2010

Comparing Racial Identity, Acculturative Stress, and Feelings of Alienation in African-American College Attendees and Non-Attendees

Raymond Brock-Murray
Seton Hall University

COMPARING RACIAL IDENTITY, ACCULTURATIVE STRESS, AND FEELINGS OF ALIENATION IN AFRICAN-AMERICAN COLLEGE ATTENDEES AND NON-ATTENDEES

By

Raymond Brock-Murray

Dissertation submitted to the Faculty of the Department of

Professional Psychology and Family Therapy

in partial fulfillment of the requirements

for the degree of Doctor of Philosophy

2010

Dissertation Committee

John Smith, Ed.D., Mentor

Daniel Calcagnetti, Ph.D., Committee Member

Ben Beitin, Ph.D., Committee Member

Cheryl Thompson-Sard, Ph.D., Committee Member

Lewis Schlosser, Ph.D., Chair

SETON HALL UNIVERSITY
COLLEGE OF EDUCATION AND HUMAN SERVICES
OFFICE OF GRADUATE STUDIES

APPROVAL FOR SUCCESSFUL DEFENSE

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required modifications to the text of the doctoral dissertation for the **Ph.D.** during this

Spring Semester 2010.

DISSERTATION COMMITTEE
(please sign and date beside your name)

Mentor:
John E. Smith, Ed.D.

Committee Member:
Cheryl Thompson-Sard

Committee Member:
Ben Beitin, Ph.D.

Committee Member:
Daniel Calcagnetti, Ph.D.

Committee Chair:
Lewis Schlosser, Ph.D.

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Abstract

The intent of the present study is to compare the experiences of racial identity development, acculturative stress, and feelings of alienation between non-college student African-Americans living in predominantly Black communities and African-American college students. Though this topic has been well-researched within the undergraduate college population attending predominantly White institutions, there has been little research conducted sampling African Americans who have not attended college. This facilitates comparisons to determine consistency and differences in reports of experiences of these variables between the two groups and comparison to existing research based primarily on college student samples. 32 student and 24 non student participants were sampled (33 female; 24 male). Mean age for college students was 22.6 years old, the non-college student group's mean age was 23.9 years old. College student reported significantly higher levels of *Internalization Multiculturalist-Inclusive* racial identity attitudes and acculturative stress, with no statistically significant difference found on the alienation variable. Racial Identity ratings (specifically, Pre-Encounter Self-Hatred) was also a significant predictor of acculturative stress in all participants.

Keywords: racial identity, acculturative stress, alienation, African-Americans

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INTRODUCTION

Overview

Psychological research regarding the experiences of African-Americans and other Blacks

is well-documented in the work of Cross (1971) and Parham and Helms (1981). Their research

was based on their interest in understanding specific psychological phenomena among African-

Americans and other Blacks. This was due to the paucity of tenable research conducted

examining variables focusing on African-Americans. Prior to their work, what had been written

and researched was prone to inaccurate generalizations and other flaws (see Guthrie, 2004). Of

the myriad research and experimenter errors, the first would be prejudicial bias in the way of

proliferating negative findings regarding the African-American population, and cohorts in the

African Diaspora. Second to this would be errors in generalizations from these findings and their

application to the population by several researchers and practitioners. Within the accepted

paradigm of Western psychology, inaccurate, prejudicial, and pejorative findings were widely

accepted. For example, Lewis Terman, a former president of the American Psychological

Association (APA) wrote that "(Mental retardation) represents the level of intelligence which is

very, very common among Spanish-Indians and Mexican families of the Southwest and also

among Negroes (as cited in Guthrie, 2004)." However, in his study of mental retardation, Guthrie

did not include any "Negroes" in his sample, though he attributed this characteristic of this race.

This was also true and common for other racial and ethnic minority groups, including other

minority populations as well. This included the Jamieson and Standiford (1928) finding that

Ontario Indian's performance on language and performance tests was correlated with the degree

to which they were in "contact with White culture." Further, findings that language and cultural

barriers were ignored when proposed as potential confounding variables in test performance for Mexican-Americans and Native Americans (Klineberg, 1928; Blackwood, 1927).

However, as researchers, clinicians, and mental health practitioners of African-descent entered into the field of psychology and engaged in research, there began a focus on a more accurate, non-biased or deficit-oriented, and increasingly culturally sensitive body of research. Researchers no longer solely examined psychological phenomena largely to uncover evidence of Black inferiority and psychopathology. Constructs such as racial identity, acculturative stress, and alienation would now be defined and operationalized by researchers and practitioners of African-descent, as they pertained to the experiencing of the aforementioned constructs by peoples of African-descent.

Background of the Problem

The study of race and racial identity in African-Americans has become increasingly important and relevant in the literature, with the writings of Cross, Vandiver, Parham, Helms and others (Cokley, 2005; Pierre & Mahalik, 2005; Thompson, Anderson, & Bakeman, 2000). In examining racial identity, researchers have found that it involves the overall salience of one's race in the individual's worldview, sense of self, and frame of reference (Cross, 1991). Other characteristics in this conceptualization include the amount of involvement in the individual's racial group and traditions, as well as level of involvement in and involvement with other groups outside of one's racial group. Parham and Helms (1981) and Cross (1991) also include the distinction between levels awareness of the implications of one's race, societally and in the individual's life.

Racial Identity

With a better understanding and greater research on racial identity development in African-Americans, researchers have identified its impact on the therapeutic process, the experience of racism, stereotyping, socialization, and other factors (Sanders-Thompson & Alexander, 2006; Cook, Kosoko-Lasaki, & O'Brien, 2005). For practitioners, an understanding of racial identity development of clients, has become increasingly important.

First, one must consider the relevance of an African-American client's race and racial identity regarding seeking therapy and therapist selection. There is long-standing evidence that African-Americans are not as likely as other groups to seek therapy and are often less or misinformed about therapy (Sanders-Thompson & Alexander, 2006). Also, Sanders-Thompson and Alexander found that some African-Americans are more inclined to be distrusting of therapy as an institution due to experiences of hardship and discrimination in other institutions (i.e., legal, occupational, and educational). There has also been conflicting evidence as to the impact of African-American racial identity on therapist preference. Much of the research is suggestive of African-American clients' preference for either non-White or Black therapists while other research has concluded perceived competence and awareness related to race issues as influential factors (Cook, Kosoko-Lasaki, & O'Brien, 2005).

In this way, the apparent impact of race and racial identity for African-Americans is multifaceted and complex. We might look to racial identity and experiences specific to African-Americans (i.e., anti-Black discrimination, racial socialization, cultural learning) to understand presenting problems, client and therapist conceptualization of the problem, and client perceptions of therapy and possible therapist preference. Further, race and racial identity have been associated with specific types of psychological wounding and distress. This includes, but is not

limited to, chronic fatigue, increased stress, poor self-worth, racialized self-hatred, depression, and decreased self-efficacy (Thompson, Anderson, & Bakeman, 2000; Rowley, Sellers, Chavous, & Smith, 1998). These will vary greatly depending on the racial identity, resilience, and race-related experience of African-Americans (Cross & Vandiver, 2001). But varying presenting problems and symptomology are also affected and related to other psychological factors. Thus, other variables must be considered when examining the relationships between race, race-related experiences, and the psychological impact on the well-being of African-Americans.

Acculturation

As such, acculturative stress' relevance is rooted in the psychological impact of social and individual functioning for ethnic minority group members within the dominant culture. Morris (2001) wrote that African-Americans can either have Eurocentric or Afrocentric worldviews, which shape their overall cultural experiences. Overall, these worldviews are significantly related to the individual experience of psychological distress and well-being, their conceptualization of their mental health and the mental health field, as well as the appropriateness of treatment goals and the therapeutic process itself. It is suspected that racial identity will be related to acculturative stress as it relates to African-American's perceptions of themselves, racially, and their perceptions of the stresses, or lack thereof, in functioning within the dominant Eurocentric culture. Thompson, Anderson, and Bakeman (2000) discussed acculturative stress among college students, citing that nearly 75% of Black college students attend predominantly White universities and colleges. These authors explained "negative incidents and other "race-related hassles" for African-Americans in a predominantly White college environment contribute to self-reported acculturative stress. Similarly, Berry, Kim,

Minde, and Mok (1987) described four moderating factors for acculturative stress: whether exposure to the majority culture is permanent and voluntary; the nature of the dominant group or society; individual emphasis on maintaining cultural heritage; demographic, social, and psychological factors affecting one's level of acculturative stress. These findings should be considered in any context for African-Americans, not solely college students. The effects of acculturation and acculturative stress will be present in a wider range of experiences for African-Americans, which will still be related to individual awareness or internalization of racial identity.

Again, measurement of racial identity provides a basis for understanding level of awareness, participation in, and internalization of one's racial identity. Similarly, measures of acculturative stress will provide information of African-American stress reactions to coping with functioning in the predominant Eurocentric society, relative to that African-American racial identity. Thompson, Anderson, and Bakeman concluded in their study that the racial attitudes *immersion* and *internalization* were the best predictors of acculturative stress in their sample of African-American students. Accordingly, the immersion racial identity attitude is typified by increased involvement in African-American culture, intense cultural learning, and potentially negative perceptions of Eurocentric culture (Cross & Vandiver, 2001). Internalization attitudes are typified by maintenance of an African-American reference group, though with a less negative or hostile perspective toward Eurocentric culture (Thompson et al., 2000).

Alienation

Lastly, alienation is included in this study because of its relevance with variables like anger, decreased self-esteem, academic performance, college drop-out rates, social participation, and socialization outside of racial reference group for African-Americans (Marby & Kiecolt, 2005; Loo & Rolison, 1986). Marby and Kiecolt report that senses powerlessness versus control

for their African-American participants contributed more toward their feeling and expressing anger. They explain how access to resources like higher education, income, and occupational prestige is associated with an increased sense of control. Further, they wrote that African-Americans are less likely than Whites to have access to these resources. These results not only in decreased senses of control and increased anger, but also in negative societal perceptions as the cause of this inequity. Supporting this is the Feagin and Sikes (1994) findings that African-Americans reporting a sense of control over situations less frequently reported experiencing anger when encountering racism or discrimination. This is likely transferable to perceptions of a lack of control over experiences of discrimination related to education, income, and occupation for African-Americans. African-Americans are likely to experience increased anger and engage in avoidance behaviors to reduce anger, frustration, and psychological wounding associated with this anger and perceived discrimination (Marby & Kiecolt, 2005).

This results in avoidance of or actions taken to avoid social experiences either in work, education, or elsewhere that are likely to result in decreased control. This is also related to the experiencing of acculturative stress as African-Americans might feel alienated, distrustful, or have limited control over interactions within the dominant, Eurocentric, culture. Similarly, such reactions might come to foster anti-White or pro-Black sentiments or racial attitudes in African-Americans. Therefore, an exploration of racial identity, acculturative stress, and alienation is imperative in understanding their relatedness to each other in the overall experiences of African-Americans.

Present Study

The intent of the present study is to examine the interrelationship between racial identity development, acculturative stress, and feelings of alienation among African-American participants living in predominantly Black, low to middle class, areas and African-American college students. Though this topic has been well-researched within the undergraduate college population attending predominantly White institutions (ex., Romando, 1998; Thompson, Anderson, & Bakeman, 2000; Taylor, 1987), there has been little research conducted consisting of data contributed to college- age participants not attending a college or university. With this new contribution of data, comparisons can be made to determine areas of consistency and differences in reports of experiences of alienation perceivably due to racial identity development and acculturative stress. In providing an empirical investigation of these phenomena, researchers and practitioners will benefit from a better understanding of how differing cohorts within the same ethnic group respond to experiences that might be unique or consistent across environments. It would also be illuminating to determine whether individuals from each sample respond to similar experiences in differing ways or respond to differing experiences in similar behavioral modes.

In a study of racial socialization, acculturative stress, and racial identity among African-American college students many parallels can be made as generalizations to non- college attending African-Americans in the same age demographic. Romando (1998) reported that the presence of more sophisticated, subtle, and indirect forms of discrimination and alienation affect the psychological development of ethnic identities, and that those subjected to alienation were less likely to participate in extra- curricular activities, felt lonelier, less satisfied with dormitory life, had fewer friends and were less likely to pledge fraternities or sororities, and

were less socially effective. This is quite comparable to the experience readily observable in the urban population of African-Americans not attending colleges in that there are potentially less gainful social interactions, adaptive connections to peer support systems, dissatisfaction with current living conditions, feelings of isolation and alienation with regard to the mainstream Eurocentric culture, and fewer adaptive and intimate friendships. It is further proposed that racial identity and acculturative stress become increasingly important as the literature demonstrates that these parameters impact the overall well-being and mental health of African-Americans. Further, a thorough review of the literature resulted in no indication that any research had been specifically designed to investigate alienation, acculturative stress, and racial identity across these two cohorts of African-Americans.

Significance of the Study

The position advanced in the present study is that there is much to explore in understanding acculturation, racial identity, and alienation in African-Americans in predominantly Black, low to middle class, areas and African-American college students. In drawing data from two groups in the African-American community comparisons can be made relating to similarities and differences related to racial identity, acculturative stress, and senses of alienation. Participants in this study are expected to have relatively equal socioeconomic attitudes but relatively unequal educational attainment and racial experiences related to attending college or not, and unequal contact with Whites or majority group culture or social experiences. It is expected that there will be differences between the groups that will demonstrate how research will need to be improved in order to better understand the complexity of African-American culture and worldviews, as well as either shared or idiosyncratic experiences,

worldviews, and self-perceptions held due to specific environmental, individual, contextual, familial, societal, or socioeconomic parameters shaping these experiences, worldviews, and self-perceptions.

This would also imply some scientific relevance to sampling, generalizability, overall conceptualization of research, and interpretation of conclusions based upon research findings. As much of the literature contains references to samples of African-American college students, researchers and practitioners stand to gain from an increased understanding of the limits of the findings reported in the literature. This extends to their understanding of social or individual dynamics of this population and perspective clients within various treatment settings. As such, my research questions are as follows:

1. Are there any marked differences between college-attending African-Americans and non-attending African-Americans in the rates of their respective levels of self-reported racial identity?

2. Will either of these two groups report significantly different levels of acculturative stress than the other?

3. Will either of these two groups report significantly different experiences of alienation than the other?

Hypotheses

Because of the exploratory nature of this research, and as this researcher has found little evidence in the literature to support the formulation of directional hypotheses regarding these variables within the context of this particular study, all hypotheses are non-directional.

H_1. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of racial identity development measured by the CRIS.

H_2. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures on feelings of alienation measured by the Alienation Scale.

H_3. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of acculturative stress measured by the SAFE.

H_4. Racial identity development and feelings of alienation will be statistically significant predictors of acculturative stress in both cohorts of African-American participants.

Definition of Terms

Conceptualizations of alienation will be considered from the interpretations of Srole (1956), Nettler (1957), and Seeman (1959) definitions presented in the Baker and Siryk (1980) research.

Alienation: Baker and Siryk (1980) included several facets of alienation in their definition of alienation, citing a sense of indifference, perceptions of societal instability, adverse or unpopular attitudes about society, and a lack of support in personal relationships among them. Self-reported sense of meaningless, powerlessness, normlessness, isolation, and estrangement were also a part of this definition. Baker and Siryk (1980) describe alienation as being relatively stable and enduring for most individuals as well.

Modes of acculturation have been adopted from Berry and Kim's (1988) model of acculturation and are to be understood as follows:

Assimilation: This indicates a behavioral and psychological inclination toward dominant culture inclusion. Rejection of one's culture or ethnic group of origin is also concomitant. LaFrambroise, Coleman, and Gerton (1993) further elaborated a disengagement from this culture, coupled with the formation of an entirely new majority group identity. Others add that assimilated individuals are at a particular risk of rejection by both minority and majority groups, characteristically experiencing increased stress, anxiety, low self-esteem, and social problems (Phinney, Chavira, & Williamson, 1992; LaFrambroise et al, 1993).

Separation: Complete retention of cultural, ethnic, or racial identity, values, and behaviors associated with equal rejection of the majority group and culture (Berry, 1998). While socially effective within their cultural groups of origin, individuals operating within this mode of acculturation are likely to be socially ineffective when needing to function within the majority culture norms and environments. LaFrambroise, Coleman, and Gerton, (1993) as cited in Aponte and Wohl (2000) note that they "....may not have the facility to negotiate or derive full benefit from the core institutions of American society such as government, education, economic, and health/mental health care systems."

Marginalization: Here, the individual disengages from both minority and majority group cultures. Differing from assimilated individuals, marginalized persons reject and are rejected by both groups, but also have no cultural identity, groundedness, and self-efficacy (LaFrambroise, Coleman, & Gerton, 1993).

Integration: Adoption of both minority and majority group cultural norms is the most prominent feature in this mode of acculturation. An individual is described as having integrated

both cultures into his or her overall sense of self and identity (Berry, 1998). Aponte and Wohl (2000) wrote that these persons "...demonstrate psychological flexibility and have a wide behavioral repertoire that allows them to be effective across cultural contexts." Senses of affiliation and belonging will also be shared between participation in each group, having positive attitudes toward both (LaFrambroise, Coleman, & Gerton, 1993).

Acculturative stress: Defined as the measure of psychological discomfort experienced in dealing with Whites, particularly coping with difficult acculturative experiences and pressures in everyday activities (Thompson, Anderson, & Bakeman, 2000).

Descriptions of ethnic identity development will be grounded in Cross's Nigrescence model of Racial Identity Development (2002).

Pre-encounter: At this point in ethnic identity development Cross (1971) described this African-American as relatively ethnically unaware. Feelings toward one's own racial identity range from neutral to negative, but are not usually without recognition of one's African descent. However, Harrison and Harrison (2005) wrote that persons at this stage of ethnic identity development consider ethnic identity to be insignificant or at times stigmatizing.

Encounter: This stage is often identifiable by some precipitating event or circumstance. It is here that the individual is faced with some external event causing need for a reconstructed frame of reference regarding one's race and ethnicity. Harrison and Harrison (2005) added that this experience will "...erode or transform the individual's present outlook or worldview." Feelings experienced during this stage include guilt, ambivalence, and depression. Resentment and anger towards Whites are also common during this stage.

Immersion-Emersion: Ethnic identity development is now redeveloping and constructed. One's previous identity, that lacking ethnic espousal, is abandoned as one becomes more focused upon incorporation of aspects of African-American ethnic identity. Here the individual becomes immersed in the Afrocentric identity, dichotomously coupled with rejection of Euro-American culture; this individual's worldview centers on the perception of things as Black or White. Individuals here will also seek out ethnic affiliation by joining ethnically centered organizations. At some point the individual then begins to emerge from this stage with a more complicated and balanced perspective of ethnic identity that Harrison and Harrison (2005) described as reflective and more profoundly understanding of Black issues. This is a period of transformation closer to a more integrated ethnic identity.

Internalization: Proctor and Harrison (1999) found that this stage represents a subsiding and resolution of the intrapsychic conflict in the preceding developmental stages. Militant, radical, and dichotomous attitudes and frames of reference are replaced by thoughtful and insightful examination of Black issues. A more adaptive internalization and incorporation of one's Blackness into one's self- image, personality, and life roles is achieved. "The individual is saturated with sincere connection to and love and acceptance of African-American communities (Harrison & Harrison, 2005)."

Limitations of the Study

1. The lack of manipulation of variables characteristic of experimental and quasi-experimental designs reduces assumptions and conclusions based upon causality between variables.

2. Limited research indicating the use of the Alienation Scale utilized in this investigation, and such widely varying operational definitions of alienation presented in reviewed literature hinders generalizability outside of the operational definition of alienation presented in the measure utilized.

3. Sampling methodology potentially limits the inclusiveness of non-urban participants, college students not within Essex, Hudson, and Morris counties, and Blacks within the African Diaspora who do not self-identify as African-American.

4. Conclusions are limited because of common method variance associated with reliance on concurrent self-report data, as the correlations are subject to inflation because the reliance on concurrent self-report data.

Chapter II

REVIEW OF RELATED LITERATURE

Introduction

Racial Identity

Cross's earliest writings on racial identity focused on mutually exclusive stages of

development within one's psychological awareness and internalization of one's identity as an

African-American. Consistently, these stages were demarcated by environmental experiences,

precipitating events, psychological events including cognitive and emotional changes, varying

levels of awareness of one's racial self and one's environment as it relates to race, adaptive and

maladaptive coping styles related to self and environment, as well as specific levels of

functioning, social effectiveness, and psychological distress related to an individual's

internalized racial identity and the corresponding attitude (Helms, 1995; Cross, 1971). It should

be noted that conceptually, these stages of racial identity appear mutually exclusive. However, in

assessing racial attitudes corresponding to each specific stage, respondents were found to have

strong, weak, or moderate attitudes within each.

The original Nigrescence theory put forth by Cross (1971) described Nigrescence as

component parts of one's identity and a "resocializing process." Worrell, Cross, and Vandiver

(2001) explain that these identities describe frames of reference for the individual and are further

exemplified by racial attitudes held by that individual. Nigrescence theory originally included

pre-encounter, encounter, immersion-emersion, internalization, and *internalization-commitment*

stages of identity development. The latter stage, internalization-commitment, would be later

removed from Cross' Nigrescence model. This was because Cross sought to describe

internalized Black identity, incorporating multicultural identification as well as other salient aspects one's identity not necessarily related to race. Though a number of individuals in the internalization stage find a balance and discontinue ethnic identification and participation in ethnically-centered associations, others continue this affiliation throughout a large portion of their lifetime. Harrison and Harrison (2005) wrote that these individuals make more tangible efforts in furthering the cause of Blackness, which entailed increased Black entrepreneurship, cultural reaffirmation, a racially socialized education, and a collective, community-oriented approach in combating poverty, racism, and discrimination pertaining to Blacks.

In Cross' (1991) model subscales were redefined in order to more accurately encompass and described the distinct experiences of African-Americans and other Blacks in their racial identity development. This revision included the first distinction between the independence of anti-Black and anti-White identities espoused during *pre-encounter* and *immersion-emersion* stages (Worrel, et al, 2001). Intense Black Involvement was also incorporated into the identity structure presented in the this revised model, signifying the dichotomy between one's potential anti-White sentiments or identity and one's increased involvement in Black culture, communities, and affairs (Cross, 1991). Also incorporated into this revised model are Black Nationalist, Biculturalist, and Multiculturalist identities, later defined in this section.

Based upon Cross' original Nigrescence theory, Parham and Helms (1981) developed the Racial Identity and Attitudes Scale, the first operationalized measure of racial identity stages first conceptualized by Cross: *Conformity, Dissonance, Immersion-Emersion, Internalization, Integrative Awareness.* However, criticism and continued evidence in the literature resulted in theoretical revisions as racial identity paradigms shifted and developed (Cokley, p. 1, 2002). Cross (1995) cites Joseph Baldwin, Howard Stevenson, and Jerome Taylor as principal

researchers first illustrating the conceptual limitations of his original theory in their research laboratories. Karenga (1993) also criticized Cross' negative conceptualization of Black Nationalism, which would also ultimately lead to a re-conceptualization because of increasing consideration of Black Nationalism orientations as consistent with more positive mental health in Blacks (Cokley, 2002).

Cross's expanded model is the basis for the new operationalized Nigrescence model for the Cross Racial Identity Scale (CRIS). This Nigrescence model asserts no relationships between mental health and associated Nigrescence stages, but "the description of the latter [Internalization] stage suggests that it is less reactionary, more cognitively complex and, by implication, more desirable" (Cokley, 2002). Here, the individual is guided more by personal agency, as opposed to reacting to environmental events (e.g., stimulating thoughts, behaviors, and attitudes) relating to race. Frames of reference and cognitive schema are now more reflective of a more complex set of thinking related to oneself, multiple facets of the self with which the individual identifies, more positive racial attitudes, and effective functioning within one's racial and other identity groups. This includes functioning within the majority or predominant White culture.

The model includes more discrete descriptions of experiences and sublevels within each stage of racial identity development. It appears that this new model is more inclusive in an attempt to better and more exhaustively consider the experiences of Blacks racial identity development. The *pre-encounter* stage now includes *assimilation, miseducation,* and *self-hatred* clusters (Cross & Vandiver, 2001), characterized by low race salience (the degree to which race is important in constitution of overall identity) and high majority-culture identification, internalization of anti-Black stereotypes, and indulgence in heightened anti-Black sentiments and

marked self-hatred related to racial membership, respectively (Cross & Vandiver, 2001).
Evidence of this lies in misinterpretation or reliance upon positive and negative Black
stereotypes, shame originating from or internalized belief in Black inferiority, and de-
identification with one's race or racial heritage. Anti-Black discrimination might also result from
self-hatred and other pre-encounter attitudes. This self-hatred is reportedly due to the extreme
miseducation of the individual (Vandiver, Fhagen-Smith, Cokely, Cross, & Worrell, 2001).
Encounter was not included in the development of Cross' racial identity scale. It was determined
to be conceptually sound but methodologically difficult to operationalize.

However, *immersion-emersion* now contains dichotomous clusters of *intense Black
involvement* and *anti-White* orientation (Cross, 1991; Cross, 1995). Development of these
clusters indicates recognition that each cluster is no longer conceptualized as concomitant with
one another (Vandiver, 2001). The *internalization* stage now includes Black Nationalism "a pro-
Black, non-reactionary identity that is a 'Black American interpretation of what it means to have
an African perspective' (Cross, 1991, p. 122 as cited in Cokley, 2002). *Muliculturalist inclusive*
is a second internalized identity, which includes internalization of a positive, strong, and adaptive
Black identity and two or more other identity categories (Cross, 1995). Such might include
mixed-race identity, sexual orientation, specific cultural or ethnic (non-racial) identification,
gender identity, and so forth.

Acculturation

With regard to acculturation, Berry and Kim (1988) presented one of the most widely
accepted and referenced models to date. The researchers assert that the overall model describes
positive relations seeking behaviors by an individual not in the dominant White culture, while

incorporating four modes of acculturation encompassing stages describing social and interactional, psychological, and behavioral qualities specific to individuals in each stage.

Aponte and Wohl (2000) describe acculturation as being different from enculturation in terms of mode of transmission. While the enculturation process entails external socialization and transmission of cultural knowledge, skills, and awareness unto an individual through "...formal instruction or informal tacit learning (Aponte & Wohl, 2000)." This information is communicated through interactions with peers, parents, adults, or one's cultural group institutions. With healthy and adaptive internalization and incorporation of enculturation information into one's behavior and worldview the individual becomes competent and functionally effective within the cultural or ethnic group of origin. Aponte and Wohl (2000) added that successful enculturation includes an adaptive achievement of a positive racial or ethnic identity and the importance that a member of an ethnic group places on his or her cultural heritage (Thompson, Anderson, & Bakeman, 2000).

In contrast the authors presented the acculturative process as one being the result of the interaction between two cultural groups, one being dominant over the other. Aponte and Wohl (2000) continue to describe early conceptions of acculturation as "...a unidirectional assimilation by which a person (willingly or unwillingly) relinquishes...ethnic values, beliefs, customs, and practices for that of the majority group." Others conclude that acculturation is a bi-directional and dynamic process by which both majority and minority cultures are affected through continual interaction (Aponte and Barnes, 1995; Casas & Pytulk, 1995). In each conceptual circumstance, however, the majority or dominant culture remains less affected by the cultural influences of the minority group. It must also be considered that those acculturative effects transmitted to the dominant culture from the minority culture will tend to be more willfully

incorporated into social practices of the dominant group because of power and privilege allowing these group members a choice in accepting other cultural influences, whereas those majority cultural aspects transmitted to the minority culture will more frequently be associated with a necessity for minority ethnic or cultural group members' social effectiveness and functioning within the majority group culture. This acculturative process has been linked to psychological distress.

An understanding of these two modes of cultural transmission is pertinent in understanding the underlying etiological factors contributing to the onset of intrapsychic conflict during these processes. Casas and Pytulk (1995) wrote that pressures experienced during the acculturation process might reverse, undo, or inhibit processes of enculturation. It is at this point were one would begin to experience stresses associated with conflicting cultural schema and worldviews. The inability to adaptively resolve aspects of intercultural conflicts and internalization of a healthy, adaptive, and culturally integrated self-identity has been found to be central in the development of acculturative stress. This has been particularly so for African-Americans (Wilcots, 2001; Parham & Helms, 1985; Daudi, 2004; Thompson, Anderson, & Bakeman, 2000). Acculturative stress is defined as the measure of psychological discomfort experienced in dealing with Whites, particularly experiences in everyday activities (Thompson, Anderson, & Bakeman, 2000).

Previous researchers have examined factors related to acculturative stress correlated to specific behavioral, cognitive, and emotional phenomena. Particularly, they have found that higher incidences of acculturative stress or culture- specific stressors tend to be reported amongst persons with Immersion attitudes (Neville, Heppner, & Wang, 1997), while high self- esteem and low levels of culture- specific stressors were observed more frequently amongst those with

Internalization attitudes. Issues of identity confusion, psychological distress and pathology, feelings of marginality and alienation, anxiety, lowered self- concept, and heightened psychosomatic symptom level have also been associated with acculturative stress (Berry et al., 1987; Anderson, 1991). With regard to ethnic or racial identity development Taylor (1987) found that African- American college students with an increased desire to be accepted by their White counterparts reported little or unclear understanding of their personal identities. These students typically reported decreased feelings of alienation and increased interactions and relationships with White students. Romando (1998) found that these students fell within the Pre-Encounter stage of racial identity development and had little or no worldview outside of that of the Assimilation mode of Berry's (1998) acculturative model. Students in this pre-encounter stage have been found to report significantly more incidences of low self- actualization, self- acceptance, increased anxiety and inferiority, personal inadequacy, memory impairment, and general psychological distress (Parham & Helms, 1985). Those with high levels of Immersion attitudes have been found to be similar in affective characteristics with the inclusion of increased hostility. This is descriptive of a developmental process wherein ethnic identity is redefined and conceptualized into a more complex and adaptive understanding through at one point adopting less sophisticated ethnic schemas and worldviews. However, Carter (1991) wrote that regardless of comfort level with one's racial identity there remains an awareness of the social implications of one's race. Thus, even in the Internalization stage of ethnic identity development, there is a positive correlation with the paranoia characteristic of Immersion attitudes.

Racial Identity and Acculturation

Aponte and Wohl (2000) suggest that levels of acculturation and racial identity might be interrelated in how individual experiences of each impact overall identity and environmental experiences. As mentioned they cite that socioeconomic stage, residence stage (citizenship stage, generation stage) racism and oppression, worldview, gender, and familial and social network structure affect the acculturative process and racial identity development (Aponte & Barnes, 1995; Sodowsky & Carey, 1987).

They describe levels of acculturation and racial identity development, outlining potential experiences characteristic of each. Here racial identity is the level of awareness, acceptance, and participation in one's own race and culture. Acculturation relates to the ethnic minority individual's level of awareness, acceptance, and participation in the dominant culture. Individuals with high acculturation/ low racial identity are likely to have consciously rejected the racial identity of origin and have adopted that of the majority group. For researchers and therapists who encounter or address issues of culture and ethnicity, this relates to the psychological phenomena of cultural or ethnic differences in presentation of symptomology. Carter, Shrocco, and Carter (1996) write that these individuals will exhibit symptomology most closely approximating that of the majority group, as well as engage in and benefit from standard mental health treatment.

Having low acculturation and high racial identity might result in having beliefs that are drastically dissimilar or incongruent with the majority culture. Perceptions, knowledge, and overall understanding of psychological health, treatment, and etiology of psychopathology are also likely to be different among these individuals. Because these individuals will exhibit and communicate their symptomology a lot differently, they are often misdiagnosed or are less

inclined to seek psychological intervention (Carter et al., 1996). These persons will most often benefit from culturally similar therapists and specific ethnically focused treatments. Treatment would include incorporation of cultural or ethnic beliefs, an understanding of cultural or ethnic history and relevance in treatment, and awareness of client view of therapy in relation to his or her culture or ethnicity (Boyd-Franklin, 1990). Further, because mental health treatment is frequently the last option, individuals present with more sever symptoms (Carter et al., 1996). This includes severity of depressive symptoms, level of stress and trauma, distress related to discrimination or racism, distress related to poverty, and general compounding of hardship.

Kitano and Maki (1997) described persons with low acculturation and weak racial identity as having decreased senses of belonging as well as physical, mental, and spiritual dysfunction. Though they have the highest likelihood for indication of need for mental health services due to "psychological maladjustment," they are the least likely to present for psychological help (Carter et al., 1996, p. 26). Persons with high levels of acculturation and racial identity are purported to be more comfortable and socially effective within both the White majority group and their respective ethnic groups of origin (Kitano & Maki; LaFromboise, Coleman, & Geton, 1993). Exhibited symptomology and preferred treatment approaches are most often an integration of the two cultural influences as well (Aponte & Wohl, 2000). These individuals would likely be able to incorporate majority group approaches to psychotherapy as well as culture of origin perspectives of mental health in the therapeutic process.

Alienation

Kanungo (1979) details the developmental path of theoretical treatments of alienation as a construct as well as early psychological assessments and operationalization of this construct.

Alienation as a specific psychosocial phenomena was first characterized by a separatedness of the physical being from the spiritual being and God (Johnson, 1973). This separatedness also included social alienation or isolation from others. It was through the discussion of alienation by philosophers and theologians that sociologists first came to implement this term and relating phenomena in understanding human behavior within society. This would lead to examinations and theories of alienation relating to work, family, organizations, etc. Kanungo (1979) wrote that this understanding of the multifaceted nature of alienation is based upon the central tenet that alienation is a "dissociative state of the individual (a cognitive sense of separation) in relation to some other element of his or her environment" (Schact, 1970).

Karl Marx's (1844) writings were among the earliest significant and influential examinations of alienation as a construct. Though much of these writings relate directly to the world of work and its role in the life of the employee, these theorems can be interpreted as having significant relevance in the overall conceptualization of alienation. Kanungo (1979) adds that Marx described an ideal "work environment" as being voluntary, non-instrumental in meeting basic physical needs, though instrumental inn meeting those needs put forward by Maslow (1954). This entailed facilitation in pursuing a self-actualized state and a fostering of individual ability and agency. Marx (1954) asserted that alienation from work resulted from lacking need fulfillment in these areas. To this Kanungo (1979) also added that separatedness from the results of one's labor, lack of connectedness or relatedness to, and control over the means of producing are key in resulting alienation. Apart from its relation to work life, these assertions can be more broadly interpreted as an inability to meet individual needs for independence, achievement, and power (Kanungo, 1979). It appears in this theory that work must fulfill internal psychological needs for growth, development, and autonomy in personal

agency. In this way work functions within the life of the individual beyond income. Alienation in and of itself might be better understood as resulting from frustrations of purposive goal-directed behavior intent on satisfying internal and external needs as presented by Lawler (1973) as cited in Kanungo (1979).

This is further expanded by the Gerth and Mills (1946) conceptualization of Weber's writings as indicating a trend of separation from purposefulness and goal-directedness resulting in alienation. Again, Kanungo explains that an unsatisfied need for autonomy, responsibility, and achievement becomes alienating. However, this is potentially borne out in present sociological and psychological understanding of general alienation. This is evidenced by Durkheim's (1893) *anomie*, which is a condition of social unrest resulting from normlessness, lack of connectedness or belonging, and uninternailized social norms and mores aimed at satisfying internal and external need states. This is the resultant of alienation from social belongingness and membership that disallows reference for social approval and social comparison Kanungo (1979).

Meaninglessness, powerlessness, normlessness, isolation, and self-estrangement are proposed as facets of psychological alienation due to environmental precipitants (Seeman, 1959, 1971). With regard to meaninglessness the individual is described as having an inability to predict social situations and develop outcome expectancies related to his or her own behavior. Interpreted more broadly from Kanungo (1979), this entails a lack of connectedness and purposive behavior on the part of the individual due to a sense of a lacking internal locus of control. The meaning of behavior directed toward productiveness and need fulfillment dissipates with this dimension of alienation. There is no identification between the individual and the larger social system of that individual. Kanungo (1979) characterized powerlessness as "an inability to control and influence political systems, industrial economies, or international affairs." This also

relates to an internal locus of control, as the individual must resolve needs for autonomy and control over certain aspects of social systems.

Individual or subgroup normlessness is descriptive of *anomie* in that the alienated individual(s) are unable to meet their needs or identify with the accepted societally prescribed means, in turn resulting in internalization of behaviors aimed at needs fulfillment and goal attainment not accepted by larger society (Kanungo, 1979). Rather, these maladaptive behaviors, means, and norms in needs fulfillment are accepted within a subgroup similar to that of the identity and alienation attitude of the alienated individual (Kanungo, 1979). This normlessness is believed to contribute to a sense of separateness from larger society, fostering isolation. Seeman (1971) described this normlesss or cultural estrangement as contributing to loneliness and rootlessness felt by the individual. Kanungo (1979) added that this is likely the result of continual frustration of one's needs for membership and belonging, while normlessness resulted from frustration of attempts at self-evaluation via social comparison.

Jones and Gerard (1967) wrote of social influence theory's relevance in normlessness and isolative forms of alienation. They explained that social group membership serves the purpose of normative and informational social influences. From membership individuals are able to internalize societal norms and information related to evaluating behavior, opinions, ability, and socially acceptable behaviors. When the individual no longer perceives a need for dependence on group norms and group membership, there is an isolative reaction coupled with normlessness.

The self-estrangement facet of alienation is characterized by the degree to which persons engage in activities solely or largely aimed at meeting extrinsic needs, for example money or security (Seeman, 1959; Shepard, 1971). Blauner (1964) wrote that lacking occupational opportunity to express "unique abilities, potentialities, or personality of the worker" (p. 26)

produced this estrangement. Again, this might also be relevant in understanding general alienation and the process by which the individual becomes alienated from societal norms through lack of membership and frustration of intrinsic needs.

Identified Variables

Racial Identity

Helms (1990) stated that "the Cross (1971; 1978) model, in total or in part, has been the primary means of investigating identity in the counseling or psychotherapy process." However, in reviewing the previous literature before construction of the revised racial identity model, later to become the CRIS, authors Vandiver, Cross, Worrel, and Fhagen-Smith (2002) found no listings of research utilizing the CRIS-Black. Though this review only consisted of PsychInfo database searches dating from 1981 to the point of their review, the CRIS-Black measure had been utilized in research concerning Black racial identity and academic achievement (Hood, 1998), acculturation (Morrow, 1998), self-actualization (Parham & Helms, 1985b), self-esteem (Dartson, 1999; Manning, 1998; Parham & Helms, 1985a), and student-involvement (Taylor & Howard-Hamilton, 1995).

In this revision of the Nigrescence Model Vandiver, Cross, Worrel, and Fhagen-Smith (2002) set out to more accurately describe distinctions of and between group and personal identity influences on self-esteem and revise the number of stages in Nigrescence Theory, as well as identities within those stages.

In a study by Wilson and Constantine (1999) of racial identity, self-concept, and perceived family cohesion in Black college students the intent was to discover whether one's racial identity was in some way tied or related to one's sense of self and sense of family cohesion. Sampling 94 Black students from a predominantly White state university within the

Southwest region of the United States, Wilson and Constantine (1999) determined the relationships between these variables via Pearson's R correlations and Multiple Regression analyses of data collected from the following instrument: the Racial Identity and Attitudes scale (Parham & Helms, 1980), which is an operationalization of Cross's (1971, 1991) Nigrescence theory, the Tennessee Self-Concept Scale (TSCS; Roid & Fitts, 1988), and the Family Adaptability and Cohesion Evaluation Scales III (FACES III; Olson, Portner, & Lavee, 1985). Reported sample characteristics were 62 (66%) females to 32 (34%) males with 42.6% being freshmen and the remaining sample being sophomores.

Hypotheses presented in this study were that the pre-encounter, encounter, and immersion-emersion racial identity attitudes would be negatively related to self-concept in Black students (Wilson &Constantine, 1999). It was also hypothesized that pre-encounter and encounter racial identity states would be negatively related to perceived family cohesion. Wilson and Constantine (1999) added that immersion-emersion racial identity attitudes would be positively correlated with perceived family cohesion, with internalization being positively correlated with both self-concept and perceived family cohesion. Finally, Black college students' perceived family cohesion scores would significantly predict their racial identity attitudes beyond their self-concept scores (Wilson &Constantine, 1999).

There were determined to be significant negative correlations for pre-encounter ($r = -.29$, $p < .05$) and encounter($r = -.21, p < .05$) attitudes and respondent self-concept scores. Internalization attitudes were also significantly positively correlated with ($r = .23, p < .05$) self-concept scores and perceived family cohesion ($r = .26, p < .05$), with self-concept and perceived family cohesion having the strongest relationship ($r = .54, p < .05$) among all variables (Wilson &Constantine, 1999). These findings are supportive of there being a relationship between aspects

of one's racial identity attitudes and their self-perceptions. The presence of pre-encounter and encounter attitudes were related to decreased ratings of self-concept by Black college students (Wilson &Constantine, 1999). However, internalization racial identity attitudes were related to increasingly positive ratings of self-concepts as well as increased perceptions of family cohesiveness.

Results of the stepwise multiple regression analysis in the Wilson and Constantine (1999) study indicated only that self-concept was predictive of racial identity attitudes. Wilson and Constantine (1999) determined that perceptions of family cohesions did not significantly increase explained variance in the overall model when included with self-concept scores. Because these researchers utilized a stepwise regression analysis, there might be specific limitations in their findings related to this method. They might have benefited from implementation of hierarchical regression analysis, allowing them the leverage to choose the entrance of their predictors. This is also because the authors only included two predictors in the model, limiting the necessity of a regression analysis method that would mathematically exclude certain predictors in a significantly large model. Instead, the Wilson and Constantine (1999) model rested on mathematical criteria instead of a theoretical basis for an order of entry.

In the Pillay (2005) study the researcher sought to determine the relationship of racial identity as a predictor of mental health in African-American students at a predominantly White university. The author included 136 African-American undergraduate students in the sample, 54 (39.7%) male and 83 (61.3%) female. Students were sampled via mailed survey packets to African-American students at the university who were involved in various student organizations. Pillay (2005) reported a 6-12% response rate. Freshmen comprised 28.7% of the sample, 27.9% were juniors, 24.3% were seniors, and 19.1% were sophomores.

Pillay (2005) utilized Hollingshead's (1965) two-factor index of social position to determine respondent social class, the African-American Acculturation Scale-33 (Landrine & Klonoff, 1994), the Racial Identity and Attitudes Scale-B (Parham & Helms, 1981), and the Mental Health Inventory (Veit & Ware, 1983) to measure psychological distress and psychological well-being in adults. Pillay (2005) hypothesized that gender significantly contributes to the variance in psychological health of African-American college students; acculturative level significantly contributes to variance in psychological health beyond that accounted for by gender; racial identity contributes to variance in the psychological health of African-American college students significantly beyond that accounted for by gender and acculturation.

Hierarchichal regression analysis and independent t-tests were utilized during statistical analysis. Hierarchichal regression analyses revealed significant findings for the amount of variance in psychological health in African-Americans accounted for by gender, $t(136) = -2.205$, $p = .029$). Acculturation also accounted for variance in respondent mental health significantly beyond gender, $t(136) = -2.291$, $p = .024$). Pillay (2005) the overall racial identity model predicted mental health in African-American psychological health significantly beyond the aforementioned variables with $R^2 = .207$ and R^2 change significant at $p = .000$. Particularly, two of the four subscales on the RIAS-B significantly accounted for variance in respondent psychological health beyond gender and acculturation, Pre-encounter $t(136) = -3.897$, $p = .000$; Encounter $t(136) = -3.134$, $p = .000$). These findings are further supportive of how integral racial identity is in understanding psychological health in African-American college students, and potentially

African-Americans as a whole. It appears that both gender and acculturative variables significantly impact and account for ratings of psychological health in these African-American college students. This is indicative of the intricacies of understanding the experiences of African-American college students and the multiple levels of self-identifying and environmental experiences impacting this demographic.

Psychological well-being was similarly studied by Pyant and Yancio (1991). These researchers intended to examine the relationship of racial identity and gender-role attitudes with psychological well-being among Black women. Pyant and Yancio (1991) sampled 78 Black female college students and 65 Black female non-students. College student respondents attended a predominantly Black university in North Carolina, and non-college attending women were sampled from the U.S. army, a social work agency, and employees at a university hospital in the Southern U.S.

The researchers utilized the RIAS-B (Parham & Helms, 1981), the Attitudes Toward Women Scale (Spence & Helmreich, 1972), California Psychological Inventory Well-Being Scale (Gough, 1975), the Rosendberg Self-Esteem Scale (Rosenberg, 1965) and the Beck Depression Inventory (Beck, Ward, Mendelson, Mock, & Erbaugh, 1961). Pyant and Yancio (1991) hypothesized that racial identity and gender-role attitudes would be significantly predictive of psychological well-being in adult Black women.

There was no significant difference yielded from the multivariate analysis of variance between the two groups on any of the variables. Pyant and Yancio (1991) wrote that they initially intended to combine both sample groups in the multiple regression analysis but did not because no determination of the RIAS-B applicability to non-students had been made (Helms, 1990). Because they ran separate multiple regression analyses for each sample, power was

reduced to .52 for the non-student sample and .62 for the student sample. Further, Pyant and Yancio (1991) relied upon the stepwise regression analysis in order to mathematically reduce predictor variables, which would result in "somewhat" increased power. The researchers, because of the exploratory nature of their research, adopted a significance level of .10.

For the student sample, regression analysis yielded a significant result for the pre-encounter scale on the RIAS-B. The pre-encounter scale accounted for 9.6% of variance in well-being measured by the CPI Well-Being scale, $F (1,76) = 7.72$, $p = .007$. Pre-encounter attitudes were also accounted for 5.8% of variance in self-esteem. For the non-student sample, all reported significant differences were indicated above the $p < .05$ limit, $F (1, 76) = 4.53$, $p = .037$. Because of a number of limitations relating to power, inability to combine student and non-student samples, manipulation of the statistical significance level, conclusions and inferences drawn from this research must consider more methodologically rigorous studies for supporting findings. However, Pyant and Yancio (1991) were somewhat able to demonstrate the existence of a predictive relationship between racial identity (pre-encounter attitudes) in self-esteem and racial identity

(pre-encounter attitudes) in well-being despite notable limitations. It is because of the exploratory nature of this research, that it is likely that considerable adjustments to methods of statistical analysis would result in increased significant findings.

Finally, Cokley (2002) examined the relationship between racial identity and internalized racialism. This researcher employed the newly developed Cross Racial Identity Scale (Vandiver, Cross, Fhagen-Smith, Worrell, Caldwell, Swim, & Cokley, 2000). Along with the Nadanolitozation Scale (Tayler & Grundy, 1996), a measure of internalized racialism (i.e., mental or genetic defectiveness, sexuality, and natural ability stereotypes), Cokley (2002)

sampled 153 Black college students attending a historically Black southern college. The sample consisted of 114 female and 38 male college students.

The researcher hypothesized that pre-encounter and immersion-emersion racial attitudes would be positively related to internalized racialism because of lacking acceptance of positive a Black identity, likely resulting in increased vulnerability to stereotype about Blacks (Cross, 1991; Cokley, 2002). The internalization stages (Afrocentricity and multicultural inclusive) were hypothesized would have no significant relationship with internalized racialism. Because of the internalization of a positive Black identity, individuals indicating these attitudes would not be vulnerable to positive or negative stereotypes about Blacks.

Cokley (2002) conducted a canonical correlation, yielding two canonical variates. The first variate accounted for 19% of overlapping variance, $F (18, 407) = 3.29, p < .001$. This was characterized by strong positive loadings on pre-encounter miseducation, mental or genetic deficiencies, and sexual prowess. Moderate positive loadings on natural ability, and weak positive loadings on pre-encounter self-hatred, immersion-emersion anti-White, and internalization Afrocentricity were also reported in this variate. Cokley (2002) indicated that Black respondents with higher pre-encounter miseducation (.72), immersion-emersion anti-White (.45), pre-encounter self-hatred (.39), and internalization Afrocentricity (.35) attitudes were more likely to endorse beliefs in sexual prowess (.78), mental or genetic deficiencies (.74), and beliefs about the natural abilities of Blacks (.65).

The second variate accounted for 12% of the overlapping variance, $F (10, 290) = 2.62, p < .005$. Here, the analysis yielded results indicating respondents with lower pre-encounter assimilation attitudes (-.71), lower pre-encounter miseducation attitudes

(-.52), and higher internalization Afrocentricity attitudes (.61) were more likely to endorse beliefs in the natural abilities of Blacks (.66) and less likely to endorse beliefs in the mental or genetic deficiencies of Blacks (-.57). Cokley (2002) reported in the discussion that earlier stages of racial identity development were associated with the internalization of racial stereotypes, both positive or negative. However, in addressing hypothesis$_2$ the author noted that the Afrocentric attitudes within the latter stages of racial identity development were strongly associated with internalized racialism. It was explained that Cross (1991) noted certain internalization attitudes were more accepting diversity could be attributable to beliefs that other groups might poses similar characteristics as that of the respondent.

Alienation

Galassi and Galassi (1973) sampled 150 college students in their examination of alienation in students who sought counseling and those who did not. Of these students 50 sought personality adjustment counseling, 50 sought vocational-educational counseling, and 50 did not seek out counseling during the course of the study. There were five hypotheses put forward by the authors: counseling seekers exhibit higher alienation than non-seekers; personal adjustment counselees will exhibit higher alienation than those seeking vocational-educational counseling; counseling seekers will report higher alienation on three separate measures than non-seekers; personal adjustment counselees will report higher self-alienation than vocational-educational counselees, with both displaying more self-alienation than non-counseling seekers; levels of alienation of personal adjustment counselees on the interpersonal and cultural alienation scales will be higher than the other groups, with no difference between vocational-educational counselees and non-counseling seekers on those scales.

Participants completed the Anomie Scale (Damakos, 1965), the Self-Acceptance Scale

(Berger, 1952), the Social Isolation Scale, a measure of interpersonal alienation (Dean, 1960),

and the Cultural Alienation and Cultural Commitment Scales (Keniston, 1965). Analysis of these

data through least-square analysis of variance yielded a significant difference between seekers of

counseling and non-seekers of counseling on self-report general alienation. Galassi and Galassi

(1973) defined this general alienation as normlessness, powerlessness, meaninglessness, and

pessimism. Also, personal adjustment counselees scored significantly differently from

vocational-educational counselees and non-counseling seekers, who did not differ significantly

from each other. Galassi and Galassi (1973) reported finding an interaction affect for group and

year in college. Freshmen seeking personal adjustment counseling scored higher for general

alienation than seekers of vocational-educational counseling. Sophomore vocational-educational

counseling seekers scored significantly higher than sophomore personal adjustment counselees.

Juniors in the personal adjustment group scored higher than all others, and both senior counselee

groups scored higher than non-counselees, with personal adjustment counselees receiving the

highest mean score. Significant differences in reports of self-alienation between the counseled

groups and non-counseled group $F(1,126)= 16.05, p <.001$ supported the third hypothesis

(Galassi & Galassi, 1973). Galassi and Galassi (1973) also concluded that students engaged in

personal adjustment counseling felt more alone and reported poorer interpersonal relationships

than those in vocational-educational counseling. From this Galassi and Galassi (1973) further

concluded that their findings appeared to support feelings of alienation as significant impetus for

college students to seek personal adjustment counseling, more so than those concomitantly

needing vocational-educational counseling. They explain that group and academic year

interactions for sophomore and senior students in vocational-educational counseling might relate

to decision-making and self-assessment related career choice, major selection, and professional identity (Galassi & Galassi, 1973).

With regard to the impact of alienation on exploratory behavior Maddi, Hoover, and Kobasa (1982) explained that exploration was an important means by which persons learn about their environment. From this learning exploration facilitates growth, survival, and development. To determine the nature of alienation's relationship with exploration Maddi, Hoover, and Kobasa (1982) sampled 29 undergraduate and graduate students, ranging in age from 18-38 years of age. These researchers controlled for extroversion-introversion, neuroticism, and intelligence by administering the Maudsley Personality Inventory (Eyesenk, 1947) and the Immediate Test (Corsini, 1951). Assessment of self-report alienation was determined by the Alienation Test (Maddi, Kobasa, and Hoover, 1979). This measured areas of adventurousness, vegitativeness, nihilism, and powerlessness in contexts of work, family, social institutions, other persons, and self.

Maddi, Hoover, and Kobasa (1982) measured exploratory behavior by subjecting participants to a mock waiting room condition, whereby participants were free to move about the room, touch objects, and head rotations. Therefore, they defined exploratory behavior as degree to which the participant contacts the environment, gaining information about it. Maddi, Hoover, and Kobasa (1982) state that they sought to determine whether feelings of alienation are negatively related to exploratory behavior.

A hierarchical multiple regression analysis was performed for alienation, extraversion-introversion, neuroticism, and IQ in predicting the composite exploration score. The overall significance of the total alienation score significantly accounted for the variance in the total exploration score $F(1, 126) = 4.83, p < .05$ above and beyond the significance of the

introversion-extroversion predictor $F(1, 126) = 4.62, p < .05$ (Maddi, Hoover, & Kobasa, 1982).

In a more detailed analysis of subscales of alienation score Maddi, Hoover, and Kobasa (1982)

reported adventurousness and nihilism were negatively correlated with exploration. Also, self-

reported alienation relating to social institutions, other persons, and self were also had significant

negative correlations with exploratory behavior. It could be noted here that alienation pertaining

to nihilism, adventurousness, social institutions, others, and self have been demonstrated

significantly relevant in understanding how alienation impacts individual exploration. Maddi,

Hoover, and Kobasa (1982) also cite the importance of future investigation of powerlessness and

an external locus of control, as powerlessness was not demonstratively significantly correlated

with exploratory behavior under the conditions of their study.

Researchers Loo and Rolison (1986) studied alienation in ethnic minority students

attending a predominantly White university. With a sample of 814 ethnic minority students and

4,814 White students, Loo and Rolison (1986) conducted interviews with students utilizing

closed-ended and open-ended questions. These authors reported that ethnic minority students

reported significantly higher ratings of sociocultural alienation and social isolation than White

students. Approximately 40% of ethnic minority students endorsed "little" or "not at all" when

responding to whether the university reflected their values (Loo & Rolison, 1986). Loo and

Rolison (1986) add that Black and Chicano students reported the lowest feelings of social

integration, while reporting "often" feeling socially isolated on campus (37%) and less socially

integrated on campus. Seventy percent of all students sampled endorsed minority students having

sociocultural difficulties than Whites, listing cultural dominance of Whites, middle-class values

on campus, acculturative pressures, and ethnic isolation as predominant factors contributing to

alienation (Loo & Rolison, 1986). Further, White students who perceived ethnic minorities as

having more academic difficulties to overcome as Whites differed significantly from Whites reporting feeling ethnic minorities shared the same academic difficulties as White students (x^2= 14.47, p < .001). Loo and Rolison reported Black and Chicano students' assertions that a lack of academic preparation in high school and the energy required to adjust to middle-class White culture within the university detracted from their ability to focus academically. Ethnic minority students also more frequently reported considering dropping out of college due to lack of support, social or emotional dissatisfaction than Whites (Loo & Rolison, 1986).

These researchers did conclude that both groups similarly reported academic satisfaction with curriculum and course content, significantly race-matched mentoring with faculty (x^2= 18.04, p < .001), with 45% of ethnic minority students having ethnic minority faculty. However, it is not determined as to whether these faculty members are from the same minority ethnic group as their advisees. Rather, this finding is based upon 93% of White students and 55% of ethnic minority students having White faculty mentors. It is not determined whether ethnic minority matching of faculty mentors and respective students is significant.

Acculturative Stress

In examining the construct validity of the Social, Attitudinal, Family, and Environmental Acculturative Stress Scale (SAFE; Mena, Padilla, & Maldonado, 1987) Joiner and Walker (2002) sampled 248 African-American participants. Participants were college students attending a historically Black college in the Southeastern United States (n= 156) or a large public state university in the same region (n= 92). The overall sample gender consisted of 60% female and 40% male. Joiner and Walker (2002) hypothesized that acculturative stress would be significantly associated with depressive, suicidal, anxious symptoms, and lower social support;

these associations will be significant despite controlling for general life stress; and African-American students attending a historically Black college would obtain significantly lower acculturative stress scores than those attending a large state university.

To test this hypothesis, data collection consisted of self-report Beck Depression Inventory (BDI; Beck, Rush, Shaw, & Emery, 1979), the Beck Anxiety Inventory (BAI; Beck, Epstein, Brown, & Steer, 1988), Negative Life Events Questionnaire (NLEQ; Saxe & Abramson, 1987), Social Support Questionnaire (SSQ; Sarason, Levine, Basham, & Sarason, 1983) and Beck Suicide Scale (BSS; Beck & Steer, 1993) scores. After conducting statistical analyses and producing intercorrelation coefficients, the authors suggest these correlations are supportive of the construct validity of the SAFE because of is relationship with higher incidences of symptom reports, general stress, and lower self-report social support (Joiner & Walker, 2002). Further, for all but suicidality, the authors demonstrated acculturative stress to be significantly positively related to depressive and anxious symptoms beyond the partialling of general life stress.

Hypothesis$_3$, that African-American students attending the historically Black would have significantly less acculturative stress than those attending the large state school, was supported prior to and after partialling of general life stress $r = .18$, p, .05 and pr (245)= .13, $p < .05$ (Joiner & Walker, 2002). The authors suggest that differences in racial representation between the two universities is likely to contribute to increased acculturative stressors for African-Americans at the state university. Most notably, Joiner and Walker (2002) explained that majority group membership at a predominantly African-American university might result in less experiential pressures associated with acculturation to the Non-African-American majority culture at state universities.

Contrastingly, Fuertes and Westbroook (1996) measured acculturative stress relating to the adjustment needs of Hispanic college students. In examining the validity of the SAFE, the authors sought to determine generational stage, gender, and socioeconomic stage of its college student respondents' affect on acculturative stress. The sample included 141 Hispanic respondents, 15% freshmen, 22% being sophomores, 21% juniors, 32% seniors, and 10% graduate students. Reported commuter stage was 69%. All participants attended the same "predominantly White, northern university."Participants were 4% Mexican or Central American, 26% South American, 16% Caribbean (Cuba, Dominican Republic, and Puerto Rico), 2% Spanish, and 52% US-born citizens. Fuertes and Westbrook (1996) classified participants according to these citizenship and immigrant stage criteria: *early immigrants*-arrived before age 12; *late immigrants*- arrived after age 12; *first-generation citizens*- Hispanic students born to foreign-born parents.

Multivariate analysis of variance performed on gender, socioeconomic stage, and generational stage in assessing their effect on acculturative stress. Principle components analysis and he varimax rotation method were implemented in exploring the factor structure of the SAFE as well (Fuertes & Westbrook, 1996). Fuertes and Westbrook (1996) determined this factor analysis was necessary by the Tinsley and Tinsley (1987) indication of lacking appropriateness for confirmatory analysis because of non-articulation of items belonging to scales or qualities of measured areas by Mena et al. (1987).

Principle component analysis and varimax rotation yielded four factors, according to Fuertes and Westbrook (1996). In total, 55% of the variance was collectively accounted for by the four factors, 31% for the first; 9% for the second; 7% for the third; 6% for the fourth. Item loadings reported for each factor were above .40, as well. Further, the overall Chronbach's alpha

reported for the scale was .89, matching that of the Mena et al. (1987) study. Reliability for the environmental, attitudinal, social, and familial factors were measured at .88, .73, .71, and .70, respectively (Fuertes &Westbrook, 1996).

Respondents were also presented with three open-ended questions relating directly to stresses of living in the United States, stresses directly related to being Hispanic, and self-perceived level of stress related to perceptions of others' stress levels (Fuertes &Westbrook, 1996). Raters of these items scored them on a 4-point Likert-type scale, ranging from 1(not stressed) to 4 (very stressed). Internal consistency for overall rating was .95, also .98, .98, and .94 for each scale respectively. Correlation analysis yielded moderate to low correlations with each of the individual factors. Yet, multiple regression analyses revealed .36, .19, .14, .10 R^2 coefficients for environmental, attitudinal, social, and family factors on each of the three open-ended questions at the $p < .01$ level or lower.

Fuertes and Westbrook (1996) were also able to provide evidence of a significant difference between late generation immigrants and first generation citizens on attitudinal $F(2,120)= 6.93, p < .001$ and social $F(2,120)= 8.32, p < .000$ scales of the SAFE. In fact, late immigrant and early immigrant respondents were also found to have significantly different scores on the social scale of the SAFE.

These researchers conclude their research indicating that evidence of the four-factor model, the strength of the factoral correlations with open-ended questions, and the high internal consistency ratings of the SAFE are suggestive of its validity and reliability in measuring acculturative stress in Hispanic college students. Because of the moderate and positive intercorrelations of SAFE scales, Fuertes and Westbrook (1996) assert that their findings were consistent with the original Mena et al. (1987) study.

With regard to generational, gender, and income effects, Fuertes and Westbrook (1996) concluded that acculturative stress was significantly higher for late immigrants than for first generation as well as early immigrant participants. The researchers add that this might pose a major adjustment problem for these students. This is likely to be due to the level of internalized enculturation of and prolonged exposure to the endogenous cultures of these Hispanic respondents, while Fuertes and Westbrook (1996) add that separation from family, language comprehension and mastery, and close friendships are also important factors to consider.

Chapter III

METHODOLOGY

Introduction

Throughout this chapter, this researcher will describe the methodology and procedures utilized in this investigation. Sampling procedures, participant demographics, and statistical analyses are discussed in this chapter. Also, all research materials, including validity and reliability data of selected instruments, are presented.

Participants

For this investigation a total of 57 (32 student; 24 non student) participants were sampled from largely urban and suburban areas within three counties in Northern New Jersey. In seeking out more traditionally college-aged students, participants for both college students and non-college student groups were sampled within a range of 18-25 years old. Participants' mean age for the college attending group was 22.6 (SD = 2.35), and the non college attending group's mean age was 23.9 (SD = 1.87). There were a total of 33 female participants and 24 male participants within the combined samples. Only participants self-identifying as African-American were included in data analysis, eliminating other Blacks of African-Descent within the African Diaspora because of potential confounding effects due to cultural differences between ethnic groups.

Procedure

Sampling of college students was conducted through solicitation of students attending colleges in Hudson, Essex, and Morris counties in Northern New Jersey. Because of an inability

to obtain approval from IRB committees at universities in Hudson and Morris counties, most college-attending participants were sampled primarily from a small university in Essex County. This researcher contacted university faculty members and other university employees heading academic programs in order to arrange meeting times and places to solicit student participation. Once permission was granted from faculty and other university employees, participants were solicited in specific meeting times and places that ensured confidentiality and privacy during data contribution. This investigator was present at each time of data collection in order to answer questions and debrief students as necessary. Other college students were sampled during community-based sampling, which is described below.

Community-based sampling for non-college attendees took place in barbershops, hair salons, and churches in Hudson, Essex, and Morris counties. This sampling required contacting community sampling sites by phone and visiting each site in order to request permission to contact and solicit research participation at these sampling locations. After obtaining consent from persons authorized to grant permission at each respective site, this researcher presented at each site soliciting each potential participant with an oral script and a written description of the research in the informed consent form.

Participants in both college and community sites received a packet containing all three surveys after signing consent forms, either in class, at the designated data collection session, or on location during community sampling.

Measures

Cross Racial Identity Scale (CRIS; Vandiver, Cross, Fhagen-Smith, Worrell, Swim, & Caldwell, 2000).

Because of theoretical limitations of Cross' (1971) Nigrescence model and the operational limitations of the Parham and Helms (1981) Racial Identity and Attitudes Scale, Cross revised his model (later expanded by Worrell, Cross, & Vandiver, 2001), also resulting the necessity for a newly conceptualized measure of racial identity.

The CRIS is a 40-item, 7-point Likert-type, scale designed to measure a respondent's racial identity development in relation to Cross' expanded Nigrescence model. This measure also includes a participant and parental demographic survey. Six subscales are included in this measure: Pre-encounter Assimilation, Pre-encounter Miseducation, Pre-encounter Self-Hatred, Immersion-Emersion Anti-White, Internalization Afrocentricity, and Internalization Multiculturalist Inclusive. The Encounter stage was omitted because of operational limitations.

Because each subscale is not mutually exclusive respondent will have a score on these subscales representing racial attitudes (likely either strong, moderate, or weak) held relating to each of the six subscales. The result is a global CRIS profile consisting of the respondents' overall racial identity attitudes, with specific ratings in each racial identity stage.

Norms. The final sample for the CRIS validation consisted of 336 students of African descent attending predominantly White universities in the Northeast United States. Vandiver et al. (2002) selected 309 of this total pool for analysis. Sixty three percent of participants were female, and 93% were undergraduate students, with 90% from working and middle class homes.

The means and standard deviations for each subscale include: *pre-encounter assimilation* (M = 2.72, SD= 1.21), *pre-encounter miseducation* (M= 2.74, SD= 1.12), *pre-encounter self-hatred* (M= 1.95, SD= 1.10), *immersion-emersion anti-white* (M= 2.03, SD= 1.08), *internalization Afrocentricity* (M= 3.89, SD= 1.08), *internalization multiculturalist inclusive*

(M= 5.59, SD 0.90).

Reliability. Vandiver et al. (2002) reported Chronbach's alphas for each of the CRIS

subscales. Chronbach's alphas were: pre-encounter assimilation .85, pre-encounter miseducation

.78, pre-encounter self-hatred .89, immersion-emersion anti-white .89, internalization

afrocentricity .83, internalization multiculturalist inclusive .82. These high coefficients are

suggestive of satisfactory internal consistency throughout the entire CRIS measure. Also,

reliability estimates were reported. Pre-encounter assimilation was reported at .85. Pre-

encounter miseducation was reported at.79. Pre-encounter self-hatred was reported at .89.

Immersion-emersion anti-white was reported at .90. Internalization afrocentricity was reported

at .83. Internalization multiculturalist inclusive was reported at .82.

Validity. Vandiver et al. (2002) demonstrated the convergent validity of the CRIS via its

relationship with the Multidimensional Inventory of Black Identity (MIBI, see Sellers, Smith,

Shelton, Rowley, & Chavous, 1998). The researchers interpreted only bivariate correlations of

with an absolute value of at least .30, outlining positive correlations between pre-encounter

assimilation and *assimilation* and *humanist* on the MIBI, immersion-emersion anti-White and

internalization afrocentricity with the *nationalist* scale on the MIBI, and the internalization

multiculturalist inclusive with the *humanist* and *oppressed minority* subscales. Negative bivariate

correlations between pre-encounter self-hatred and the *private regard* scales on the MIBI,

immersion-emersion anti-White and the *humanist* scale were presented. Pre-encounter

assimilation was negatively correlated with *centrality* and *nationalist* subscales.

Canonical correlations were also conducted, producing two significant variate pairs. This first was termed Pro-Black Stance, consisting of the Black Nationalist subscales from the MIBI and CRIS scales (Nationalism and Internalization Afrocentrism, Immersion-emersion anti-White). Internalization multicultural inclusive and *oppressed minority* subscales on the CRIS and MIBI, respectively, represented second variate pair, termed Cultural Acceptance. Pre-encounter assimilation and miseducation loaded negatively on this variate, while *centrality* loaded positively.

Social, Attitudinal, Family and Environment Scale (SAFE; Mena, Padilla, & Maldonado, 1987).

The current SAFE (Mena, Padilla, & Maldonado, 1987) is a 24-item measure of acculturative stress. This includes acculturative stress ratings in social, attitudinal, familial, and environmental contexts, to include perceived discrimination (Joiner & Walker, 2002). It is the most recent modification of the FASE (Padilla, Wagamatsuma, & Lindholm, 1985). Discriminant function analysis on the Padilla et al. (1985) version yielded 97%, 79%, and 93% accuracy in grouping first, second, and third or later generation respondents on their responses to FASE items. Overall accuracy of grouping was reported at 90% (Padilla et al., 1985) Of the original 60 items included in the FASE, 17 were retained by the Mena et al. (1987) team. An additional 7 items were included pertaining to discrimination or majority group stereotypes toward immigrant populations. Respondents rate each item on a 5-point Likert-type scale with responses ranging from 1 (Not stressful) to 5 (Extremely stressful). Scores of zero were also assigned to items participants deemed not applicable. Range of possible scores on the SAFE are zero-120.

Norms. In norming the SAFE, Mena et al. (1987) sampled 214 undergraduate students, whose participation partially fulfilled their introductory psychology class requirements. Participant sample consisted of 96 males and 118 females, 83% of whom were freshmen or sophomores. Of the total sample there were 86 first-generation students, 37 from the second-generation, 75 of the third-generation, and 16 mixed-generation students. Mena et al. (1987) defined mixed-generation students as those with one immigrant parent and one born in the U.S. First-generation immigrant groups include 61 Asians, 9 Hispanics, 7 Europeans, 4 Middle Easterners, 3 Canadians, 1 South Africans, and 1 Indian.

The mean for the total sample was reported at 30.2. First generation immigrants' reported mean was 39.1, with subdivisions of early immigrants at $M= 35.5$ and late immigrants' $M= 43.5$. The second and third generation immigrants' means were 23.9 and 23.0, respectively. Mixed-generation group mean was 29.9.

Reliability. Mena et al. (1987) reported a Chronbach's alpha of .89 for the entire measure. Similarly, research with other ethnic minority groups who did not specifically immigrate to the United States include Hispanic Americans ($\alpha = .89$; Fuertes & Westbrook, 1996, Haitians and Haitian Americans (Chirspin, 1989), African-American college students $\alpha = .87$; Perez, Voelz, Pettit, & Joiner, 2002), and in comparing African-American college students from historically Black colleges against state university samples ($\alpha = .89$; Joiner & Walker, 2002).

Validity. Concurrent validity of the SAFE is demonstrated through its correlations with the Rotter's Internal/External Locus of Control scale, the Loyalty Toward American Culture

(Parent and Subject) scale (SLS; PLS) , and the Coopersmith Self-Esteem scale. Mena et al. (1987) reported a negative correlation between one's self-report of acculturative stress on the SAFE and self-report for parent and child on the Loyalty Toward American Culture scale (SLS, r = -.35, p < .001; PLS r = -.35, p < .001). This loyalty toward American culture was also positively correlated with ratings of self-esteem in respondents sampled (SLS, r = -.25, p < .001; PLS r = -.26, p < .001). Given the mentioned relationship between acculturative stress and loyalty to American culture, it is logical that correlation coefficients for acculturative stress and self-esteem generated within this sample would similarly be negative as well.

With regard to the use of the SAFE with African-American participants, Joiner and Walker (2002) reported positive correlations between the SAFE and the Beck Depression Inventory (Beck, Rush, Shaw, & Emery, 1979) with a correlation of (r = .36, p < .05), Beck Anxiety Inventory (Beck, Epstein, Brown, & Steer, 1988) with a correlation of (r = .27, p < .05), Beck Suicide Scale (Beck & Steer, 1993) with a correlation of (r = .27, p < .05), and most strongly with the Negative Life Events Questionnaire (Saxe & Abramson, 1987) with a correlation of (r = .46, p < .05). Increased ratings of acculturative stress were also negatively related to self-report perceptions of social support via the Social Support Questionnaire (Sarason, Levine, Basham, & Sarason, 1983) with a correlation of (r = -.15, p < .05).

The Alienation Scale (TAS; Baker and Siryk, 1980).

The Alienation Scale (Baker and Siryk, 1980) is a 36-item measure compiled of original statements and those adapted from several existing measures (Dean, 1961; Gamson, 1961; Hyman, Wright, & Hopkins, 1962; McCloskey, & Schaar, 1965; Middleton, 1963; Neal & Seeman, 1964; Srole, 1956; Streuning & Richardson, 1965; Topkin, 1967). Overall, the measure

is an assessment of self-report normlessness, powerlessness, and social isolation. The 36 items included in this measure were among 50 statements included in an item analysis by Baker and Siryk (1980) and retained. Ratings for statements on the Alienation Scale are indicated by respondents on a 19-point Likert-type scale with responses ranging from 1 (Strongly Agree) to 19 (Strongly Disagree). In avoiding response set and agreement effects Baker and Siryk (1980) worded some items so that level of agreement would indicate higher alienation, while others indicated lower alienation.

Norms and Reliability. Baker and Siryk collected data from a total of 613 participants across the 1977 and 1978 academic years. These students were freshmen attending a southern, all male, school. Chronbach's alpha scores for both series of data collection were .86. The authors also report significant correlations achieved beyond the $p = .01$ level between the powerlessness, normlessnes, and social isolation subscales.

Validity. In the preliminary phases of this study Baker and Siryk (1980) administered the measure to two groups of college students (n= 20) who met behavioral requirements for high alienation and low alienation, respectively. These criteria included presence of absence of relative isolation from and lesser involvement with other persons, organizations, and university life in general. The presence of absence of demonstrated uneasiness in social in social involvement included pessimism, cynicism, criticalness, or apathy regarding certain aspect of university life and purpose were included as well. Purposelessness and lack of directedness were the last criteria. An analysis of variance and rank ordered analysis of these students' responses yielded a significant difference $F(1,18)= 22.15$, $p < .01$ with students previously identified as more alienated score higher than those identified as less alienated. Rank ordering of the 20 scores

resulted in the eight highest and seven lowest scores belonged to more alienated and less alienated students, respectively (with overlap reportedly between two respondents).

Design and Statistical Analysis

This investigation is designed to examine the relationship between variables of racial identity, self-report perceptions of alienation, and self-reports of acculturative stress. Pearson's R correlation coefficients will be produced for interpretation and discussed.

With regard to Hypothesis 1, the Mann-Whitney U (Mann & Whitney, 1947) analysis will be used to determine whether both groups have similar distributions on the racial identity measure. For Hypothesis 2 the Mann-Whitney U analysis is necessary in determining any differences between the two groups on the alienation measure, using Likert-type data. In Hypothesis 3 any significant differences between college attending and non-college attending African-Americans on the measure of acculturative stress will be determined through Mann-Whitney U analysis.

Testing Hypothesis 4, a standard multiple regression analysis will be done in order to determine whether racial identity and alienation are in any way predictors of the levels of acculturative stress experienced by African-American respondents in this investigation.

Chapter IV

RESULTS

This chapter includes a statistical analysis of data collected in this study. Presented here

is a detailed report of descriptive statistics, results of hypothesis testing, and a summary of the

findings in this study.

Descriptive Statistics

Table 1 presents the mean ranks, median, and modes of the responses of the student and

non-student group for the racial identity, alienation, and acculturative stress scales. Table 1 also

includes the minimum and maximum values for responses on each scale.

Table 2 is a summary of the inter-correlations between participants' overall ratings of

racial identity attitudes, alienation, acculturative stress, importance of religion, income level,

type of community (with higher scores indicating more urban communities), community racial

distribution (with higher scores indicating higher predominance of White community members),

and socioeconomic class (SES). Among the statistically significant intercorrelations

Immersion/Emmersion-AntiWhite (IEAW) attitude was significantly positively correlated with

PreEncounter Self-Hatred attitude (PESH), Alienation, and Internalization-Afrocentricity

attitude, respectively. This meant that combined groups' ratings of immersion/emmersion anti-

White attitudes increased as self-hatred, alienation, and Afrocentricity attitudes increased.

Immersion/Emmersion-AntiWhite attitude was also negatively correlated with

respondents' ratings of the importance of religion. So, as respondents reported increased

importance of religion in their lives, they also reported less strong anti-White attitudes. The

Internalization-Afrocentricity (IA) attitude was positively correlated with PreEncounter Self-

Hatred attitude, PreEncounter Miseducation (PEM) attitude, and Alienation. This suggests that as participants reported higher Afrocentric attitudes, they also gave higher responses indicating self-hatred and miseducation about their racial group. PreEncounter Self-Hatred attitude was positively correlated with Acculturative Stress, Alienation, and Type of Community. Here, self-hatred increased as feelings of acculturative stress and alienation increased, as well as when respondents reported living in more urban communities. The PreEncounter Miseducation attitude was significantly positively correlated with PreEncounter Self-Hatred attitude and Acculturative Stress. As participants' ratings of miseducation attitudes increased, they were associated with increased feelings of self-hatred and acculturative stress.

PreEncounter Assimilation (PEA) attitude was significantly positively correlated with Income, while the Income variable was significantly negatively correlated with Type of Community (with higher scores indicating more urban communities). Thus, assimilation attitudes increased as respondents' income increased, and as income increased reported communities of residence became less urban. The community racial composition (with higher scores indicating higher predominance of White community members) and income variables were also positively related to SES.

Table 3 is a summary of the inter-correlations between the non college-attending groups ratings of racial identity attitudes, alienation, acculturative stress, income level, type of community (with higher scores indicating more urban communities), community racial distribution (with higher scores indicating higher predominance of White community members), and socioeconomic class (SES). Statistically significant correlations were found between Immersion/Emmersion-AntiWhite (IEAW) attitude and Internalization-Afrocentricity, Pre-Encounter Assimilation, Pre-Encounter Self-Hatred, and acculturative stress, while Pre-

Encounter Assimilation was significantly positively related to Internalization-Afrocentricity attitudes. Therefore, for the non-college attending group ratings of anti-White attitudes increased as both Afrocentric and assimilation attitudes increased, as well as their reported experiences of acculturative stress. Internalization-Multiculturalist Inclusive attitudes were significantly positively correlated with income and SES ratings. Thus, as non college-attending participants reported more multiculturalist attitudes, they also reported higher attitudes of SES. Non college-attending participants' ratings of religious involvement were significantly negative correlated with *Pre-encounter self-hatred, Internalization Anti-White,* and *alienation.* Thus, as participants increased in their religious involvement they also reported fewer feelings of self-hatred, anti-White attitudes, and feelings of being alienated from others.

Internalization-Afrocentricity attitudes were significantly positively correlated with Pre-Encounter Self-Hatred and income. So, as non-college respondents endorsed higher Afrocentricity attitudes, they are also reporting higher feelings of self-hatred and reporting having higher income. The Pre-Encounter Self-Hatred variable was significantly correlated with feelings of alienation and acculturative stress, and acculturative stress was also significantly related to alienation. This suggests that as participants in this group experienced more self-hatred, they also experienced stronger feelings of acculturative stress and alienation. Lastly, income was significantly positively related to ratings of community racial composition and SES.

Table 4 is a summary of the inter-correlations between the college-attending groups ratings of racial identity attitudes, alienation, acculturative stress, income level, type of community (with higher scores indicating more urban communities), community racial distribution (with higher scores indicating higher predominance of White community members), and socioeconomic class (SES). For the college attending group the Immersion/Emmersion-

AntiWhite (IEAW) attitude was significantly correlated with Pre-Encounter Self-Hatred attitudes, feelings of alienation, but negatively correlated to SES. Therefore, as anti-White sentiment increase, so too did their feelings of self-hatred and alienation. However, as the college-attending respondents' SES attitude increased, their anti-White attitudes decreased.

Internalization-Afrocentricity attitudes was significantly correlated with both pre-encounter attitudes (miseducation and self-hatred), with both pre-encounter attitudes being significantly correlated with one another as well. This suggests that the college-attendees reporting higher Afrocentric attitudes also reported miseducated attitudes and feelings of self-hatred. Similarly, both pre-encounter attitudes were significantly correlated with alienation, with only the self-hatred pre-encounter attitude being significantly correlated with acculturative stress. So, as miseducation and self-hatred attitudes increased amongst the college-attending group, participants also reported feeling more alienated.

Table 1

Descriptive Statistics of Group Ratings of Racial Identity, Alienation, and Acculturative Stress

	Student Group			Non-Student Group		
Scale	Mean Rank	Median	Mode	Mean Rank	Median	Mode
IEAW	28.27	2.00	1.00	30.00	1.50	1.00
PEA	28.12	3.00	3.00	30.21	4.00	4.00
IMCI	35.80	6.00	6.00	18.77	4.00	4.00
IA	28.14	3.00	1.00	28.98	3.00	4.00
PEM	31.92	4.00	4.00	23.94	3.00	3.00
PESH	30.59	2.00	2.00	25.71	2.00	2.00
Alienation	25.52	8.00	8.00	32.48	8.00	8.00
Accult. Stress	32.45	2.00	2.00	21.32	1.00	1.00

	Minimum	Maximum
IEAW	1	7
PEA	1	7
IMCI	1	7
IA	1	7
PEM	1	7
PESH	1	7
Alienation	1	19
Accult. Stress	1	5

Table 2

Intercorrelations of Test Variables (Combined Sample)

	PEA	IMCI	IA	PEM	PESH	Alien.	Ac.Stress	Religion	Income	TypComm	CommRace	SES
IEAW	.031	-.187	.425**	.149	.491**	.430**	.260	-.280*	-.037	-.138	-.068	-.152
PEA		.101	.070	.042	.071	-.080	-.071	-.093	.287*	-.087	.094	.126
IMCI			.090	.175	-.014	-.247	.201	-.001	-.028	.247	-.039	.494**
IA				.356**	.463**	.313**	.241	-.092	-.003	-.121	.103	.120
PEM					.434**	.123	.329**	-.018	-.137	-.002	-.045	.131
PESH						.379**	.491**	-.210	.048	-.302*	.036	.062
Alien							.207	-.320*	-.153	-.218	.266 (.052)	-.144
Accult.Stress								-.243	-.172	.065	.001	.080
Religion									.127	.011	.083	.229
Income										-.344**	.181	.311*
TypeCommun											-.311*	-.193
CommunRace												.266*

* Correlation is significant at the 0.05 level (two-tailed)

** Correlation is significant at the 0.01 level (two-tailed)

Table 3

Intercorrelations of Test Variables (Non College-Attendees)

	PEA	IMCI	IA	PEM	PESH	Alien.	Ac.Stress	Income	TypComm	CommRace	Religion	SES
IEAW	.024	-.127	.589*	.438*	.645*	.415	.497*	-.048	-.225	-.293	-.622**	-.110
PEA		.383	.431*	.172	-.155	-.191	-.146	.360	-.118	-.095	-.089	.249
IMCI			.140	-.046	-.327	-.315	-.297	.563*	.146	.191	.089	.445*
IA				.175	.475*	.254	.144	.453*	-.416	.130	-.390	.020
PEM					.373	-.190	.077	-.223	-.145	-.302	-.283	-.089
PESH						.569*	.542*	.106	-.544	.071	-.497**	-.189
Alien							.503*	.253	-.309	.189	-.441*	-.109
Accult.Stress								-.044	-.066	-.161	-.128	-.379
Income									-.404	.478*	-.157	.673*
TypeCommun										-.246	.103	-.311
CommunRace											.164	.365
Religion												.271

* Correlation is significant at the 0.05 level (two-tailed)

** Correlation is significant at the 0.01 level (two-tailed)

Table 4

Intercorrelations of Test Variables (College-Attending Group)

	PEA	IMCI	IA	PEM	PESH	Alien.	Ac.Stress	Income	TypComm	CommRace	Religion	SES
IEAW	.139	-.162	.278	-.015	.484*	.389*	.213	-.048	-.082	.093	.042	-.507*
PEA		-.069	-.076	-.080	.177	.006	.014	.268	.036	-.249	-.103	.052
IMCI			.190	.084	-.027	-.062	.107	-.186	.237	.102	-.250	.158
IA				.424*	.489*	.291	.291	-.196	.059	.137	.095	-.162
PEM					.421*	.444*	.331	-.067	.016	-.095	.074	-.075
PESH						.389*	.435*	.067	-.279	-.100	-.132	-.371
Alien							.229	-.364	-.157	-.035	-.266	-.224
Accult.Stress								.115	.083	.198	-.226	.257
Income									-.313	-.068	.288	.093
TypeCommun										.271	-.060	.044
CommunRace											.336	-.236
Religion												.073

* Correlation is significant at the 0.05 level (two-tailed)

** Correlation is significant at the 0.01 level (two-tailed)

Tests of Hypotheses

For each of the following hypotheses non-parametric statistical analyses were conducted because of the nature of these data collected in this study. Data collected in this study did not meet the parametric assumptions of equal distribution of scores meeting the criteria of at least the interval scale of measurement. Because two groups were compared across three variables, a Mann-Whitney U was conducted for each of the three hypotheses.

Hypothesis 1. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of racial identity development measured by the CRIS.

Based upon the results of the data analyses, hypothesis 1 was partially supported. Table 5 presents the outcome for a two-tailed Mann-Whitney U analyses, which achieved statistical significance between the student and non-student groups' ratings on the IMCI racial identity subscale, $U (24, 32) = 150.50$, $p < .001$. Mann-Whitney U analyses did not reveal a significant difference between students and non students on the remaining IEAW, PEA, IA, PEM, PESH racial identity subscales.

Hypothesis 2. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures on feelings of alienation measured by the Alienation Scale.

Based upon the results of the data analysis, hypothesis 2 was not supported. Table 6 presents the outcome for a two-tailed Mann-Whitney U analyses, which did not achieve statistical significance between the student and non-student groups' ratings on the alienation

measure U (24, 32) = 288.50, p = .107. This indicates that there was no statistically significant difference found between the student and non-student groups' self-report ratings of feelings of alienation.

Hypothesis 3. There will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of acculturative stress measured by the SAFE.

Based upon the results of the data analysis, hypothesis 3 was fully supported. Table 7 presents the outcome for a two-tailed Mann-Whitney U analyses, which achieved statistical significance. This is indicative of an observed significant difference between the student and non-student groups' ratings on the acculturative stress measure, U (24, 32) = 216.00, p < .01.

Hypothesis 4. Racial identity development and feelings of alienation will be statistically significant predictors of acculturative stress in both cohorts of African-American participants.

Based upon the results of the data analysis, hypothesis 4 was partially supported. Table 8 presents the outcome of a Regression Analysis indicating that the racial identity variable significantly predicted respondents' ratings of acculturative stress (R^2 = .087, p = .03), while the alienation variable did not significantly contribute to the model's ability to further predict acculturative stress (R^2 Change = .037, p = .146).

Table 5

Mann-Whitney U Test of Hypothesis 1: Racial Identity

	Mann-Whitney U	Sig. (two-tailed)
IEAW	372.00	.678
PEA	367.00	.628
IMCI	150.50	.000**
IA	372.50	.845
PEM	274.50	.064
PESH	317.00	.249

* Mann-Whitney U is significant at the 0.05 level (two-tailed)

** Mann-Whitney U is significant at the 0.01 level (two-tailed)

Table 6

Mann-Whitney U Test of Hypothesis 1: Alienation

	Mean Rank	Sum of Ranks	Mann-Whitney U	Sig. (two-tailed)
Student	25.52	816.50	288.50	.107
Non-Student	32.48	779.50	288.50	.107

Table 7

Mann-Whitney U Test of Hypothesis 1: Acculturative Stress

	Mean Rank	Sum of Ranks	Mann-Whitney U	Sig. (two-tailed)
Student	32.45	1071.00	216.00	.006
Non-Student	21.32	469.00	216.00	.006

Table 8

Regression Analysis of Racial Identity and Alienation as predictors and Acculturative Stress

Model	R	R^2	Adjusted R^2	R^2 Change	F Change	Sig. F Change
1	.295[a]	.087	.069	.087	4.952	.030
2	.353[b]	.124	.090	.037	2.174	.146

a. predictors: (constant), Racial Identity

b. predictors: (constant), Racial Identity, Alienation

Summary

Results of the hypotheses tests indicate that three of the four hypotheses are at least partially supported. Data analysis for hypothesis 1 yielded a significant difference between the college-attending group and the non college-attending group on the Internalization *Multiculturalist Inclusive* subscale of the CRIS racial identity measure, with college-attending participants reporting higher attitudes on this subscale. However, hypothesis 2 was not supported, indicating that there was insufficient statistical evidence to conclude that experiences of alienation were significantly different between the college-attending and the non college-attending participants. Hypothesis 3 was supported regarding the existence of a significant difference in experiences of acculturative stress between the two groups. Again, college-attending participants reported higher rates of acculturative stress than the non college-attending groups. Lastly, hypothesis 4 was partially supported, as racial identity significantly predicted variability in acculturative stress, with alienation failing to significantly contribute to the overall R value of the model.

Chapter V

DISCUSSION

This chapter includes a discussion of the research objectives, results of hypothesis tests, and conclusions made pertaining to these analyses. The research findings are discussed in relation to existing research, as well as recommendations for future research and clinical implications of the research findings. The clinical and research implications, limitations, and recommendations for future research are also presented in this chapter.

Discussion of Results

The purpose of the present study was to investigate the potential differences between the racial identity development of African-American college students and those who did not attend college. As researchers have studied racial identity development in African-Americans (Cokley, 2005; Pierre & Mahalik, 2005; Thompson, Anderson, & Bakeman, 2000) Vandiver, Cross, Cokley, Worrel, and Faghen-Smith (2002) revised Cross' original nigrescence theory and developed a new instrument for measuring racial identity according to this revised theory. As this measure has been in use for approximately six years, this researcher identified few studies using this measure, or any other, in samples not solely composed of college students.

Hypothesis 1 stated that there will be a significant difference between African-American college attendees and African-American non non-college attendees on self-report measures of racial identity development as measured by the CRIS. In this sample of 33college-attending students and 24 non college-attending students, the results of the Mann-Whitney U statistical analysis indicated that there was a significant difference between the *Internalized Multiculturalist Inclusive* (IMCI) attitudes of the college-attending participants and the non college-attending participants. This indicates that college-attendees more strongly endorsed

feelings of a willingness or desire to include a more multi-culturally oriented approach to understanding themselves, socializing outside of their racial group, and a mutual respect for groups outside of their own.

Hypothesis 2 stated that there will be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of feelings of alienation measured by the Alienation Scale. The results of the Mann-Whitney U statistical analysis indicated that there was no significant difference on the alienation measure between the college attendees and those who had not attended college. Thus the null hypothesis cannot be rejected.

However, college-attending participants here indicated a wider range of feelings of alienation than those in the non college-attending groups. This means that the college-attending participants more frequently reported strongly agreeing and disagreeing with items on the alienation scale, while non college-attending participants typically endorsed moderate levels of agreeing and disagreeing with items on the alienation scale. However, since there were only six student participants indicating experiences of alienation outside of the range of scores endorsed by the non college-attending participants, this is likely to have contributed to the non-significant statistical analysis. Also, though there was no significant difference in experiences of alienation, observation of each participant groups' distribution of responses indicated that both groups experienced moderate levels of alienation. Thus, participants in each group might be experiencing sense of control versus powerlessness, perceived lack of access to resources, interpersonal or situational experiences of anger and avoidance, isolation, and estrangement (Marby & Kiecolt, 2005; Franklin, 1999; Baker & Siryk, 1980; Lareau & McNamara-Horvat, 1999; Parham, 1999).

While both groups are experiencing alienation, it is plausible that the sources of this distress might differ according to group. Researchers have documented the experiences of alienation of ethnic minority college students and grade school students to be related to a lack of institutional support from faculty and advisors, voluntary segregation via social networks, and having a less clear understanding of themselves (Franklin, 1999; Loo & Rolison, 1986; Murdock, 1999). The non-college student participants might be likely to experience alienation due to a sense of normlessness, powerlessness, and a lack of societal support within their own communities (Yeh, 1999;Parham, 1999). This might be explained by the significant finding of student respondents' self-report of higher socioeconomic statuses as compared to that of the non college-attendee group. Thus, it is likely that the college attendee group has access to resources such as education, health care, and work. Further, James (1998) cited that ethnic minority college students tend to be more reliant upon fostering interpersonal connections with individuals within their respective groups as a means of support. Non-college attending African-Americans might not be seeking out social support within African-American ethnic groups under similar circumstances of feeling alienated.

Hypothesis 3 stated that there would be a significant difference between African-American college attendees and African-American non-college attendees on self-report measures of acculturative stress measured by the SAFE. The results of the Mann-Whitney U statistical analysis indicate that there is a significant difference between the college attendees' self-report ratings of acculturative stress when compared to the ratings of the non college-attendee group, with college-attendees reporting higher acculturative stress. This finding is supported in the existing research demonstrating that African-American students experience feelings of distress related to adjusting to attending predominantly White colleges and experience higher rates of

Pre-Encounter Stage Self-hatred (PSH) after attending predominantly White high schools (Joiner & Walker, 2002; Redden, 2003). This is also supported by the correlation analysis yielded in the present study, indicating a positive significant relationship between ratings of acculturative stress and PSH.

Joiner and Walker (2002) reported that African-American college students attending predominantly Black colleges experienced less acculturative stress than those attending predominantly White colleges. This can be likened to the differences between the college-attending group and the non college-attending group in that the non college-attendees might be exposed to more homogenous communities, therefore experiencing a reduced need for acculturation within their daily lives. In this research many of the college-attending participants also reported being from similar communities as their counterparts, which might mean they too are from more homogenous communities. However, in college these students are now exposed to an environment demanding increased and prolonged engagement within the majority culture, and therefore a constant demand for acculturation. This stress can also be compounded by perceived racism, the perception of limited resources for coping, and decreased help-seeking in resolving their experiences of distress (Obasi & Leong, 2009; Townes, Chavez-Korell, & Cunningham, 2009). Examples of this might include a disproportionate number of faculty members or university staff members of color, few or inactive ethnically diverse or African-American student organizations, or in-class discussions of race-related issues that might cause discomfort in African-American students.

Hypothesis 4 stated that racial identity development and feelings of alienation will be statistically significant predictors of acculturative stress in both cohorts of African-American participants, was also partially supported. The regression analysis indicated that the overall racial

identity ratings of the combined groups accounted for 8.7% of the variability of acculturative stress ratings within the combined groups. However, when added, the alienation variable did not significantly contribute to the overall model, meaning that only the racial identity variable predicted acculturative stress, while the alienation variable did not improve the racial identity variable's ability to predict acculturative stress. In explaining the finding of racial identity as a significant predictor of acculturative stress Thompson, Anderson, and Bakeman (2000) cited that racial identity attitudes, such as pre-encounter attitudes, are significantly related to decreased self-acceptance and actualization, increased feelings of inferiority, anxiety, and feelings of inadequacy. These feelings might also be typical for someone experiencing acculturative stress when exposed to majority group culture. Similarly, *Immersion* attitudes have also been associated with increased levels of hostility as well, which can also be seen as consistent with someone's reaction to acculturative stress.

Thompson, Anderson, and Bakeman (2000) also suggest that in their sample of college students racial identity attitudes "characterized by rigidity" are positively related to acculturative stress . Conversely, they concluded that racial identity attitudes characterized by a more "flexible, pluralistic perspective" were associated with decreased levels of acculturative stress. However, it is important to note that the authors also cite that Carter (1991) found that internalization attitudes were also associated with paranoia, or cultural suspicion. This means that it is possible for someone to have a more positive perception of one's race and racial identity as well as a positive, but realistically balanced, perception of other cultures, races, and race-related social attitudes. Thompson, Anderson, and Bakeman (2000) conclude that this evidences a multicultural view that also includes an awareness and acknowledgement of the reality and impact of racism and bias as part of the individual's experience. Therefore, individuals with

highly *internalization* attitudes might also experience acculturative stress, not necessarily limiting marked acculturative stress to African-Americans with more rigid racial identity attitudes.

Clinical Implications

Racial Identity. This investigation yielded findings indicating significantly higher distributions of African-American college students' integrative and multiculturalist inclusive (IMCI) racial identity attitudes. Thus, clinicians working in settings with African-American college students might benefit from better understanding ideas and attitudes contributing to students' multiculturally inclusive attitudes. Particularly, one must consider Cross' revised theory (1995) and the position that students might have a predominant identity attitude but may also report feelings reflective of continued exposure to experiences characteristic of other attitudes as well. This is supported by the Thompson, Anderson, and Bakeman (2000) finding that those with higher *Internalization* attitudes continued to report "cultural suspicion" because of their recognition of the potential for actual bias against them. Thus, it is possible for students to have positive views of themselves and others, and still be aware and sensitive to being exposed to racially-biased experiences.

However, as evident in the correlation analysis the integrated student and non-student findings indicate that those with *Internalization-Afrocentricity* (IA) identity attitudes also more frequently reported feelings of alienation and anti-White sentiments, as well as more *Pre-encounter Miseducation* (PEM) and *Pre-encounter Self-Hatred* (PESH) attitudes. This is not consistent with general research findings related to positive self-esteem, self-perception, and more adaptive psychological functioning cited by Pierre and Mahalik (2005). Thus, it might be important for clinicians to aid their African-American clients in negotiating either potentially

accurate or false ideas or perceptions about one's own group as well as people from other racial groups. This might be particularly so for participants in this study with *Pre-encounter Miseducation* (PEM) or *Pre-encounter Self-Hatred* (PESH) attitudes because they reported higher feelings of acculturative stress as well. This means that participants who reported increasingly negative feelings toward themselves and their racial groups, as well as being misinformed or having inaccurate knowledge about their racial group, also reported higher elevated feelings of acculturative stress. This was similar for those reporting *Immersion-Emmersion Anti-White* (IEAW) or *Internalization Afrocentricity* (IA) attitudes, because they also reported higher feelings of alienation and self-hatred attitudes. Understanding that these feelings indicate a complex set attitudes and experiences as reported by Cross (1995), clinicians are tasked with supporting clients in sorting out potentially overwhelming, disorganizing, and disenfranchising feelings (Yeh, 1999; Parham, 1999).

Another potential explanation is that the presence of both *Internalization* attitudes along with self-hatred and anti-White sentiments might be indicative of a developmental process representing participants' negotiation of negative and potentially negative feelings toward self and others, while working to internalizing more accurate, positive, and balanced perspective of oneself and others. This is consistent with Cross' revised theory wherein African-Americans are seen as having varying levels of racial identity attitudes in each of the stages of racial identity, with some attitudes being stronger in specific stages, as opposed to being seen as having attitudes that fit into only one stage of racial identity development. An example would be that of someone with strong *Internalization Multiculturalist Inclusive* attitudes and moderate *Immersion-Emmersion Anti-White* and *Pre-encounter Miseducation* attitudes, as opposed to being seen as only having *Internalization Multiculturalist Inclusive* attitudes since it has the strongest level of

identification. In this way individuals might demonstrate behaviors and attitudes that are characteristic of attitudes in one or multiple stages of development. This reflects the complexity and nuance of experiences the individual may have in his or her environment that may at times elicit positive feelings toward multicultural inclusiveness or, on the other hand, those that might elicit feelings of self-hatred or activate miseducated stereotypes that person might have about his or her group.

Abrams and Trusty (2004) also discuss specific aspects of social desirability in African-Americans' responses to racial identity measures. The authors cite Paulhus' (1984) study of two factors called *self-deceptive enhancement* and *impression management*. Whereas impression management is externally-oriented toward influencing others' perceptions of the respondent, self-deception is internally-oriented toward influencing the respondent's self-perception. Paulhus (1984, 1991) concluded that the particular form of self-deception under study was "positively confounded" with participant ratings of well-being, perceived control, and adjustment. This meant that some self-deception in this case was positively related to well-being, a sense of self-efficacy, and healthy adjustment to one's emotional and environmental experiences.

Similarly, Abrams and Trusty (2004) cite similar statements by Cross (1995) and Helms (1995) about *Internalization* attitudes being developmentally characterized by the individual's negotiation of gaining self-control, confidence, psychosocial maturation, and developing a "positive, open, flexible way of perceiving the world and functioning in society." Abrams and Trusty (2004) pair this statement about feelings of self-confidence, psychological flexibility, and self-control with statements about Paulhus' self-deception in relation to well-being, control, and adjustment. Abrams and Trusty (2004) describe the use of self-deception during the *internalization* process as being distinct from the deliberate "misrepresentation" characterizing

impression management styles of reporting because self-deception is a part of internal psychological development and not used to deceive someone outside of the individual. This is notable for clinicians encountering African-Americans presenting with these concerns, as there is potential to inaccurately conceptualize the client's use of this healthy self-deception as a process of denial or faulty thinking rather than a developmental necessity in internalizing healthier and more adaptive racial identity attitudes. In essence, this self-deception might be adaptive in allowing African-Americans transition from immersion-emersion attitudes to internalized attitudes.

Notably, only college-attending participants anti-White sentiments were also significantly negatively correlated with their socioeconomic status ratings. Thus, clinicians might benefit from mindfulness about the potential for college students in therapy who might express anti-White attitudes. This becomes clinically important in understanding whether these attitudes existed prior to entering college or were taken on throughout the students' academic and interpersonal experiences while attending college. For the non college-attending participants, socioeconomic ratings were significantly positively related to income and *Internalization Multiculturalist-Inclusive* racial identity attitudes. So, though college-students reported significantly higher ratings of multiculturalist-inclusive attitudes, the relationship between this variable and non-student *SES* suggests that African-Americans who have not attended college might present with more positive attitudes about incorporating diversity in their lives. However, clinicians should also be mindful that as *Internalization Multiculturalist-Inclusive* attitudes increase for non college-attending African-Americans, so too might the experiences acculturative stress, which was also found within the college student sample.

Alienation. Though there were no differences reported between groups on the alienation variable, it is notable that both groups reported moderate levels of alienation. As mentioned, this might be due to varied environmental circumstances for the respective groups, where both experience alienation but for different reasons. However, this might also be indicative of a shared experience of alienation and experiences that produce these feelings. According to Chiang, Hunter, and Yeh (2004) ethnic minority students attending college are less likely to seek out supportive resources, feel supported by administrators or faculty, and feel connected to the larger student body. Considering this, non-college attending African-Americans might share in a similar experience comparative to that of college students. Therefore, it might be likely that non-college attending African-Americans might not feel connected to the larger community or society, may not feel supported by institutional services and members of potential institutional resources. Understanding this, it might benefit clinicians to engage in outreach aimed at improving these particular clients' willingness to seek out therapy, or to consider community-based psycho-educational projects to meet the community members to encourage the use of such services. As with many ethnic minority clients, when working with African-American clients, establishing trust and rapport might be particularly relevant in developing the therapeutic relationships with clients who might exhibit "healthy cultural suspicion."

Since collective participants' ratings of alienation decreased as participants reported more frequent religious involvement, clinicians should assess clients' involvement in community-based institutions and organizations, specifically including religious institutions. Though this particular finding is based upon religion, clients might also benefit from incorporating participation in community-based or oriented organizations as a means of establishing a sense of connectedness, acceptance, belonging, and purpose which are negatively associated with feelings

of alienation. Under such conditions, African-American clients are able to establish trust and a potential sense of validation of their internal experiences of themselves and others, with regard to race-related experiences. This is supported in the research of Fuertes, Stracuzzi, Bennet, Scheinholtz, Mislowack, Hersh, and Cheng (2006). In it they found that in a study of therapy dyads (both mixed and matched for race) "working alliance and TMC (Therapist Multicultural Compentency), along with perceived therapist empathy and clients' ratings of them as expert, attractive, and trustworthy, seem to be significant predictors of satisfaction for both therapist and clients..." This finding was determined to be significant regardless of whether the therapist-client dyads were matched for race.

Acculturative Stress. With regard to acculturative stress the clinical relevance of the difference between the college-attending group and the non college-attending group might be that of specific environmental stressors related to attending college. Obasi and Leong (2009) observed that acculturative stress among African-American college students was significantly higher amongst students endorsing a more "integrationist acculturation strategy" than those who endorsed "traditionalist" strategies of acculturating. This means that students who endorsed more of a willingness to engage in and adopt mainstream or majority culture beliefs and behaviors also encountered significantly higher acculturative stress. As the student participants reported higher *Internalization Multiculturalist Inclusive* (IMCI) attitudes, reflecting greater inclination toward multiculturally-oriented socialization, the student participants in the current investigation might be exposed to situational stressors related to a college environment drastically different from their communities of origin, though participants indicated living in communities that were racially diverse.

Obasi and Leong also report that their participants' attitudes toward mental health help-seeking did not significantly vary regardless of acculturative perspectives, except that participants with significantly elevated levels of distress reported decreased perceptions of the efficacy of therapy. To this extent clinicians may need to actively engage in community-based psycho-educational outreach aimed at encouraging African-Americans who are experiencing pronounced acculturative stress. This might also require communicating an understanding of the needs and goals of these students as a means of increasing perceptions of therapeutic efficacy.

Further, there might be a difference in the clinical presentation of acculturative stress when contrasting self-report findings of college-attending and non college-attending participants. Specifically, college students' correlational findings indicate a significant positive relationship between acculturative stress and pre-encounter self-hatred attitudes. However, non college-attending participants were found to have positive correlations between acculturative stress with pre-encounter self-hatred, as well as *Immersion-Emersion anti-White* attitudes and feelings of alienation. Thus, college student clients may present with negative perceptions of themselves, while non college-attendees might present with negative internalized and externalized perceptions. This is also supported by the Paukert, Pettit, Perez, Walker (2006) findings indicating that ethnic minority participants also exhibited a globalized attributional style toward negative experiences. An example of this would be an individual who presents with expressed externalized anti-White or negative attitudes toward individuals or institutions in mainstream society, while also harboring negative attitudes toward himself related specifically to his racial group that may be unexpressed or that he might have only superficial insight about. Clients presenting with marked acculturative distress are also at particular risk, when considering the findings of Walker, Obasi, Wingate, Joiner, Jr. (2008) and Obasi and Leong (2009) which

indicate that risk for suicidality increases as participants report increased acculturative stress and depression, and help-seeking decreases as distress increases. This might require clinicians to actively engage in outreach in order to seek out and inform members of the African-American community about potential warning signs and symptoms of suicidality and acculturative stress, as well as identify and communicate specific coping resources and services available to them.

Research Implications

The purpose of the current investigation was two-fold in that the investigation was utilized to compare the ratings of racial, acculturative, and alienated feelings of African-Americans who attend college and those who do not. Further, the aim of this research was also to substantiate the value and necessity of conducting research within African-American communities in order to better understand constructs predominantly under study among college student participants. The findings of this study evidence the potential for other significant differences between community-based samples of African-Americans as compared to those attending college. This allows for confirmation of the generalizability of the current research on African-Americans, as it pertains to findings based on college samples that are also supported for the non-college attending group. Specific examples in this study would be the similar ratings in participant experiences of alienation, consistencies in correlations between alienation, *Pre-encounter Self-Hatred* (PSH), and *Immersion-Emmersion Anti-White* (IEAW) ratings and the correlation of PSH with acculturative stress, alienation, and IEAW ratings for both groups.

This investigation also revealed differences between the two groups as evidenced by significant differences on acculturative stress scale (despite reportedly living in similar communities as the non college-attending group) and the *Internalization Multiculturalist*

Inclusive (IMCI) subscale of the racial identity measure (CRIS). Differences were also observed in the separate correlational yields for each group. For the non college-attending participants their ratings of *Immersion-Emmersion Anti-White* (IEAW) attitudes were significantly correlated with acculturative stress, alienation, *Internalization Afrocentricity* (IA), and *Pre-encounter Self-Hatred* (PSH) attitudes. By contrast, college attendees' ratings of IEAW was only significantly correlated with PSH. And while both groups had pre-encounter attitudes that were significantly correlated with IA attitudes, *Pre-Encounter* attitudes for college students was of the *miseducation* type, while pre-encounter attitudes for non students was of the *assimilation* type. The findings here on attitudes indicate that college-attending participants experience *Internalization Afrocentricity* attitudes while also having potentially inaccurate or misinformed ideas about their racial group, as non college-attending participants experience *Internalization Afrocentricity* attitudes in conjunction with identification with majority group ideals and perspectives. Thus, while both groups appear to report *Internalization Afrocentricity* attitudes, the college-attending group did not also identify significantly with the majority group ideals and perspectives. For both groups this indicates two specific and different types of ambivalence. First, the college attending group reported significantly higher levels of acculturative stress and and *Internalization Multiculturalist Inclusive* attitudes, which indicates that they are inclined toward multicultural experiences and interpersonal relationships but also experience stress related to the adjustment of interacting within this new multicultural dynamic. For the non college-attending group they report attitudes suggestive of a complex *Internalization Afrocentricity, Pre-encounter Assimilation*, and *Immersion-Emmersion anti-White* dynamic. This means that this group might be experiencing events that elicit any number of these responses based upon situational contexts that might be different from those of the college-attending

participants with regard to environment, situational context, and persons involved. Future researchers might benefit from investigating specific situations and circumstances that activate these attitudes for the individuals in both groups.

Both confirmatory findings and those supporting potential discrepancies between the community and college-based samples underscore the need for continued research aimed at exploring the gaps in literature concerning race, acculturation, and alienation in the African-American community. This investigation provides some potential insight into the diversity of experiences and wealth of information to be gained through community-based sampling. This allows for bolstering and potential revision of conceptualization of more generally accepted theory and research findings concerning African-Americans on the variables under study.

Limitations

Specific limitations of this study include the use of self-report measures, which is likely to entail some error in measurement either participant error in recording responses or due to impression management and providing socially desirable answers. On the racial identity measure respondents might have over endorsed socially expected Afro-centric items or under-reported anti-White sentiments.

Also, because of the limited sample size utilized in this investigation, a normal distribution of data was not achieved. This might be indicative of these samples being slightly skewed and therefore decreasing the representativeness of the enter sample. Also, a larger sample size might help to better illuminate potential differences between the groups as each becomes increasingly more representative. This might have contributed to the failure in observing a statistically significant difference between the two groups on the *Pre-encounter Mis-*

education variable, U (24, 32) = 274.50, p < .064. This approached significance, but might have been significantly different if analyzed using data from groups that were more representative of their respective populations and having less skewed data. Achieving a significant difference in this study might have suggested that college-attending participants who reported higher levels of *Internalization Multiculturalist-Inclusive* attitudes and acculturative stress would also have higher levels of mis-educated ideas about their own racial group. Increased exposure to diverse groups, having respective ideas and attitudes toward the African-American community, might have contributed to this mis-educated attitudes as well as the negative or aversive attitudes and feelings found to be associated with the *Pre-Encounter Mis-Education* variable.

With regard to the Alienation Scale, there is little research available demonstrating its reliability and validity, which limits confidence in the scale's overall ability to validly measure alienation in participants. Though the research obtained utilizing this scale indicated acceptable reliability estimates, this investigator found few published studies utilizing this measure. This limits the amount of empirical evidence available to strengthen existing support for the reliability and validity of the Alienation Scale.

Without manipulation of the independent variable (student vs. non-student attitude) no inferences of causation can be presented. This also includes a lack of controlling for extraneous variables (i.e., social desirability, distress or discomfort in providing responses, environmental conditions during data collection).

Lastly, though the intent of this investigator was to compare community-based and college-based samples, sampling limitations include non-random sampling, limited access to larger and more representative samples of participants from varied universities and a wider range of community sampling sites. Participants from both groups were sampled at a small number of

college and community sites, which is not comprehensive in the representativeness of the potential pool of participants. This is evident in the similar reports by both groups of income, SES, and residing in relatively racially mixed, non-urban communities. However, since most participants reported living in non-urban communities, but were sampled in urban communities, it is suspected that participants might have misrepresented or incorrectly indicated participant community composition.

Recommendations for Future Research

The primary recommendation for future research should be designed to include a larger sample of both community members and college students. This might afford more statistical power and empirical validity due to having a more representative sample. There are three specific recommendations related to obtaining a larger community based sample: 1) Secure more consent and collaboration with community organizations, businesses, groups, and community leaders. 2) Consideration of using electronic snowball sampling methods in conjunction with sampling at community sites. 3) Compose a large enough research team that will allow for data collection to take place across multiple sites in multiple locations (i.e., sampling at sites across 2-3 towns).

Also, because participants were not normally distributed across SES and type of community (i.e., rural, urban, suburban, etc) future research will need to have a particular focus on obtaining a representative sample of participants across SES and community. This might provide nuanced information pertaining to specific experiences of African-Americans as they vary across socioeconomic strata and community or environment-specific experiences.

An important distinction between African-Americans and any other groups within the African Diaspora was essential in limiting the potential influence for variance between groups related to specific cultural or ethnic values, beliefs, attitudes, and experiences. However, understanding the racial, acculturative, and alienated experiences of various groups within the remaining African Diaspora is equally as important. Researchers might benefit by contributing important findings to literature concerning these variables in potentially under-studied groups that might also be less frequently availed to or likely to participate in any forms of psychological services. This might entail more important collaboration from leaders, institutions, and organizations within these communities, as participants might be less inclined toward engaging in psychological services, let alone research.

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Appendix A

Social, Attitudinal, Family and Environment Scale (SAFE)

SAFE

DIRECTIONS: In the following questionnaire, you will be asked questions on your level of stress to different cultural issues. There is no right or wrong answer. Please answer all items and read each statement carefully.

1=Not Stressful
2=Little Stressful
3=Somewhat Stressful
4=Very Stressful
5=Extremely Stressful
*If item Not Applicable to you, please skip

1. I feel uncomfortable when others make jokes about or put down people of my ethnic background.
2. I have more barriers to overcome than most people.
3. It bothers me that family members I am close to do not understand my new values.
4. Close family members and I have conflicting expectations about my future.
5. It is hard to express to my friends how I really feel.
6. My family does not want me to move away but I would like to.
7. It bothers me to think that so many people use drugs.
8. It bothers me that I cannot be with my family.
9. In looking for a good job, I sometimes feel that my ethnicity is a limitation.
10. I don't have any close friends.
11. Many people have stereotypes about my culture or ethnic group and treat me as if they are true.
12. I don't feel at home.
13. People think I am unsociable when in fact I have trouble communicating in English.
14. I often feel that people actively try to stop me from advancing.
15. I often feel that people pressure me to assimilate.
16. I often feel ignored by people who are supposed to assist me.
17. Because I am different I do not get enough credit for the work I do.
18. It bothers me that I have an accent.
19. Loosening the ties with my country is difficult.
20. I often think about my cultural background.
21. Because of my ethnic background, I feel that others often exclude me from participating in their activities.
22. It is difficult for me to "show off" my family.
23. People look down upon me if I practice customs of my own culture.
24. I have trouble understanding others when they speak.

Appendix B

The Alienation Scale (TAS)

Alienation Scale

R. W. Baker and B. Siryk

PLEASE READ THESE INSTRUCTIONS <u>VERY CAREFULLY</u>, BE CAREFUL NOT TO SKIP ANY ITEMS, AND <u>BE JUST AS FRANK AND HONEST AS POSSIBLE</u>.

Below are several statements, some of which refer to individuals and others to the world in general. Each statement has beneath it a continuum of asterisks labeled at one end "strongly agree" and the other end "strongly disagree." Please encircle an asterisk at the point in the continuum which best represents the degree of your own personal feeling and/or opinion regarding the statement. Because your feeling or opinion may vary considerably from item to item, you should feel free to use <u>any</u> asterisk in each continuum – but, please, only one asterisk in each continuum.

1. Basically, I feel I can do anything I set out to do.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

2. I often wish people would leave me alone.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

3. So many people do things well that it is easy for someone like me to get discouraged.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

4. It seems that other people find it easier to decide what is right than I do.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

5. I usually belong to a group of people that does things together.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

6. Everything changes so quickly these days that I often have trouble deciding which are the right rules to follow.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

7. People like me can change the course of world events if we make ourselves heard.

    * * * * * * * * * * * * * * * * * * *
    Strongly agree   Strongly disagree

8. You sometimes can't help wondering whether anything is worthwhile.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

9. I like to have a lot of friends.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

10. The only thing one can be sure of these days is that one can be sure of nothing.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

11. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

12. I feel like I know myself well.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

13. With the types of rockets and weapons used nowadays, it would be easy for some official to push a button and plunge us into a war.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

14. I often feel lonely.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

15. The future looks hopeful.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

16. I often wonder what the meaning of life really is.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

17. I feel like I am a closely integrated part of my world.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

18. In a time of need, a person can always find people one can count on.

* * * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

19. I feel comfortable in the presence of elders.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

20. I don't see the point of getting involved in things like school activities or church activities.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

21. Most people cannot be trusted.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

22. I often feel that people are using me.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

23. The world in which we live is basically a friendly place.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

24. With everything in such a state of disorder, it's hard for people to know where they stand.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

25. Sometimes politics and government seem so complicated that a person like me can't really understand what's going on.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

26. Real friends are easy to find.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

27. This world is run by the few people in power, and there is little that the little guy can do about it.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

28. People's ideas change so much that I wonder if we'll ever have anything to depend on.

* * * * * * * * * * * * * * * * * * *

Strongly agree   Strongly disagree

29. Sometimes I feel all alone in the world.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

30. When in a group of people I feel an important part of the group.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

31. I don't really care if people invite me to do things with them.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

32. I enjoy being a part of a club or organization and seek out such groups.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

33. I feel that I fit in well with the rest of my environment.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

34. I often feel awkward and out of place.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

35. There is little chance for promotion on the job unless a person gets a break.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

36. I feel comfortable when I am with others of my own age.

* * * * * * * * * * * * * * * * * *
Strongly agree   Strongly disagree

Appendix C

Cross Racial Identity Scale (CRIS)

CROSS SOCIAL ATTITUDE SCALE

SECTION I

a) Male____ Female____

b) How old are you

c) Please indicate your ethnic background **by circling the answer** that applies to you. Choose **only one** category.

a) African	e) Hispanic Black
b) African-American	f) Mixed
c) Black	g) other:_____
d) West Indian/ Caribbean Black	

d) If you are **currently** a student, are you a __high schooler __undergraduate __graduate student

e) Name of school_____ 5b) City where school is located

f) What is your semester in the school you listed in #5? _____

g) What is the racial composition of the school you listed in #5? ____Mostly Black _____Mixed _____Mostly White

h) What is your current grade point average?

i) If you are attending college, what is your major? _____

j) If you are **no longer a student**, what is the highest education level you obtained? (Circle one)

a) Elementary school	d) Business or trade school	g) Bachelor's or four year degree
b) Some high school	e) Some college	h) Some graduate/ professional school
c) High school diploma/ equivalent	f) Associate or two-year degree	i) Graduate or professional degree

k) if you are **no longer** a student, what is your current occupation?_____

l) What religious affiliation do you hold?_____

m) How often do you attend religious services? __Seldom ___Sometimes ___Often

n) How important is your religion to you? __Not Important __Somewhat Important
__Very important

o) What is the best estimate of you/your family's yearly income before taxes?
Circle "Y" for yours and "F" for family

a) Less than $10,000	d) Between $30,000 and $40,000
b) Between $10,000 and $20,000	e) Between $40,000 and $60,000
c) Between $20,000 and $30,000	f) Over $60,000

p) How would you describe the primary community in which you reside?
__Rural __Suburban __Urban __Other_____

q) What is the racial composition of the community listed? __Mostly Black __Mixed
__Mostly White

r) Are you a __United States citizen __Permanent resident of the US__Other_____

s) How many ethnic organizations do you belong to? 1 2 3 4 5+

t) What is the highest education level obtained by your mother (or female guardian) and father (or male guardian)? For mother, circle the "M" in the appropriate box; for father circle the "F".

a) Elementary school F M	f) Associate or two-year degree F M
b) Some high school F M	g) Bachelor's or four-year degree F M
c) High school diploma or equivalent F M	h) Some graduate school or professional degree F M
d) Business or trade school F M	i) Graduate or professional degree F M
e) Some college F M	

u) How would you describe your socioeconomic attitude?
__Poor __Working Class __Middle Class __Upper Middle Class __Wealthy

v) How would you describe your current physical state?
__Very Poor __Poor __Fair __Good __Very Good

w) How would you describe your current mental health?
__Very Poor __Poor __Fair __Good __Very Good

SECTION II

Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answer can be used, please respond to the statements as written,** and place your numerical response on the line provided to the left of each question.

1	2	3	4	5	6	7	
strongly disagree	disagree	somewhat disagree	neither agree/disagree	somewhat agree	agree	strongly agree	

_____1. As an African-American, life in America is good for me

_____2. I think of myself primarily as an American, and seldom as a member of my racial group

_____3. Too many Blacks "glamorize" the drug trade and fail to see opportunities that do not involve crime.

_____4. I go through periods when I am down on myself because I am Black.

_____5. As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc)

_____6. I have a strong feeling of hatred and disdain for all White people.

_____7. I see and think about things from an Afrocentric perspective.

_____8. When I walk into a room, I always take not of the racial make-up of the people around me.

_____9. I am not so much a member of a racial group, as I am an American.

_____10. I sometimes struggle with negative feelings about being Black.

_____11. My relationship with God plays an important role in my life.

_____12. Blacks place more emphasis on having a good time than on hard work.

_____13. I believe that only those Black people who accept an Afrocentric perspective can truly sole the race problem in America.

_____14. I hate the White community and all that it represents

_____15. When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.

___16. I believe it is important to have both a Black identity and a multicultural perspective, which is inclusive of everyone (e.g., Asians, Latinos, gays & lesbians, Jews, Whites, etc.).

___17. When I look in the mirror at my Black image, sometimes I do not feel good about what I see.

1	2	3	4	5	6	7	
strongly disagree	disagree		somewhat disagree	neither agree/disagree	somewhat agree	agree	strongly agree

___18. If I had to put a label on my identity, it would be "American," and not African-American.

___19. When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.

___20. Many African-Americans are too lazy to see opportunities that are right in from of them.

___21. As far as I am concerned, affirmative action will be needed for a long time.

___22. Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles.

___23. White people should be destroyed.

___24. I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian Americans, gays & lesbians, etc).

___25. Privately, I sometimes have negative feelings about being Black.

___26. If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group.

___27. My feelings and thoughts about God are very important to me.

___28. African-Americans are too quick to turn to crime to solve their problems.

___29. When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express strong racial-cultural themes.

___30. I hate White people.

___31. I respect the ideas that other Black people hold, but I believe that the best way to solve problems is to think Afrocentrically.

___32. When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.

___33. I believe it is important to have both a Black identity and a multicultural perspective, because this connects me to other groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.).

1		2	3		4	5		6		7	
strongly disagree		disagree		somewhat disagree		neither agree/disagree		somewhat agree	agree		strongly agree

___34. I have developed an identity that stresses my experiences as an American more   than my experiences as a member of a racial group.

___35. During a typical week in my life, I think about racial and cultural issues many,   many times.

___36. Blacks place too much importance on racial protest and not enough on hard work   and education.

___37. Black people will never be free until we embrace an Afrocentric perspective.

___38. My negative feelings toward White people are very intense.

___39. I sometimes have negative feelings about being Black.

___40. As a multiculturalist, it is important for me to be connected with individuals from   all cultural backgrounds (Latinos, gays & lesbians, Jews, Native-Americans, Asian-Americans, etc.).

Appendix D

Participant Informed Consent Form

Seton Hall University
400 South Orange Avenue South Orange, NJ 07079
Counseling Psychology Doctoral Program
PARTICIPANT INFORMED CONSENT FORM

Dear participant,

I, Raymond Brock-Murray, am researching the social and racial experiences of African-Americans related to college and general life. The overall purpose of this study is to get a sense of how African-Americans perceive their environments and themselves related to their racial or social experiences. Participation in this study entails reading this form and completing three (3) survey measures, which will take approximately 10 to 15 min to complete. There should be no risk involved with completing these measures and very little discomfort or psychological distress. Participation in this study is completely voluntary, should you decide to discontinue at any point there would be no penalty. No participants in this study will be compensated, however data collected from participants will be used to ensure a better understanding of the African-American social and racial experience. All individual results and data contributed will be done so anonymously and secured by this investigator.

Participation in this study also requires that you will not complete each measure more than once and that you will not discuss this study or included instruments with classmates, friends, or loved ones.

By reading this informed consent form and completing the survey instruments, you indicate that you agree to participate in this study of the African-American college and general life experience. This includes that you have been informed of any risks associated with participation and that you have been supplied with and understand the above information as part of the American Psychological Association policy for informed consent. You also certify that your consent was given without coercion.

Should you have any questions or concerns about participation or this study, please contact me.
Raymond Brock- Murray
brockmra@shu.edu