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Anger: In Black & White: A Meta Analysis

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Anger: In Black & White: A Meta Analysis

by

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A thesis submitted in fulfillment of the
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Abstract

The following research investigates whether black and white populations have divergent perceptions of anger and anger expressions in black and white males. A great deal of the research to follow concerns itself with exploring what anger is and how it is delineated. What becomes readily apparent is that anger is a complex component of human experience. There is general agreement that culture and environment are important components in anger expression. The purpose of this research is three fold: 1. Investigate the definition of anger. 2. Investigate whether black and white populations view anger differently and if so how, and 3. Determine whether the existence of this difference is quantifiable. The primary goal of the literature review is not to make arguments, though there are some extrapolations that can be made relating to the thesis and research questions. The primary purpose is to provide background information on the nature and complexity of anger, and how those complexities impact the research questions and thesis. The results of the quantitative research demonstrate that black and white populations diverge on anger perceptions in white and black males. The data indicates blacks view anger in a much more complex perspective than whites. Blacks are more inclined to examine reasons why anger occurs before attributing value to its validity of expression more than whites.

Anger: In Black & White: A Meta Analysis

On the train to Bridavan a Swami sits beside a common man who asks him if he has attained self-mastery, as the name Swami implies. The Swami replies positively that he has.

"And have you mastered anger?"

"I have," says the Swami.

"Do you mean to say that you have mastered anger?"

"I have."

"You mean you can control your anger?"

"I can."

"And you do not feel angry?"

"I do not."

"Is this the truth Swami?"

"It is," replies the Swami.
After a period of silence the man speaks again, "Do you really feel that you have controlled your anger?"

"I have as I have told you," answers the Swami.

"Then do you mean to say, you never feel anger, eve---"

"You are going on and on – what do you want?" The Swami shouts. "Are you a fool?"

"Ohh, Swami, this is anger. "You have not mas---"   (Tarvis. 1989: pg. 27)
It is probably not very difficult to guess the rest of the common man's response.

The common man most likely was about to accuse the Swami of being angry. As observers of the above scenario we would probably agree that the

Swami was indeed angry and expressed it accordingly. The story of the Swami
and the common man has several profound implications:

◆ The Swami, a recognized teacher represents power and some form of
authority . . . was the common man testing authority? Why? Does the
common man's perception that the Swami did not have mastery over his
anger reflect:

a) That those in positions of power deceive and when their deception is
pointed out will lash out at those who discovered the deception or
contradiction.

b) Or perhaps that the Swami himself is self-deceived, and that this
revelation (the Swami's apparent anger) is cause for anger

c) That those in positions of power are like the common man, subject to
the same emotions as everyone else and therefore diminishing the
power of 'Swamidum'.

d) That if the Swami could be angry then no man was safe.

◆ Finally, because we have not heard the Swami's response, we are unable to
determine whether the Swami thinks he is in agreement that he has indeed
been angered. If the Swami has not been angered, what then? It is not
unreasonable for us to agree based on what we have read that the Swami is
angry. But if the two men disagree as to what is transpiring how can they
reconcile their existence in the same space? For the purposes of the research
thesis, hypothesis and research questions I have identified two groups that
will be discussed: they are black Americans and white Americans.

Purpose

An article appeared several years ago that spent several pages discussing this very issue in relation to middle-class blacks. Much to my surprise, apparently whites were surprised that middle class blacks were angry or had anything to be angry about. Yet, white society is quick to recall the angry riot filled streets of black communities, those angry violent black youths in gangs, rapists, and prisoners and 'ner do wells' 'wilding' in the parks. Ahhh . . . The article spoke of middle-class blacks as perceived by 'white society' as like themselves, similar, the same (not black). The fact that some whites were able to discriminate anger perceptions based on seeing others as themselves -- as not black, implies that they do discriminate, at some level. Like the Swami and the common man some differences in perceptions may exist. What are the implications for color relations?

Therefore the purpose is to qualitatively and quantatively discover and measure if any divergent perceptions among black and white populations about anger and anger expression in black and white males and qualitatively explain the implications of such findings. The study conducts a literature review about anger from the fields of communication, psychology, medicine, and other social sciences. Meta analysis is the process of deciphering or explaining a particular construct using research from several fields of study (Erez, Bloom, and Wells, 1996). This Meta analysis includes the use of quantitative analysis of two separate populations and combines qualitative research paradigms such as literature review from fields of anthropology, psychology, communication and

quantitative analysis (Wolf, 1982) to shed some light on the particular artifact of research (Glass, 1980).

This is the first study of its kind to examine the construct of anger as it relates to skin color. This is not a cultural examination, though culture does impact anger expression. This study is specific to perceptions by black populations on anger and anger perceptions in white males in contrast to perceptions of white populations' perceptions of anger and anger expressions in black males. The research postulates the thesis that blacks and whites have divergent perceptions of anger and anger expressions. There are two proposed hypotheses: H1: Skin color is a primary factor in the divergent anger perceptions between whites and blacks. And H2: The divergence in anger perceptions impacts the social dynamics between black and white populations.

There are five research questions that will be addressed: 1.What is anger? 2. Is there a method of quantifying anger and its relationship to color? 3. What are the divergent associations/perceptions between blacks and whites with respect to anger? 4. What are the implications? 5. What new areas of research can be developed based on the results of the research project?

Explicating Anger: RSQ1

Because its parameters are neither clear nor precise, anger is not a discrete construct. It is a diffuse emotion; cultural, social, individual and gender-based characteristics and boundaries influence it's expression. Historically there are a substantial range of contributions from individuals of varying fields regarding the definitions of anger and aggression. Psychoanalysts, educators,

ethnologists and evolutionists, all offer their insights regarding this elusive, yet powerful construct.

In anger research, these definitions reflect the range of perspectives that characterize the field. For example, some researchers define the construct of anger on its own and, since aggression is a possible outcome of being in an angry state, some (Giuarrama, 1996) include aggression in their definitions. Novaco (1975) defines the construct of anger as an,

"affective stress reaction to provocation events" with physiological and cognitive components. In their chapter, Poston, Norton and Morales' define anger as "...a feeling that can include some unpleasant thoughts, physical feelings, and behaviors, including hostility, but it does not necessarily include inappropriate or destructive behavior (p. 5). Berkowitz (1962) defines anger as a state of arousal that can result from provocation and frustration as well as a part of the hypothetical process of frustration that can lead to aggressive behavior: but only in the presence of external stimuli associated with aggression.

Research suggests that anger is a component-based emotion. "It is becoming increasingly clear that anger should be viewed as a multidimensional construct composed of internal experiences and cognitions, more stable and consistent belief systems or attitudes, and a wide range of observable behaviors" (Furlong & Smith, 1994). Anger expression covers the positive, negative and withdrawal aspects of demonstrating anger (Furlong & Smith, 1994). In the absence of discernible distinctions, measurement becomes most problematic.

In spite of these difficulties, however, there remains one aspect of anger that can be subjected to applied research, and that is anger expression. "A 'researchable' problem is one that can be investigated through the collection and analysis of data" (Giuarrama, 1993, p.3). Anger expression meets this basic requirement because it is behavioral; hence, external, observable and measurable (Giuarrma, 1996). Rage is also external, observable and measurable, however, because it is a component that has as its goal to defend a potential physiological or psychological threat to one's existence it will not be considered in this research design.

Though it cannot be said directly through the research literature, rage is the only component that, though it has a social construct aspect about it – how it is displayed, cannot really be linked to a role or understood in an interactionist's model. Because of rage's connection to our basic instinct of survival it's direct link and expression cannot be concretely related to anger. But the constructs of frustration or rage/aggression which may work in conjunction with it, as seen in a public or interpersonal setting is clearly a result of and contributes to our understanding of who we are as individuals and as a community. Be it local, regional, national or global. Expressions of anger are such a powerful communication device that almost all cultures have a designed system defining when, how, to whom and in what ways it may be expressed used because anger expressions are a choice and anger is the result of our reasoning faculties (Tarvis, 1989).

Anger is the consequence of social interactions in which meaning as a result of interacting with others comes into conflict. According to this interactionist's model, the three components of anger are: anger experience, hostile attitudes and anger expression. Anger experience deals with the emotional or affective aspects of anger while hostile attitudes, a dyadic component of anger, addresses the social-cognitive processes employed in angry situations as well as the chronic aspects of anger regarding individual belief systems at the trait level (Furlong and Smith, 1994).

Symbolic Interaction at Work

Symbolic interaction is the process by which people come to gain meaning of self, their world and their place in it. Once that meaning is established their environment and all aspects of things associated with that environment are the created realities in which they live and interact with others (Griffin, 1997). The interactions and expectations with others in coping, learning the "rules of the game." These views would validate that meanings as a result of and in response to obstacles are obtained by interaction with their environment (Blumer, 1969). Some have argued that frustration is a necessary aspect of growth, and development. The position is that in order to move to a higher level of understanding (abstraction) that a person must be challenged. These challenges result in increased stimulation of creativity towards resolving/solving the barrier/problem that hinders obtaining a desired end(s) (Jonassen & Grabowski, 1993).

Education and the lack there of is a tool that is used to avoid conflict as it is connected to the principle of denial. The belief in anger expression, intelligence and creativity are called into question as one has little or no bearing on the other. An article by Tracey Cross (2001) suggests that the more intelligent (gifted) the student the more likely that the student will experience feelings of anger and frustration due to the unjust treatment by instructors and fellow students. Her article consists of narratives of the level of injustice that occurs for gifted students and the resulting feelings of anger due to their heightened awareness that an injustice is occurring. Miss Cross (2001) interchanges the use of the term rage and anger, but she provides evidence that there is a growing level of anger amongst talented students.

Cross (2001) does not identify any color distinctions and does not address any possible divergence. Cross, makes this acknowledgement,

"The public schools in the United States have been described as anti-intellectual environment (Howley, Howley, & Pendarvis, 1995), an attitude promoted in the exosystem, dealt with directly in the mesosystem and perhaps causing conflict daily in the microsystem." The next section will review relevant literature that discusses the complex interactions, and psychological, intellectual processes involved in creating societal meaning and realities.

Literature Review

There is no quantitative material with respect to numerical data on population perceptions of anger based on color. For this reason the literature review to follow is designed solely to provide background information about

anger and related constructs. In so doing much of the literature will contain a variety of perspectives on anger. It is also important to mention that most of the following literature review is from and about United States populations which implies certain cultural restrictions. A unique study conducted by Rolf Kailuwiet at the University of Heidelberg using Intex processing examined French and Italian verbs to explicate anger from literary texts. The "Assessment mode of anger expression in adolescent psychiatric inpatients" report in <u>Adolescent</u> magazine, by Cautin, Overholser, Goetz and Patricia (2001) states,

> Despite its importance, anger has been a difficult construct to assess. Many investigators have quantified levels of anger based on either subjective means of assessment (e.g., Gispert, Wheeler, Marsh, & Davis, 1985) or retrospective chart reviews (e.g., Withers & Kaplan, 1987). Only a few studies have used psychometrically reliable measures of anger (e.g., Johnston, Rogers & Searight, 1991; Maiuro, O'Sullivan, Micheal, & Vitaliano, 1989). Another confound involves difficulties differentiating internalized anger from behavioral signs of depression (p. 36).

The studies in this report are indicative of the literature surrounding the issue of anger. The multi-layered deconstruction of anger does not exist in the contemporary literature about anger. There is not a detailed attempt to understand anger as a separate construct from rage, fear and aggression and the goals of the research are focused on relating anger to psychological treatments of behavioral modification techniques. Given the stated goals of this thesis, research literature concerned with behavior modification will have little to

add to understanding the thesis. Another problem with psychological research studies is that they tend to focus on the individual explanations designed for behavior modification. While the psychological literature explicating the construct of anger is helpful in understanding its dimensions, the primary focus of much of the literature is designed to investigate modalities of changing behavior. Since the goal of this study is not to change behavior of individuals the psychological behavioral modification research is not included.

Anger: A Complex Construct

The nature of anger is not easily defined or clearly understood. The extensive research includes commentaries that date back as far as Plato. Modern and ancient philosophers, prophets, politicians, physicians, and scientists have and are still grappling with complexities of how, why, when, who, and what anger is. Whether it is a beast to master, a tool that masters beasts or a combination of both depends many factors. In many instances anger as understood by ancient philosophers, such as the Roman philosopher, Seneca: "Wild beasts and all animals, except man, are subject to anger. For while it is the foe of reason, it is nevertheless born only where reason dwells" (Tarvis, 1989, p. 31).

A concept in agreement with the research of Psychologist, Dr. Daniel Weinberger, whose research indicates that anger, is the result of "two parallel information systems in the brain, one for cognition-interpretive explanations and another for feeling." (Tarvis, 1989, p. 60) Both observations suggest that anger is the result of 'negotiating a reason.' One of the reasons we lack understanding

about anger is the role that literary text and our figures of speech have played in our attempts to describe anger. Consider the phrases: 'He is an ill tempered man,' 'What an angry child,' 'She's as angry as a wild boar.' Though powerful descriptions they do not adequately describe the nature of anger, but rather transform anger into the identity or the peronhood rather than the effect or result of something that the anger results from or as a response.

British Psychiatrist, Dr. Bowlby (1975) expresses his analysis, "Instead of describing the situation in which a person becomes angry, he is said to have a bad temper . . . (a process called reification) Once emotions are reified the speaker is spared the task of tracing what is making the person in question . . . angry" (p. 87).

According to researcher Tarvis, the roles of religion and psychotherapy have a powerful impact on our understanding of anger. Here the use of generalized observations (clinical or otherwise) where therapy clinicians and theologians based counseling 'diagnosis' on the observations of one individual.

The distinctions, if there is one, between anger, frustration, aggression and rage are an area of great debate. But there are some indicators that though linked are different and must be separate and distinct at some level - but where? The difficulty often rests in our language and observations of these three conditions or emotions. Many of the non-verbal cues as well as verbal cues are displayed for each condition.

Frustration

It is unique in that it can function as the originating emotion for anger. Although commonly viewed as a negative, interruptive or disruptive construct, frustration can play an important role in personal and intellectual growth. The educational psychologists, defined frustration as "the result of failing to achieve one's goals, the use of an inappropriate response and/or not having or knowing the appropriate response to a particular situation" (Thompson, Gardner, and DiVesta, 1959).

Another understanding of the relationship between frustration and aggression is the process of cause and effect (Dollard, Doob, Miller, Mowrer, and Sears, 1939). Their frustration-aggression hypothesis states that each episode of frustration increases the need for aggression, with the incidences of frustration accumulating until an aggressive response manifests, thus reducing the need. This observation is very problematic because the testable data suggested pointed to other conclusions for example that a person was just as likely to become disappointed, or depressed, one may even have a craving for certain foods or be relieved as one moves towards increased frustration or even rage.

Rage, Aggression Anger & Symbolic Interaction: A Reflected Appraisal

Freud (1965) for instance, identified aggression as an instinct and its external manifestations as evidence of the death instinct and a form of self-preservation. Darwin, as understood by Tavris (1989), saw anger as diluted rage. Further support for the role of instinct in aggression comes from the ethnologist, Konrad Lorenz who defines aggression as "The fighting instinct in beast and man

which is directed against members of the same species." Dewey agrees with the

Darwinian position, acknowledging the role of instinct (Dewey, 1916).

Aggressive responses, therefore, in humans are actually learned behaviors, a

position supporting the symbolic interaction view of acquiring meaning.

Bandura (1973) defines aggression as the physical destruction of property

which may include physical or psychological injuries. It is almost always linked to

an outward display of violence. In his book, <u>The Expression of the Emotions in</u>

<u>Man and Animal</u>, Darwin's (1872) research into the connection links between

human and animal emotions were a paramount departure from the traditional

observations of human emotions. Through careful and detailed observations

Darwin cemented for a time the notion that rage and anger were linked. He

argued that rage and anger were both responses to dangerous and perceived life

threatening situations. He would also argue that rage and anger were natural

responses. He posited that rage was merely a more intense degree of anger, the

degree dependent largely on the position, status and or authority of the person

being offended and the offender. For example, a subordinate would never

express anger at a superior. Rage requires a physical attack even at risk of self,

to destroy the enemy. And societal training (symbolic interaction) of Darwin's

class and period thought it unthinkable that a subordinate would dare do such an

act.

“Unless an animal does thus act, or has that intention, or at least the

desire to its enemy it cannot properly be said to be enraged” (Tarvis,

1989, p. 31).

Darwin's astute observations, connecting anger and rage as well as the notion that to express anger, is to be enraged, is to be an animal, has been problematic because further research would demonstrate that rage present in animals and man rage does not by association include a component of anger.

Its importance in the distinguishing blacks from white peoples with respect to be civilized and more or less human has powerful implications. It is a false correlation based on the nonverbal observations that may accompany both artifacts in man and animal.

" . . . human beings and dogs have noses, . . . which does not imply that the evolution of the human nose has proceeded the same way as a dog's; I have yet to see a man out sniff a dog." (Tarvis, 1989, p. 31).

A close look at the definitions does support a position that aggression and rage can and are not only linked, but are used interchangeably. But the primary distinctions between anger and rage lie in the recognition that neither anger nor rages are necessary components of each other. Rage is acting out to defend by attack, and does include the vital instinct response of self-preservation. While anger itself can exist without any attempt to attack or retaliate.

Justice, Anger & Color

The 'why's and what 'nots' of why people become angry should have a demonstrative effect on the premise that white society perceives anger in black men differently than black society. (Tarvis, 1982) describes our individual and collective sense of justice as a key factor in anger feelings and expression. Since our concept of justice is learned from a child's interactions with his or her

environment, the environment creates for each person a series of expectations about what constitutes justice.

Judee Burgoon's (1993) Expectation Violation Theory has some profound implications, if it is removed from its physical parameters to one of socio-emotional and intellectual meta-physical dimensions. These boundaries fluctuate according to the desired or personal expectations of what might be considered appropriate for engaging in communication. These boundaries are created based on the relational dynamics developed with others. Unexpected intrusions into these boundaries are considered unwarranted whether the boundaries are physical or metaphysical (socioemotional or intellectual). The violation of another's socio-relational boundaries can result in angry responses from the person whose boundaries have been violated. For example the violation is not one of physical space but relational in nature regardless of the physical distance of the interactants. This does help explain why a person may choose angry responses, to an "unjustified" space violation.

The role this may play in anger expression is significant because it introduces us to the concept of expected "rights," justice and anger. When applied to the dynamics of justice and people of color one could legitimately argue, if Cross's (2001) research is correct, perhaps black children are not expressing anger as a result of 'blackness' but as a result of recognizing the level of injustice relational space expectation violations to which there are subject. Perhaps, black youth as opposed to operating on a lower intellectual plain are operating on a level much higher level than white children or white adults.

The role of justice, exploitive reciprocity the view of justice in which one weighs what he has against what he might have. It is this principle that fuels revolution – "Shattered belief in a just world."   It is this literature that addresses the differing perspectives on why white and black perceptions are so drastically different. Consider 'white privilege' research and its impact on white and black youth identity. Black children learn very early in life that,

> . . . whiteness is a central player. The insight it provides into the social
>
> construction of schooling, intelligence, and the disciplines of psychology and
>
> educational psychology in general opens a gateway into white consciousness
>
> and its reactions to the world around it" (Kincheloe, 1999, p.163).

Black children learn very early they are at the lower ends of the "bell curve" by the way they are treated of out context with the rights they are taught they are entitled to have – equal opportunity. Since these dichotomies happen early in a black child's educational experience, the black child is forced to intellectualize or at least recognize his or her lower status, in contrast to white children whose experience is not confronted with the social interaction hierarchical dichotomies created by color because they are readily socially accepted into the upper echelons of society by being white.

Ralph Wiley's (1989) essays on social justice and viewpoints is a stinging and humorous view of what and why blacks tend to shout – an activity often linked to black expressions of anger. Rasberry (1991), a journalist, argues that blacks should not be angry and when they should be they are not - a case for denial, in this case black denial. Cose (1993) discusses what I might label as nonsymbolic

interaction as symbolic interaction in exploring the gap in perceptions of anger in black males. If this observation is accurate, it reflects what the complex identity conflicts that black men may experience with respect to anger expression.

According to Tarvis (1989) anger though it is generally believed, men are not more prone to getting angry or expressing anger any more than women. Men and women generally get angry concerning the same issues an equal amount of the time. According to Farrel (1993) the growth and development of feminism has resulted in men expressing themselves less since the 1960's. This failure to express is due solely to the feminist position(s), which routinely challenge "everything male" (Goldberg, 1976).

However, results of the "Buss-Durkee Inventory" indicate that sex is not determinant in expressing or experiencing anger (Buss, 1966). Nor do men and women seem to have a differential in the causes for their anger. Later research using the Buss-Durkee Inventory theorized that men do express anger more often than women (Castillios, Fallon, De Baca, Conforti, and Qualls, 2001). The discrepancies in the conclusions Farrell, Goldberg and Buss-Durkee Inventories could result from how the information was collected.

The role of culture in the expression of anger and aggression is significant due to the different "anger languages" specific to various populations. Like the confusion at the Tower of Babble, anger across cultures is full of potentially dangerous misperceptions. Simple differences can have disastrous results due to the inaccurate assessment of motivation, intent and level of perceived respect between disputants (interactants) (Giuarrama, 1996). Clearly then, anger is a

communication artifact vital to understanding individuals as well as the communication between and among cultures. "

According to researchers, Ross and Nelson, there are four major styles of anger expression used in American society. They are British-, African-, Hispanic- and Asian American (Native Americans are not included here.). British-Americans have an anger expression styles based on self-control and a disconnection from one's feelings. Anger is expressed in an intellectualized, distant manner" (Giuarrama, 1996, p. 5).

African-Americans express anger and frustration, in diametrically opposed forms. Either they sublimate their feelings through artistic creativity, cooperation, and respect for authority or express their feelings through confrontation (Freeman, 1990).

The single most common reason why people experience anger is one that cuts across all superficial barriers, skin color, financial status, educational level, ethnic background and gender is our common or uncommon, real or perceived concept of injustice (Ross and Nelson, 1993). The Ross and Nelson study is important because it indicates the most crucial aspect in understanding anger – why. This in no way affects the influence of cultural semantics on anger expression. According to Tarvis (1989) why is the least researched aspect of anger research. Ross and Nelson assert that the African American style of anger expression grew out of their sense of powerlessness in a 'racist' society (discrimination based on color) (Giuarrama, 1996).

Our current communication about anger is one of objectification Tarvis
(1989;Loftus & Wortman, 1992) and others agree that anger is connected to our
cognitive appraisal of a given situation. Whether it is the result of cognitive
appraisal anger asserts, motivates and guides us through the cognitive appraisal
(Lazarus, Kanner, & Folkman, 1980) system or monitored by social expectations
is uncertain (Plutchik & Kellerman, 1980). What is clear is that anger itself is an
important component obtaining and deciphering meaning, maybe even a tool in
creating new meaning through the use of verbal and nonverbal cues (symbols).
In other words anger is a function of intelligence and ever present. It does not go
away. It is not a thing or a person. The definitions of anger as stated earlier in
this research project suggests that anger is a complex cognitive process not
clearly defined.

Color Anger and Identity

Returning to Psychiatrist's Bowlby's observation, to refer to someone as
'filled with anger' removes responsibility for both the speaker and the 'angry
person' to examine why someone is angry. In the documentary film, The Color of
Fear (Lee, 1995) a group of men gather to discuss 'race' anger and why certain
men are angry. The men are Asian, Hispanic, Euro centric (white), Native
American and African-American (black). In the film, the non-whites are bonded
by a common symbolic reference. They express their anger and are labeled by
"society" as angry men. What is significant in this labeling is that it suggests that
within U.S. entire groups of citizens are labeled as "angry." Meade's symbolic
interaction theory and Blumer's application explains why this labeling is important

in the structure and communication among people as groupings. The anecdotal observation is that whites perceptions do not go beyond skin color and there is some divergent understanding about anger and its expression. This film affirms what Tarvis and so many others have noted that justice and our ability to get it, have it, and expect it is the single most common reason why people get angry. From the Revolutionary War, the New York City uprising of 1863, the coal miner strikes of the early 1900's, "bloody 1919," anti-war and civil rights demonstrations, to the Watts and Rodney King, the tragic events of September 11 and the dangerous behavioral response to garnish Executive and Federal power beyond Constitutional boundaries, are all a part of the struggle to define, who gives and gets justice and the use of anger to justify our actions. Researchers Ross and Nelson (1992) contend the reason for black expression of anger is mainly a response to living in a "racist" society – injustice (color discriminated society). While whites 'control' their anger as opposed to 'sublimate' it's expression. (There is no clear reason why sublimate is used in reference to blacks and self-control is used in reference to whites for to sublimate is too control – but linguistically a powerful sub textual message about black men.) However, the distinction in differences rests in that whites move to distance themselves from their anger and this social construct may be why "they" so easily reify anger as opposed to see it as the result of some injustice, unless "whites" are the ones expressing anger with their lesser(s), a national as well as a global phenomenon.

Fear and Anger

The reason that white society has this aversion to anger expression is rooted in the logo centric views of the early Greek philosophers who worked diligently to distinguish themselves from animals. Plato and Aristotle as translated by Thomson (1953) outlines what would be the Euro centric mindset and treatment of anger. Anger is animalistic and must not be seen in men. So the societal fear of anger displays became the benchmark of one's humanity (Tarvis, 1989). Darwin's animal emotion research modified the Euro centric reality in anger displays by indicating who could and could not express anger (1872). That anger level and degree was dependent on one's status.

The Euro centric notion while retaining the over all Aristotelian view practiced a hierarchical justification system.

"Thus, in its rationalistic womb whiteness begins to establish itself as a norm that represents an authoritative, delimited, and hierarchical mode of thought. In the emerging colonial contexts in which Whites would increasingly find themselves in the decades and centuries following the Enlightenment, the encounter with non-Whiteness would be framed in rationalistic terms--whiteness representing orderliness, rationality, and self-control and non-whiteness as chaos, irrationality, violence, and the breakdown of self-regulation. Rationality emerged as the conceptual base around which civilization and savagery could be delineated" (Kincheloe 1999, p 168).

The higher in the hierarchy the more justified your anger. The lower your status the more your anger turned into fear and subjugation. Anger was always fine to be demonstrated downwards never upwards and never towards one's equals. The anger expressed in Africa against the black peoples in Africa, especially the males was hidden and justified in the civilization process. This process of justification is difficult to dissect and often contradictory. However, it's role in the development and impact on communication between black and white peoples here in America is profound (Cose, 1993). Darwin's delineation of anger expressions are dependent on fear of the lesser who cannot express anger towards a superior turning the anger into despair and increased submission – self hatred.

So then anger as it is "negotiated" out and communicated by whites has several layers: 1. Superiors are entitled to express it. 2. Subordinates are not. That such displays in the lower classes are indicative of their nearness to being animals. 4. The animals of course may always be angry with each other. 5. As for justice that is determined by "one's superiors." "Don't be showin' yo' color,' my parents would admonish me in my youth, before we would go out In public, especially among white folks," says Clarence Page (1996, Chap. 1). For the phrase is a common expression among blacks of every age and economic background. For within that phrase lies the basis of what every black person knows to be true – not to be what white people say you are.

However, in taking on this monumental effort of conforming not to conform lays the 'bitter sweet' truth that it is still conforming. This expression has powerful

linguistic connotations especially where the issue of anger is concerned. The clearest and most profound method of showing one's color is to express anger in public. In other words to be angry was to be black – to be animal.

Thus symbolizing an incredible, inescapable internal psychological trap for every black male person in America. That to show anger non-verbally and/or verbally in the presence of white people was to be black, reified anger. But I must not be black because it is non-human. So then to escape this blackness and the consequences of being black I must not display anger. But my blackness is irreversible. When I look in the mirror I see various shades of blackness whether I am angry or not. For anger has become so reified in black people that the two are synonymous. So then I cannot be anything but angry because I am black and cannot be white. Black people cannot be anything but animals.

Signs of Divergence

Collins and Nowicki's (2001) study on the ability of "African American" children to assess the nonverbal expression of emotions and thoughts reports that these children made more mistakes than their white counterparts. They also report a correlation to the child's ability to be academically successful. This study indicates three important factors that the black child is oriented to early in the educational system: 1. The need to conform to white paradigms of accepted communication, and 2. That failing to do so could hinder his or her success. Why does the child need make this adaptation? Because the communication of whites

is better than that of blacks associations in which the child may be surrounded?

No, but the child is introduced to the third factor: white dominance.

At the 1995 SCA conference The Color of Fear (1994) was shown at

several presentations. Despite the array of issues presented most of the

discussion from viewers, as has been true in many of the classes in which I was

present for discussion, the conversation focuses on Victor the angry black man

as opposed to the issues which cause him to feel or express anger.

According to McFarlin, (1996) whenever a mixed (black & white) audience

watches the film whites tend to focus on the outburst as opposed to the content

and the reason for the outburst. Phrases such as "black men are so angry,"

emanate around the room. The most silent and subdued viewers are almost

always the black males. McFarlin & Ford (1997) both believe such language is

used keep black men subdued. So there are two distinct characteristics of

Symbolic Interaction occurring: 1) The reifying of anger of a particular person –

naming. 2) Criticizing the anger becomes in effect a criticism of the personhood

because the reification of anger replaces the causes with being black. I would

say that this is an example of symbolic manipulation. The social response to

anger then becomes a social response to "black men" (generalized other) and

black men in return "sublimate"/"control" their anger in response to social

authority – clear symbolic interaction at work. If, a child then learns that to be

black is be angry he learns the dominant society will deny him his, what I will call,

"Americaness." The results are three fold. He must reject any form of blackness

be it anger or what other human trait is reified to being black (my best guess

would be sexual desire) – in this case anger. He must reject himself – hence

removing the anger.   Reject any notion of rejecting his blackness (for it is always

with him) and embrace anger, in fact he must behave angrily as a form of protest

(symbol manipulation) – announce to the world -- "yes I am black and proud of it."

METHODOLOGY

The goal is to detect differences in perception, communication and

understanding of anger between these two peoples of different colors.

The most common methods of measuring anger have been self-reporting

surveys/measures. The subject takes home some questionnaire or another

similar reporting mechanism and then record moments or periods of time in

which they expressed anger or felt angry and the situation surrounding the

expression of anger (Giuarrama, 1996). Other research methods have included

observations by counselors (psychiatrists), (Freeman, 1990; Tarvis, 1989; Farrel,

1993).   There have been no studies directed at measuring the anger perceptions

and expression between peoples of various colors. The Giuarrama (1996)

studies anger expression in minority middle school children to teach anger and

conflict resolution skills.

Step I

The method for this project was different in that it was designed to

measure anger perceptions in others via quantitative methods and consisted of

three steps. The first step was to gain some understanding as to what anger is

and is not. The above sections are designed to accomplish that task.   From the

vantage of a clearer understanding of what anger is or isn't a survey was

designed to measure several aspects of anger. A broad descriptive definition of anger was provided to the survey populations:

Survey Construction

Anger is the emotion, which causes several physiological sensations. They are the rush of heat throughout the body. There is significant increase in muscle tension. There is a sense of increased power. People may give outward expressions of anger: quick movements, yelling, become verbally aggressive, become physically aggressive, withdraw and give any number of various facial expressions.

However the survey respondents were not instructed to adhere to the descriptive definition, but to answer the questions, as they understood anger. This study was designed to measure individual attitudes concerning anger and determine whether a group of individuals in these instance white and black populations differ with respect to those attitudes. The survey questions were measured using a summated rating Likert Scale. The broad scope of the subject and the difficulty in defining the nature of anger was the most difficult aspect of creating a model for measurement. Because of this difficulty, it was decided to use a range of statements. It is believed that in absence of a concrete definition in the research as well as distortions or descriptive attempts created by human language symbols it was decided that a high number of questions needed to be asked so the model itself would have enough data by which have some validity.

Clear instructions were given about how to answer the survey questions:

The following survey will ask questions or make statements about your perceptions of the emotion of anger, as you understand it. The questions/statements will gather data about what and how you perceive and interact with white men on the topic of anger.

There are no right or wrong answers. The following survey is <u>Confidential</u>. No names will be taken and your results will <u>not</u> be used for any other purpose beyond that which has been previously stated. Your responses can be based on personal experience, information gathered from the media, i.e. radio, TV, news papers, or magazines.

(Circle) the answer that best agrees what you have experience or believe.

SD =Strongly Disagree--D=Disagree-U=Unsure--A=Agree--SA=Strongly Agr

1	2	3	4	5

The survey was divided into seven separate categories with "Anger Divergence" established as the dependent variable. The following six independent variables measured against the dependent variable were: 1) Skin Color, 2) Anger Recognition, 3) Social Interaction, 4) Personal Meanings of Anger, 5) Causes of Anger, and, 6) Verbal Aggression. Of the seven variables created two had statements that numbered greater than five. They were the dependent (Anger Divergence) variable in which a total of nine statements were required to be responded to and independent variable number two (Anger Recognition) in which seven statements required responses. There are 41 questions in the surveys (**See Appendices A & B**).

The target population was a combination of random San Diego resident's age range from 18 to 50 year old males and females. There were three control factors: 1. Control group 0 = black population. 2. Control group 1 = white population. 3. The survey. While the physical or socio-emotional environment was not manipulated the questionnaire, and the group selection was manipulated to obtain data so that a comparison could be made (if possible) in the responses provided by the two populations. Professor Roxanne Tuscany's "Small Group Communications" students distributed the surveys. On the fifth day a total of 180 surveys had been collected. The breakdown consisted of 100 whites and 80 blacks having completed the survey. An additional number of 19 surveys for the black population arrived too late to be added. The populations required no previous knowledge of the variables' definitions or parameters, hence these samples drawn from the county of San Diego. There were no conditions required of the population samples save two: that they be black and white for this non experimental research project. Because it is the first study of its kind this study also functions as a pilot study.

Step II

The data from each variable was then averaged and processed by the SPPSS -- Pearson Regression statistics model and scored accordingly. There are several reasons for using Multiple Regression analysis: 1) It provides data on the effects of multiple independent variables on one dependent variable. 2) It provides information on the interrelatedness (Inter-Correlations) of independent variables in relation to the dependent variable. 3) Provides for validity and

reliability testing of variables as well the model designed to obtain variable effects. 4) It provides data that suggests a level of predictability of data results. 5) The validity and reliability of the data as it tests the Hypotheses or Nullifies the Hypotheses. 6) Given the number of independent variables against the dependent variable a multivariate analysis tool was the most appropriate for attitudinal psychometric research problems. Another benefit of the SPSS regression tool is that it omits independent variables that are not relevant to the dependent variable of anger divergence. 7) 'T' Tests of the two sample responses were conducted to establish if a significant degree of divergence created by any of the independent variables on the black and white sample populations.

Another important measure in discussing the results of the survey is to look at variable inter-correlation scores. The intercorrelations indicate the degree of relationship between independent variables. The higher the correlation the less impact of a single independent variable on the dependent variable, in that the degree of effect on independent variables to one another the less effectively a researcher can determine the impact of that single variable on the dependent variable. This does not negate the significance of the independent relevant variable(s) (Willemsen, 1974). A method of determining the inter-relatedness of these independent variables is to group independent variables with a "high" correlation values, group independent variables with "low" correlations and a final grouping of seemingly uncorrelated variables. For the purposes of this study only the high correlated variables will be grouped.

SURVEY RESULTS

A response to the research Thesis, Hypotheses

The following data results provide indirect evidence, that research question number two: Is there a method for quantifying anger and its relationship to color?: is positively answered. While there is no direct quantitative relationship, it is clear from Tables 1 – 6 to follow, that it is possible to quantify a relationship between color and anger perceptions that exist in populations of people of differing color. The data results in Tables 1 – 6, listed below, support the hypothesis that skin does effect perceptions of anger between black and white populations. The data tables also provides significant evidence for research question 3: What are the divergent associations/perceptions between black and white with respect to anger expressed by black and white males?: by detailing the specific perception differences of anger by white and black populations.

Table I

Stepwise Regression of Anger Deviation on Skin Color (n=101,whites)

Variable	Rsq	Rsqcha	b	t
Anger Color	.2329		.408848	5.473***
(Constant)			1.96654	

Standard Error = .73866; Adjusted Rsq = .22454

For the Model: F = 29.95551; p < .000; df = 1, 99

*Only Variables that were relevant to the Dependent variable are presented.

The ratio of 29.9 for F establishes a clear regression relationship in a positive direction between the dependent and independent variable, indicating that the model is statistically significant and reliable. The Rsq .2323 and the

adjusted Rsq of .2245 establishes that variance (divergence) occurs as a result of skin color. The weight of the independent variable on the dependent variable indicates for each one unit of (X) skin color the degree of divergence increases 40%, the weight of the beta score. The probability that this rate of change on the Anger Divergence occurred by chance is less than 1% (p <. 000: df=1,99). This clearly establishes the content, criteria; construct validity and reliability of this model for measuring the relationship between white populations' perceptions of anger expressions are based on the color of the individual. The implications that skin color alone is a determinant of perceptions of another individual's existence are profound when placed in context of the definition of perceptions: "Perception is the process of selecting organizing and interpreting data from our senses. It is an active process" (Rothwell, 2000).

Since skin color as a factor of nonverbal communication falls within the realm of study that represents 65% (Philpot, 1980) to 93% (Mehrabian, 1980) of communication meaning perceptions for whites are based on the color of people 65% – 93% of the time. The reliability and validity of the model to measure color anger and the difference between white populations and black populations suggests that color plays a significant role in the dynamics of how other socio-emotional or intellectual constructs are understood and acted upon by white populations. For example measures of intelligence would be attributed to skin color as opposed to actual demonstrated intelligence or skin color would be used as the factor in determining the lack of intelligence or professional achievement or any other socially and personally constructed ontologies. The t-distribution =

5.473 demonstrates that the relationship between the anger color independent variable is very significant. The results of the white sample may be demonstrative of white expectations of black people. For the only relevant independent variable was that of Skin Color in reference to the Independent variable. (With an Rsq of .2329; p<000; X = 2.9) Behaviors that may be indicators that someone is angry skin color is the primary factor that these white samples will apply to their observations in some manner. What is also interesting is that this section of the survey dealt with visible behaviors, which are not necessarily linked, to anger. However, applicants still associated these behaviors to blacks. For example yelling is not really indicative of anything except volume unless a person is aware of the circumstances concerning the yelling. Yet for these recipients it explains roughly 23% of the general concept of anger as presented by the statements in the dependent variable as seen by whites perceptions of blacks.

Note comment "D" in Anger Recognition Variable in Appendix A, a serious look does not by itself denote anything except a serious look. But again this statement referenced skin color. It is important to note that the questions on the survey itself were stated in a fashion that may have elicited conflicting possibilities; as with the survey itself the issues pertaining to skin color in America is a conflicted one. There is no way of knowing what the subjects were referring to when they answered these questions and because so many variables did not score as relevant enough to be placed in the equation further research needs to be explored as to how the factor of skin color comes into play. This in

no way diminishes its obvious importance when answering this survey. But it

would have been helpful, had the other factors been relevant, particularly that of

social interaction. The divergence is apparent when Table 1 data results are

compared to Table 2 data results.

Table II

Stepwise Regression of Anger Deviation on Anger Causes, and Personal

Meaning (n=80,blacks)

Variable	Rsq	Rsqcha	b	t
Anger Meaning	.0398	.0398	.184017	13.268*
Anger Causes	.0784	.0386	-.116261	4.563*
(Constant)	3.12361			

Standard Error = .43449; Adjusted Rsq = .07114

For the Model: F = 10.86154; p < .000; df = 2, 79

Variable Sig T   Causes = .0012; Anger Meaning = .0000

*Only Variables that were relevant to the Dependent variable are presented.
(Variables in Equation)

The first observation when comparing the two tables is that Table 2 does

include the anger color variable in the equation. Since it was not relevant to the

equation, it indicates that the perception of anger in white populations with

respect to anger expression does not include skin color as it is modeled here.

The Table clearly indicates and establishes two independent variables are

relevant and significant to the perceptions of blacks in anger expression. The F

ratio calculated 10.86 that a regression on anger divergence on the independent

variables of Anger Meaning and Anger Causes are statistically reliable and the model is measuring the variance with a 95% probability (p<. 000).

While the Anger Meaning Rsq .0398 and the Anger Causes adjusted Rsq .0711= anger-meaning independent variable have a significant relationship to the dependent variable. With 2 unit degrees of freedom Anger Meanings Beta score the change in variance will be 18% in the positive direction. Validating further that black and white populations perceptions diverge. But in this instance of significance the divergence in black populations is not due to skin color but rather their understanding of anger as it relates to their own personal experiences. With 2 unit degrees of freedom the Anger Causes the Beta score has a change of –11.6%. This negative relationship indicates that the independent variable Anger Causes moves away from what is identified as personal causes for anger in black populations perceptions. An overall interpretation of Table 2 suggests that black populations engage in more critical analysis of anger perceptions of white male populations.

The two factors were: Personal meanings of anger (Anger Meaning rated at Rsq of .0398; X = 2.528; p < 000; Table 2). This table indicates that white men do express anger. However it is very difficult to interpret these results based on the questions.   Here a specific numerical count of which questions were answered is very important, but given the context of the first three statements there are some links to the principle (Ross, Nelson - Giuarrama, 1996) that whites deal with anger by intellectualizing it. There may be loose implications that on issues of anger blacks tend to associate what anger expressions or implications mean to

them personally and transfer those possible meanings on to the whites they are observing.

Anger Causes (rated an Rsq of .0784; X = 2.802; p < 0012; ref App. F) was a general understanding about situations in which individuals might get angry from the actions of a white male. The beta score reflects the reasons that blacks become angry as a result of something that whites do may not be indicated within the independent variable designed to measure just that (b = -.116261). The relationship with the dependent variable is moving in a negative direction. The presence and conversations that whites engage in with black men or black populations does create situations in which black men become angry but rather seems to indicate a decrease in anger arousing environments. Perhaps, engaging in conversations in which black are present is understood as a sign of acceptance.

There may be more implications about the way in which whites discuss "racism" (a misnomer for color discrimination). It may be how white men talk to women as opposed the fact that they (white men) are talking to a black woman. The cognitive dissonance of seeing a white man behave 'like' a black man may create more cognitive dissonance than the survey was able to identify.

The implications are in some ways easy to understand. Particularly as it relates to anger concepts and the reifying of anger as it pertains to black men and white man behaving in such a fashion may be interpreted as mockery because the concept of a white male wanting to give up his "americaness" is a conflicting image. This is something that in reality takes enormous rhetorical and

personal courage. A significant implication can be drawn between the results

shown in this table. Black men are perceived to consider the issue of anger

expression in a more critical thinking paradigm than white men. A critical thinking

paradigm that should demonstrate deeper richer communication exchanges in a

variety of communication construct settings: interpersonal, international,

intercultural as well as others.

Beyond Variables in the Equation

Table III

Summary Data: Regression of Anger Divergence on Independent Variables

(n=101,whites)

Inter-Correlation's

Variables	Mean	Std Dev	1	2	3	4	5	6	Y
1. ANGRCOLR	2.958	.989	1.000						
2. ANGRREC	3.021	.790	.612	1.000					
3. INTERACT	2.749	.989	.347	.076	1.000				
4. ANGRMNS	2.528	.862	.242	.227	.495	1.000			
5. ANGRCAUS	2.732	1.033	.253	.293	.425	.699	1.000		
6. VERBAGGR	2.748	1.000	.235	.305	.447	.714	.935	1.000	
ANGRDIV (Y)	3.176	.839	.482	.350	.141	.123	.204	.228	1.000

Note: (Y) denotes dependent variable

Table IV

Summary Data: Regression of Anger Divergence on Independent Variables

(n=80, blacks)

Inter-correlations

Variables	Mean	Std Dev	1	2	3	4	5	6
1. ANGRCAUS	2.802	.905	1.000					
2. ANGRCOLR	2.994	.824	.230	1.000				
3. INTERAC	2.977	.791	.109	.418	1.000			
4. ANGRMNS	2.727	.798	.541	.296	.261	1.000		
5. RECOGNIT	2.735	.797	.318	.437	.366	.318	1.000	
6. VERBAGG	2.862	.778	.560	.157	.135	.498	.202	1.000
ANGERDIV (Y)	3.300	.451	-.057	.099	.089	.200	-.027	.010	1.000

Note: (Y) denotes dependent variable

The Verbal Aggression/Interaction score stands at .447 (Table 3) for the white sample this is a .312 increase over the same correlation noted in the black sample which is recorded at .135 for the same correlation (Table 4). This could explain several variables in the equation. Perhaps in mixed interactions the level of personal attacks (verbal aggression) which register higher for the white survey samples explains the reasons why blacks experience a higher level of anger related events which could/were not addressed by the this section of the survey. Consequently a lack of response in verbal aggressive behaviors may be indicators that blacks sublimate (control) anger feelings, thoughts, and issues that require verbal conflict when in the presence of whites. This is in agreement with the literature (Ross, 1991) it suggests that blacks see whites as the authority. Another implication may be that blacks do not respond because

verbally expressing anger has higher negative consequences for them than their white counter parts. The behavior is consistent with black and white audiences watching <u>The Color of Fear</u> (Lee, 1994). Perhaps, to express anger verbally is tantamount to showing one's color yet, if the numbers are correct whites are for more verbally aggressive (even though the aggressiveness may be subtle and appear "innocent") than blacks during social interactions, based on the perceptions of black population sample. And if we are to apply our general "street knowledge" about anger, one could successfully argue that whites express anger more often than blacks. The significance of this study to the relational dynamics that occurred in the Lee's (1994) film is the whites see color as a terminal indicator of meaning, that color itself is a predictor of anger expression – the result of reification and has larger implications for the symbolic interactions for the general population.

The overall conclusions that can be drawn from Tables 1 & 2 are: 1. The data is significant. 2. The model for measuring the relationship between the independent and dependent variables establish that black and white populations have divergent views of anger expressions and anger. 3. The variables that were not relevant to the equation were removed (Tables 5 & 6 Below). 4. Whites use or experience color as a terminal construct with which label, construct or interpret the behavior related to the anger expression of black males. 5. Blacks engage in a more critical paradigm of thinking when they interpret or experience anger related to white males.

Table V

Stepwise Regression of Anger Deviation on Skin Color (n=101,whites)

Variables Measured but not Relevant in the Equation

Variable	Beta In	Partial	Tolerance	VIF	Min Toler	T	Sig T
ANGRREC	.087394	.078872	.625285	1.599	.625285	.783	.4354
INTERACT	-.029985	-.032092	.879436	1.137	.879436	-.318	.7513
ANGRMNS	.006180	.006843	.941315	1.062	.941315	.068	.9461
ANGRCAUS	.087958	.097115	.935876	1.069	.935876	.966	.3364
VERBAGGR	.121589	.134896	.944932	1.058	.944932	1.348	.1809

Table VI
Stepwise Regression of Anger Deviation on Anger Causes, & Personal

Meaning (n=80, blacks)

Variables Measured but not Relevant in the Equation

Variable	Beta In	Partial	Tolerance	VIF	Min Toler	T	Sig T
EXPRESS	.061876	.061337	.905676	1.104	.676175	.980	.3278
INTERAC	.032015	.032167	.930435	1.075	.665992	.513	.6081
RECOGNIT	-.064381	-.062517	.869040	1.151	.683580	-.999	.3186
VERBAGG	-.034075	-.028224	.632315	1.581	.594771	-.450	.6528

Another important capability of the SPSS program in evaluating dating is its ability to control partial variances and omit variances that do not contribute as significant factors on the dependent variable in explaining the Hypotheses. 4. The F Values, Rsq. Values, Beta and t Values indicate that the model and results are valid and reliable and therefore meet the criteria for generalizeability to the population. 5. The **Thesis:** The (quantitative test) research demonstrated that blacks and whites have divergent perceptions of anger and anger expressions. 6.

H1: Skin color is a primary factor in the divergent perceptions between whites and blacks. 7. That a valid and reliable model was developed to quantify the relationship between skin color and anger and established three variables that contributes to the variance on the dependent variable (Tables 1 & 2). 8. The divergence between the two populations implies: (a) White populations consider skin color in anger perception and blacks do not. (b) Black populations are more likely to engage in critical thinking in their perceptions of white male expressions of anger. (c) That the terminal use of color as a factor in social interactions is not the result of the imagination of black people but rather a real communication experience.

DISCUSSION

Hypothesis 2 & Research Questions 4 and 5

The most obvious implication of the research is that white populations see color as a terminal factor for explaining the behavior of black males. The same might also apply to black women as well. The results of such analysis may explain the inability to address issues regarding color relations. The simple reality exists, that skin color matters in the interpretation of human interaction. And in turn these interactions have a profound effect on communication interactions that individuals have with themselves and each other as detailed in earlier observations and analysis supporting Hypothesis 2: The divergence of skin color impacts social dynamics. In two separate and distinct ways: (a). Shapes how black children come to understand who they are supposed to be. (b). The idea of skin color even shapes the relationships and perspectives blacks

have of each other as well as with whites. While this research focused on anger

and anger perceptions of skin color it quantifies for the first time that whites use

skin color and skin color only in assessment of what is a common socio-

intellectual, emotional construct common to all people. This research suggests

that several areas of new research are warranted: (1) What other socio-

emotional-intellectual and behavioral constructs are based solely on the skin

color of other peoples by whites? (2) What was unique about this study was that

it did not use the term race, culture or ethnicity interchangeably with skin color.

Perhaps a reassessment ought to be with respect to the terminology used to

explain human dynamics by removing the term race. A term clearly inappropriate

to what is meant when discussing the nonverbal construct of color. This study

supports the notion that human interactions differ based on skin color alone as a

factor with larger implications: (a) What does blackness mean to whites? (b)

What does blackness mean? (c) What does any color mean to any participant in

the human communication exchange? Perhaps a redefinition of how researchers

and nonresearchers communicate about the human race is in order. Human

genetic research has long since dispelled the construct that being a different

color meant being of a different race, yet it is still common practice to use the

term race in communication, and sociological research. Albert Jacquard (1996),

explains this analysis in the UNESCO Courier,

> "Racism is based on two assertions which are presented as facts. First,
>
> that the human species is made up of very distinct groups with different
>
> biological characteristics-in other words, "*races*"; and second, that these

"*races*" can be ranked in hierarchies according to a scale of "values".
These two propositions were laid down as incontrovertible truths in a book
that all French schoolchildren were given to read during the first half of this
century, Le Tour de la France par Deux Enfants (A Tour of France by Two
Children). This provides the author with an opportunity to teach them about
the four human **races**--white, red, yellow and black--and to make the
following observation: "The white *race* is the most perfect." The author is
careful to illustrate each *race* with a very decent-looking individual. He
admits that each *race* is "perfect", but cannot help establishing a hierarchy
of perfection, which is to the benefit of the white *race*" (p.4).

It is this imperfection implied in the term which white populations have
deemed themselves better than all others, being the most human, therefore
relegating other human beings on a 'false' continuum of nearness to being human
based on skin color. The result is a complex sociological structure global
phenomenon based not on ethnicity or culture but solely on skin color. The
sociological implications are profound and the results can be seen as whites
interacted with colors of people with apparently various degrees of humanity
based on color in Africa, Middle East, Asia, Americas and as far away as
Australia as whites engaged in a process to exterminate or humanize them as
much as possible. Perhaps the most telling practice of this unscientific language
was the "one drop blood" rules that governed how much of white humanity had
been contaminated by blood of other colors (less than human) to determine one's
race. In short the darker a person is the less human, the most like wild beasts.

The results of this study indicate that for whites this dynamic is still in effect – skin color is a terminal factor in interpreting behavior. Within the framework of symbolic interaction there is no better evidence for this than in the dynamics of people of color communication.

"This latter point is now more and more an issue as the "color complex" is debated from the streets to the suites, and among black Americans of varying hues and political stripes. Historically, white America has viewed the color question through a prism of the "one-drop theory." Any American with one drop of black blood was considered a "Negro," even if she or he had a lily-white complexion. Of course, there are thousands of African Americans who are "light, bright and damned near white," who have successfully crossed over the color line, "passing" undetected as white" (Boyd, 1995, p4).

Crossing over the "color line" means acceptance, human enough to side-step being treated less than human in the educational system, in business, the criminal justice system, in the military, in all social exchanges. The suggestion is for research that is more honest about the reality of the human interactions within the human race. For example, research areas about 'race' should be based on skin color, ethnicity and culture, terms which are mutually exclusive from each other yet discuss the peoples each as part of the human race; confronting both the reader, researcher and communication interactants with the realities of human experience. The literature review throughout this research project does

not indicate any attempt to recognize anger experiences and sociological

parameters outside of the confines of the 'race language' paradigm supports the

concept that color perspectives are the standard by which concepts should be

measured. The Collins & Norwicki (2002) study previously discussed, suggests

this very dynamic. The children of color are said not to have been as adept at

deciphering the white adult expressions, what is it about white adult expressions

that a child of color needs to decipher?

Some Implications for this study a self-critique

The survey questions need to be rewritten and restructured in such a

fashion that that the divisions being measured do not blend into one another.

The results are a dynamic response as opposed to a static (consistent) response

category.

For example, questions about anger and intelligence should be structured so

that a quantitative measurement can be taken solely on attitudes and a general

understanding of anger and intelligence. 1. Clearly the idea of justice and anger,

which according to the literature, is the single common thread by which people

become and express anger is complex and requires some modifications of this

research. More succinct questions/statements need to be made in reference to

the feeling of anger and its expression – differentiating the feeling from its

expression. 2. All except for the verbal aggression measure all questions

designed to measure what is perceived in others should not be mixed with what

might be experienced by the sampler. The section on personal meaning is very

convoluted and should be completely restructured. It is difficult to determine whether it measures personal meaning. 3. The dependent variable did not contain enough secondary statements with a relationship to the independent variable. This is the single most important factor in the relevancy of the independent variables to the dependent variable. 4. The survey could include a commentary section to allow people to better clarify their own perspectives on certain statements. Anger like other emotional components of being human 'strikes very close to home.' It evokes not only memories but also feelings and instances of personal rights and wrongs. The implications about one's character are so powerful that they demand time and space to contemplate. This survey process did not lend itself to that. 6. The results of the survey are very far from being complete. For a more in depth look a fourth step which includes doing a survey that allows each sample group to look at itself should be created and compared to these results to those already obtained. 7. Technically, even careless typing may have skewed the results and goals of this survey. These frustrated the respondents processing of information and added increased dissonance. 8. There is also a need to break down the survey respondents, i.e., males, females, age, and occupation. A closer look at the number of questions and the frequency of answers to specific questions will be helpful.

We pick up the tale as the Swami responds to the common mans seeming triumph over the Swami by demonstrating that he has not mastered his anger.

Ahh, but I have, the Swami interrupts. *Have you not heard the story about the abused snake?* Let me tell you the story.

On the path that went by the village in Bengal, there lived a cobra there who used to bite people on their way to worship at the temple. As the incidents increased, everyone became fearful, and many refused to go to the temple to worship. The Swami who was the master at the temple was aware of the problem and took it upon himself to put an end to it. Taking himself to where the snake dwelt, he used a mantram to call the snake to him and bring him into submission. The Swami then said to the snake that it was wrong to bite people who walked along the path to worship and made him promise sincerely that he would never do it again.

Soon it happened that a passerby saw the snake as he walked along the path and ... it made no move to bite him. Then it became known that the snake had somehow had been made passive and people grew unafraid. It was not long before the village boys were grabbing the snake by its tail and dragging it the poor snake along behind as they ran laughing from here and there.

When the Swami passed that way again he called the snake to see if he had kept his promise. The snake humbly and miserably approached the Swami, who exclaimed, 'You are bleeding. Tell me how this has come to be?' The snake was near tears and blurted that he had been abused ever since he was caused to make his promise to the Swami.

'I told you not to bite,' said the Swami, 'but I did not tell you not to hiss.'

Appendix A

<u>Communications Survey</u> (Black Sample)

The following survey will ask questions or make statements about your perceptions of the emotion of anger as you understand it. The questions/statements will gather data about what and how you perceive and interact with black men on the topic of anger.

There are no right or wrong answers. The following survey is <u>Confidential</u>. No names will be taken and your results will <u>not</u> be used for any other purpose beyond that which has been previously stated. Your responses can be based on personal experience, information gathered from the media, i.e. radio, TV, newspapers, or magazines.

Circle the answer, which best agrees what you have experience or believe.

SD = Strongly Disagree---D = Disagree---Unsure---A = Agree---SD = Strongly Disagree

<u>Anger Defined</u>

Anger is the emotion which causes several physiological sensations. They is a rush of heat throughout the body. There is significant increase in muscle tension. There is a sense of increased power. People may give outward expressions of anger: quick movements, yelling, become verbally aggressive, become physically aggressive, withdraw and give any number of various facial expressions.

<u>Divergence or Style and Meaning</u>

A. When I am angry I try to sit with someone talk about why I am angry
SD-----------D----------------Unsure--------------A---------------------SA

B. Anger is really not a big deal to me as long as no one gets violent
SD-----------D----------------Unsure--------------A---------------------SA

C. Anger and intelligence are closely linked.
SD-----------D----------------Unsure--------------A---------------------SA

D. Skin color has no impact on anger
SD-----------D----------------Unsure--------------A---------------------SA

E. Knowing why people are angry is more important than the embarrassment I might experience by showing it
SD-----------D----------------Unsure--------------A---------------------SA

F. Anger is a result of having knowledge about life's issues
SD-----------D----------------Unsure--------------A---------------------SA

G. All people get angry
SD-----------D----------------Unsure--------------A---------------------SA

H. Whites and Blacks feel anger differently
SD------------D----------------Unsure--------------A--------------------SA

I   All people express anger differently
SD------------D----------------Unsure--------------A--------------------SA

Skin Color as a factor in Anger Expression

A. When I see a black man yelling I think he is angry.
SD------------D----------------Unsure--------------A--------------------SA

B. Black people are usually angry about something so they tend to yell a lot.
SD------------D----------------Unsure--------------A--------------------SA

C.   Black men yell in anger more than white people.
SD------------D----------------Unsure--------------A--------------------SA

D.   I know if a black man is angry by the serious look on his face.
SD------------D----------------Unsure--------------A--------------------SA

E.   Black men will fight faster than whites.
SD------------D----------------Unsure--------------A--------------------SA

Anger Recognition

A. I think it's easier to see when a black man is angry because he is not smiling
SD------------D----------------Unsure--------------A--------------------SA

B. I know a black man is angry because I can hear the strain in his voice.
SD------------D----------------Unsure--------------A--------------------SA

C. I think black men are more likely to become violent when angry than white people -- I have seen this personally.
SD------------D----------------Unsure--------------A--------------------SA

D. I was told by a black man that he would hit me if I didn't shut up.
SD------------D----------------Unsure--------------A--------------------SA

E. Black men I have seen on television jump up and down when they are angry.
SD------------D----------------Unsure--------------A--------------------SA

F. I can see anger expressed in black men more quickly because I can see it in their eyes
SD------------D----------------Unsure--------------A--------------------SA

G. Black men are more verbal when angry than white men:
SD------------D----------------Unsure--------------A--------------------SA

Social Interaction

A. I have learned how black men express anger from the media, i.e., TV, magazines, etc.
SD------------D----------------Unsure--------------A--------------------SA

B. "   " my friends and family:
SD------------D----------------Unsure--------------A--------------------SA

C. I socialize with one or black men every day for at least an hour:
SD------------D----------------Unsure--------------A--------------------SA

D. When a black man is angry I avoid any contact:
SD------------D----------------Unsure--------------A--------------------SA

E. When I think a black male is angry, I ask if he needs help or someone to talk to:
SD------------D----------------Unsure--------------A--------------------SA

This Section asks statements about what anger means to you

A. The less you express anger the more intelligent you are:

SD----------D---------------Unsure-------------A--------------------SA

B. Black men get angry easily because being from Africa they have not fully mentally developed yet.

SD----------D---------------Unsure-------------A--------------------SA

C. I think if black men are angry it's because of social injustice.

SD----------D---------------Unsure-------------A--------------------SA

D. A group of angry black men means a possible riot.

SD----------D---------------Unsure-------------A--------------------SA

E. Because black men get out of control we need more policemen around.

SD----------D---------------Unsure-------------A--------------------SA

Anger Causes

A. If I Have to be in a room with two or more black men I start to get angry

SD----------D---------------Unsure-------------A--------------------SA

B. When black men start to talk about racism I start to get angry.

SD----------D---------------Unsure-------------A--------------------SA

C. When I see black men talking to white women I get angry.

SD----------D---------------Unsure-------------A--------------------SA

D. I think black men talk about social issues to make white people angry.

SD----------D---------------Unsure-------------A--------------------SA

E. When I see black men trying to act like me I get angry

SD----------D---------------Unsure-------------A--------------------SA

Verbal Aggression as an Expression of Anger

A. When black men try to tell me I am racist I will tell them what I really think about.

SD----------D---------------Unsure-------------A--------------------SA

B. I was angry with a black man before and called him names to his face or told a friend of mine.

SD----------D---------------Unsure-------------A--------------------SA

C. I think black men especially deserve to be made fun of.

SD----------D---------------Unsure-------------A--------------------SA

D. I can't wait for some black guy to tell me what he thinks so I can tell him off.

SD----------D---------------Unsure-------------A--------------------SA

E. I hate to lose arguments to black men because they think I'm racist so I will even call him names to win.

SD----------D---------------Unsure-------------A--------------------SA

Please Check the Appropriate box.

White____   Black____   Other_____

Thank You . . . .

Appendix B

Communications Survey II (White Sample)

The following survey will ask questions or make statements about your perceptions of the emotion of anger as you understand it. The questions/statements will gather data about what and how you perceive and interact with white men on the topic of anger.

There are no right or wrong answers. The following survey is Confidential. No names will be taken and your results will not be used for any other purpose beyond that which has been previously stated. Your responses can be based on personal experience, information gathered from the media, i.e. radio, TV, news papers, or magazines.

Circle the answer which best agrees what you have experience or believe.

SD=Strongly Disagree—D=Disagree—Unsure—A=Agree—SA=Strongly Agree

Anger Defined

Anger is the emotion which causes several physiological sensations. There is a rush of heat throughout the body. There is significant increase in muscle tension. There is a sense of increased power. People may give outward expressions of anger: quick movements, yelling, become verbally aggressive, become physically aggressive, withdraw and give any number of various facial expressions.

Divergence or Style and Meaning

A. When I am angry I try to sit with someone and talk about why I am angry
SD-----------D---------------Unsure-------------A-------------------SA

B. Anger is really not a big deal to me as long as no one gets violent
SD-----------D---------------Unsure-------------A-------------------SA

C. Anger and intelligence are closely linked.
SD-----------D---------------Unsure-------------A-------------------SA

D. Skin color has no impact on anger
SD-----------D---------------Unsure-------------A-------------------SA

E. Knowing why people are angry is more important than the embarrassment I might experience by showing it
SD-----------D---------------Unsure-------------A-------------------SA

F. Anger is a result of having knowledge about life's issues
SD-----------D---------------Unsure-------------A-------------------SA

G. All people get angry
SD-----------D---------------Unsure-------------A-------------------SA

H. Whites and Blacks feel anger differently
SD-----------D----------------Unsure------------A------------------SA
I. All people express anger differently
SD-----------D----------------Unsure------------A------------------SA

Skin Color as a factor in Anger Expression

A. When I see a white man yelling I think he is angry.
SD-----------D----------------Unsure------------A------------------SA
B. White people are usually angry about something so they tend to yell a lot.
SD-----------D----------------Unsure------------A------------------SA
C. White men yell in anger more than black people.
SD-----------D----------------Unsure------------A------------------SA
D. I know if a white man is angry by the serious look on his face.
SD-----------D----------------Unsure------------A------------------SA
E. White men will fight faster than blacks.
SD-----------D----------------Unsure------------A------------------SA

Anger Recognition

A. I think it's easier to see when a white man is angry because he is not smiling
SD-----------D----------------Unsure------------A------------------SA
B. I know a white man is angry because I can hear the strain in his voice.
SD-----------D----------------Unsure------------A------------------SA
C. I think white men are more likely to become violent when angry than black men -- I have seen this personally.
SD-----------D----------------Unsure------------A------------------SA
D. A white man told me that he would hit me if I didn't shut up.
SD-----------D----------------Unsure------------A------------------SA
E. White men I have seen on television jump up and down when they are angry.
SD-----------D----------------Unsure------------A------------------SA
F. I can see anger expressed in white men because I can see it in their eyes
SD-----------D----------------Unsure------------A------------------SA
G. White men are more verbal when angry than black men:
SD-----------D----------------Unsure------------A------------------SA

Social Interaction

A. I have learned how white men express anger from the media, i.e., TV, magazines, etc.
SD-----------D----------------Unsure------------A------------------SA
B. "   " my friends and family:
SD-----------D----------------Unsure------------A------------------SA
C. I socialize with one or more white men every day for at least an hour:
SD-----------D----------------Unsure------------A------------------SA
D. When a white man is angry I avoid any contact:
SD-----------D----------------Unsure------------A------------------SA
E. When I think a white male is angry, I ask if he needs help or someone to talk to:
SD-----------D----------------Unsure------------A------------------SA

This Section asks statements about what anger means to you

A. The less you express anger the more intelligent you are:

SD----------D----------------Unsure-------------A-------------------SA

B. White men get angry easily because they are of touch with how express emotions.

SD----------D----------------Unsure-------------A-------------------SA

C. I think if white men are angry it's because of social injustice.

SD----------D----------------Unsure-------------A-------------------SA

D. A group of angry white men means a possible riot.

SD----------D----------------Unsure-------------A-------------------SA

E. Because white men get out of control we need more policemen around.

SD----------D----------------Unsure-------------A-------------------SA

Anger Causes

A. If I Have to be in a room with two or more white men I start to get angry

SD----------D----------------Unsure-------------A-------------------SA

B. When white men start to talk about racism I start to get angry.

SD----------D----------------Unsure-------------A-------------------SA

C. When I see white men talking to black women I get angry.

SD----------D----------------Unsure-------------A-------------------SA

D. I think white men talk about social issues to make white people angry.

SD----------D----------------Unsure-------------A-------------------SA

E. When I see white men trying to act like me I get angry

SD----------D----------------Unsure-------------A-------------------SA

Verbal Aggression as an Expression of Anger

A. When white men try to tell me I am racist I will tell them what I really think about him.

SD----------D----------------Unsure-------------A-------------------SA

B. I was angry with a white man before and called him names to his face or told a friend of mine.

SD----------D----------------Unsure-------------A-------------------SA

C. I think white men especially deserve to be made fun of.

SD----------D----------------Unsure-------------A-------------------SA

D. I can't wait for some white guy to tell me what he thinks so I can tell him off.

SD----------D----------------Unsure-------------A-------------------SA

E. I hate to argue with white men because they think I'm racist so I will even call him names to win.

SD----------D----------------Unsure-------------A-------------------SA

Please Check the Appropriate box.

White____   Black____   Other_____

Thank You . . . .

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