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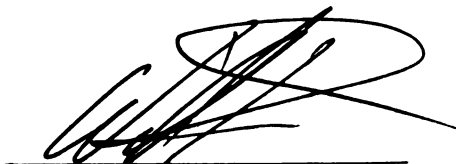
A Confirmatory Analysis of Baldwin's Theory
of Black Personality

presented by

Valerie Elizabeth Roberts

has been accepted towards fulfillment
of the requirements for

MA degree in Psychology



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**AN EXPLORATORY ANALYSIS OF BALDWIN'S THEORY OF
BLACK PERSONALITY DEVELOPMENT**

By

Valerie Elizabeth Roberts

A THESIS

**Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of**

MASTER OF ARTS

Department of Psychology

1996

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ABSTRACT

AN EXPLORATORY ANALYSIS OF BALDWIN'S THEORY OF BLACK PERSONALITY DEVELOPMENT

By

Valerie E. Roberts

The present study addressed the need for empirical support for the conceptualization of Black identity. Two models of Black personality were developed and compared to determine which described the process of identity development. The first model was based on Baldwin's (1981) Africentric theory of Black personality while the alternate model included additional relationships.

Data was collected from 158 African American students. Lisrel8 was used to obtain path coefficients and fit statistics to test the overall fit of each model. The chi-square difference test was conducted to compare the two models. Results indicated that Baldwin's model did not adequately fit the data. Baldwin's assertion that worldview is an inherent part of the Black personality structure was not supported. The alternate model was a good fit with the data. Context and environment were found to influence Black personality development. The importance of incorporating an ecological approach into Black personality research is discussed.

This thesis is dedicated to all those who continue in the struggle.

ACKNOWLEDGEMENTS

One of the challenges faced by African American scholars is the task of conducting research that is relevant to the community and that accurately reflects our unique cultural and social experiences. This is especially difficult when operating under the constraints of a traditional education environment where the necessary resources are often scarce or difficult to find. In completing this project, I was fortunate to have the support and guidance of my committee, who although not well versed in the subject matter initially, became active participants in the learning process enabling me to pursue and successfully complete a difficult task.

In recognizing those who were instrumental in helping me complete this task, first I would like to thank my chair, Dr. William Davidson. His assistance from my initial ideas to the development of a “doable” research study was invaluable. Additionally, the many hours we spent talking over the theories and examining data and the feedback he provided were greatly appreciated. I could not have completed this without him.

In addition, I would like to thank my remaining committee members, Jeanette Gassaway and Pennie Foster-Fishman. They were both instrumental in providing critical feedback to assist in getting the final draft done and in doing so, went above and beyond what was ever expected.

I would also like to thank my family, who without knowing it, provided much need support and an outlet to vent my frustrations with the whole research process. Last but not least, I must give thanks to the Creator without whom my success would never have been possible.

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CHAPTER 1

INTRODUCTION

Western or "traditional" psychology has been criticized for its lack of valid and appropriate cross cultural paradigms, and the inability within the field to do research free of cultural bias (Baldwin, 1985; Bell, 1985; Akbar, 1989; Nobles, 1989). For example, prior to the 1970's, research that found differences between African and White Americans explained them in terms of cultural deficiency rather than cultural distinctiveness. Because of this approach, there are few paradigms that give credence to the cultural uniqueness, reality and experiences of African Americans. Over the last two decades, however, with the growth of the African American/Black psychology movement, the need for the development of culturally specific epistemologies and measurement instruments has received vigorous support among Black psychologists and social scientists. These researchers have pioneered the development of the Africentric paradigm and advocated for the use of theories and measurement instruments that reflect the specific social/cultural reality of African American people. The term 'Africentric' refers to a conceptual framework that centers on the history, culture and philosophy of people of African descent. The Africentric approach, therefore, focuses on placing African American cultural norms at the center of any theoretical or empirical analysis of Black behavior and psychological functioning.

With the development of the Africentric paradigm has come the formation of an Africentric theory of Black personality which is used primarily to examine the development and evolution of Black (racial) identity. Racial identity, which refers to

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one's sense of group or collective identity with individuals who share a common racial heritage, has long been a salient issue in psychological research on African Americans.(Helms, 1990). Researchers argue that it is a critical component of Black personality because of its relevance to an individual's way of perceiving and responding to the environment. Racial identity is hypothesized to be influenced by social forces and to effect an individual's definitional system and the way in which s/he perceives and experiences reality.

Despite interest in racial identification, Spencer (1985) suggests that little or no substantive progress in how Black identity originates and evolves has occurred. One of the major criticisms of Black identity research to date is that there is a lack of consistency regarding its conceptualization. Several theories of identity development have been proposed but there is little empirical evidence to support any particular theory. Moreover, researchers question the validity of many of these theories because of their failure to operate within the Africentric framework. In addition, although researchers agree that Black identity is impacted by personal and life experience variables, there is little consensus regarding the way in which the proposed variables are related. Most studies have focused on the consequences of having a positive or negative identification, leaving the relationship among the factors impacting identity development virtually unstudied. This problem is likely a result of the lack of empirical research on the theoretical model.

Baldwin (1985) advanced an Africentric theory of Black personality which has been widely used to study Black identity. He contended that Black identity, a core component of the Black personality structure, was partly bio-genetically determined but was also

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subject to socio-environmental influences. The socio-environmental influences he proposed to be related to Black identity are nearly identical to those proposed by other researchers, however, the conceptualization regarding the way in which they are related differs. Additionally, there have been no studies to date investigating the core constructs of his theory. The purpose of the present study was to address the need for more empirical support for the conceptualization of Black identity. Specifically, two models of Black personality were advanced for the purpose of examining the relationship between the factors proposed to influence Black identity and to determine which model best illustrated the process of Black personality development. The first model was developed using Baldwin's theory while the alternate model included relationships suggested by other researchers, which were not set forth by Baldwin (1985). Baldwin's theory of Black personality was chosen as a basis for the present study because of its Africentric conceptualization and wide spread use in the field of Black identity development.

This paper begins with a literature review summarizing Baldwin's theory. Following that is an overview of other prominent theories of Black identity development. Finally, an examination of the literature which discusses the factors which impact identity development, on which both models are built, is provided.

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LITERATURE REVIEW

Baldwin's Africentric Theory of Black Personality

Baldwin's (1981) theory of Black personality is comprised of biological and psychological components. Consistent with the Africentric paradigm, his theory assumes that Black behavior is culturally based and is, therefore, derived from and reflective of the distinct social reality of the African American community. The African American social reality is presumed to have its own values, norms and standards which supports Black behavior. Moreover, "normal" Black behavior is assumed to be directed toward servicing the authentic needs and social priorities of the African community (i.e.; towards affirmation, enhancement, survival, positive development and fulfillment of its potential as a community) (Baldwin, 1981). Normal Black behavior is positively energized and proactive in its drive toward affirmation and enhancement of African American life.

There are several basic assumptions in Baldwin's theory. For one, Baldwin (1981) proposed that race constitutes an individual's primary social definition. It is this primary social definition which forms the basis for an individual's cosmology or worldview. In turn, an individual's worldview or cosmology reflects and facilitates the "survival thrust", those processes which define one's approach to survival, of the racial/cultural group to which an individual belongs.

Baldwin's (1981) theory not only hypothesizes differences between African and European worldviews, but also attributes an opposite, incompatible nature to them. African cosmology is said to be characterized by the theme of "Man-Nature-Harmony" whereas the basic emphasis of European cosmology is proposed to be "Man vs. Nature" (Dixon, 1976; Nobles, 1976). Based on this proposition, it is argued that those standards by which European Americans are measured are inappropriate for the assessment of African Americans.

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Baldwin (1981) also made several basic assumptions about the relationship between race and personality. Race is bio-genetically predetermined and therefore, African Americans are predisposed to the African worldview simply because they are African. Likewise, personality is primarily a bio-genetically determined, internal, intrapsychic phenomenon. It is coupled with an external medium of expression (Baldwin, 1981). In some respects, personality defies social-environmental forces, whereas in others, it interacts with them. Heredity is always assumed to represent the dominant force of the basic nature and direction of personality. The conscious-expressive medium of personality (i.e.; behavior) is open to modification by social-environmental forces. It is this external medium that generates enormous variability in personality between people.

When the basic principles of personality are applied specifically to African American people, two propositions presented by Baldwin (1981) are particularly important to emphasize. They are: 1) that Black personality is African in its basic nature or bio-genetically determined; and 2) that exposure to European culture and the psychological forces of racial oppression affects only the conscious medium of Black personality. In other words, the socio-environmental forces only impact behavior not one's genetic predisposition to "Blackness."

Components of Black Personality

Within this framework of African cosmology, Baldwin (1981) postulated two main components of Black personality. They are the African self-extension orientation and African self consciousness. The African self-extension orientation is proposed to be the fundamental organizing principle of Black personality. Baldwin (1981) asserted that it gives "coherence, continuity and Africanity" to the basic behaviors and psychological functioning African Americans. The African self-extension orientation represents the unconscious, bio-genetically defined, psychological predisposition that all African Americans share. Moreover, all of the basic behavioral characteristics of African people

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can be inferred from the African self extension orientation. The key component of this structure is spirituality, which Baldwin (1981) suggested, allows self-extension to occur.

The second core component which stems from the African self extension orientation is African self consciousness. This personality component is conceptualized as the conscious level process of "communal phenomenology" (Baldwin, 1981). Unlike the African self-extension orientation, African self-consciousness is not bio-genetically determined. African self consciousness refers to one's sense of collective identity and is synonymous with the construct "racial identity." Baldwin (1981) pointed out that the most important aspect of African self consciousness is that it represents the conscious embodiment and operationalization of Africanity. In other words, African self consciousness is the medium through which attitudes and behavior that are congruent with African culture and philosophy is expressed.

The two major components of Black personality operate synonymously with one another under "normal-natural" conditions. However, since African self consciousness is a conscious level process, it is subject to social-environmental influences. Baldwin & Bell (1985) pointed out that if this aspect of Black personality is nurtured developmentally and situationally through indigenous personal and institutional supports systems, it will achieve full expression in terms of a congruent pattern of basic traits (i.e.; beliefs, attitudes and behaviors which affirm African American life and the authenticity of African cultural heritage) (Baldwin & Bell, 1985). Conversely, when one is subjected to negative social-environmental influences, for example, racial oppression, his or her expression may be adversely affected and as a result, s/he may behave less Africentric in orientation. Deviations from the expected pattern of functioning in the African self consciousness are explained by variations in the personal and institutional support systems that people experience (Baldwin & Bell, 1985).

There are a number of ways in which the expression of Africanity are manifested under "normal" conditions. Baldwin (1985) suggested that African self consciousness follows a

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developmental pattern. Among the critical indices of African self consciousness are: a) the individual possesses an awareness of his/her Black identity (i.e.; a recognition of collective consciousness) and African cultural heritage, and sees value in the pursuit of knowledge of self; b) the individual recognizes Black survival and the necessity for institutions which affirm Black life (i.e.; practices, customs, beliefs); c) the individual actively participates in the survival, liberation and proactive development of Black people, and defends their dignity, worth and integrity; d) the individual recognizes the opposition of racial oppression (via people, concepts, institutions) to the development and survival of Black people, and actively resists it by any appropriate means.

The conceptualization of racial identification has gone through several transformations. Contemporary research is dominated by two orientations: Baldwin's theory of Black personality, which is outlined above, and nigrescence theory, specifically the Cross' model of racial identity development. There are two major differences between these orientations. Nigrescence theory originally described the process of identity development as a reaction to social forces whereas Baldwin's theory conceptualizes identity (African self consciousness) as a natural component of Black personality.

Secondly, although Baldwin acknowledged that African self consciousness is subject to socio-environmental influences, he also assumed a genetic predisposition towards Africanity. Nigrescence theory focuses solely on the former. The following is a summary of nigrescence theory with particular attention paid to the Cross model of racial identity development. A comparison of nigrescence theory with Baldwin's theory of Black personality is then provided. The purpose of this overview is to identify the strengths and weaknesses of each theory and develop a framework from which to build each model.

Theories of Psychological Nigrescence

Nigrescence theorists attempted to define the direction of healthy Black identity development. According to the theory, African Americans are proposed to undergo a "Negro to Black" identity transformation (nigrescence) whereby they move from a state of

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self hatred and dependency on white society for validation to a state of self-worth and security in being Black (Thomas, 1971; Cross, 1971). A number of different racial identity models were developed, and most were consistent in that they proposed that individuals moved from least healthy defined stages to most healthy self-defined racial transcendence (Cross, 1971; Thomas, 1970; Akbar, 1979; Milliones, 1980). Furthermore, nigrescence theorists hypothesized that one's quality of adjustment results from a combination of personal identity, reference group orientation and ascribed identity (Parham, 1989).

Nigrescence theory attempts to predict the varied feelings, thoughts and behavior that correspond with different stages of racial identification (Helms, 1990). Identity development is characterized by movement across a series of sequential stages, and changes are influenced by an individual's reaction to social/environmental pressures and circumstances (Cross, 1971, 1978; Jackson, 1975; Thomas, 1971; Williams, 1975). Thomas (1971), for example detailed a five step process that he proposed as a necessary condition for African Americans to eradicate "negromachy" (a confusion of self worth and dependence on white society for self-definition). Likewise, Jackson (1975) postulated a Black Identity Development Theory (BID) that described a process by which an African American developed a positive racial identity. The most well researched model of psychological nigrescence, however, was that of Cross (1971).

The Cross Model of Racial Identity

Consistent with nigrescence theory, the Cross model postulated that African Americans progress through a series of four psychological stages as they evolve from a state of self degradation to one in which they take pride and find security in their own culture. These stages rest on a continuum from negative to positive self perceptions, and were identified as pre-encounter, encounter, immersion-emersion and internalization.

In the first stage, pre-encounter, the individual was prone to view the world from a White frame of reference. This worldview induced the individual to think and behave in

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ways that devalued and denied her/his Blackness. Consequently, the individual developed attitudes that were pro-White and anti-Black.

The second stage, encounter, was characterized by an individual experiencing one or more significant as well as shocking personal or social events that were inconsistent with his or her current frame of reference. The event motivated the individual to challenge his or her previous frame of reference and allowed them to become receptive to a new interpretation of identity. The encounter stage involved two phases. The first, which could be described as the “realization stage” was discussed above. The second phase occurred when the individual decided to develop a Black identity.

The third stage, immersion-emersion, represented the conversion from the old to the new frame of reference. This period of transition was characterized by a struggle to repress or destroy all vestiges of the pre-encounter orientation. Simultaneously, the individual became intensely involved with the implications of the new found Black identity. During this period, it was typical for an individual to immerse him or herself in Black culture and withdraw from interactions with other ethnic groups. This stage was also characterized by the tendency to denigrate White Americans and glorify African Americans.

Finally, in the internalization stage, individuals were said to achieve a feeling of inner security and satisfaction with their own cultural heritage. Cross (1991) proposed that these feelings of satisfaction and security occurred when aspects of the immersion-emersion experience had been incorporated into the individual’s self-concept. Furthermore, this final stage was also distinguishable from other stages by the adoption of a flexible ideology about race issues and a decline in strong anti-White feelings.

There are a number of theoretical assumptions implicit in all of the racial identity development models. First, racial identity development was assumed to occur via a stagewise process that could be assessed. Secondly, it was a bi-dimensional phenomenon

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in that attitudes about both African and White Americans were incorporated into one's identity. Lastly, movement through the stages of racial identity was assumed to be fluid.

Comparison of Baldwin's Africentric Theory of Black Personality and Nigrescence Theory

Baldwin's theory of Black personality shares many similarities with nigrescence theory (Cross, 1971; Thomas, 1971). Some of the similarities between these two orientations are particularly noteworthy. For one, both orientations operationalize Black identity (African self consciousness) as the extent to which an individual uses his or her racial group to guide his/her thoughts, feelings and actions. In addition, proponents of both constructs have postulated that identity development is subject to socio-environmental influences. In fact, the variables cited as having an impact on identity development are nearly identical in each theory. Finally, the measures used for assessment are comparable in that they examine the relationship between attitudinal and behavioral correlates of Black identity.

The two orientations have a number of important differences as well. Several researchers have cited the ideological foundation of each theory as their major point of dissension (Akbar, 1989; Nobles, 1989). Baldwin's theory assumes a genetic predisposition towards Africanity whereas, the original conception of nigrescence theory was based on an assumption of racial self hatred. Positive Black identity was hypothesized by nigrescence theorists to occur as a result of some encounter experience that challenged the individual to change their pre-encounter frame of reference. Parham (1989) has proposed that nigrescence theory be amended to reflect the Africentric paradigm. He suggested that researchers recognize that the core of African American personality is essentially African in nature. These proposed changes to the original Cross (1971) model would then philosophically mirror Baldwin's theory. Many researchers argue, however, that the extent to which an amended nigrescence theory would truly reflect an Africentric epistemology is questionable given its origin.

Secondly, although Baldwin's theory and nigrescence theory both assume a developmental progression, Baldwin (1981) describes a developmental process that doesn't entail movement from self hatred to acceptance. He believes individuals move from an awareness of his or her Black identity and cultural heritage to active participation in the survival thrust of all Black people. Even with the changes proposed by Parham (1989), nigrescence theory still assumes movement from self hatred to self acceptance. Further, because Baldwin's theory is Africentric in nature, attitudes about White Americans are not recognized as a component of one's racial identity attitude. Finally, Baldwin's assumption that personality is bio-genetically determined is a critical distinction between his theory and nigrescence theory. He asserted that under 'normal' circumstances all African American behavior would be Africentric in orientation.

Although much theorizing has taken place over the last several decades on racial identity development, there is little empirical evidence to support any particular theory. Little time has been spent testing the underlying core constructs of these theories. This is the main goal of the present study. Researchers have consistently argued that personal and life experience variables impact Black identity development, however, the way the proposed variables are related is not clear. The following is a review of studies which examine factors which impact identity development. This overview provides the foundation on which the model to assess Baldwin's theory was built. It also provides the framework used to build the alternate model of identity development which consists of relationships that have been proposed by other researchers.

Factors Impacting Identity Development

One focus of race identity research has been the identification of variables that impact on development. Researches have consistently argued that parental socialization, interracial interaction and worldview are critical to Black identity development and participation in African centered behaviors. Given their salience in the literature, these variables are investigated in the present study.

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Parental Socialization

The family context is generally regarded as the most influential socialization setting for forming a child's emerging sense of self, values and beliefs (Demo et al., 1990).

Researchers suggest that the significance of familial relations is revealed in the amount, scope and intensity of parent-child interaction; reciprocal processes of attachment, identification, modeling and role playing; and in the impact of familial relations toward self and others (Demo et al., 1990).

Most of the existing knowledge on socialization comes from studies of middle class White families (Ogbu, 1988). This means the assumptions about normative child rearing behaviors and beliefs and child competencies rest upon a White American set of values. The implication of this is that child socialization processes that differ from these value laden assumptions are deviant. A small but growing body of literature has confirmed that in socializing their children, parents from ethnic families use distinct beliefs and behaviors determined largely by their cultural orientation (Zayas et al., 1994). The emerging literature suggests that socialization in ethnic families is often intended to prepare children for a society that is often racist and prejudicial. For instance, although the basic mechanisms for socialization are the same for all children, the transmittal sources and content may exhibit some subtle and obvious differences for children from different racial and ethnic groups. In regards to African Americans, the need for adaptive responses to social, economic and political barriers play a significant role in shaping the socialization process (Sanders Thompson, 1990). Racial socialization is assumed, therefore, to play a significant role in the preparation of African American children to cope with their social environment (Harrison et al., 1991).

According to Thornton et al. (1990), the process of racial socialization involves messages and actions that provide information on personal and group identity, interracial relationships, and social position related to race. Since parental socialization is one of the first processes by which values, norms and beliefs are transmitted, many researchers have

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argued that primary socialization experiences, particularly parental messages concerning the meaning of being African American are important in shaping one's Black identity (Ferguson-Peters, 1985; Comer, 1985)

In an analysis of racial socialization in African American families, Ferguson-Peters (1985) asked African American parents to indicate what they thought was important in preparing their children for the world. She found that building self-respect and pride concerning their racial identity was at the root of every parents childrearing philosophy. Although there was little empirical evidence regarding the content of parental socialization, her study implied that the message African American parents give their children about their cultural heritage will impact on the nature of their racial identification. It is assumed that positive messages about race will nurture pro Black identification.

Similarly, Comer (1989) asserted that the way in which a parent addresses the issue of race will affect both the child's ability to deal with racism and the formation of his/her racial identity. Based on clinical research, he found that positive messages about race enlarged the child's overall sense of self whereas negative feelings about race fostered a sense of self doubt and insecurity in being Black.

Branche and Newcombe (1986) traced the development of racial attitudes over time by studying the similarity between parent and child racial attitudes. They found that children's attitudes were a product of both parental attitudes as well as the synthesis of their social experiences. Parents with strong pro-Black attitudes raised children that were better prepared to confront the issue of racism and shared their racial attitude. They concluded that parental socialization not only impact racial identification but also the view from which children view the world.

Finally, Greene (1990) focused on the role of African American mothers in the socialization process. She found that mothers play an important role in the socio-emotional environment, thus contributing greatly to a child's adaptive development. Specifically, she argued that the way a mother deals with her own experiences of racism

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will influence the way she teaches her child to respond to it. Parents who emphasized learning to cope with and survive prejudice, developing an understanding of the need for education and a belief in fairness even when not reciprocated by Whites raised children that were less likely to internalize negative feelings about being Black.

These studies consistently suggest that the socialization process undertaken in the home is critical to the formation of Black identity. It should be emphasized, however, that research on parental socialization has focused on the content of parental messages and then drawn inferences regarding the relative importance of these messages on identification. Few studies have directly assessed the relationship between African self consciousness (racial identity) and parental socialization. This is an important step since researchers consistently indicate that primary socialization experiences will significantly impact racial identification.

Studies that have examined the relationship between parental socialization and racial identity have equated parental socialization with background variables such as birthplace, role models during childhood, educational level of parents and parental organizational affiliation (Baldwin et al., 1987; Baldwin et al., 1990). Researchers expected to find that children with parents that grew up in racially homogenous environments, who were involved in Black cultural activities and organizations, and had positive Black role models would have pro-Black attitudes. These parents were assumed to incorporate their positive racial experiences into their child rearing philosophy and subsequently raise children with positive racial attitudes. For example, Baldwin et al. (1987) examined the relationship between African self consciousness and parental background variables. Their findings supported this assumption.

In another study, Baldwin et al. (1990) examined the relationship between African self consciousness, childhood background experiences and involvement in affirmative Black behaviors among African American college students. The underlying assumption was that African self consciousness was influenced by a pattern of early socialization experiences

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which encourage pro-Black/self affirming behaviors. They found that the racial-cultural orientation in the home and in the external learning environment (for example, school settings) significantly impacted African self consciousness. Specifically, participants whose parents were involved in cultural activities had high African self consciousness scores. Similarly, Demo et al. (1990) found that children whose parents involved them in cultural activities during childhood were likely to be involved in cultural activities in later life.

Baldwin's (1985) studies suggest that early socialization patterns impact African self consciousness, however, he defined parental socialization in terms of demographic background variables rather than the quality of parental messages. Researchers have criticized that this is a major deficit within the socialization literature (Stevenson, 1994; Sanders Thompson, 1994). While it has been argued that the quality of parental messages is important, empirical research using a measures which taps into this is lacking. More in-depth investigation utilizing a specific measure of parental socialization that taps into both parental background and the content of parental messages needs to be undertaken in order to clearly understand the relationship between Black identity and parental socialization. In addition, researchers have suggested that parental socialization is not only related to racial identity but also to worldview and involvement in Black cultural activities. These relationships need to be further investigated in order to understand that way in which socialization impact identification, attitudes and behavior. Using parental socialization as an independent variable, this task was undertaken in of the present study.

Quality of Interracial Interaction

It has also been suggested interracial interaction is related to the development of Black identity. Interracial interaction refers to the racial composition of the childhood setting (schools, neighborhoods), exposure to and involvement in cultural activities, experiences with racial prejudice, and exposure to and involvement with people of diverse backgrounds.

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Baldwin et al. (1987) investigated the relationship between social cultural setting, background characteristics and African self consciousness . Subjects included African American college students who attended a predominantly White and historically Black college. In regard to interracial interaction, they found that a) students attending the historically Black university obtained significantly higher African self consciousness scores; b) students with Black studies backgrounds had higher African self consciousness scores; and c) students in the homogeneous setting with all-Black elementary school backgrounds obtained higher African self consciousness scores than their counterparts. These results suggested that sociocultural settings and pro-Black experiences were facilitative of positive identification and expected behavioral patterns.

Parham (1989) also examined the racial identity attitudes of African American college students attending a predominantly White and historically Black university. He found that students matriculating at the predominantly White institution were likely to have more pre-encounter attitudes than encounter, immersion or internalization. This finding is consistent with the assumption that heterogeneous environments do not nurture pro Black self affirming attitudes.

Significant relationships between African self consciousness and prior experiences with racism and exposure to Black cultural activities have also uncovered (Cheatem, 1990). Cheatem et al. (1990) found that African Americans who were involved in indigenous social settings reported high African self consciousness scores and more Black cultural activities. These participants did not internalize experiences with racism. These findings are consistent with Baldwin's (1981) theory. A necessary component of African self consciousness is an awareness of forces hostile to African people. Given this, it is reasonable to expect that experiences with racism would serve to heighten awareness that these forces exist and must be resisted. Consequently, an individual with heightened awareness would be more likely to pursue knowledge of self through involvement in Black cultural activities (Baldwin et al., 1990).

Rosenberg (1979) suggested that interracial interaction during the pre-adult years structures interpersonal experiences in ways that influence racial identity. He (1979) found that dissonant racial contexts affect identification adversely by increasing exposure to prejudiced communication and to out-group norms, values and experiences. Individuals in dissonant context were hypothesized to identify less positively than those in consonant racial environments. This perspective conflicts with Baldwin's (1981) assertion that exposure to racism heightens racial awareness.

Broman et al. (1989) assessed the impact of sociocultural context on racial group identification. Consistent with Rosenberg's hypothesis, they found that contextual consonance fostered an awareness of similarity to other African Americans, thus strengthened racial group identification. Additionally, individuals from racially homogenous settings were more likely to involve themselves in Black cultural activities. Their interpretation was predicated on the notion that greater learning of the strengths and problems associated with being Black in American society and understanding that the disadvantages were associated with systemic rather than individual factors would take place in consonant environments.

Mitchell and Dell (1992) also investigated the relationship between racial identity and interracial interaction. They defined interracial interaction as participation in cultural/non cultural activities. They found that Black college student's racial identity attitudes predicted participation in cultural and noncultural activities. Students who identified in stages characterized by pro-Black or self affirming behaviors (immersion, encounter, internalization) were more likely to engage in cultural activities than individuals in the pre-encounter stage. Students in the internalization stage of identification were most likely to engage in noncultural activities (Mitchell and Dell, 1992).

The way interracial interaction and Black identity are related is somewhat unclear. Studies that have explored the relationship have indicated three plausible manners in which they may be related. For instance, some studies postulate that interracial interaction

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during the childhood years impact identification. However, researchers don't agree whether contextual consonance or dissonance are facilitative of positive identification. Others, have found that the quality of one's interracial interaction during their childhood years directly influences racial identity and later involvement in Black cultural activities. Finally, research has suggested that interracial interaction impact one's value system which in turn influences identification. Further research using interracial interaction as an independent variable is necessary to clearly delineate relationship between interracial interaction, Black identity, worldview and involvement in Black cultural activities.

Value Orientation/Worldview

Another variable that has received considerable attention is the relationship between one's worldview or value orientation to racial identity development. In his theory, Baldwin (1981) postulated that all African Americans people are predisposed to having an underlying value system that is Africentric in nature. It is the medium of expression through which these inherent traits that are impacted by external forces, and consequently create differences within the group. Several researchers have supported Baldwin's hypothesis (Baldwin and Hopkins, 1990).

Baldwin and Hopkins (1990) developed and empirically tested a scale that discriminated basic cultural worldview differences between African and European Americans. They found that African Americans were more Africentric in nature and European Americans scored significantly more eurocentric. Consistent with Baldwin's theory of Black personality, differences were particularly salient across the following dimensions: a) harmony with nature vs. control over nature, b) spiritualism vs. materialism, c) collectivism vs. individualism, d) strong vs. weak religious orientation, and e) interdependence vs. separateness, with African Americans scoring significantly higher across the first dimensions.

Other researchers yielded similar results in regard to differences in worldview among African and European Americans. For example, Curry (1981) sought to empirically

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demonstrate the continuity of the African worldview among groups of Blacks. By assessing the scores obtained on the African Cultural Ideology scale, she found that African Americans tend to revert to, and retain influences of African realism's relative to their lived experiences. Moreover, she concluded that African Americans and African born Blacks were quite similar in orientation. This suggested continuity in African worldview across the Diaspora.

Carter and Helms (1987) investigated the relationship between the content and structure of cultural values/worldview and racial identity. They utilized Kluckhohn and Strodtbeck's (1961) model of value orientation to define the value system of African Americans. Kluckhohn and Strodtbeck (1961) suggested the following five possible orientations: human nature (evil, good or mixed), person to nature (subjugation, harmony or mastery over nature), time sense (past, present, future), activity (being, being in becoming, doing), and social relations (lineal, collateral, individual). Carter and Helms (1987) divided these value orientations on the basis of whether they reflected a self actualized or Africentric perspective. They suggested that good, harmony with nature, present, being and collateral social relation orientations reflect the principles of Africentricism. These orientations were consistent with those postulated by Baldwin (1981). They found that of the five Africentric value alternatives (harmony with nature, doing activity, collateral social relations), three were predictive of positive racial identity attitudes (specifically internalization and immersion).

Myers (1988) presented the philosophical parameters of an optimal worldview originating from ancient traditional African cultures, and contrasted it with a suboptimal one, which she described as racist/sexist. The suboptimal worldview emphasized a materialistic base that placed highest value on the acquisition of objects and technology, and was believed to be the foundation of a racist/sexist mentality. The optimal conceptual system was described by Myers (1988) as optimal because of its thrust toward the achievement of peace, happiness and positive interpersonal relationships. She found that

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African Americans endorsed the optimal worldview which assumed there was a nonmaterial (spiritual) reality underlying all observed material phenomena.

These findings suggested that worldview and racial identity were related. Specifically, some studies support the assertion that African Americans are predisposed to a particular worldview. Others suggested that one's worldview may develop as a result of early socialization experiences. Further exploration of this construct is essential to more clearly distinguishing the relationship. This variable was investigated in the present study.

Implications of Positive or Negative Racial Identity Attitudes

A second focus of racial identity research has been an analysis of the implications of having an either positive or negative identity. Typically, researchers have focused on relating racial identity to involvement in activities that help to instill a sense of Black cultural pride. For instance, many researchers expect that positive racial identification will be related to involvement in Black organizations, attendance at Black cultural events, support of Black business and commitment to service in the Black community. Involvement in Black cultural activities is congruent with Baldwin's idea of 'normal' Black behavior. Given the salience of this variable in literature, it will be the central outcome assessed in the proposed models.

Africentric Behavioral Correlates

One of the major implications of African self consciousness (Black identity) is the expression of specific behavioral characteristics. For instance, based on the competency domains of African self consciousness, an individual is expected to exhibit a set of proactive behaviors as s/he strives toward self affirmation.

Baldwin et al. (1990) examined the relationship between African self consciousness and affirmative behaviors among African American college students. Using an Africentric activities questionnaire which assessed the frequency of the subject's participation in Black cultural activities, they found that African self consciousness predicted three

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activity. These indices include attendance at an African cultural activity, rendering help to another African American, and reading books related to Black culture. Their finding is consistent with Baldwin's (1981) theory of Black personality which suggested that individuals who had a strong sense of African self consciousness would be more likely to pursue self knowledge in a general collective sense. Similarly, individuals who were high on African self consciousness are expected to engage in activities and social functions that were African culture centered and thus, more self affirming. Stokes et al. (1994) corroborated Baldwin et al.'s (1990) finding. They related African self consciousness to a set of criterion behaviors and found that African Americans who had high African self consciousness engaged in activities that encouraged affiliation and involvement with other African Americans. Other studies have related Cross' stages of identification to different levels of involvement in Black cultural activities. They found that subjects in stages characterized by pro-Black attitudes (encounter, immersion-emersion, internalization) were more likely to be involved in Black cultural activities than their pre-encounter counterparts (Carter et al.; 1987; Helms, 1990).

Involvement in Black cultural activities is typically the outcome variable in studies on Black identity. African self consciousness (Black identity) is hypothesized to mediate the relationship between the variable proposed to impact identity development (parental socialization, interracial interaction, worldview) and involvement in African centered behavior. Few research efforts have been geared towards examining this variables collectively in an attempt to assess the underlying assumptions of the theoretical model. It

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is important to do so to determine whether Baldwin's model is an accurate illustration of Black personality or whether an alternate model is better.

To summarize, the above review establishes a firm foundation on which a model(s) of Black personality can be built and subsequently assessed. The model is based on those variables that are proposed to influence identity development and the corresponding behavioral characteristics. Given the inconsistency that exists with regard to conceptualizing Black identity, building and testing the theoretical model will provide clarity and provide an avenue for further exploration and development.

Justification for Research

The following is an exploratory analysis of Baldwin's model of Black personality development and an alternate model of Black personality which includes relationships not suggested by Baldwin. Each model examines how parental socialization, interracial interaction and worldview influence African self consciousness and involvement in African centered behaviors. There are two main reasons for a study of this kind. First, there has been a lack of consistency regarding the conceptualization of this Black identity. Different theoretical orientations exist, however, few studies have focused solely on testing the underlying constructs of the theories. The main goal of the present study was to build a model of Black personality using Baldwin's theory and empirically test it. A second reason for an exploratory analysis of Black personality development is that there is little consensus about how the proposed variables relate to identity development and each another. To address this issue, an additional objective entailed developing an alternate model of Black personality that illustrated some of the possible relationships between Black identity and life experiences which are suggested in the literature are not advanced by Baldwin. Finally, the last objective of the present study was to compare the two models of Black personality for the purpose of determining which best explains the

process of Black identity development.

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Hypotheses

According to Baldwin's Theory of Black Personality

Figure 1 depicts the Baldwin model of Black personality development investigated in the present study.

 INSERT FIGURE I

Hypothesis 1: Baldwin (1981) postulated that all African Americans are genetically predisposed to an Africentric worldview. To test this assumption, it was hypothesized that a direct, positive relationship would exist between Africentric worldview and African self consciousness.

Hypothesis 2: Baldwin et al. (1989) found that early socialization experiences, particularly parental socialization, are among the life experience variables that impact African self consciousness. It was hypothesized that a direct, positive relationship would exist between parental socialization and African self consciousness. More specifically, the receipt of positive racial messages was expected to be related to high African self consciousness scores.

Hypothesis 3: Baldwin (1981) assumed that the quality of one's interracial interactions during childhood would impact African self. A direct, positive relationship between interracial interaction and African self consciousness was hypothesized. It was expected that homogeneous racial experiences would be positively related to high African self consciousness.

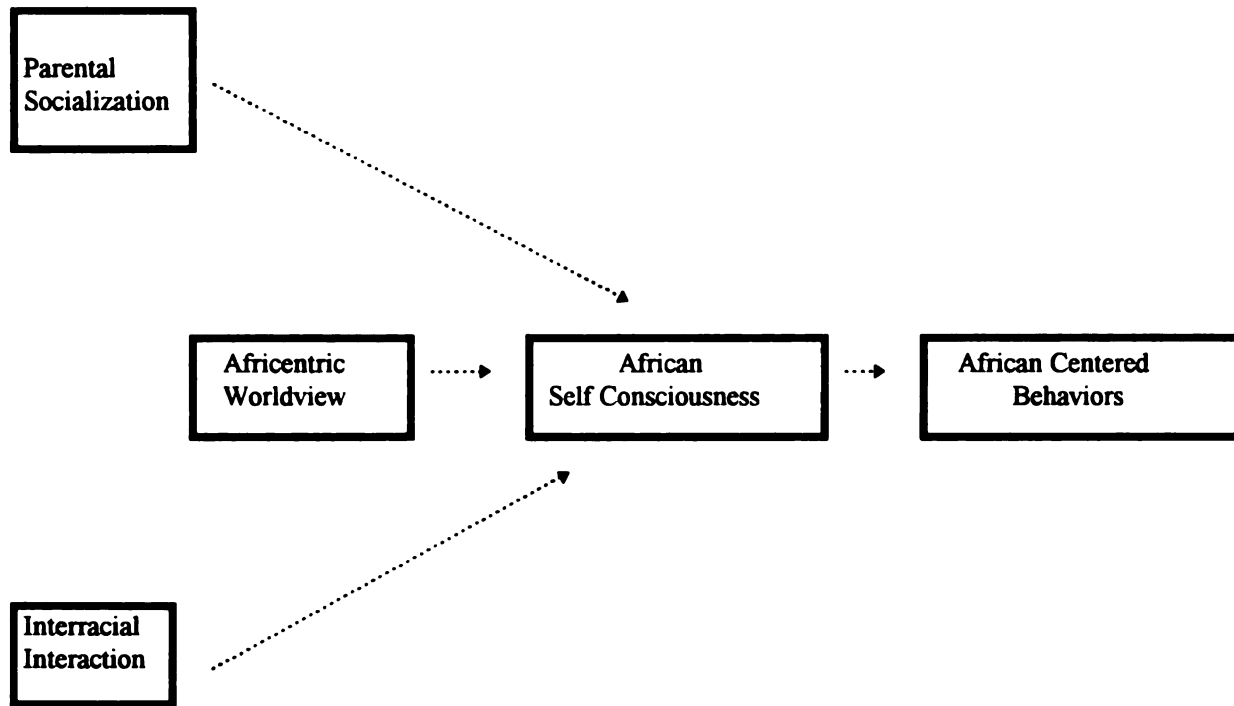


Figure 1. Baldwin's Model of Black Personality

Hypothesis 4: According to Baldwin's theory, African self consciousness which is the conscious medium of expression of one's "Blackness" mediates the relationship between life experience variables (socialization, interracial interaction, worldview) and involvement in Black cultural activities.

Consistent with this, it was hypothesized that African self consciousness would mediate the relationship between parental socialization, interracial interaction, worldview and African centered behavior.

Alternate Model of Black Personality Development

Figure 2 depicts the relationship among variables in the alternate model of Black personality development. The alternate model includes all of the relationships proposed in the Baldwin model in addition to the following.

 INSERT FIGURE II

Hypothesis 1: Branche and Newcombe (1986) found that children's attitudes are a function of parental attitudes. In the alternate model, parental socialization was hypothesized be directly related to African worldview. Participants whose parents conveyed positive racial messages were expected to endorse an Africentric worldview.

Hypothesis 2: It has been suggested that one's values system results from socio-cultural experiences. In the present study, interracial interaction was hypothesized to be related to Africentric worldview. Participants who grew up in racially homogenous environments were expected to endorse the Africentric worldview.

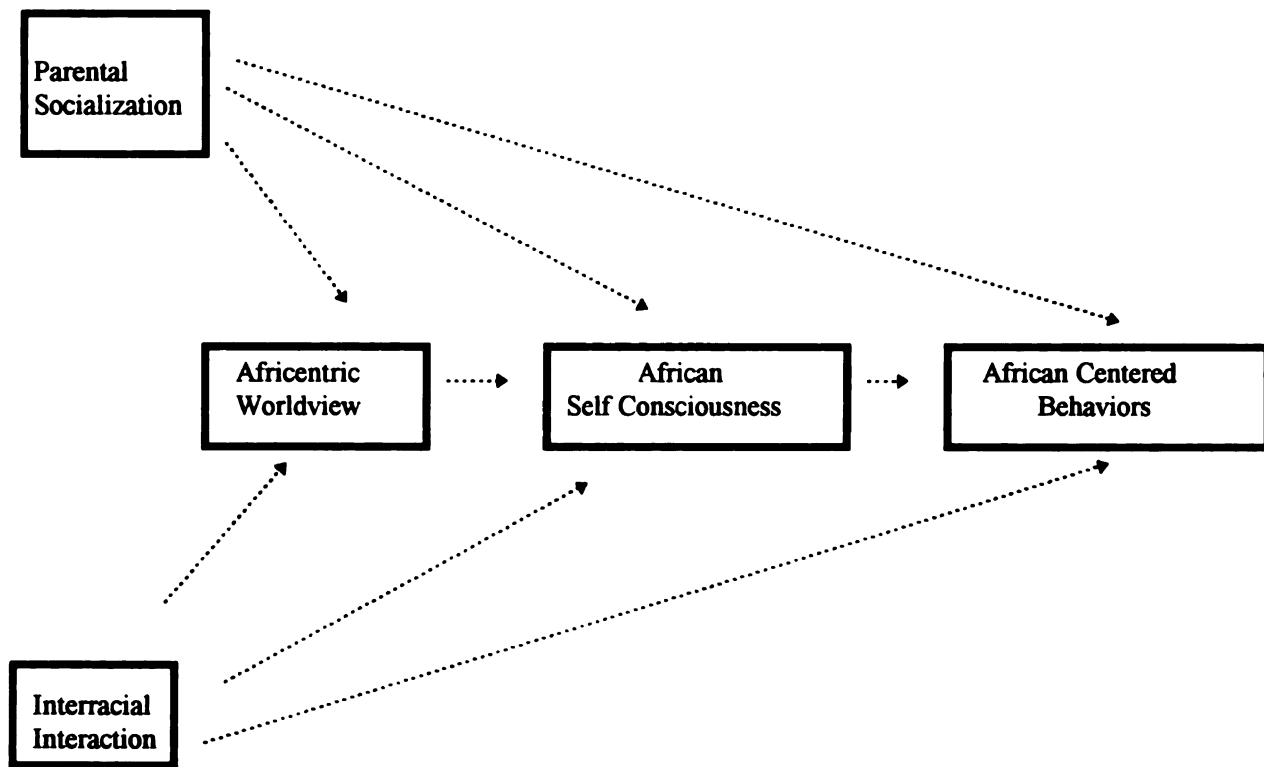


Figure 2. Alternate Model of Racial Identity Development

Hypothesis 3: Greene (1990) proposed that the mother's method of dealing with her own experiences of racism will influence how her child will respond to it. In the present study, parental socialization was hypothesized to be directly related to whether one engaged in Africentric behaviors. Specifically, it was expected that the receipt of positive racial messages would be related to involvement in Black cultural activities.

Hypothesis 4: Rosenberg et al. (1987) found that contextual consonance was related to involvement in Africentric activities. In the present study, this relationship was investigated. A direct relationship between interracial interaction and involvement in Africentric cultural activities was hypothesized. More specifically, immersion in homogenous racial experiences was expected to be related to involvement in Black cultural activities.

CHAPTER 2

METHOD

Design

The present study is an exploratory analysis which uses a cross sectional design.

Survey data was collected to investigate the hypotheses proposed above.

Participants

All of the subjects were African American undergraduate students currently enrolled at a large, predominantly White, mid-western university. In total, 212 students were approached to participate in the present study; 162 agreed to participate and 48 refused. Four students filled out the questionnaire but were considerably older than the majority of participants (>28) and were consequently dropped from the study. One hundred and fifty eight subjects participated in the present study. Detailed information on the demographic characteristics of the sample are presented in Table 1. Subjects were predominantly female, freshman and sophomore level students residing in on campus housing. The majority of the sample were between the ages of 18 and 20. Additionally, nearly all of the sample were residents of the state of Michigan, with the largest percentage coming from Detroit and its surrounding suburbs. Half of the sample reported growing up in an urban setting. In regard to family background information, parental educational level was evenly distributed between high school graduates, some college and college graduates. Finally, the majority of the sample reported their family's household income at or above \$25,000 per year.

Table 1 Demographic Characteristics of the Population

<u>Demographic Variable</u>	<u>Value</u>
Age	
18	30%
19	28%
20	21%
21	8%
over 21	14%
Gender	
female	64%
male	36%
Grade Level	
freshman	40%
sophomore	29%
junior	16%
senior	15%
Mother's Educational Level	
6th grade or below	1%
junior high school	1%
some high school	3%
high school graduate	24%
some college	31%
college graduate	25%
some post graduate education	3%
advanced degree	12%
Father's Educational Level	
6th grade or below	1%
junior high school	2%
some high school	4%
high school graduate	35%
some college	32%
college graduate	11%
some post graduate education	12%
advanced degree	2%

Table 1 (cont'd).

<u>Demographic Variable</u>	<u>Value</u>
Family's Yearly Income	
\$10,000 and below`	9%
\$10,000 - \$24,999	11%
\$25,000 - \$39,999	20%
\$40,000 - \$59,999	22%
\$60,000 and above	28%
Neighborhood	
suburban	25%
rural	4%
urban	68%
Hometown	
Detroit	46%
Detroit suburbs	19%
out of state	8%
other cities in Michigan	19%
other suburbs in Michigan	10%

*n=158; sample size varies from 142 (due to missing data) to 158.

Procedure

In order to obtain a representative sample of African American undergraduates, the Office of Minority Student Affairs was contacted and forwarded a copy of the proposed study. Upon acceptance and approval to participate, a list of currently enrolled African American undergraduates which included grade level and local address was obtained. A demographic breakdown of the characteristics of the African American undergraduate population is presented in Table 2. The total African American undergraduate student body is approximately equal to 2800 of which nearly 80% resided in on campus housing.

Data was collected during the last two weeks of the spring semester. Given the time constraints this presented, the decision was made to solicit participants from the pool of on campus students and collect data in the dormitories. Dormitories were randomly selected as collection sites. Dormitory directors were contacted at each of the potential collection sites and given a summary of the proposed study. In many cases, the researcher could only be granted approval after presenting the study at the dormitory's student council meeting and receiving two-thirds votes in her favor. In all cases, approval was obtained to collect data in the dormitories. Tables were set up outside the cafeteria at dinnertime in the dormitories at selected sites. In all, twelve dormitories were used as research sites. The dinner mealtime was chosen because dormitory directors' indicated that more students ate at this time than at any other. In addition, this would allow the researcher to have access to students from other dormitories since some dormitories share cafeterias.

Prior to data collection, posters were hung in the nearly all of the dormitories on campus advertising the study and requesting participation of Table 2. African American students. The posters indicated that students would be eligible for one of five lottery cash drawings for their participation as well as the dates, time and locations of data collection. During actual data collection, interested students approached the

Demographic Characteristics of the Student Population

Total Enrollment	40,047
Undergraduate	31,248
Graduate	7,466
Professional	1,353
African American Enrollment	2,799
Undergraduate	2,483
Graduate & Professional	316

research tables at which time the study was explained. If they were interested in participation, they were given a packet which included the following information: explanation of the present study, request for participation, instructions and a battery of questionnaires, and information regarding their eligibility for one of five cash prizes, including the dates of the drawing. Subjects were also informed at this time that by completing and returning the questionnaire, they were consenting to participate in the study. They were instructed not to put their name on the survey and that participation was voluntary and anonymous. Furthermore, the information they provided would be kept confidential, in that no individual name would be associated with any of the information that was collected. The top right hand corner of each information packet included a subject identification number. The same number also appeared on the lottery ticket subjects received and returned with their completed questionnaires. Students took the questionnaires into the cafeteria to fill out and returned them to the researchers upon departure. Upon receipt of the questionnaire and lottery ticket, subjects were given the top sheet which explained the study and gave a number should further questions arise. In addition, subjects tore off the stub of their lottery ticket and placed it in a separate container. This process ensured the participant's anonymity and confidentiality since there was no way to identify subjects by their questionnaires. Participants that were unable to complete their questionnaire during mealtime were given a self-addressed envelope and asked to return the materials via campus mail. Twenty-three questionnaires were returned by this method. Five cash drawings occurred at the end of data collection. Participants had a 32:1 chance of winning one of five \$50.00 cash prizes.

Measures

Five instruments were used in the present study: a background information form, an interracial interaction scale, the Parental socialization scale, the African self consciousness scale, the Beliefs Systems Analysis scale and the African American Behavior Checklist.

Background Information Sheet

Background information focusing on the following demographic characteristics was collected: age, gender, grade level, parental educational level, family's yearly income, hometown and whether subjects were from suburban, urban or rural communities. See Appendix B for a copy of this instrument.

Interracial Interaction Scale

The Interracial Interaction Scale assessed the racial composition of the participant's childhood settings (i.e.; church, school) as well as their early life experiences with racism and exposure to Black cultural activities. This scale was developed for the present study and was based on two assumptions inherent in Baldwin's (1985) theory. They were: 1) that racial homogeneity and heterogeneity differentially impacted on racial identity, and 2) exposure to Black cultural activities and personal experiences with racism impacted identity development.

The Interracial Interaction Scale was a nine item scale in which the first 7 items asked subjects to rate the racial composition of their childhood environment using a five point likert scale. Responses ranged from 1 (all Black) to 5 (all white). The remaining 2 items assessed: 1) the number of cultural activities the subject was involved in as a child, and 2) the number of experiences with racism the subject had while growing up. They were scored on a three point likert scale ranging from none (1) to many (3).

A scale score was obtained by summing , after reverse scoring items 8 and 9, the score on all items. A low scale score indicated that the subject grew up in a racially homogenous environment and was exposed to Black cultural events. A high score

indicated that the subject grew up in a mixed or predominately White setting and was not exposed to Black cultural activities regularly.

The reliability of this scale was assessed in the present study. Due to the different scaling methods used for this measure, scale scores were transformed to z-scores prior to analysis. Item total correlations are presented in Table 3. Analysis revealed that internal consistency was best with items 5, 8 and 9 removed from the scale. Prior to analysis, the researcher established that items falling atleast .30 below the highest item total correlation would be dropped from the instrument because of their low correlation with other items on the scale. Reliability analysis yielded a coefficient alpha = .87. Alpha with all items included = .79. The Interracial Interaction scale is presented in Appendix C; an asterisk next to an item indicates it was removed from the scale.

Parental Socialization Scale

The Parental Socialization scale was originally a 23 item scale which assessed the content of parental messages about race and race relations. Given the paucity of content oriented socialization scales, this scale was developed for the present study utilizing the research of Ferguson-Peters (1985) and Sanders-Thompson (1994) as a framework. Ferguson-Peters (1985) identified race related themes that Black parents viewed as critical to the socialization process. Parental messages covered the following domains: education, religion, self esteem and interpersonal relationships. Sanders-Thompson (1994) suggested that it is equally important to examine the frequency of race related discussions as well as their perceived impact on individual beliefs and attitudes when studying racial socialization.

Table 3. Internal Consistency of the Interracial Interaction Scale

<u>Variable Name</u>	<u>Item</u>	<u>Item Total Correlation</u>
IIS1	Racial composition of grammar/elementary school	.75
IIS2	Racial composition of junior high school	.77
IIS3	Racial composition of high school	.57
IIS4	Racial composition of childhood neighborhood	.70
*IIS5	Racial composition of childhood church	---
IIS6	Racial background of childhood friends	.64
IIS7	Racial background of participants in childhood extracurricular activities	.63 ---
*IIS8	Number of Black cultural activities involved in as a child	---
*IIS9	Number of experiences with racism while growing up	---

*item was removed from the scale

Alpha with all items included = .79

Alpha = .87

The 20 items on the Parental Socialization scale consisted of messages that Black parents might give to their children. Subjects were first asked to indicate whether or not their parents passed on these message by checking 'yes' or 'no' with each corresponding message. For items 21, 22 and 23, subjects were to indicate the following: 1) how often they discussed race relations in their home, 2) what impact parental messages have on their current beliefs and, 3) whether there were other things their parents told them that they feel is important.

The psychometric properties of the scale were investigated in the present study and are presented in Table 4. A scale score was obtained by summing the total number of "yes" responses. A high score indicated that the subjects parents conveyed the message whereas a low score indicated they did not. Given the two scaling methods employed in this measure, scale scores were transformed to z-scores prior to analysis. Analysis of the scale indicated that 12 items be dropped because they fell below the .30 cut-off. Appendix D contains a copy of the entire scale. Reliability analysis yielded a coefficient alpha = .82. Alpha with all 23 items = .63

African Self Consciousness Scale

The African self consciousness scale was originally a 42-item personality questionnaire designed by Baldwin (1982) to assess the Black personality construct African self consciousness. The 42 original items covered four competency dimensions and six manifest (expressive) dimensions of African self consciousness. The four competency dimensions were: 1) awareness or recognition of one's African identity and heritage, 2) general ideological and activity priorities placed on Black/African survival, liberation and

Table 4. Internal Consistency of Parental Socialization Scale

Variable Name	Item	Item Total Correlation
PS1	Be positive about yourself.	.38
PS2	Be proud that you are Black.	.62
PS3	Society treats Blacks & Whites differently.	.40
*PS4	It's important to get along with with everybody.	----
*PS5	In White society, Blacks get pushed around and used.	----
PS6	Don't be ashamed to be Black.	.66
*PS7	Sometimes Blacks have to work twice as hard as Whites to get ahead.	----
PS8	Blacks can't get away with the same things as Whites.	.45
PS9	You may be treated differently because you are Black.	.45
PS10	Remember where you came from.	.37
PS11	Black children must get a good education to get ahead.	.49
*PS12	God can protect you from racial hatred.	----
*PS13	All races are equal.	----
*PS14	Racism and discrimination are the hardest things a Black child has to face.	----
PS15	Getting a good education is the best way for a Black child to survive racism.	.40
PS16	Blacks have to work twice as hard as whites to be successful.	.62
PS17	It is important to know Black history.	.52
*PS18	Whites do not have more opportunities Blacks.	----
*PS19	Our society is fair to Black people.	----
*PS20	A Black child or teenager will not be harassed simply because she or he is Black.	----
*PS21	Impact of messages on behavior.	----
*PS22	Frequency of race related discussions	----
*PS23	Other things your parents told you.	----

Alpha = .82

Alpha with all items = .63

* item was removed from the scale.

proactive development, 3) specific activity priorities placed on self-knowledge and self-affirmation (i.e.; African values, customs, institutions), and 4) a posture of resolute resistance toward “anti-Black/African forces, and threats to Black/African survival in general. The six manifest (expressive) dimensions cover the areas of: 1) education, 2) family, 3) religion, 4) cultural activities, 5) interpersonal relations, and 6) political orientation.

Baldwin (1985) indicated that this scale may be used as a total scale score as four independent subscales. For the present study, the African Self Consciousness Scale was scored by summing, after reverse scoring odd numbered items, the subject’s responses on each of the items. Odd numbered items were negatively worded. A high score indicated high levels of African self consciousness whereas low scores indicated lower levels of identification. Subjects responded to a seven point Likert-type format ranging from 1 (strongly disagree) to 7 (strongly agree).

The internal validity of this scale was established in previous research (Baldwin et al., 1985; Stokes et al., 1994). Initially this entailed computing the correlation between the rankings of 10 ASC characteristics of the 50 highest and lowest scoring students on the scale by their instructors. This analysis yielded a coefficient $\rho = .48$ ($p < .001$) (Baldwin et al, 1985). Also, the correlation between the African self consciousness scale and the Williams Black Personality questionnaire was .70.

The psychometric properties of the ASC scale were also investigated in the present study and are presented in Table 5. Principal axis factor analyses failed to replicate the four factors previously identified by Baldwin; 60% of the items loaded on four factors. As

indicated earlier, the total scale score was used for the present study rather than any of the subscales. Reliability analyses revealed that the scale's internal consistency would improve with 16 items, which fell below the .30 cutoff, removed. A revised 26 item scale was used in the present study. Reliability analyses yielded a coefficient alpha = .85. Appendix E contains a copy of the African Self Consciousness.

Belief Systems Analysis Scale

The Belief Systems Analysis Scale developed by Montgomery et al. (1990). was a 31 item questionnaire designed to assess one's degree of adherence to an optimal Africentric worldview. This worldview was characterized by holistic, nonmaterialistic, and communalistic orientations (Montgomery et al., 1990). Subjects were asked to indicate how they would behave in specific situations rather than to indicate the extent to which they adhered to a set of abstract beliefs and values. Therefore, questions reflected hypothetical behaviors and situations to operationalize the underlying abstract beliefs and tenets. Items were presented in a five-point Likert format, and subjects were asked to indicate the extent to which they completely agree to completely disagree with the statements. The total score for the Belief Systems Analysis Scale was obtained by summing, after reverse scoring those items keyed in a negative direction, the scores on all items.

Prior to the present study, minimal information had been generated regarding the reliability of this scale. Past research provided evidence that the instrument demonstrated good internal consistency (Cronbach's alpha = .80), and test-retest reliability ($r = .63$). With regard to the validity, Montgomery (1990) reported that the total score on the BSAS correlated significantly in the expected direction with other criterion measures. The psychometric properties of this scale were investigated in the present study and are presented in Table 6. Six items correlated less than .30 with the other items on the scale

Table 5. Internal Consistency of African Self Consciousness Scale

Variable Name	Item	Item Total Correlation
*ASC1	I don't necessarily feel like I am being mistreated in a situation where I see another Black person being mistreated.	----
ASC2	Black people should have their own independent schools which consider their African heritage and values as an important part of the curriculum.	.33
ASC3	Blacks who trust whites in general are basically intelligent people.	----
*ASC4	Black who are committed and prepared to uplift the race by any means necessary are more intelligent than Blacks who are not committed and prepared.	----
ASC5	Blacks in America should try harder to be American rather than practicing activities that link them up with their African cultural heritage.	.34
ASC6	Regardless of their interests, educational background and social achievements, I would prefer to associate with Black people than with non-Blacks.	.33
ASC7	It is not such a good idea for Black students to be required to learn an African language.	.28
ASC8	It is not within the best interests of Blacks to depend on whites for anything no matter how religious and decent they purport to be.	.34
ASC9	Blacks who place the highest value on Black life are reverse racists and generally evil people.	.51
ASC10	Black children should be taught that they are African people at an early age.	.40
*ASC11	White people, generally speaking, are not opposed to self determination for Black people.	----
ASC12	As a good index of self respect, Blacks in America should consider adopting traditional African names for themselves.	.43
ASC13	A White image of God and the "holy family" are not such bad things for Black people to worship.	.38
ASC14	Blacks born in the US are Black or African first, rather than American or just plain people.	.40

Table 5 (cont'd).

Variable Name	Item	Item Total Correlation
*ASC15	Black people who talk in a relatively loud manner, show alot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave in this way.	----
ASC16	Racial consciousness and awareness based on traditional African values are necessary to the development of Black marriages & families that can contribute to the liberation and enhancement of Black people.	.52
*ASC17	In dealing with other Blacks, I consider myself quite different and unique from them.	----
ASC18	Blacks should form loving relationships with and marry only other Blacks.	.50
ASC19	I have difficulty identifying with the culture of African people.	.31
ASC20	It is intelligent for Blacks in America to organize to educate and liberate themselves from white American domination.	.32
ASC21	There is no such thing as African culture among Blacks in America.	.46
ASC22	It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children.	.47
ASC23	Africa is not the ancestral homeland of all Black people throughout the world.	.40
ASC24	It is good for Blacks in America to wear traditional African-type clothing and hairstyle if they so desire.	.38
*ASC25	I feel little sense of commitment to Black people who are not close friends or relatives.	----
ASC26	All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.	.56
*ASC27	Black children should be taught to love all races of people, even those races who do harm to them.	----
*ASC28	Black in America who view Africa as their homeland are more intelligent than those who view America as their homeland.	----
ASC29	If I saw Black children fighting, I would leave them to settle it alone.	.27

Table 5. (cont'd).

Variable Name	Item	Item Total Correlation
ASC30	White people, generally speaking, do not respect Black life.	.39
ASC31	Blacks in America should view Blacks from other countries as foreigners rather than as their brothers and sisters.	.50
ASC32	When a Black person uses the term "self, me, and I", his/her reference should encompass all Black people rather than simply his/herself.	.41
*ASC33	Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the white community.	----
*ASC34	Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don't show respect.	----
*ASC35	Blacks who celebrate Kwanza and practice the "Nguzo Saba", both symbolizing African traditions don't necessarily have better sense than Blacks who celebrate Easter, Christmas and the fourth of July.	----
ASC36	African culture is better for humanity than European culture.	.42
*ASC37	Black people's concern for self knowledge and self determination makes them treat white people badly.	----
*ASC38	The success of an individual Black person is not as important as the survival of all Black people.	----
*ASC39	If a good education could be obtained at all schools, I would prefer my child to attend a racially integrated school.	----
ASC40	It is good for Black people to refer to each other as brother and sister because such practices are consistent with our African heritage.	.46
*ASC41	It is not necessary to require Black studies courses in predominantly Black schools.	----
ASC42	Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved individual oriented activities.	.43

Alpha = .86

Alpha with all items = .80

* indicates that the item was removed from the scale.

Table 6. Internal Consistency of the Belief Systems Analysis Scale

<u>Variable Name</u>	<u>Item</u>	<u>Item Total Correlation</u>
BSA1	The more important consideration when looking for a job is not the money offered but the people I would be working with.	.20
BSA2	English should be the only national language. If one wants to live in this country, one should learn to speak the language, bilingualism is unimportant.	.27
BSA3	If I could make a choice, I would prefer to lead a wealthy, exciting life as opposed to one that is peaceful and productive in terms of helping other people.	.39
BSA4	In order to know what's really going on you need to look at the scientific data rather than the individual person's experience.	.23
BSA5	Working at a job with meaning and purpose is more important than the money received from a job.	.29
BSA6	Winning the lottery would solve all of my problems.	.38
BSA7	This country would be better off if we restricted immigration to a very select few.	.35
BSA8	Welfare is a mistake; individuals must learn to help themselves.	.16
BSA9	When I meet an acquaintance on the street, I note the type of clothes they are wearing and compare them to mine.	.38
BSA10	Race or nationality reveals more about an individual than s/he may realize.	.20
*BSA11	More than anything else, I am most concerned by another's opinion if s/he has the statistics to back it up.	----
BSA12	When I encountered new acquaintances at meetings or work-related activities, I note the type of clothes they are wearing and impressed if they are "dressed for success".	.28
BSA13	When someone challenges my belief, I am eager to set him/her straight.	.16
BSA14	Pain is the opposite of love; in other words an act of love cannot cause pain.	.21

Table 6 (cont'd).

Variable Name	Item	Item Total Correlation
BSA15	If a "friend" were to betray my confidence and tell some other people a secret, the best way for him/her to learn a lesson is for me to do the same thing to him/her when I get a chance.	.37
BSA16	If my opinion of my uncle has always been different than everyone else's, then I must be perceiving him wrong.	.21
*BSA17	It is easy for me to see how the entire human race is really part of my extended family.	----
BSA18	When considering all difficulties of life, I have trouble seeing any meaning or order to it.	.40
*BSA19	I find myself worrying a lot about circumstance in my life.	----
BSA20	If I just had more money, my life would be more satisfying.	.43
BSA21	If I were better looking, my relationships with others more satisfying.	.40
BSA22	I feel badly when I see friends from high school who now have better cars.	.42
BSA23	Sometimes when I am good and do my best, I still suffer, this is an indication that good does not necessarily triumph over evil.	.24
BSA24	Although I have a favorite kind of music I learn to, I can usually get into and enjoy most kinds of music)	.15
BSA25	When I am confused or unclear about myself or the world about me, I try to push these concerns out of my mind and go on with my life as usual.	.37
BSA26	Past philosophers like St. Augustine and Descartes are less relevant today then they were 100 years ago before the modern age.	.20
*BSA27	Despite my religious preference, I still believe there are teachings from different religions that are valid.	----
BSA28	I am uneasy and bothered by my responsibilities at work and at home.	.33
BSA29	I can remain calm and peaceful even when my boss blames me for another's mistakes.	.17
*BSA30	If I were president, I would invest more money to develop social programs and less money in high tech development.	----

Alpha = .76

Alpha with all items = .73

* indicates that the item was removed from the scale.

and were removed from the scale. Reliability analysis yielded a coefficient alpha = .76.

Alpha with all items = .73. Appendix F contains a copy of this scale.

African American Behavioral Checklist

The African American Behavioral Checklist was developed for the present study from “The Best Predictors of ASC Scale Scores” put forth by Baldwin et al. (1990). The rationale behind this instrument was that individuals high in African self-consciousness should tend to engage in activities and social functions that were African cultural centered, and therefore, more self-affirming.

This instrument was originally a twenty item checklist in which the first 16 items required subjects to indicate how often, using a four point likert scale (never-always), they engage in a list of activities. For two of the remaining items, subjects indicated using a three point Likert-type (mostly Black to mostly white) scale the following: 1) the racial composition of their current neighborhood, and 2) whether their church is white, Black or mixed. Item 19 and 20 asked subjects to indicate using a Likert-type scale (none to many): 1) the number of experiences they had recently had with racism, and 2) the number of Black studies courses taken. The reliability of this scale was obtained in the present study and is presented in Table 7. Analyses revealed that internal consistency improved when the 7 items which fell below the .30 cut-off were dropped from the scale. Alpha = .90. A copy of the behavioral checklist is found in Appendix G.

Table 7. Internal Consistency of the African American Behavioral Checklist

Variable Name	Item	Item Total Correlation
AAB1	I attend African American cultural activities.	.72
AAB2	I receive African American owned publications.	.49
AAB3	I belong to African American social, civic or professional organizations.	.56
*AAB4	I try to support Black owned businesses.	----
AAB5	I am involved in programs specifically geared toward the upliftment of the Black community.	.70
AAB6	I wear clothing that promotes Black pride.	.49
AAB7	I spend time reading and learning about my cultural heritage.	.52
AAB8	I spend time teaching others about Black culture and history.	.57
*AAB9	If another Black person needs help, I am there to lend my assistance.	----
AAB10	I am a role model to Black youth.	.51
AAB11	I am a leader in Black organizations.	.61
AAB12	I am a mentor to Blacks who need guidance or assistance.	.60
*AAB13	I participate in the political process to ensure that my voice as a Black person is heard.	----
AAB14	I encourage other Blacks to get involved in Black organizations.	.70
AAB15	I involve myself in activities that enable me to "give back" to the Black community.	.75
AAB16	I initiate the planning of Black cultural activities.	.68
*AAB17	Racial composition of current neighborhood.	----
*AAB18	Racial composition of your church.	----
*AAB19	Number of experiences with racism.	----
*AAB20	Number of Black studies courses taken.	----

Alpha = .90

* indicates that the item was removed from the scale.

CHAPTER 3

RESULTS

Several analyses were conducted to test the two models and investigate the relationship between parental socialization, interracial interaction, African self consciousness, worldview orientation and the outcome, African centered behaviors. A brief overview of the data analysis plan is provided here. First, descriptive statistics on the participants were conducted. Next, a correlation matrix which illustrates the relationship between the variables under investigation was constructed and is presented in Table 8. Finally, table 9 contains the means and standard deviations for each of the study variables.

Lisrel8, a statistical technique for structural equations modeling, was used to obtain path coefficients for the two models. This technique uses the covariance matrix to generate standardized path coefficients on which the proposed relationships can be evaluated. Several fit indices are also provided on which to evaluate the overall fit of the model. First, the chi-square goodness of fit index is used as a criterion to determine overall model fit. The chi-square should be non-significant, which means that the data fits the proposed model. It should be noted, however, that the chi-square is a function of sample size and the number of parameters specified. Therefore, large sample sizes and/or specification of many parameters can yield a significant chi-square. Secondly, the normed fit index should be examined to assess model fit. A normed fit index of .90 or above indicates that the data fits well with the proposed model (Bollen & Long, 1990). Next, the path coefficients should be examined to determine if they are significant and in the proposed direction. For the present study, each relationship was proposed to be

significant and positive, with the exception of interracial interaction. Interracial interaction was proposed to have significant and negative relationships with the study variables.

Finally, in comparing the two models, the chi-squares and degrees of freedom from each individual model are subtracted. In this instance, a significant chi-square is preferable and indicates that one model is a better fit than the other.

Given the substantial number of items dropped from the African Self Consciousness Scale and the Belief Systems Analysis Scale, analyses were run with both the full and revised scales. Results showed no significant change when the full scales were used, therefore, the results reported here reflect the revised scales. The analyses for this study were conducted in order to answer each of the hypotheses presented earlier.

Intercorrelations Among the Study Variables

The intercorrelations among the study variables are presented in Table 8. Correlations significant at .05 level are indicated by two asterisks. The data suggests that it is reasonable to conceptualize Black identity as a multifaceted phenomenon that is related to a number of personal and life experience variables.

African self consciousness was significantly correlated with African centered behaviors ($r=.37$, $p<.05$) and interracial interaction ($r=-.32$, $p<.05$). This suggests that participants who had high African self consciousness scores exhibited more African centered behaviors than individuals with low African self consciousness scores. As expected, a negative correlation between interracial interaction and African self consciousness was obtained. This means that participants who reported growing up in predominantly White or racially mixed environments had lower African self consciousness scores than participants with predominantly Black backgrounds. Africentric worldview was significantly correlated

Table 8. Interrcorrelations Among the Study Variables

	AAB	ASC	BSA	II	PS
AAB	1.0				
ASC	.37**	1.0			
BSA	-.22**	.00	1.0		
II	-.03	-.32**	-.03	1.0	
PS	.24**	.13	.13	.04	1.0

Note: n=158; **are significant at $p < .05$.

AAB: African Centered Behaviors
 ASC: African Self Consciousness
 BSA: Africentric Worldview
 II: Interracial Interaction
 PS: Parental Socialization

Table 9. Means and Standard Deviations of the Targeted Variables

Variable	Range	Mean	Standard Deviation
Interracial Interaction	3.67	2.3	.8917
Parental Socialization	1.00	.87	.1915
African Self Consciousness	4.56	4.7	.7898
Africentric Worldview	2.29	2.7	.4267
African Centered Behavior	2.92	2.2	.6816

with African centered behavior ($r = -.22, p < .05$). This means that individuals that did not possess an Africentric worldview were more likely to engage in African centered behavior than those who did. It is important to note that this correlation is not in the expected direction. According to Baldwin's theory, Africentric worldview would be positively related to involvement in Black cultural activities. The implications of this negative correlation is discussed in the next chapter.

Parental socialization was also significantly correlated with African centered behaviors ($r = .24, p < .05$). Participants whose parents conveyed positive racial messages were more likely to report involvement in Black cultural activities.

The relationship between interracial interaction and African centered behavior was not significant ($r = -.03, p > .05$). The racial composition of the participants childhood environment did not influence the extent to which they were involved in Black cultural activities. The data also suggests that having an Africentric worldview is not related to high scores on African self consciousness ($r = .00, p > .05$), parental socialization ($r = .13, p > .05$) nor interracial interaction ($r = -.03, p > .05$). An individual's worldview orientation does not appear to effect his or her African self consciousness. There is also no significant relationship between worldview and the extent to which participants' parents conveyed positive messages about race. Additionally, the racial composition of the participants' childhood settings was unrelated to their worldview orientation. In other words, whether an individual grows up in a predominantly Black or White environment has little to do with his or her worldview. Finally, the relationships between parental socialization and interracial interaction ($r = .04, p > .05$) was not significant. The racial composition of one's childhood environment was not related to whether or

not participants' parents conveyed positive messages about race. Structural equations modeling was used to further determine the interrelationship among the variables and to assess the two models.

Structural Equations Modeling Using Lisrel 8

Figures 3 and 4 contain the models, path coefficients and fit statistics for Baldwin's model of Black personality and the alternate model of Black personality. The chi-square and normed fit index were used to determine the adequacy of the overall model. A discussion of the Lisrel estimates for the Baldwin model is followed by a discussion of the alternate model.

Baldwin's Model of African Self Consciousness.

Only one of the predictor variables (interracial interaction) emerged as a significant predictor of African self consciousness. A path coefficient of $-.32$ ($p < .05$) was obtained, indicating that a significant and direct relationship exists between interracial interaction and African self consciousness. This result supported hypothesis 3 which proposed that racially heterogeneous environments were negatively related to high levels of African self consciousness. Participants who reported growing up in predominantly White environments had lower levels of African self consciousness than those who grew up in predominantly Black settings.

Hypothesis 1 which proposed a direct effect between Africentric worldview and African self consciousness was not supported. A non significant path coefficient of $-.01$ ($p > .05$) was obtained. This suggests that the possession of an Africentric worldview was not predictive of one's level of African self consciousness.

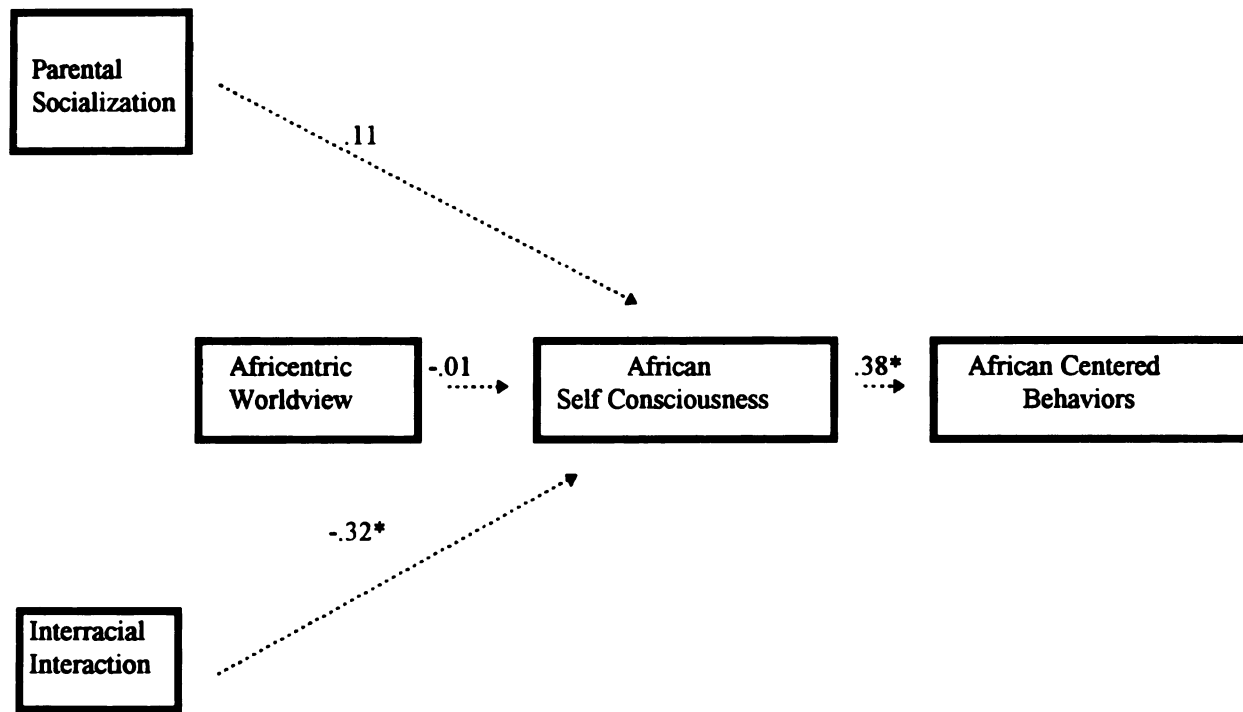
Hypothesis 2 which stated that the receipt of positive racial messages would be related to high levels of African self consciousness was not supported. The path coefficient assessing the direct effect between parental socialization and African self consciousness was .11 ($p > .05$), and was not significant. Students whose parents conveyed messages of racial pride did not have higher African self consciousness than others.

Finally, a significant path coefficient of .38 ($p < .05$) was obtained to reflect the direct relationship between African self consciousness and African centered behaviors. Hypothesis 4 which proposed that one's level of African self consciousness would be predictive of involvement in African centered behaviors was supported. In other words, individuals with high levels of African self consciousness were more likely to be involved in Black cultural activities than their counterparts. These findings also suggest that while African self consciousness has a direct effect on African centered behavior, it also mediates the relationship between interracial interaction and African centered behavior.

In terms of the adequacy of the overall model, the following fit statistics were obtained: Chi-square (3df) = 21.6, ($p < .05$) and Normed fit index = .70. The significant chi-square indicates that Baldwin's model should be rejected as an adequate illustration of Black personality. The normed fit index (.70) is further indication that the Baldwin model is not an excellent representation of this phenomenon. The path model is shown in Figure 3; an asterisk indicates that the path coefficient was significant.

Alternate Model of Black Personality.

Figure 4 shows the path coefficients and fit statistics for the alternate



Chi-square (3Df) = 21.6 ($p < .05$)

Normed Fit Index = .70

* is significant

Figure 3. Path Coefficients for Baldwin's Model of Black Personality

model of Black personality. The path coefficient depicting the direct effect of parental socialization on Africentric worldview was .12 ($p > .05$) and was not significant.

Hypothesis 1 which proposed that the receipt of positive racial messages would be positively related to the endorsement of an Africentric worldview orientation was not supported. In other words, participants whose parents conveyed positive messages about race did not score any higher on the Belief Systems Analysis Scale than participants who did not receive the parental messages.

Consistent with the results for the Baldwin model, parental messages that conveyed racial pride were not predictive of high African self consciousness scores in the alternate model. The path coefficient was .11 ($p > .05$) and was not significant.

The direct effect of parental socialization on African centered behavior was also examined in the alternate model. The path coefficient was .19 ($p < .05$) and is significant. Hypothesis .3 which postulated that the receipt of positive racial messages would be directly related to participation in Black cultural activities was supported. Participants whose parents conveyed messages of racial pride were more likely to report engaging in self affirming, Africentric behavior than participants who did not receive positive racial messages.

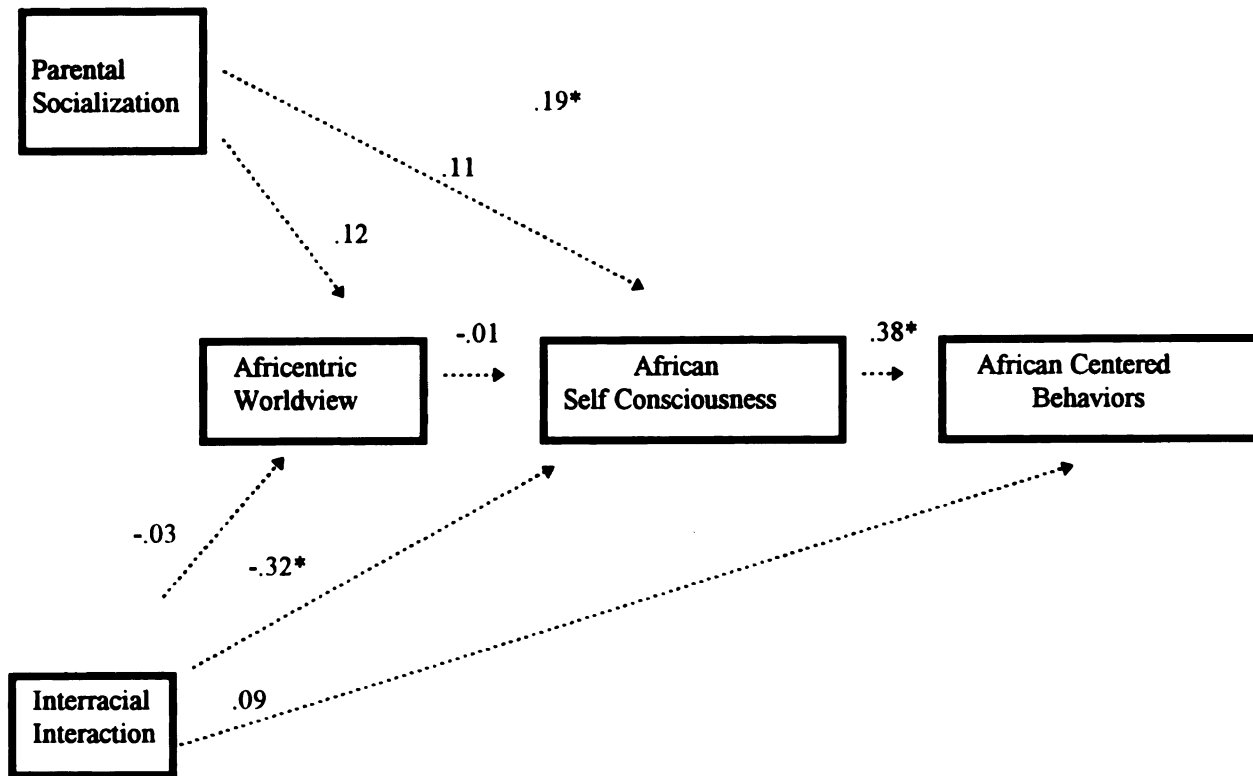
Hypotheses 2 and 4 which proposed that interracial interaction would have a direct effect on Africentric worldview and African centered behaviors were not supported. The path coefficients were -.03 ($p > .05$) and .09 ($p > .05$) respectively. The racial compositions of the participants' childhood environment did not influence his or her worldview orientation or facilitate involvement in Black cultural activities. Participants from racially

homogenous settings were no more Africentric or involved in Black cultural activities than those from mixed or predominantly White settings. Interracial interaction was, however, significantly related African self consciousness. A path coefficient of $-.32$ ($p > .05$) was obtained. This indicates that participants who grew up in predominantly White or racially mixed environments had lower African self consciousness scores than those who grew up in predominantly Black settings.

The relationship between Africentric worldview and African self consciousness remained insignificant in the alternate model. The path coefficient was $.01$ ($p > .05$) which indicated that the endorsement of an optimal Africentric worldview was not predictive of high scores on the African self consciousness scale.

Finally, African self consciousness and African centered behavior were significantly related in the alternate model. Analysis yielded a path coefficient of $.38$ ($p < .05$). This supported the hypothesis that positive identification is related to involvement in Black cultural activities. Individuals with high African self consciousness scores were more involved in Black cultural activities and organizations than their counterparts with lower African self consciousness scores.

In regards to the overall model, the following fit statistics were obtained: chi-square (1df) = 13.1 ($p < .05$); NFI = .80. The chi-square is significant which means that the alternate model should also be rejected as an adequate model of Black personality development; however, the normed fit index is .80 which suggests that although the alternate model does not perfectly fit the data, it is an adequate fit and better than no model at all.



chi-square (1df) = 13.1 ($p < .05$)

Normed Fit Index = .80

* is significant

Figure 4. Path Coefficients for Alternate Model of Black Personality Development

Comparison Between the Two Models of Black Personality Development

Table 10 contains the fit statistics for both models and a comparison between the Baldwin model and the alternate model. The difference between the two models was obtained by subtracting the chi-squares for each model, yielding a chi-square = 8.5 (2df). The chi-square is significant which suggests that the two models differ significantly. This difference can be interpreted to mean that when comparing the two models, the alternate model is a more adequate illustration developmental progression of African self consciousness.

Table 10. Comparison Between the Baldwin Model and Alternate Model

Baldwin Model: $\chi^2 = 21.6$ (3df), $p < .05$

Full Model: $\chi^2 = 13.1$ (1df), $p < .05$

Difference Between the models: $\chi^2 = 8.5$ (2df), $p < .05$

CHAPTER 4

DISCUSSION

The intent of the present study was to address the need for more empirical support for the conceptualization of Black identity. Specifically, two models of Black personality were advanced for the purpose of examining the relationship between the factors proposed to influence Black identity and to determine which model best illustrated the process of Black personality development. The first model was developed using Baldwin's theory of Black personality while the alternate model included relationships suggested by other researchers, which were not set for by Baldwin (1985). Baldwin's theory of Black personality was chosen as a basis for the present study because of its Africentric conceptualization and wide spread use in the field of Black identity development.

The results of this study offer some insight into the theoretical assumptions of Baldwin's (1985) Africentric theory of Black Personality. Although several of the proposed relationships did exist, statistically, the Baldwin model did not adequately fit the data. Specifically, Baldwin's assertions that parental socialization and Africentric worldview directly impact on identity attitudes were not supported. Given that these are critical components of Baldwin's theory, the findings suggest that Baldwin's conceptualization of African self consciousness may be incomplete. The finding that Africentric worldview and African self consciousness are unrelated is particularly important given that it is the cornerstone of Baldwin's theory. Baldwin (1981) postulated that Africentric worldview is an inherent (genetic) part of the personality structure of all African Americans, therefore all Africans Americans are proposed to endorse an

Africentric value system. Analysis of the worldview scale revealed that there was some variation in terms of how participants scored rather than a skewness towards Africentrism as would be expected. In addition, Baldwin (1981) assumes that individuals who are Africentric are also likely to engage in Black cultural activities. Although, the present study did not address the question of genetic predisposition directly, the assumption that all African Americans would score high on the Belief Systems Analysis scale was examined and was not supported. Finally, the assumption that a positive and direct relationship between Africentric worldview and African self consciousness would exist was also not supported.

In sum, the results of the present study suggest that there are direct and indirect relationships among the proposed variables, not simply direct relationships as Baldwin suggests. Moreover, African self consciousness was found to mediate the relationship between interracial interaction and African centered behavior.

The findings of this investigation affirm previous studies which suggest that life experience variables are predictive of identity attitudes and behavior (Ferguson-Peters, 1985; Thornton, 1990; Comer, 1989). In general, there was some variation in terms of the impact of the independent variables (parental socialization, worldview, interracial interaction) on African self consciousness and African centered behavior. The findings, however, do clearly suggest that context and environment are more influential on identity development than genetics or heredity. The discussion of the different model components and hypotheses begin below.

Parental Socialization

Racial socialization is viewed as a critical step in the preparation of African American children to cope with their social environment. Studies have repeatedly found that Black parents consider instilling messages of racial pride important to the socialization process and that parental messages are important in shaping an individual's racial identity (Thornton, 1991; Ferguson-Peters, 1985; Sanders-Thompson, 1991). Much of the existing literature, however, has focused on asking parents what they viewed as important racial messages and then drawn inferences regarding the effect of these messages on the child's racial identification. Few studies have explored the extent to which: a) parents actually conveyed the racial messages to their children, and b) the messages impact the child's racial identity attitudes. Furthermore, studies that have used parental socialization as an independent variable have operationalized parental socialization as a set of background characteristics (neighborhood environment, involvement in Black cultural activities) rather than the actual content of parental messages. Given the potential impact of parental socialization and the paucity of content-oriented scales, a specific measure of parental socialization which asked participants about the content of parental messages was developed for the present study.

Based on the conclusions of previous research, the items on the Parental Socialization Scale covered four domains which parents viewed as important: 1) education, 2) interpersonal relationships, 3) self esteem and 4) religiosity. Analysis of this 23 item measure indicated that 11 items should be removed from the scale to improve its internal consistency. Many of the items that were removed focused on religion (God can protect you from racial hatred) or were universal, in that they did not specifically focus on

Black/White relations (It's important to get along with everybody or All races are equal). It is likely that religious items were not applicable because either participants did not attend church or parents viewed race related socialization as separate from spirituality. The universal items were probably too ambiguous since they did not ask specifically about race relations. Finally, the last three scale items which asked about the frequency of race related discussions and impact of parental messages on behavior were also removed from the scale. It is probable that these items did not fare well because they were not related to the actual content of parental messages.

In the present study, parental socialization impacted behavior and not identity attitudes. Parental socialization only emerged as a significant predictor of African centered behavior. It was not predictive of Africentric worldview or African self consciousness as proposed in the two models. These findings are particularly important considering that past studies have found a direct and positive relationship between racial socialization and Black identity development.

In the Baldwin model, a direct relationship between parental socialization and African self consciousness was hypothesized. This relationship was not significant and did not support Baldwin's assumption that participants who received positive racial messages would also have high African self consciousness scores. In addition to the above, parental socialization was hypothesized to be related to Africentric worldview and involvement in African centered behaviors in the alternate model of Black personality development. In regards to the former, there was no relationship between parental socialization and Africentric worldview. The receipt of positive racial messages did not influence whether one adhered to an Africentric value system. In regards to the latter, the relationship between parental socialization and African centered behavior was significant. Participants who received positive racial messages were more likely to report being involved in Black cultural activities than participants who did not receive these racial messages.

The results of the present study suggest that more attention needs to be paid to the relationship between racial socialization, identity attitudes and African centered behavior. As indicated earlier, researchers have repeatedly reported that Black parents view incorporating positive racial messages into the socialization process as critical. These researchers inferred that these primary socialization experiences in turn shape an individual's self perception (identity attitude) and they way in which he or she interacts with the environment (Ferguson-Peters, 1985; Comer, 1989; Green, 1990). The findings of the present study, however, suggest that parental socialization is a critical indicator behavior and not attitude, as suggested in the literature. This may mean that positive racial messages influence the extent to which individuals engage in self affirming behavior and not whether or not they adopt specific racial attitudes. One plausible explanation for this finding may be that parents who convey positive racial messages reinforce the messages by exposing their children to self affirming cultural activities. Children, in turn, model parental behavior rather than adopt parental attitudes. Attitudes may also be influenced by peers, institutions and other social contexts children come in contact with. Further investigation of the differential impact of parental messages on attitude and behavior is necessary to understand this phenomenon.

Interracial Interaction

Previous research on the impact of interracial interaction on identity development has been less clear than that of parental socialization. While researchers agree that the quality and frequency of interracial interaction are predictive of racial identity, there is little consensus as to whether contextual consonance or dissonance is preferable (Baldwin,

1985; Rosenberg, 1979; Broman et al., 1988). In addition, researchers suggest that interracial interaction is predictive of involvement in Black cultural activities as and the adoption of an Africentric value system (Mitchell et al., 1992). These relationships were investigated in the present study.

In regards to the Baldwin model, interracial interaction was hypothesized to be directly related to African self consciousness. This hypothesis was supported. Participants who reported growing up in predominantly White or racially mixed settings had lower African self consciousness scores than those growing up in predominantly Black settings.

Baldwin's (1981) theory suggests that African self consciousness is nurtured through indigenous personal and institutional support systems. Exposure to negative racial experiences have been found more likely to occur in racially heterogeneous environments, therefore, it is plausible that living in a predominantly Black setting acts as a buffer against the negative effects of racism (Allen, 1992). This result supports the assumption that contextual consonance is more facilitative of positive racial identity attitudes than contextual dissonance.

In addition to the aforementioned relationship, the alternate model also proposed relationships between: 1) interracial interaction and worldview, and 2) interracial interaction and African centered behaviors. In regards to the first hypothesis, the racial composition of the participants childhood environment was not related to the endorsement of an Africentric value system/worldview. It should be noted that the Interracial Interaction Scale does not tap into the quality of the participant's environment but merely the racial composition. Examining the quality of the environment may be more

informative as it is likely that how an individual is socialized in a particular environment is more important in shaping his or her worldview than the racial composition of the environment. In terms of the relationship between interracial interaction and involvement in Black cultural activities, results did not support this hypothesis. The racial composition of one's childhood environment was not related to whether or not participants were involved in Black cultural activities. Again, it may be important to examine the quality of the environment, particularly the types of cultural experiences that are available. It is often assumed that individuals who grow up in predominantly Black settings are more active in Black cultural activities because they are more accessible. However, a racially mixed or predominantly White setting may have the resources to provide cultural activities to people of different ethnicities as well. Furthermore, the socioeconomic status of the community and individual's may dictate what cultural experiences an individual is exposed to more so than the racial makeup of the neighborhood.

These results suggest that interracial interaction is related to attitude and not behavior. It is likely that living in a racial homogenous environment protects children from the negative impact of racist attitudes and is therefore, facilitative of positive identity attitudes (Baldwin, 1985; Rosenberg, 1979). Individuals living in a racially homogenous settings are less likely to be influenced by racist stereotypes or negative attitudes about their cultural group because they have less contact with racially mixed and predominantly White environments (Rosenberg, 1979). Consequently, their self perception is not negatively impacted by these mechanisms. In terms of the relationship between interracial interaction and behavior, it is possible that racial homogeneous environments do not necessarily provide more cultural resources than mixed or even predominantly White settings.. The availability of cultural activities may also be a function of resources; in which case

socioeconomic status need to be explored as a mediating variable. It is plausible that behavior may be learned through watching others while attitude may be related to how much you are influenced by those who surround you.

In sum, the findings suggest that context and environment are particularly significant in influencing one's attitude and behavior. An ecological approach, would, therefore, be particularly useful in examining the relationship between parental socialization, identity attitudes and behavior. This approach would incorporate the impact of social institutions, policies, community organizations and other social phenomenon on attitudes and behavior.

Africentric Worldview

The major difference between the Baldwin model and the alternate model was that in the latter, Africentric worldview was hypothesized to mediate the relationship between parental socialization and interracial interaction on African self consciousness. Conversely, worldview was expected to predict African self consciousness in the Baldwin model. The relationships between parental socialization and Africentric worldview and interracial interaction and Africentric worldview were discussed previously. The results also showed that there was no relationship between Africentric worldview and African self consciousness. This finding is especially significant because it is the cornerstone upon which Baldwin's theory rests. Baldwin's (1985) theory assumes that Africentric worldview is an inherent part of the personality structure of all African Americans. The results, however, suggest that worldview does not contribute to the overall process of identity development. This calls into question the likelihood of a genetic predisposition towards Africentrism. Few studies have investigated this proposition or have included worldview as an independent variable. Further investigation of this variable is necessary in order to understand the complexity of this issue.

The relationship between Africentric worldview and involvement in Black cultural activities was not investigated in the present study. Based on the significant correlation between worldview and behavior, it is likely that a significant relationship does exist,

however, the relationship may not be in the expected direction. Worldview was negatively correlated with behavior which suggests that individuals who endorse an Africentric worldview are less likely to be involved in Black cultural activities . The implications of this finding is discussed below.

Implications

The findings of the present study hold a number of important implications for the continuance of research in this field. Implications are related to both theory and practical application.

Theoretical

Few researchers have ever tested the underlying assumptions of Baldwin's (1981) Africentric theory of Black Personality. Baldwin's model differs from the alternate model in two ways: a) parental socialization, interracial interaction and Africentric worldview are proposed to have direct effects on African self consciousness; and b) worldview is assumed to be an inherent part of the personality make up of all African Americans.

Findings from the present study indicate that Baldwin's model of identity development is incomplete. This suggests that identity development is a multifaceted phenomenon which is related to both personal and life experience variables. The variables proposed to impact identity development are both directly and indirectly related to identity attitudes and behavior and appear to be more complex than Baldwin proposes.

The other major implication drawn from the present study is that the possession of an Africentric worldview has little to do with the extent to which one identifies with his/her racial group. The hypothesis that worldview mediates the relationship between parental socialization and interracial interaction and African self consciousness was not supported. Further, there was no direct relationship between worldview and African self consciousness. Given the correlation between worldview and behavior, it is possible that although worldview is not predictive of African self consciousness, it is related to outcome behavior. The nature of the relationship warrants further study, however, given that the

correlation was not in the expected direction. It is possible that the negative correlation is an indication of a measurement issue which should also be investigated in future studies.

Given the impact of socioenvironmental forces on identity development, the findings of the present study imply that Baldwin's theory needs to be revisited. In particular, more focus should be placed on context and environment rather than heredity. In conjunction with an Africentric perspective, an ecological approach which would examine the impact of the entire context (family, school, community, systems etc.) should be integrated in Baldwin's theory to provide the most accurate description of identity development.

Practical Application

The results of the present study also hold implications for possible intervention efforts. Given the importance of an individual's ecology in influencing identity attitudes and behaviors, efforts should be directed towards creating settings which are facilitative of positive identification and racial pride. The significance of the socializing impact of the home has already been discussed. Schools, churches and other community agencies that children come into contact with should be targeted as well. For example, diversity workshops and cultural fairs that expose individuals to other ethnicities and cultures is one way of dispelling negative stereotypes, educating individuals and encouraging racial pride. In addition, schools could begin to incorporate lessons about different cultures into the regular curriculum rather than as "special" lessons that occur periodically. This would increase knowledge and awareness of different cultures, foster racial pride and help students begin to appreciate their differences. Finally, another possible intervention could use community coalitions and other organizations to continue to address racism and discrimination in their communities.

Limitations

There were several limitations in the present study. Addressing them in future studies may provide more information about racial identity development. Limitations center around sampling, measurement and design.

Sampling

The first limitation is related to the sample used in the present study. Like most studies on racial identification, the present study utilized a college student sample because its convenience. As a result, most of the information on racial identification comes from college student samples. Little is known about racial identity during any other period of the life span or among young adults who are not college educated. A life span approach will provide information about changes in identity development, for instance, from adolescence to adulthood or young adulthood to late adulthood. A life span approach will address the question of whether identity development remains stable over time or whether individuals move back, forth or recycle through the stages of identity development. This approach may also help researchers pinpoint whether socioenvironmental forces are more influential at different time periods.

Another issue related to the use of the current sample is selection bias. All of the participants volunteered to participate in the present study. Little is known about those who refused to participate. It is possible that there are significant differences between participants who volunteered and those who refused. In addition, there was some range restriction in the current sample on the socialization and interracial interaction dimensions. The majority of subjects reported that their parents conveyed the positive racial messages and that they grew up in mostly Black or all Black settings. There was little diversity in terms of the life experiences of participants in the present study which may indicate that the sample was not representative of the African American community and affect the generalizability of the results. Future studies should include individuals with diverse experiences and non-student samples. This would provide a more representative sample of African Americans and increase the generalizability of the findings.

Finally, the demographic information collected in the present study was used mainly for descriptive purposes. There may be group differences based on demographic characteristics that were not explored.

Measurement

The measure used to examine worldview was relatively new and had only been used in one previous study. This measure was developed and validated on a White sample with the assumption that every individual, regardless of race, could be predisposed to Africentrism. Meyers (1994) takes an anthropological approach to studying Africentrism and suggest that man originated in Africa, therefore, all people have African roots. In developing the measure, Fine et al (1994) suggested that future studies validate this measure on an African American sample since the work on Africentric worldview and other Black personality constructs are conducted with Black samples. The results of the present study call into question the validity of this measure as an instrument of Africentric worldview. The organizing framework of the Africentric paradigm is that African Americans need to be researched and understood within their own cultural and social reality, this includes the use of measurement instruments that are specific to African Americans (Akbar, 1979). The scale used in the present study operated from a more universal perspective and may therefore, have been inappropriate for use with the current sample.

In addition, this measure assessed worldview by operationalizing the behaviors that would be expected to be related to Africentrism or Eurocentrism rather than asking participants about beliefs specific to the Africentric values system (e.g.; communalism, harmony with nature). It is possible that this approach does not adequately assess worldview and that an approach which asks about the endorsement of specific values would be more effective. The Africentric perspective is characterized by an abstract set of beliefs. It is possible that individuals could endorse a set of beliefs or principles without actually engaging in the expected behavior. A measure that taps into the Africentric belief system may have provided more useful information.

The Parental Socialization Scale was developed for the present study. Given the paucity of content oriented scales and the lack of research utilizing this type of scale,

further scale development may be necessary. Although this scale assessed the content of parental messages, it may also be important to examine the frequency of race related discussions and whether or not participants actually internalize parental messages.

The African Self Consciousness Scale has been widely used. Given the number of items removed from the African Self Consciousness Scale in past studies and in the present study, it may be necessary to explore whether the scale adequately taps into the African self consciousness construct. The scale items may be too ambiguous as written and therefore, it may be necessary to employ a revised measure in future studies.

Finally, the Interracial Interaction Scale did not assess the quality of the participant's interracial interactions. It is likely that examining the quality in addition to racial composition would provide more meaningful information.

Design

The present study employed a cross sectional design. To date, no longitudinal studies on racial identity development have been conducted. Therefore, little is known about changes in identification over time. Collecting data in a longitudinal study would provide meaningful information about the evolution of identity attitudes.

Future Research

Future studies should focus on revising the model of Black personality development. In particular, relationships that were not significant in the present study should be excluded from the model while relationships that have not been explored should be added. Figure 5 contains an illustration of a revised model of Black personality.

 INSERT FIGURE V

Specifically, the relationship between Africentric worldview and African centered behavior should be explored. Although, worldview was unrelated to identity attitudes, it is possible that worldview is related to behavior. In addition, the moderating effect of worldview on African self consciousness and the direct relationship between interracial interaction and identity attitudes and behavior should be removed. These relationships were not significant in the present study. A revised model of Black personality should also incorporate the impact of other social institutions (churches, peer groups, schools, community organizations) that children come in contact with that may impact their identity attitudes and behavior. Lastly, the impact of demographic characteristics such as age, gender and socioeconomic status should be explored.

Future studies should also be geared towards theory building efforts. Past research on racial identity has been driven by theoretical models that have not been empirically tested. Based on the findings of the present study, it is clear that although the ideological foundation may be sound, the conceptual model may be incomplete. Baldwin's model of Black personality is a good example of this. As the results garnered from this study showed, one of Baldwin's main assertions; that worldview is an inherent part of the makeup of African people; did not hold up when empirically tested. The Africentric framework on which Baldwin's theory is built is valid given its orientation toward affirming the cultural experiences of African Americans. Future theory building efforts should focus on the role of socio-environmental factors rather than biological ones. A useful step would be the incorporation of an ecological perspective. Such a perspective will place emphasis on the person-environment fit (context) and may also be useful in the development of interventions which are discussed below.

In terms of intervention efforts, the focus should clearly be on developing programs/mechanisms to support the efforts of parents in the socialization process.

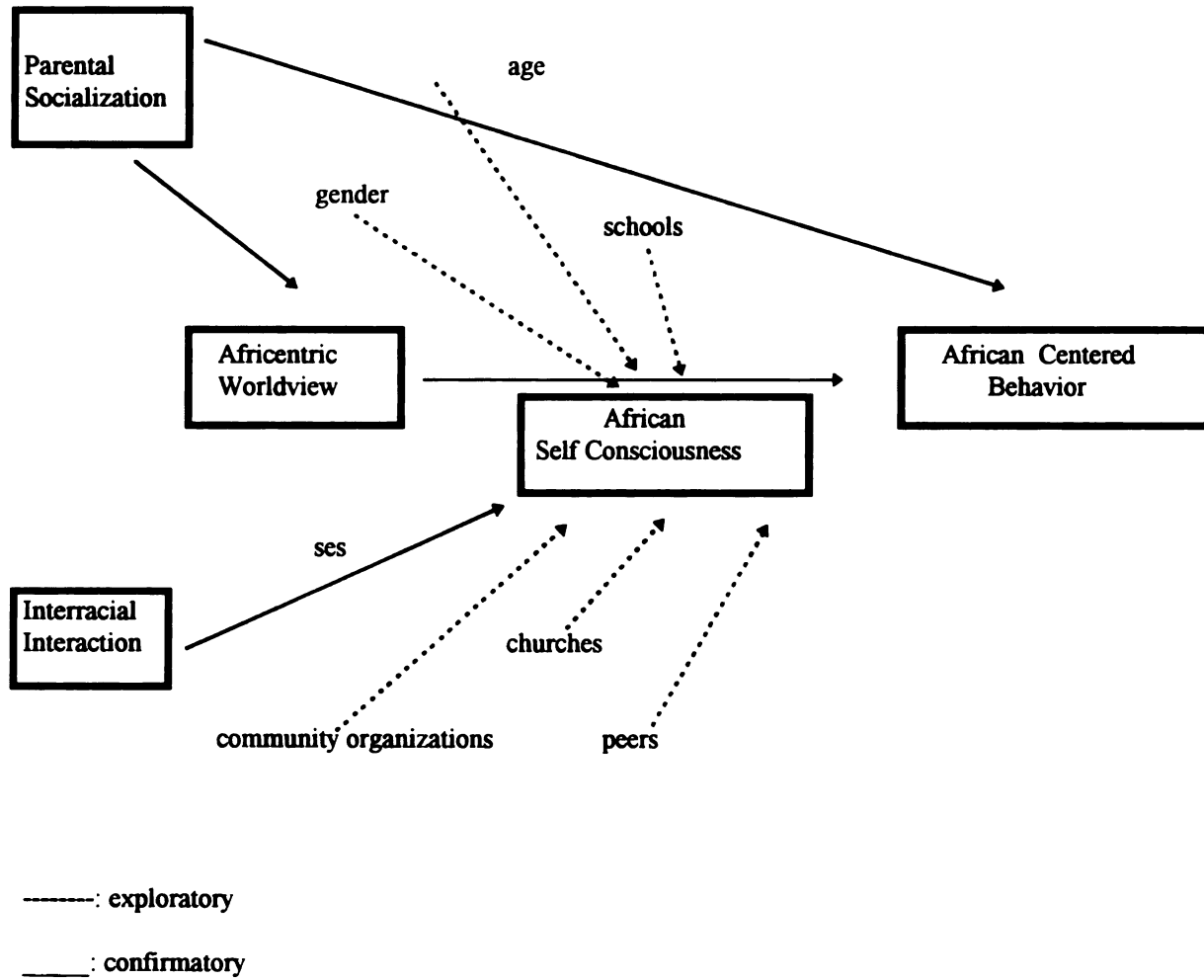


Figure 5. Revised Model of Black Personality

Research has shown that parental messages positively influence identification as well as behavioral outcomes. It is plausible that the negative effects of experiencing racism are counteracted by positive parental influences and positive socialization experiences. Positive racial messages should, therefore, be reflected in other social institutions that Black children come in contact with (schools, churches, community organizations).

Researchers should also begin to focus on longitudinal research which will address questions about changes in racial identity over time. In doing so, it is important to use a sample that is representative of the diversity within the Black community.

Next, continued work on the measures to assess identity development and the related constructs is also necessary. For example, although the African Self Consciousness scale is widely used, there is little evidence supporting the notion that four subscales exist. Moreover, in the present study, the scales internal consistency improved after 16 items were removed. This suggests that perhaps some of the items do not tap into the dimensions of African self consciousness they intend to. Additionally, utilizing a measure which taps into the quality of interracial interaction rather than just racial composition may obtain more meaningful information. Lastly, as discussed earlier, a measure which taps into the Africentric belief system rather than hypothetical behaviors may be more useful in assessing worldview.

Finally, it should be noted, that the findings of the present study do not lessen the importance of utilizing the Africentric paradigm as a framework for research on African Americans. The basis of this perspective is placing African American cultural norms at the center of theoretical and empirical research which investigates the psychological functioning and behavioral patterns of African Americans. Employing this perspective, therefore, rejects the idea that European norms and standards be used in research on African Americans and embraces the specific social/cultural reality of African Americans.

APPENDICES

APPENDIX A

CONSENT FORM

APPENDIX A

INFORMED CONSENT AGREEMENT

This study is designed to investigate the social attitudes and life experiences of African American college students. The following questionnaire takes approximately 30 minutes to complete. There are no right or wrong answers to any of the questions. Please do not write your name anywhere on the questionnaire! All of the information obtained will be kept strictly confidential.

1. This study has been explained to me. I understand the explanation that has been given and what my participation will involve.
2. I understand that I do not have to participate at all, and/or that I am free to stop participating in the testing session at any time without penalty.
3. I understand that the results of my scores in the study will be kept strictly confidential, and that my scores will remain anonymous. Within these restrictions, group results of this study will be made available to me upon my request.
4. I understand that for my participation in the study, the number in the top left hand corner of my questionnaire will be entered in a lottery for \$50.00, with a chance of winning at approximately one in forty. I understand that my number will only be entered upon receipt of my completed questionnaire. The lottery will be drawn on May 5th, if at least 200 people have participated in the study. If not, then the lottery will be drawn when that number is reached and I will be contacted by phone and in writing if I win.
5. I understand that if I am made uncomfortable by my participation in this study, or if I have any questions, I may discuss this with the principal investigators, Valerie Roberts at (517) 353-6449 or William Davidson, Ph.D. at (517) 353-5015.
6. I understand that in giving my name and personal information, it will only be used to contact me if I am the winner of the lottery. This contact will only be made in order to pay me.

Please fill in the following information:

NAME: _____

CAMPUS
ADDRESS: _____

CAMPUS
PHONE: _____

SUMMER
ADDRESS: _____

SUMMER
PHONE: _____

THANK YOU FOR YOUR PARTICIPATION!!

APPENDIX B

BACKGROUND INFORMATION SHEET

APPENDIX B

Demographic Information

Age: _____ Gender: Male Female Ethnicity _____

What is your current grade level? (Please check one of the following)

☐ freshman ☐ sophomore ☐ junior ☐ senior

Mother's highest educational level (Please check one of the following)

☐ 6th grade or below ☐ junior high school ☐ some high school ☐ high school graduate

☐ some college ☐ college graduate ☐ some post graduate education ☐ advanced degree (eg; MA, MS, MBA, Ph.D., M.D. etc.)

Father's highest educational level (Please check one of the following)

☐ 6th grade or below ☐ junior high school ☐ some high school ☐ highschool graduate

☐ some college ☐ college graduate ☐ some post graduate education ☐ advanced degree (eg; MA, MS, MBA, Ph.D., M.D. etc.)

What is your mother's occupation _____

What is your father's occupation _____

Please check the box that represents your family's yearly income.

☐ \$10,000 and below ☐ \$25,000-\$39,999 ☐ \$60,000 and above

☐ \$10,00-\$24,999 ☐ \$40,000-\$59,000

What is your home town? _____

Please check the adjective that best describes your neighborhood.

☐ suburban ☐ urban ☐ rural

APPENDIX C

INTERRACIAL INTERACTION SCALE

APPENDIX C

Interaction Scale

Instructions: The following items ask you about the neighborhood you grew up in. I realize that people often move around from one neighborhood to the next, so please talk about the neighborhood in which you spent the most time. Please complete the following sentences by circling the number from the following scale that best describes your answer. Remember, there are no right or wrong answers, so please answer as honestly as you can.

		All Black	Mostly Black	About Half Black	Mostly White	All White
1.	My grammar or elementary school was	1	2	3	4	5
2.	My junior high school was	1	2	3	4	5
3.	My high school was	1	2	3	4	5
4.	My childhood neighborhood was	1	2	3	4	5
5.	When I was growing up my church was	1	2	3	4	5
6.	My childhood friends are	1	2	3	4	5
7.	Growing up I participated in extracurricular activities in which most of the participants were	1	2	3	4	5

Using the following scale, circle the number that best describes your answer.

		None	Few	Many
8.	How many Black cultural activities were you involved in as a child?	1	2	3
9.	How many experiences with racism did you have growing up?	1	2	3

APPENDIX D

PARENTAL SOCIALIZATION SCALE

APPENDIX D

Socialization Scale

Directions: The following list contains messages that parents sometimes give their children about race and race relations. Please indicate whether your parents or other adult family members conveyed similar messages to you when you were growing up by checking 'yes' or 'no'. Next, indicate the extent to which you agree with these messages by circling a number from the scale that best describes your feelings.

		Did you hear this message?	Strongly Disagree	Disagree	Agree	Strongly Agree
1.	Be positive about yourself.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
2.	Be proud of the fact that you are Black.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
3.	Society treats Blacks and whites differently.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
4.	It's important to get along with everybody.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
5.	In white society, blacks get pushed around and used.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
6.	Hold your head up and don't be ashamed to be Black.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
7.	Sometimes Blacks have to work twice as hard as whites to get ahead.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
8.	Blacks can not always get away with the same things as whites.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
9.	You may be treated differently just because you are Black.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
10.	Remember where you came from.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
11.	Black children must get a good education to get ahead.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
12.	God can protect you from racial hatred.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
13.	All races are equal.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4

		Did you hear this message?	Strongly Disagree	Disagree	Agree	Strongly Agree
14.	Racism and discrimination are the hardest things a Black child has to face.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
15.	Getting a good education is the best way for a Black child to survive racism.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
16.	Blacks have to work twice as hard as white to be successful.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
17.	It is important to know Black history.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
18.	Whites do not have more opportunities than Blacks.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
19.	Our society is fair to Black people.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4
20.	A Black child or teenager will not be harassed simply because she or he is Black.	<input type="checkbox"/> yes <input type="checkbox"/> no	1	2	3	4

Using the scale above each of the next two questions, please circle the number that best describes your feelings.

		no impact	minimal impact	moderate impact	strong impact
21.	What impact did these family messages have on your current beliefs and behavior?	1	2	3	4
		not at all	sometimes	often	always
22.	How often did you discuss race relations with your parents and/or other adult family members when growing up?	1	2	3	4
23.	Are there any other things your parents or the people who raised you told you about racism and how to deal with being Black in America?	<input type="checkbox"/> yes <input type="checkbox"/> no			

23a. If yes, what are the most important things they taught you?

APPENDIX E

AFRICAN SELF CONSCIOUSNESS SCALE

APPENDIX E

Social Attitude Scale

Instructions: The following statements reflect some beliefs, opinions and attitudes of Black people. Read each statement carefully, and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree by using the following scale:

1	2	3	4	5	6	7	8
Strongly		Disagree		Agree		Strongly	
Disagree						Agree	

Circle the number closest to your own feelings. * *Note that the higher the number you choose for the statement, the more you agree with the statement; and conversely, the lower the number you choose, the more you disagree with the statement.* Also, there is no right or wrong answer, only the answer that best expresses your present feelings about the statement. Please respond to all statements (do not omit any).

- | | | Strongly
Disagree | | Disagree | | Agree | | Strongly
Agree |
|----|---|----------------------|---|----------|---|-------|---|-------------------|
| 1. | I don't necessarily feel like I am being mistreated in a situation where I see another Black person being mistreated. | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 |
| 2. | Black people should have their own independent schools which consider their African heritage and values an important part of the curriculum. | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 |
| 3. | Blacks who trust whites in general are basically intelligent people. | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 |
| 4. | Blacks who are committed and prepared to uplift the (Black) race by any means necessary (including violence) are more intelligent than Blacks who are not committed and prepared. | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 |
| 5. | Blacks in America should try harder to be American rather than practicing activities that link them up with their African cultural heritage. | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 |

		Strongly Disagree		Disagree		Agree		Strongly Agree	
		1	2	3	4	5	6	7	8
6.	Regardless of their interests, educational background and social achievements, I would prefer to associate with Black people than with non-Blacks.	1	2	3	4	5	6	7	8
7.	It is not such a good idea for Black students to be required to learn an African language.	1	2	3	4	5	6	7	8
8.	It is not within the best interests of Blacks to depend on whites for anything, no matter how religious and decent they (the whites) purport to be.	1	2	3	4	5	6	7	8
9.	Blacks who place the highest value on Black life (over that of other people) are reverse racists and generally evil people.	1	2	3	4	5	6	7	8
10.	Black children should be taught that they are African people at an early age.	1	2	3	4	5	6	7	8
11.	White people, generally speaking, are not opposed to self determination for Black people.	1	2	3	4	5	6	7	8
12.	As a good index of self respect, Blacks in America should consider adopting traditional African names for themselves.	1	2	3	4	5	6	7	8
13.	A white\European or Caucasian image of God and the "holy family" (among others considered close to God) are not such bad things for Black people to worship.	1	2	3	4	5	6	7	8
14.	Blacks born in the United States are Black or African first, rather than American or just plain people.	1	2	3	4	5	6	7	8

		Strongly Disagree		Disagree		Agree		Strongly Agree	
		1	2	3	4	5	6	7	8
15.	Black people who talk in a relatively loud manner, show a lot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave in this way.	1	2	3	4	5	6	7	8
16.	Racial consciousness and awareness based on traditional African values are necessary to the development of Black marriages and families that can contribute to the liberation and enhancement of Black people in America.	1	2	3	4	5	6	7	8
17.	In dealing with other Blacks, I consider myself quite different and unique from most of them.	1	2	3	4	5	6	7	8
18.	Blacks should form loving relationships with and marry only other Blacks.	1	2	3	4	5	6	7	8
19.	I have difficulty identifying with the culture of African people.	1	2	3	4	5	6	7	8
20.	It is intelligent for Blacks in America to organize to educate and liberate themselves from white-American domination.	1	2	3	4	5	6	7	8
21.	There is no such thing as African culture among Blacks in America.	1	2	3	4	5	6	7	8
22.	It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children.	1	2	3	4	5	6	7	8
23.	Africa is not the ancestral homeland of all Black people throughout the world.	1	2	3	4	5	6	7	8

		Strongly Disagree		Disagree		Agree		Strongly Agree	
		1	2	3	4	5	6	7	8
24.	It is good for Blacks in America to wear traditional African-type clothing and hairstyle if they desire to do so.	1	2	3	4	5	6	7	8
25.	I feel little sense of commitment to Black people who are not close friends or relatives.	1	2	3	4	5	6	7	8
26.	All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.	1	2	3	4	5	6	7	8
27.	Black children should be taught to love all races of people, even those races who do harm to them.	1	2	3	4	5	6	7	8
28.	Blacks in America who view Africa as their homeland are more intelligent than those who view America as their homeland.	1	2	3	4	5	6	7	8
29.	If I saw Black children fighting, I would leave them to settle it alone.	1	2	3	4	5	6	7	8
30.	White people, generally speaking, do not respect Black life.	1	2	3	4	5	6	7	8
31.	Blacks in America should view Blacks from other countries (eg; Ghana, Nigeria, and other countries in Africa) as foreigners rather than as their brothers and sisters.	1	2	3	4	5	6	7	8
32.	When a Black person uses the term "Self, Me, and I", his/her reference should encompass all Black people rather than simply him/herself.	1	2	3	4	5	6	7	8
33.	Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the white community.	1	2	3	4	5	6	7	8

		Strongly Disagree		Disagree		Agree		Strongly Agree	
		1	2	3	4	5	6	7	8
34.	Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don't show respect.	1	2	3	4	5	6	7	8
35.	Blacks who celebrate Kwanzaa and practice the "Nguzo Saba" (the Black value system), both symbolizing African traditions don't necessarily have better sense than Blacks who celebrate Easter, Christmas, and the fourth of July.	1	2	3	4	5	6	7	8
36.	African culture is better for humanity than European culture.	1	2	3	4	5	6	7	8
37.	Black people's concern for self-knowledge (knowledge of one's history, philosophy, culture etc.) and self (collective) -determination makes them treat white people badly.	1	2	3	4	5	6	7	8
38.	The success of an individual Black person is not as important as the survival of all Black people.	1	2	3	4	5	6	7	8
39.	If a good/worthwhile education could be obtained at all schools (both Black and white), I would prefer my child to attend a racially integrated school.	1	2	3	4	5	6	7	8
40.	It is good for Black people to refer to each other as brother and sister because such a practice is consistent with our African heritage.	1	2	3	4	5	6	7	8
41.	It is not necessary to require Black/African Studies courses in predominantly Black schools.	1	2	3	4	5	6	7	8
42.	Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved in individual oriented activities.	1	2	3	4	5	6	7	8

APPENDIX F

BELIEF SYSTEMS ANALYSIS SCALE

APPENDIX F

Worldview Scale

Instructions: The following statements reflect some beliefs, opinions and attitudes about various issues. Read each statement carefully, and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree by using the following scale:

Completely Agree	Mostly Agree	Neither Agree or Disagree	Mostly Disagree	Completely Disagree
1	2	3	4	5

Circle the number closest to your own feelings. Note that the higher the number you choose for the statement, the more you disagree with the statement; and conversely, the lower the number you choose, the more you agree with the statement. Also, there is no right or wrong answer, only the answer that best expresses your present feelings about the statement. Please respond to all statements (do not omit any).

		Completely Agree	Mostly Agree	Neither Agree or Disagree	Mostly Disagree	Completely Disagree
1.	The more important consideration when looking for a job is not the money offered but the people I would be working with.	1	2	3	4	5
2.	English should be the only national language. If one wants to live in this country, one should learn to speak the language; bilingualism is unimportant.	1	2	3	4	5
3.	If I could make a choice, I would prefer to lead a wealthy, exciting life as opposed to one that is peaceful and productive in terms of helping other people.	1	2	3	4	5
4.	In order to know what's really going on you need to look at the scientific data rather than the individual person's experience.	1	2	3	4	5
5.	Working at a job with meaning and purpose is more important than the money received from a job.	1	2	3	4	5
6.	Winning the lottery would solve all of my problems.	1	2	3	4	5

		Completely Agree	Mostly Agree	Neither Agree or Disagree	Mostly Disagree	Completely Disagree
7.	This country would be better off if we restricted immigration to a very select few.	1	2	3	4	5
8.	Welfare is a mistake: individuals must learn to help themselves.	1	2	3	4	5
9.	When I meet acquaintances on the street, I note the type of clothes they are wearing and compare them to mine.	1	2	3	4	5
10.	Race or nationality reveals more about an individual than he/she may realize.	1	2	3	4	5
11.	More than anything else, I am most concerned by another's opinion if he/she has the statistics to back it up.	1	2	3	4	5
12.	When I encountered new acquaintances at meetings or work-related activities, I note the type of clothes they are wearing and am impressed if they are "dressed for success".	1	2	3	4	5
13.	When someone challenges my beliefs, I am eager to set him/her straight.	1	2	3	4	5
14.	Pain is the opposite of love: In other words, an act of love cannot cause pain.	1	2	3	4	5
15.	If a "friend" were to betray my confidence and tell some other people a secret, the best way for him/her to learn a lesson is for me to do the same thing to him/her when I get a chance.	1	2	3	4	5
16.	If my opinion of my uncle has always been different than everyone else's, then I must be perceiving him wrong.	1	2	3	4	5
17.	It is easy for me to see how the entire human race is really part of my extended family.	1	2	3	4	5
18.	When considering all the difficulties of life, I have trouble seeing any meaning or order to it.	1	2	3	4	5

		Completely Agree	Mostly Agree	Neither Agree or Disagree	Mostly Disagree	Completely Disagree
19.	I find myself worrying a lot about circumstances in my life.	1	2	3	4	5
20.	If I just had more money, my life would be more satisfying.	1	2	3	4	5
21.	If I were better looking, my relationships with others would be more satisfying.	1	2	3	4	5
22.	I feel badly when I see friends from high school who now have better cars.	1	2	3	4	5
23.	Sometimes when I am good and do my best, I still suffer; this is an indication that good does not necessarily triumph over evil.	1	2	3	4	5
24.	Although I have a favorite kind of music I listen to, I can usually get into and enjoy most kinds of music.	1	2	3	4	5
25.	When I am confused or unclear about myself or the world about me, I try to push these concerns out of my mind and go on with my life as usual.	1	2	3	4	5
26.	Past philosophers like St. Augustine and Descartes are less relevant today than they were 100 years ago before the modern age.	1	2	3	4	5
27.	Despite my religious preference (eg; Jewish, Muslim, Catholic etc.), I still believe there are teachings from different religions that are valid.	1	2	3	4	5
28.	I am uneasy and bothered by my responsibilities at work and at home.	1	2	3	4	5
29.	I can remain calm and peaceful even when my boss blames me for another's mistakes.	1	2	3	4	5
30.	If I were president, I would invest more money to develop social programs and less money in high tech development.	1	2	3	4	5

APPENDIX G

AFRICAN AMERICAN BEHAVIORAL CHECKLIST

APPENDIX G

BEHAVIORAL CHECKLIST

Instructions: The following is a list of activities that some people engage in. Please check "yes" or "no" in correspondence with the items that apply to you. If you answer "yes" to any item, check the box that indicates how often you do that particular activity.

- | | | | |
|----|--|--|---|
| 1. | I attend African American cultural activities. | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |
| 2. | I receive African American owned publications. | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |
| 3. | I belong to African American social, civic or professional organizations (fraternities; sororities, campus organizations). | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |
| 4. | I try to support black owned businesses. | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |
| 5. | I am involved in programs that are specifically geared toward the upliftment of the Black community. | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |
| 6. | I wear clothing that promotes Black pride (T-shirts, buttons, hats...) | <input type="checkbox"/> yes <input type="checkbox"/> no | If yes, how often do you do this?
<input type="checkbox"/> never
<input type="checkbox"/> sometimes
<input type="checkbox"/> often
<input type="checkbox"/> always |

7. I spend time reading and learning about my cultural heritage. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
8. I spend time teaching others about Black culture and history. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
9. If another Black person needs help, I am there to lend my assistance. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
10. I am a role model to Black youth. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
11. I am a leader in Black organizations. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
12. I am a mentor to other Blacks who need guidance or assistance. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always
13. I participate in the political process to ensure that my voice as a Black person is heard. ☐ yes ☐ no If yes, how often do you do this?
☐ never
☐ sometimes
☐ often
☐ always

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