it is unnatural.
Science-	Science and technology have provided people with an illusion of progress; an illusion that they will later pay for dearly.
Possessions	I get very little pleasure from material possessions.
Analyze	Complex problems cannot be understood by breaking them into small components and then analyzing each component.

Table 6 (continued):

Interpretative Labels for Four Factors of Eastern/Western Worldview

Factor 3:

Environmental AdjustmentVariable/Item Description

Anxgood	Anxiety usually results in personal growth.
Dreams	My dreams seem like an alien part of me.
Nobond	While plants and animals are essential to human existence, I have no personal bond with most of them.
Grand Plan	People are moving by some grand plan toward an historical goal

Factor 4:

Western OrientationVariable/Item Description

Analyze	The best way to understand something is to subdivide it into smaller components and analyze each component carefully.
Anx Bad	Anxiety usually leads to unproductive and even self destructive behavior.
Compete	One of the most important things you can teach your children is how to compete sucessfully in the world.
Science+	Science is our main hope for the future.
Thoughts	Thoughts tend to isolate us from our feelings.

Table 7

Frequency and Percentage Data for White Racial Identity Attitude Scales for
Administration 1 and Administration 2

<u>Administration 1</u>	<u>Frequency</u>	<u>Percent</u>
Contact	3	2.6
Disintegration	2	1.7
Reintegration	5	4.3
Psuedo- Independence	33	28.4
Autonomy	73	62.9
 <u>Administration 2</u>	 <u>Frequency</u>	 <u>Percent</u>
Contact	2	3.2
Disintegration	3	4.8
Reintegration	2	3.2
Psuedo- Independence	25	39.7
Autonomy	31	49.2

Table 8

Comparison of the Summary Reliabilities of White Racial Identity Studies

<u>Scale</u>	<u>Reliability Studies*</u>			
	<u>Westbrook</u> <u>N=350</u>	<u>Helms & Carter</u> <u>N=506</u>	<u>Helms & Carter</u> <u>N=176</u>	<u>Ragsdale</u> <u>N=63</u>
Contact	.67	.55	.67	.31
Disintegration	.75	.77	.76	.78
Reintegration	.82	.80	.75	.81
Psuedo- Independence	.77	.71	.65	.71
Autonomy	.74	.67	.65	.47

*adapted from page 71, Helms, J. (1990)

Table 9

Mean Crying Frequency and Duration by Ethnicity, Worldview, and Stage of White Racial Identity

	Duration* (longcry)	Frequency (wkfreqcry)
<u>Ethnicity**</u>	<u>M</u>	<u>M</u>
English	1.94	3.34
Italian	1.65	3.10
Irish	2.13	3.13
German	1.67	3.11
Polish	1.50	3.25
<u>WRIAS***</u>		
Contact	2.00	3.00
Disintegration	1.50	4.00
Reintegration	2.67	4.33
Psuedo-Independence	1.81	3.19
Autonomy	1.85	3.19
<u>Eastern/ Western****</u>		
Eastern	1.91	3.35
Western	1.79	3.10

* How long a women reported crying during the last time she cried

**For classification of ethnic groups, I selected the ethnicity of the mother. Unless, as in some cases, there was only one ethnic group selected between the mother and the father, I then selected either father or mother's ethnicity to determine ethnic group.

***WRIAS=White Racial Identity Attitudes

**** Calculations of Eastern and Western Worldview used methods developed by (Gilgen & Cho, 1979).

Table 10

Stepwise Multiple Regression Table of Family Culture about Crying and
WRIAS

Variables	Correlations			B	BETA
	CSFAMCUL (DV)	WFAMISS	WBETEXPR		
WFAMISS	-.23			-.44	-.23
WBETEXPR	-.21	.03		-.49	-.21
Means	10.97	2.29	2.22		
SD	2.02	1.01	1.02		

$R^2 = .10$
 Adjusted $R^2 = .08$
 $R = .31^*$

* $p < .05$.

WFAMISS = In my family, we never talked about race issues.

WBETEXPR= I believe that White people look and express themselves better than Blacks.

Table 11

Stepwise Multiple Regression Table of Interpersonal Response and WRIAS

Variables	Correlations			B	BETA
	CSPOSRES (DV)	WBCUSTOM**	WFAMISS***		
WBCUSTOM	-.23			-.54	-.20
WFAMISS	.22	-.17		.36	.18
Means	4.89	2.50	2.29		
SD	2.02	.76	1.01		

$$R^2 = .09$$

$$\text{Adjusted } R^2 = .07$$

$$R = .29^*$$

* $p < .05$.

**WBCUSTOM= I believe I know a lot about Black people's customs.

***WFAMISS = In my family, we never talked about race issues.

Table 12

Stepwise Multiple Regression Table of Negative Emotions and WRIAS

Variables	Correlations			B	BETA
	CSNEGAFF (DV)	WCOMAM	WBLAME		
WCOMAM	-.17			-.86	-.19
WBLAME	.22	.08		1.11	.24
Means	14.18	2.86	3.51		
SD	5.10	1.15	1.10		

$$R^2 = .09$$

$$\text{Adjusted } R^2 = .07$$

$$R = .29^*$$

* $p < .05$.

WCOMAM = I am comfortable wherever I am.

WBLAME = I don't understand why Black people blame all White people for their social misfortunes.

Table 13

Stepwise Multiple Regression Table of Family Culture and Eastern/ Western
Worldview

Variables	Correlations							
	CSFAM (DV)	SU	GR	OG	AN	LAN	B	BETA
SUICIBAD	-.26						-.40	-.24
GRNDPLN	.24	-.003					.75	.25
OWNGOAL	-.24	.06	.09				-.46	-.25
ANLZEBD	.20	.01	.08	.07			.53	.23
LANG-	-.18	.04	.03	.05	.12		-.41	-.19
Means	10.97	2.56	3.13	2.64	3.61	3.45		
SD	2.20	1.32	.74	1.23	.96	1.04		

$$R^2 = .26$$

$$\text{Adjusted } R^2 = .23$$

$$R = .51^*$$

* $p < .05$.

SU = Suicide is just plain wrong.

GRAND PLAN = People are moving by some grand plan toward an historical goal.

OWNGOAL = The ideal society is one in which each person by working individually for his or her own goals benefits everyone.

ANLZEBD = Complex problems cannot be understood by breaking them into smaller components and then analyzing each component.

LANGUAGE- = Language tends to interfere with our ability to experience things naturally and fully.

Table 14

Stepwise Multiple Regression Table of Interpersonal Response and Eastern/Western Worldview

Variables	Correlations				B	BETA
	CSPOSRES (DV)	DREAMS	SRVYGOOD	MEANING		
DREAMS	.26				.49	.25
SRVYGOOD	-.15	.14			-.44	-.21
MEANING	.22	.14	.08		.43	.20
Means	4.89	1.96	2.48	2.44		
SD	2.02	1.04	.96	.94		

$$R^2 = .14$$

$$\text{Adjusted } R^2 = .12$$

$$R = .38^*$$

* $p < .05$.

DREAMS = I feel that my dreams are an integral part of me.

SRVYGOOD = Probably some useful information about people can be acquired through questionnaires.

MEANING = It is primarily through thinking and classifying that our experiences take on meaning.

TABLE 15

Stepwise Multiple Regression Table of Negative Emotions and
Eastern/ Western Worldview

Correlations									
Variables	CSNEGAFF								
	(DV)	DEATH	GODNO	BGOD	HMNY	NTRE	ANT	B	BETA
DEATH	-.30							-1.66	-.35
GODNO	-.15	-.04						-1.41	-.44
BELEVGOD	-.02	.02	-.75					-2.16	-.34
HARMONY	-.12	-.10	-.14	.06				-1.38	-.26
NATURE	.16	-.02	-.14	.15	.29			.94	.22
KILLANT	-.13	-.12	-.02	.02	-.006	-.005		-.63	-.17
Means	14.18	3.08	3.90	2.38	2.00	2.43	2.80		
SD	5.10	1.24	1.02	1.03	.93	1.16	1.39		

$$R^2 = .26$$

$$\text{Adjusted } R^2 = .22$$

$$R = .51^*$$

* $p < .05$.

DEATH = Death really doesn't make much sense to me.

GODNO = I do not believe in a personal God.

BELEVGOD (BGOD)= I believe in a personal God to whom I must account after death.

HARMONY (HMNY)= People should try to harmonize with nature rather than manipulate and control it.

NATURE (NTRE) = People should strive to return to nature.

KILLANT(ANT) = I cannot honestly say that it bothers me very much to step on an ant or bee deliberately.

Table 16

Comparison of Crying Intensity Between Lombardo et al* and Ragsdale Study

	<u>Lombardo et al (N=303)</u>	<u>Ragsdale (N=116)</u>
	<u>%</u>	<u>%</u>
Feel like crying but no sign	5.8	1.7
Red eyes and a tear	30.2	27.9
Slight sobbing and shaking	53.3	57.8
Really sobbing and bawling	13.0	10.3

*(Lombardo, Cretser, Lombardo, and Mathis, 1983, due to rounding errors
total percentages may not add to 100)

Table 17

Mean Self Report of Emotion After Viewing a Film Clip and Self Reported
Emotion During Last Crying Episode

	<u>Gross, et al* (N=150)</u>	<u>Ragsdale (N=116)</u>
Sadness	4.57	4.09
Interest	4.17	3.27
Amusement	2.78	1.49
Tension	2.51	3.03
Pain	2.37	2.84
Anger	2.05	3.27
Surprise	1.87	1.69
Arousal	1.85	1.37
Happiness	1.78	1.71
Relief	1.67	1.76
Contentment	1.59	1.58
Confusion	1.47	3.05
Contempt	1.33	1.91
Fear	1.00	2.54
Disgust	.81	2.48
Embarrassment	.41	1.85

*(Gross, Fredrickson, & Levenson, 1994)

Figure Caption

Figure 1: Means of crying frequency and duration by White Racial Identity Attitudes Scales. (CO=contact, DI=disintegration, RE=reintegration, PS=pseudo-independence, A=autonomy).

Figure Caption

Figure 2: Positive and negative correlations of crying duration and frequency by White Racial Identity Attitudes Scales. (CO=contact, DI=disintegration, RE=reintegration, PS=pseudo-independence, A=autonomy).

Figure Caption

Figure 3: Frequency of self perceptions of crying between a man and a Black man. Question was "How do you personally feel when you see a man crying?" and "How do you personally feel when you see a Black man crying?" (Legend: acceptable = I feel it is acceptable for him to express his emotions in this way, look down = I would look down on him, helping him = I would feel like helping him, inappropriate = I feel that it is inappropriate in front of others, femininity = I feel it is an sign of femininity).

Male (by ethnicity of mother)

Figure Caption

Figure 4: Frequency of other perceptions of crying between other man and other Black man. Question was "How do you think people react to the sight of a man crying?" and "How do you think people react to the sight of a Black man crying?" (Legend: acceptable = I feel it is acceptable for him to express his emotions in this way, look down = I would look down on him, helping him = I would feel like helping him, inappropriate = I feel that it is inappropriate in front of others, femininity = I feel it is an sign of femininity).

Appendix A: Cover Letter

Dear Potential Participant:

The enclosed packet contains a variety of questionnaires designed to **LEARN ABOUT YOUR BELIEFS ABOUT CRYING**. Please answer all the questions. On the scoring sheet, please darken in the oval (completely) with the response that closely matches your feelings about the question or statement.

All responses will remain anonymous. Please do not write your name on the scoring sheet. A consent form is enclosed for you to sign and to return with your completed answering sheet. This consent form will be kept confidential from your scoring sheet to ensure confidentiality. The results of the study will be written up in summary form and will be submitted to the appropriate Psychology journal.

Should you choose to participate, I would be grateful if you could complete the surveys. There are 198 questions and it will take you approximately 1 hour to complete.

If you have any questions about the survey, please contact, Brian Ragsdale (860) 443-1644 or Dr. Lawrence Grebstein (401) 874-4246 in the Psychology department at the University of Rhode Island.

Thank you for your time and participation in this study.

Appendix B: Consent Form

The University of Rhode Island
Department of Psychology

CONSENT FORM FOR RESEARCH

I hereby consent to participate in this study which seeks to learn about my beliefs about crying. This study is conducted by Brian Ragsdale, a 2nd Year Clinical Psychology Ph.D. candidate for his master's thesis.

I understand that I will be asked a series of questions about my personal feelings and beliefs about crying. I will also be asked questions about my racial/ethnic background, emotional states when I cry, religiosity / spirituality, family, and friends. I will complete the set of surveys at two times, today and two weeks after that.

I further understand that if I choose to participate I will receive class credits (2 activity points) as indicated by Dr. Su Boatright-Horowitz, Professor for Psychology 103.01, "Toward Self Understanding." I also understand that if I should decide not to participate in the study then I will be protected from any prejudice. If I choose not to participate, I will notify Dr. Boatright-Horowitz, and I will be able to obtain substitute credits in another psychology study as listed on the Psychology department's student sign up bulletin board. If I choose to participate, I can DECLINE to answer any questions and I may withdraw from the study at any time. My part in this study is confidential. None of the information will identify me by name as all records will be identified with a code number.

Concerns about any aspect of this study may be referred to Brian Ragsdale, (860) 443-1644, or his mailbox in the Psychology department mailroom, or Dr. Lawrence C. Grebstein, (401) 874- 2193, Room 409, Psychology Department, University of Rhode Island, 10 Chafee Road, Suite 8, Kingston, RI 022881. In addition, I may contact the Office of the Vice Provost for Research, 70 Lower College Road, University of Rhode Island, Kingston, Rhode Island, (401) 792-2635.

I have read these explanations and assurances. By signing below I also indicate that I am at or over the age of 18 and I voluntarily consent to participate in this study. If you are under 18 years of age please DO NOT COMPLETE THE SURVEY PACKET.

Participant's Name (Print)

Your Signature

Date

Appendix C: Instrument Reliability and Validity Information

Instrument:	East/West Questionnaire (Gilgen & Cho, 1979)
Brief Description:	Designed to measure Eastern (nondualistic) vs. Western orientations (dualistic) in belief systems. 68 items, half representing Eastern worldview and the other half Western worldview. Five sub-scales, (spiritual, nature, society, human, and rational thought)
Norming sample:	U.S. College Students, N=210
How items are rated:	Five point scale "agree strongly (1) to disagree strongly (5)"
Reliability ¹ :	No reliability on sub-scales
Internal Consistency	Alpha reliability coefficient for the instrument .70.
Test-Retest	Over a two week period, .76
Validity	--Korean students more Eastern in their orientation than American students. --Zen meditators can be differentiated from non-practitioners --Construct validity relating to scores on Rokeach's Value Survey, and Morris Ways to Live.
Revisions:	Alter wording on some items, (e.g., change man to human beings.)

Instrument:	White Racial Identity Attitude Scale (WRIAS)										
Brief Description:	<p>Six sub-types of racial identity attitudes are measured. (Sub-scales=Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion-Emersion, Autonomy)</p> <p>50 items</p>										
Norming sample:	U.S. College Students, N=243 (Pope-Davis & Ottavi, 1994) N=124 females, 59 males (Helms & Carter, 1991). N=159 males, 149 females (Tokar & Swanson, 1991).										
How items are rated:	Five point scale "disagree strongly (1) to agree strongly (5)"										
Reliability ¹ :											
Internal Consistency	Cronbach's Alpha ranged from .53 to .82										
Test-Retest	<p><u>Sub-scales Cronbach's Alpha</u></p> <table> <tr> <td>Contact</td><td>.53-.67</td></tr> <tr> <td>Disintegration</td><td>.75-.77</td></tr> <tr> <td>Reintegration</td><td>.75-.82</td></tr> <tr> <td>Pseudo-Independence</td><td>.62-.77</td></tr> <tr> <td>Autonomy</td><td>.65-.74</td></tr> </table>	Contact	.53-.67	Disintegration	.75-.77	Reintegration	.75-.82	Pseudo-Independence	.62-.77	Autonomy	.65-.74
Contact	.53-.67										
Disintegration	.75-.77										
Reintegration	.75-.82										
Pseudo-Independence	.62-.77										
Autonomy	.65-.74										
Validity	<p>--Construct validity studies indicate the racial identity sub scales are differentially related to value orientations.</p> <p>--Correlation's among scales -.05 (Autonomy and Reintegration) to .63 (Autonomy and Pseudo-Independence).</p> <p>--Some additional scale refinement needed</p>										
Revisions:	<p>--Will revise ascending five point scale to match others (for example, 1 agree to 5 disagree)</p> <p>--"to avoid participant reactivity, the title, Social Attitudes Scale will be used" (p. 294, Pope-Davis and Ottavi, 1994).</p>										

¹Reliability: Low <.60; Moderate .60 - .69; Moderately High, .70-.79; High >.80
 (Braithwaite & Scott, 1991)

Appendix D: Instruments

CRYING SURVEY

The purpose of this survey is to explore the belief and feelings people have about crying. Please read and sign the consent form before completing the survey. If at any time you do not want to complete the survey, then feel free to stop. There are 78 questions on the survey. Please read each question carefully and mark the response that most closely match your real feelings and/or beliefs.

GENERAL INFORMATION

1. Age ____ Fill in your Date of Birth on side two of the form
2. Sex: (1) Male (2) Female
3. What year in school are you?
(1) Freshman (2) Soph. (3) Junior (4) Senior (5) Graduate Student
4. Sexual Orientation: (1) Heterosexual (2) Gay (3) Lesbian (4) Bisexual
5. What is your Race/Ethnicity:
(1) African American (Black) (2) Hispanic (Latino/ Latina)
(3) European American (White) (4) Asian American
(5) Biracial [6] Multiracial

To the best of your knowledge, describe the predominant ethnic background or ancestral heritage of your parents Please select ONLY one for each parent.

Father:

6. (1) English (2) German (3) Irish (4) Italian (5) Polish
7. (1) Mixed European (2) African American (Black) (3) Hispanic (Latino/ Latina) (4) Asian American (5) Asian (6) Biracial or Multiracial

Mother :

8. (1) English (2) German (3) Irish (4) Italian (5) Polish
9. (1) Mixed European (2) African American (Black) (3) Hispanic (Latino/ Latina) (4) Asian American (5) Asian (6) Biracial or Multiracial
10. Did your father immigrate to this country?
(1) Yes (2) No (3) Don't know

11. Did your mother immigrate to this country?
(1) Yes (2) No (3) Don't know
12. Did your father's father (your paternal grandfather) immigrate to this country?
(1) Yes (2) No (3) Don't know
13. Did your mother's father (your maternal grandfather) immigrate to this country?
(1) Yes (2) No (3) Don't know
14. Estimate your Annual Family Household Income
(1) less than \$10,000 (2) \$10,000 to \$50,000 (3) \$51,000 to \$70,000
(4) \$71,000 to \$90,000 (5) more than \$91,000
15. What class do you consider the family you grew up in to be?
(1) Lower (2) Working (3) Lower Middle Class (4) Middle Class
(5) Upper Class
16. When was the last time you cried?
(1) today (2) this week (3) last week (4) this month
(5) this year but not last month
17. When you last cried how long did you cry for?
(1) 1 minute or less (2) half an hour (3) hour (4) more than 1 hr
(5) more than 2 hrs

For each of the following time frames, indicate the frequency that you typically cry?

18. Daily ...
Definitely Yes Mostly Yes Sometimes Mostly No Definitely No
19. Weekly...
Definitely Yes Mostly Yes Sometimes Mostly No Definitely No

Think of the last time you cried. What feelings did you have? The range for each emotion is 0 = none, 5 = extreme. Please place a mark for every emotion/word listed.

20.	Amusement	0	1	2	3	4	5
21.	Anger	0	1	2	3	4	5
22.	Arousal	0	1	2	3	4	5
23.	Confusion	0	1	2	3	4	5
24.	Contempt	0	1	2	3	4	5
25.	Contentment	0	1	2	3	4	5
26.	Disgust	0	1	2	3	4	5
27.	Embarrassment	0	1	2	3	4	5
28.	Fear	0	1	2	3	4	5
29.	Happiness	0	1	2	3	4	5
30.	Interest	0	1	2	3	4	5
31.	Pain	0	1	2	3	4	5
32.	Relief	0	1	2	3	4	5
33.	Sadness	0	1	2	3	4	5
34.	Surprise	0	1	2	3	4	5
35.	Tension	0	1	2	3	4	5

What feelings do you typically feel after you cry? 0=none, 5 = extreme

36.	Amusement	0	1	2	3	4	5
37.	Anger	0	1	2	3	4	5
38.	Arousal	0	1	2	3	4	5
39.	Confusion	0	1	2	3	4	5
40.	Contempt	0	1	2	3	4	5
41.	Contentment	0	1	2	3	4	5
42.	Disgust	0	1	2	3	4	5
43.	Embarrassment	0	1	2	3	4	5
44.	Fear	0	1	2	3	4	5
45.	Happiness	0	1	2	3	4	5
46.	Interest	0	1	2	3	4	5
47.	Pain	0	1	2	3	4	5
48.	Relief	0	1	2	3	4	5
49.	Sadness	0	1	2	3	4	5
50.	Surprise	0	1	2	3	4	5
51.	Tension	0	1	2	3	4	5

52. When you cry do you...

(1) feel like crying but have no outward sign

(2) have red eyes and a tear or two

(3) have slight sobbing and shaking

(4) really sobbing and bawling

53. Do you think it is good to cry?

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

RELIGION AND SPIRITUALITY

For the following statements, please mark the response that most closely matches your feelings and/or beliefs.

54. Sometimes when I cry, I feel spiritual.

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

55. Sometimes, I believe that God is watching over me when I cry.

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

56. I am a religious person.

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

57. I am not a religious person persay, but I believe that there is a higher power.

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

58. I feel a release when I cry.

Definitely Yes

1

Mostly Yes

2

Sometimes

3

Mostly No

4

Definitely No

5

FAMILY AND FRIENDS

Think of one person whom you consider your best friend with whom you are not sexually involved.

59. Is your best friend....? (1) Male (2) Female

60. How does your best friend identify his/her self?....

(1) Gay (2) Lesbian (3) Heterosexual (4) Bisexual

61. What is the race of your best friend?

(1) same as me (2) different from me

62. My best friend has cried in front of me?

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

63. When your best friend cries, do you say comforting words?

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

64. When your best friend cries, do you give him or her a hug?

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

65. When your best friend cries, do you listen without saying much?

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

66. Including yourself, how many people lived in the home in which you grew up?

(1) 2 to 3 people (2) 4 to 6 (3) 7 to 9 (4) 10 or more people

67. How often have you seen your MALE parent or caregiver cry?

(1) never (2) once or twice (3) 3-4 times (4) 5-6 times (5) 7 or more

68. How often have you seen your FEMALE parent or caregiver cry?
 (1) never (2) once or twice (3) 3-4 times (4) 5-6 times (5) 7 or more

What is your general perception of how your family feels about family members crying around other family members?

69. **OK TO CRY**

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

70. **NOT OK TO CRY**

Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

71. How do you personally feel when you see a man crying?
 (1) I feel it is acceptable for him to express his emotions in this way
 (2) I would look down on him
 (3) I would feel like helping him
 (4) I feel that it is inappropriate in front of others
 (5) I feel it is an sign of femininity

72. How do you think people react to the sight of a man crying?
 (1) They feel it is acceptable for him to express his emotions in this way
 (2) They would look down on him
 (3) They would feel like helping him
 (4) They feel that it is inappropriate in front of others
 (5) They feel it is an sign of femininity

73. How do you personally feel when you see a Black man crying?
 (1) I feel it is acceptable for him to express his emotions in this way
 (2) I would look down on him
 (3) I would feel like helping him
 (4) I feel that it is inappropriate in front of others
 (5) I feel it is an sign of femininity

74. How do you think people react to the sight of a Black man crying?
- (1) They feel it is acceptable for him to express his emotions in this way
 - (2) They would look down on him
 - (3) They would feel like helping him
 - (4) They feel that it is inappropriate in front of others
 - (5) They feel it is an sign of femininity
75. How do you think White people feel when they see an African American woman crying?
- (1) They feel it is acceptable for her to express her emotions in this way
 - (2) They would look down on her
 - (3) They would feel like helping her
 - (4) They feel that it is inappropriate in front of others
 - (5) They feel it is an sign of femininity
76. Do you think crying helps you get your way?
Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5
77. I can make myself cry, if you give me a little time.
Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5
78. When I was a child I remember crying alot.
Definitely Yes	Mostly Yes	Sometimes	Mostly No	Definitely No
1	2	3	4	5

This is the space for you to make any comments you may have that relate to your crying experiences. Please print.

Social Attitudes Scale

This questionnaire is designed to measure people's social and political attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. On your answer sheet beside each item, fill in the corresponding bubble that best describes how you feel.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

1. I hardly think about what race I am.
2. I do not understand what Blacks want from Whites.
3. I get angry when I think about how Whites have been treated by Blacks.
4. I feel as comfortable around Blacks as I do around Whites.
5. I involve myself in causes regardless of the race of the people involved in them.
6. I find myself watching Black people to see what they are like.
7. I feel depressed after I have been around Black people.
8. There is nothing that I want to learn from Blacks.
9. I seek out new experiences even if I know a large number of Blacks will be involved in them.
10. I enjoy watching the different ways that Blacks and White approach life.
11. I wish I had a Black friend.
12. I do not feel that I have the social skills to interact with Black people effectively.
13. A Black person who tries to get close to you is usually after something.
14. When a Black person holds an opinion with which I disagree, I am not afraid to express my viewpoint.
15. Sometimes jokes based on Black people's experiences are funny.

16. I think it is exciting to discover the little ways in which Black people and White people are different.
17. I used to believe in racial integration, but now I have my doubts.
18. I'd rather socialize with Whites only.
19. In many ways Blacks and Whites are similar, but they are also different in some important ways.
20. Blacks and Whites have much to learn from each other.
21. For most of my life, I did not think about racial issues.
22. I have come to believe that Black people and White people are very different.
23. White people have bent over backwards trying to make up for their ancestors' mistreatment of Blacks, now it is time to stop.
24. It is possible for Blacks and Whites to have meaningful social relationships with each other.
25. There are some valuable things that White people can learn from Blacks that they can't learn from other Whites.
26. I am curious to learn in what ways Black people and White people differ from each other.
27. I limit myself to White activities.
28. Society may have been unjust to Blacks, but it has also been unjust to Whites.
29. I am knowledgeable about which values Blacks and Whites share.
30. I am comfortable wherever I am.
31. In my family, we never talked about racial issues.
32. When I must interact with a Black person, I usually let him or her make the first move.
33. I feel hostile when I am around Blacks.

34. I think I understand Black people's values.
35. Blacks and Whites can have successful intimate relationships.
36. I was raised to believe that people are people regardless of their race.
37. Nowadays, I go out of my way to avoid associating with Black people.
38. I believe that Blacks are inferior to Whites.
39. I believe I know a lot about Black people's customs.
40. There are some valuable things that White people can learn from Blacks that they can't learn from other Whites.
41. I think that it's okay for Black people and White people to date each other as long as they don't marry each other.
42. Sometimes I'm not sure what I think or feel about Black people.
43. When I am the only White in a groups of Blacks, I feel anxious.
44. Blacks and Whites differ from each other in some ways, but neither race is superior.
45. I am not embarrassed to admit that I am White.
46. I think White people should become more involved in socializing with Blacks.
47. I don't understand why Black people blame all White people for their social misfortunes.
48. I believe that White people look and express themselves better than Blacks.
49. I feel comfortable talking to Blacks.
50. I value the relationships that I have with my Black friends.

The East-West Questionnaire

Instructions: We are interested in finding out how much you agree or disagree with each of the statements which follow. Please read each statement carefully and then decide whether you:

1	2	3	4	5
Agree strongly	Agree, but with some reservations	Have no opinion	Disagree, but only moderately	Disagree strongly

When you have made your decision, note the number that corresponds to it and Blacken in the proper space on your answer sheet using the pencil provided. If need be, please refer back to this KEY to avoid making any errors.

1. People should strive to return to nature.
2. Anxiety usually leads to unproductive and even self destructive behavior.
3. People should have the opportunity to work themselves out of the situation in life they are born into.
4. True learning is directed toward self-understanding.
5. People should try to harmonize with nature rather than manipulate and control it.
6. The only real progress humankind has achieved has been through science and technology.
7. I feel awkward and self conscious with most strangers.
8. I believe in a personal soul which will continue to exist after death.
9. The world keeps passing through cycles, over and over again, never really changing.
10. I get very little pleasure from material possessions.
11. One of the most important things you can teach your children is how to compete successfully in the world.

12. Meditation is at best a form of relaxation and at worst a dangerous escape from reality and our responsibilities.
13. I feel a real sense of kinship with most plants and animals.
14. Death really doesn't make much sense to me.
15. Money frees us from drudgery and meaningless work.
16. Language tends to interfere with our ability to experience things naturally and fully.
17. The use of artificial kidneys and plastic hearts is going too far; it is unnatural.
18. Inaction makes me very nervous and uncomfortable.
19. I believe in a personal god to whom I must account after death.
20. Material possessions are for me a deep source of satisfaction
21. It is within our self that we can find true enlightenment.
22. Science and technology have provided people with an illusion of progress; an illusion that they will later pay for dearly.
23. People are moving by some grand plan toward an historical goal.
24. Suicide is sometimes a noble and natural choice.
25. The main purpose of learning is to be able to get a good job.
26. The deep inner realm of human beings are basically primitive and evil.
27. If there is a soul, I believe that after I die it will lose its individuality and become one with the overall spirituality of the universe.
28. I cannot honestly say that it bothers me very much to step on an ant or bee deliberately.
29. A new idea should be treasured whether it is useful or not
30. Administering questionnaires is not a very effective way to find out about people.

31. I enjoy being by myself in the dark.
32. Suicide is just plain wrong.
33. People should strive to free themselves from the uncompromising forces of nature.
34. I like to travel alone sometimes to new places.
35. I love to sit quietly just watching the clouds or a wild flower.
36. Anxiety usually results in personal growth.
37. People should accept the role in life they are given by their parent's status in society.
38. I do not believe in a personal god.
39. I feel that my dreams are an integral part of me.
40. Probably some useful information about people can be acquired through questionnaires.
41. My dreams seem like an alien part of me.
42. While plants and animals are essential to human existence, I have no personal bond with most of them.
43. Money tends to enslave people.
44. Thoughts tend to isolate us from our feelings.
45. I feel ill at ease by myself in strange places.
46. A meaningful life depends more on learning to cooperate than learning to compete.
47. Science is a destructive force in the long run.
48. The progress of humanity has resulted primarily from our ability through science and technology, to control and modify the natural world.
49. Suffering should be avoided at all cost because it destroys the meaning of life.

50. A high level of consumption, even if it means some waste, is essential to a strong economy and a high standard of living.
51. The ideal society is one in which each person by working individually for his or her own goals benefits everyone.
52. Only ideas that help us do something better have much value.
53. Suffering, while painful and unpleasant, is basically a positive experience.
54. Meditation properly practiced can be a rich source of personal enlightenment; even when practiced by amateurs it may offer a way to relax.
55. We should only consume what we actually need.
56. Language gives form and meaning to our experiences.
57. Heart and kidney transplants are natural and wonderful medical advances.
58. I am usually afraid when I find myself alone in a dark place.
59. I enjoy eating by myself in a restaurant.
60. I hate to kill anything, even insects.
61. The best way to understand something is to subdivide it into smaller components and analyze each component carefully.
62. The ideal society is one in which each person subordinates his or her own desires and works consciously for the good of the community.
63. I can not stand eating by myself.
64. Knowing that we shall die gives meaning to life
65. Complex problems cannot be understood by breaking them into smaller components and then analyzing each component.
66. Science is our main hope for the future.
67. I find most strangers interesting and easy to get to know.
68. It is primarily through thinking and classifying that our experiences take on meaning.

Appendix E:

Selected brief overview of crying studies (ordered by ascending chronology)

For each article authors are listed first, followed by the title *in italics*, then (--major statistical analysis used) and sample sizes.

Cretser, Lombardo, Lombardo, & Mathis (1982)

Reactions to men and women who cry: A study of sex differences in perceived societal attitudes versus personal attitudes

--Chi square, n=285 male, 307 females

Frey, Hoffman-Ahern, Johnson, Lykken, & Tuason (1983)

Crying behavior in human adults

--t-tests, n=45 male, 286 females

Lombardo, Cretser, Lombardo, & Mathis (1983)

Fer cryin' out loud -- there is a sex difference

--Chi square, n=285 male, 307 females

Marston, Hart, Hileman, and Faunce (1984)

Toward the laboratory study of sadness and crying

--t-tests, n=5 male, 16 females

Ross & Mirowsky (1984)

Men who cry

--Regression, Structural equation model, n=680 male, 680 females

Hastrup, Baker, Kraemer, & Bornstein (1986)

Crying and depression among older adults

--t-tests, n=(older adults) 20 male, 44 females; (younger adults) 77 male, 145 females

Kraemer and Hastrup (1988b)*

Crying in natural settings: global estimates, self monitored frequencies, depression and sex differences in an undergraduate population

--t-tests, n=181 male, 316 females

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