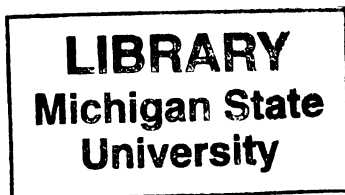This is to certify that the

dissertation entitled

African American Parents and African American
Church; Examining Relationships Between Racial Socializa-
tion Practices and Adolescent Racial Identity Attitudes

presented by

Pamela P. Martin

has been accepted towards fulfillment
of the requirements for

__Ph.D.__ degree in Ecological Community
Psychology - Urban Studies

Harriette McAdo
Major professor

Date __5/11/2001__

PLACE IN RETURN BOX to remove this checkout from your record.
TO AVOID FINES return on or before date due.
MAY BE RECALLED with earlier due date if requested.

DATE DUE	DATE DUE	DATE DUE
MAY 1 4 2002		
JUL 2 1 2003		
0 2 1 8 0 3		
MAR 1 6 2003		
DEC 1 1 2003		
JUL 3 0 2005		
SEP 1 8 2008		

THE AFRICAN AMERICAN CHURCH AND AFRICAN AMERICAN PARENTS:
EXAMINING RELATIONSHIPS BETWEEN RACIAL SOCIALIZATION
PRACTICES AND RACIAL IDENTITY ATTITUDES

By

Pamela Paulette Martin

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

DOCTOR OF PHILOSOPHY

Department of Psychology and Urban Studies

2001

ABSTRACT

THE AFRICAN AMERICAN CHURCH AND AFRICAN AMERICAN PARENTS:
EXAMINING RELATIONSHIPS BETWEEN RACIAL SOCIALIZATION
PRACTICES AND RACIAL IDENTITY ATTITUDES

By

Pamela P. Martin

After the family, a number of researchers have purported that the African

American church is the second most significant institution in the African American

community (Lincoln, 1999; Lincoln & Mamiya, 1990; Paris, 1985). Researchers have

provided some evidence of the benefits of the church in the African American

community (Ellison, 1993; Caldwell, Greene, & Billingsley, 1994; Kunjufu, 1994;

McAdoo, 1995). However, few studies have examined the church as a racial

socialization agent in the African American community, specifically, to what extent the

church teach parents and their adolescent about race. Study 1(N=211) explored the

relationship between parents' perception of their church and their racial socialization

practices. Study 2 (N=135), an exploratory study, examined the extent to which

adolescents' perceptions of their church and their parents' socialization practices

influence their racial identity attitudes.

Several path models were examined to assess the relationships in Study One. The

findings of Study One indicated that parents' perception of their church's spiritual and

faith-based orientations have a direct effect on parental racial socialization practices.

Parents' endorsement of particular racial identity attitudes either partially or completely

mediated the relationship between church orientation and racial socialization practices.

To investigate the research question in Study Two, various hierarchical regressions were

conducted. Adolescents' perceptions of their church and their perceptions of their

parents' racial socialization practices are significantly related to their racial/ethnic

identity attitudes. More specifically, adolescents who perceived their church as this-

worldly were more likely to have positive African American racial identity attitudes.

Conversely, adolescents who perceived their church as privatistic were less likely to have

positive African American racial identity attitudes. Adolescents who perceived their

churches as this-worldly, other-worldly, communal, or privatistic were less likely to

endorse ethnic identity achievement and affirming and belonging identity. These results

corroborate previous research that the church is an important socializing agent in the

African American community (Franklin & Franklin, 1985; Harrison, 1985; Lincoln &

Mamiya, 1990; Lofton, 1991).

Dedication

I dedicate this dissertation to my brother, Ludie Martin whom I love and dearly miss. He always encouraged me to set high goals and succeed academically. I also dedicate this work to Asia, Darren, and Hesakaih, the next generation of Martins.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

Discrimination and prejudice are racial experiences many African Americans

continually face. As a result, issues of race and racism are a dominant concern and must

be addressed in order for African Americans to live successfully within this society.

Issues of race and racism are of a particular concern for African American adolescents

who are one of the most discriminated against minority group in the United States (Mont-

Reynaud, Ritter, & Chen, 1990).

Fortunately, both the African American church and African American parents can

play an important role in buttressing African American adolescents from discrimination.

Specifically, one of the goals of the church and parents is to socialize adolescents to

function successfully in American society (Gustafon, 1961; June, 1991; Lincoln &

Mamiya, 1990; Mitchell & Thomas, 1994; Paris, 1985). This particular type of

socialization is known as racial socialization. Racial socialization is defined as the

transmission of cultural values and race-related messages which specifically highlight the

importance of being African American (Bowman & Howard, 1985; Jackson,

McCullough, & Gurin, 1997; Peters, 1985; Stevenson, 1994; Stevenson, 1994). To date,

very little research has investigated the role of the church as a racial socialization agent

and even less is known about how the church may affect a parent's racial socialization

practices[1]. This is surprising given the importance of the church in the African American

community (Lincoln & Mamiya, 1990). Therefore, this study will investigate how

churches influence racial socialization practices of parents and how their socialization

1

practices, in turn, impact their adolescents' racial identity attitudes. Attention to adolescents' racial identity attitudes is critical because it may explain how they cope within their community and succeed in the larger society.

Several theologians have discussed that one of the responsibilities of the African American church is to assist parents in teaching their children about race (Lincoln & Mamiya, 1990; Mitchell & Thomas, 1994; Paris, 1985). They purport the church is a setting where some parents take their children to develop a positive racial identity. Through sermons, church sponsored activities such as rite of passage programs and educational ministries such as Sunday school, the church instills values in both parents and their adolescents (Haight, 1998). The religious messages promoted in these activities may influence the types of racial socialization messages parents teach to their children.

Churches in the African American community, similar to African American parents, have divergent perspectives on the significance of discussing racial issues. These differences among churches appear to be represented by two orientations of the church, spiritual and faith-based. Spiritual orientation is defined by the author as the religious values instilled by the church that prepare parents to teach their children to live in the here and now (i.e., this-worldly) or focus on heaven (other-worldly). Faith-based program orientation is defined by the author as the church imparting religious values that instruct parents to socialize their children to participate in traditional programs sponsored by the church (i.e., privatistic) or community outreach programs (i.e., communal). Churches will instill different religious values regarding race to their congregation depending on their position on these two orientations. The variations within each

---

[1]Parental racial socialization practices will be used interchangeably with racial child-rearing strategies and cultural parenting.

orientation will prepare families to impart different socialization messages to their adolescents.

        To illustrate, this-worldly churches use a Black theological spiritual orientation which conveys Christian values and beliefs as the primary sources to liberate African Americans from social injustices. On the other hand, other-worldly churches participate in a "raceless" spiritual orientation which emphasizes Christian faith and minimizes the need to liberate African Americans from social injustices (Lincoln, 1999). These contrasts in orientations will affect the parents' racial socialization practices and their adolescent's identity differently because these churches will provide distinct socialization messages to their congregation about race and how to respond to racism. This-worldly churches which endorse a Black theological orientation will discuss an African presence in the <u>Bible</u> and address social issues prevalent in the African American community. Parents and adolescents attending these churches will learn an appreciation of African American culture and will become knowledgeable about the contributions of Africans in the Bible (Mitchell & Thomas, 1994). Conversely, churches engaging in a "raceless" theological perspective (i.e., other-worldly churches) will instill values that emphasize Christian values such as eternal life, salvation and the edification of God and Jesus Christ. Parents and adolescents attending these churches will learn the universal concepts of the <u>Bible</u> such as "everyone is equal in God's eyes" and "do not hate your enemies" (Lincoln & Mamiya, 1990 Haight, 1998). These messages are devoid of racial content and thus, these parents will receive religious messages which are strikingly different from this-worldly orientation regarding the significance of race.

Parents are another important socialization agent for adolescents. Researchers report that the majority of African American parents socialize their adolescents about race and racism (Peters, 1985). African American parents, however, impart different racial socialization messages to their adolescents. Using data from the National Survey of Black Americans (NSBA), a national probability sample of 2,107 African Americans, Demo and Hughes (1990) discuss four racial socialization classifications. These classifications are individualistic-universalistic, cautious-defensive, integrative-assertive and race avoidance. These classifications represent the extent to which parents teach their adolescents about race. For example, parents using individualistic-universalistic practices do not teach their adolescents about race while parents using integrative/ assertive racial socialization messages instill in their adolescents the importance of African American culture and history.

The difference in the types of racial socialization messages used by African American parents is associated with the significance parents place on issues regarding race (Boykin & Toms, 1985; Demo & Hughes 1990; Spencer, 1984; Thornton, Chatters, Taylor, & Allen 1990). Some parents believe teaching their adolescents about race is important while other African American parents believe it is insignificant (Spencer, 1983). Given the important role the church plays in the African American community and the fact that churches vary significantly in the emphasis they place on race and racism, it is highly likely that this variability in parents' racial socialization practices is due in part to the type of church parents attend.

A potential important factor in understanding how the church influences a parent's socialization practices is to examine the racial identity attitudes of parents.

Racial identity refers to the degree to which an individual acknowledges, understands, and identifies with being African American (Martin & Hall, 1992). Racial identity is critical because it potentially mediates the relationship between the church and racial socialization practices among African American parents. How does racial identity mediate this relationship? Since the church transmits, sustains, and develops racial identity attitudes among its congregation, it may be a precursor to the formation of racial socialization practices. That is, parents may be influenced by the church to formulate a specific racial identity and this identity will, in turn, lead to the development of specific socialization practices. Therefore, this study will examine racial identity of parents as a mediator between the church and their racial socialization practices.

In addition, two other factors will be investigated in this study. The first, religiosity, will be examined as a factor moderating the relationship between church and parents' racial identity. Religiosity refers to the extent to which a parent is spiritual and the extent to which he/she participates in private and public religious activities such as church attendance, Bible study, and prayer. It is hypothesized that the church's spiritual and faith-based orientations are more likely to impact an individual's racial identity when the individual is highly religious, and thus more likely to internalize the messages from the church. In other words, religiosity will reinforce the values instilled by the church.

The second factor is the endorsement of negative stereotypes about African American. These stereotypes consist of myths about African Americans found in the academy and popular culture (Kelly 1998). Stereotypes were assessed as a moderator between parents' racial identity attitudes and their socialization practices. It was

hypothesized that parents with a high endorsement of stereotypes will use a different type of racial socialization practice than parents with a low endorsement of stereotypes.

Two studies were conducted in this investigation. Study One will explore the relationship between the church and a parent's racial socialization practices. One mediator, racial identity and two moderators (i.e., religiosity and stereotypes) will be investigated. Study One will examine the following research questions: 1) To what extent does the church and parents influence racial socialization practices?; 2) Does racial identity mediate the relationship between the church and racial socialization practices?; and 3) Do religiosity and parental stereotypes moderate the relationship between the church and racial identity? Figure 1 depicts the relationships in Study I.

Figure 1: Study One - Parent Sample
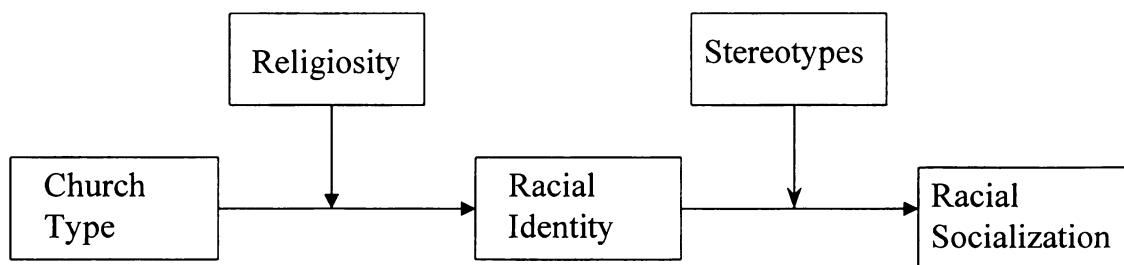
Note: Parental age, education, interracial contact, and parental religious history are covariates in this framework.

Study Two, an exploratory study, examined the extent to which adolescents' perceptions of their church spiritual and faith based orientation and their parents' socialization practices impacted their racial identity attitudes. Figure 2 presents the

relationships between the variables in this study. Adolescents are targeted in this study because developmentally adolescence is a period in which individuals begin to explore and grapple with their racial identity (Erickson, 1964; Marcia, 1966). The development of positive racial identity attitudes among adolescents is critical because they assist them with negotiating their environment and positive racial identity attitudes have been associated with positive outcomes such as academic achievement (Hrabowowski, Maton, & Greif, 1998; Marshall, 1995), self-esteem (Hughes & Demo, 1990; Mumford, 1994), and perceived attractiveness among African American females (Makkar & Strube, 1995).

Figure 2: Adolescent Sample- Study Two

Note: Age and interracial contact are the covariates in this framework.
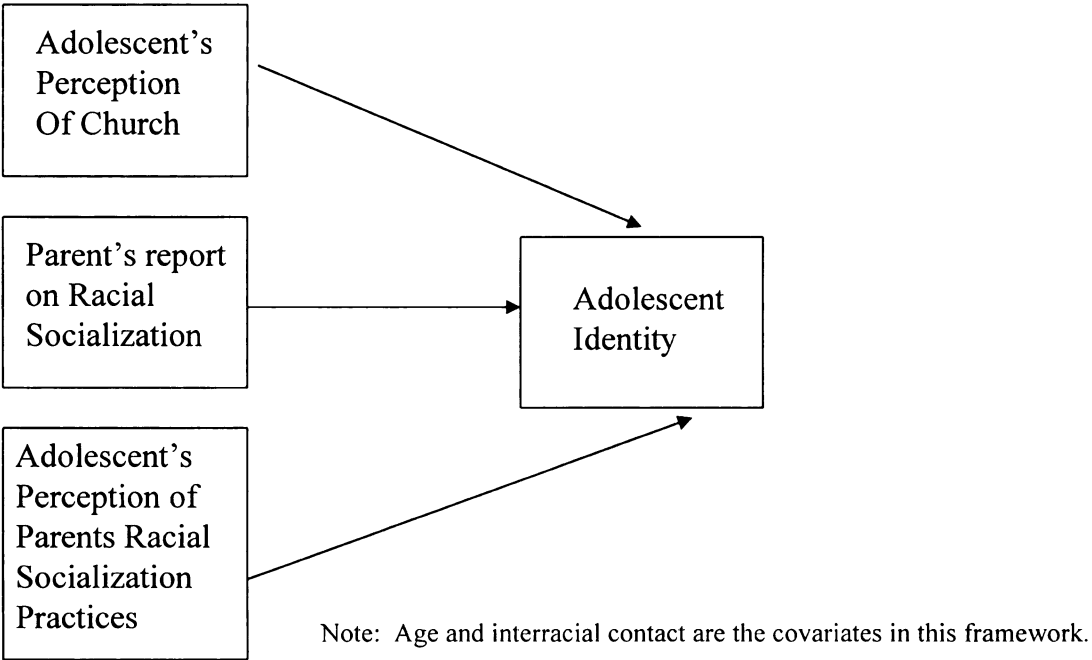
Since issues concerning racial identity formation become particularly salient during adolescence, it is important to examine the influence of the church and parents' racial socialization practices on adolescents' racial identity attitudes. Few researchers have explored whether racial child-rearing strategies of parents are directly related to

7

their adolescent racial identity attitudes. In addition, it is unclear to what extent the values instilled by the church are associated with the adolescent's racial identity. Thus, the examination of these relationships is critical in understanding whether the church and parents' racial socialization practices influence adolescent's racial identity attitudes. Study Two examined the following question: Do parents' racial socialization practices and adolescents' perception of their church affect adolescent racial identity?

LITERATURE REVIEW

The Historical Significance of Racial Socialization Practices among African American

Parents

Historically, African American parents have understood the significance of

teaching children the importance of race in American society. King (1995), investigating

enslaved children and their families in the nineteenth-century, documents the survival

skills African American parents taught their children to endure the perilous and insidious

conditions of slavery. Some of these racial socialization practices imparted by parents to

their children were the ability to have deference toward their elders and the white

majority, to instill confidence regarding African American physical features (e.g., hair

texture, skin complexion, and lips and nostril size) and to maintain their self-respect. In

these enslaved families, parents indoctrinated their children to comprehend the difference

between their plight as slaves and the sense of community maintained by the African

American community. Moreover, King (1995) also explains that the strong community

bonds in these enslaved communities protected children from some of the brutalities of

the slave system and further, teaching them strategies to maneuver between the white

world and the African American one.

Even after the emancipation of enslaved Africans, the majority of African

Americans living in the United States were forced to live in a racially segregated society.

Billingley (1968) posits that the process of socialization among African American parents

continued to be "doubly challenging" for many parents. Billingsley (1968) provides

three explanations, which elucidate the additional demands placed on African American

families: 1) the legacy of the enslavement period on the development of United States

history; 2) the caste-system of segregation which stratified and relegated African Americans to an inferior status; and 3) the economic conditions among African American parents during this period. These explanations emphasize the influence of larger society on the socialization practices among African Americans. This broader context challenges African American parents to raise children to participate successfully in a white society, which denigrates African Americans and their culture. Since race is a pertinent component in these explanations, it may become an important factor in the socialization process of African American children.

Comparable with the enslaved communities, African American parents during segregation taught their children the significance of being African American and to reject negative stereotypes. This included discussions concerning skin color and other physical features, racial pride, a sense of personal worth, setting high standards, and academic achievement (Billingsley, 1968; Dubois, 1967; Frazier, 1967). Additionally, they instructed their children on how to interact with the larger society because they might be subjected to humiliating or life threatening experiences. To illustrate, a father discusses teaching his son the following:

> "We've tried to show our son the difference between his value as a person and the distorted view that people may have of him …….A lot of time he'd come home in crying from school or from playing in the courtyard outside. Someone would have told him something like-"we don't play with niggers" or "coons stink." I'd tell him children often use bad names or say things that are not true, but he'd have to understand that they needed to do this. It really had nothing to do with him. I think this helped. He's been able to cope with it. I'm not sure, but I think a well-adjusted Negro has to have a clearer picture of himself. The society, too" (Billingsley, 1968 p. 30).

Investigating racial socialization practices among African American parents, Billingsley (1968) and Frazier (1967) found that parents differentiated on the types of

racial child-rearing strategies they imparted to their children. They describe a variation

of racial socialization practices utilized by African American parents ranging from being

subservient to the white majority to having racial pride. The former cultural child-rearing

practice encompasses parental attitudes and behaviors, which teach children to engage in

activities that outwardly accommodate whites. The latter racial socialization strategy,

racial pride, entails African American parents accentuating the positive contributions of

African Americans despite living in a segregated society. Within this continuum ranging

from subservience to racial pride, some African American parents also use another racial

socialization practice and this involves parents who do not discuss race with their

children. Issues of race are not salient with these parents because they believe that the

larger society will inadvertently teach children about race. Consequently, the primary

focus of these parents' socialization practices is to protect and isolate their children from

potential negative contacts with the larger society (Billingsley, 1968; Frazier, 1967).

Lastly, Billingsley's research on African American families provides an example of this

strategy.

"There's no need to tell your children how some people feel about the Negro, they know
it, man. It seems a parent should try to minimize the child's concern over it" (Billingsley,
1968 p. 30).

During these historical periods (i.e., enslavement and segregation), African

American parents used different racial socialization practices to teach their children about

race in this society. Thornton (1995) asserts that the strategies developed during these

time periods refute the characterization of African American families "as inherently

deficient and unstable" and that African American parents are merely passive participants

in the socialization of their children. This historical overview of the racial socialization

literature supports that the majority of African American parents were aware of their responsibility to teach their children about race. Since the African American community is not a monolithic group regarding issues of race, parents vary concerning their racial socialization practices. However, without the transmission of cultural values, African American children may not develop the strategies to decipher their environment and to function successfully in society.

Recent Review of the Racial Socialization Literature

The majority of the early research on African American families was conducted by either sociologists or historians (Dubois, 1967, Billingsley, 1968; Frazier, 1966,1967). These works have contributed to the understanding of the life experiences of African Americans, and they have documented some of the racial child-rearing strategies among African American parents. Only during the last three decades have researchers across different disciplines begun to investigate racial socialization practices among African American parents (Bowman & Howard, 1985; Jackson, McCullough, & Gurin, 1988, 1991; Greene, 1992; McAdoo, 1985; Peters, 1985; Spencer, 1983; Stevenson & Renard, 1993; Stevenson, 1994; Thornton, Chatters, Taylor, & Allen, 1990). Peters (1985), investigating the racial socialization practices of thirty African American parents of children one to three-years old, found those African American parents used different types of racial child-rearing strategies with their children. Some parents imparted messages such as earn a good education and not to expect fair play to be reciprocal, while others discussed with their children the need to be aware of racism and have self-respect and pride. From this study, Peters (1985) concluded that African American parents were aware of the importance of teaching their children about race; however, parents differed

on the types of racial messages taught to their children. Similar to previous generations

of African American parents, these parents varied on the types of racial socialization

messages taught to their children. Therefore, these findings illustrate the variability of

racial socialization practices among parents.

Investigating the differences in racial socialization practices among African

American parents, Demo and Hughes (1990) have offered four racial socialization

classifications. These classifications are individualistic -universalistic, cautious-

defensive, integrative-assertive, and avoidance-race neutral. For the purpose of this study

three of these socialization practices were examined: individualistic -universalistic,

cautious-defensive, and integrative- assertive.

The first classification of race-related messages imparted by parents to their

children is "individualistic-universalistic." Parents, using this type of racial socialization

practice highlight the significance of working hard, excelling, and being a good citizen,

and usually do not discuss race with their children. Demo & Hughes (1990) found that

adults reared in individualistic-universalistic households reported a lower sense of

closeness with the African American community. Peter (1985) and Spencer (1983)

suggest that this type of humanistic parenting may not prepare children appropriately to

negotiate effectively within their community and the larger society. Lastly, Thornton

(1997), citing Ogbu (1983) characterizes these parents using this strategy "as populations

at risk and researchers see children from these families manifesting problems of racial

dissonance" (Thornton, 1997 p. 211).

The second classification is the cautious-defensive attitude in which parents

impart racial socialization practices such as White prejudice, Whites have the power, and

Whites should be kept at a social distance. Adults reared in cautious-defensive households are similar to those raised in individualistic-universalistic ones and were less likely to have a sense of closeness to their own community and culture. As a result, parents who use this child-rearing strategy are sending their children messages that may inadvertently lead them to become alienated from their own community.

The third classification is the integrative-assertive attitude in which parents tend to teach their children about the importance of racial pride, the contributions of African Americans in history, the acceptance of being African American, and standing up for their rights. Demo & Hughes (1990) report that adults whose parents socialized them using this perspective identified strongly with African Americans and their culture.

The last classification is the avoidance/race-neutral attitude. Demo & Hughes (1990) state that parents with this attitude do not teach their children anything about race. Since this socialization strategy is similar to the individualistic-universalistic, they were combined to create one racial socialization category because both describe parents who do not discuss race with their children

Other researchers have also discussed the importance of African American parents teaching their children about race (Bowman & Howard, 1985; Hale, 1991; Jackson, McCullough, & Gurin, 1988, 1991; Peters, 1985; Spencer, 1983; Stevenson & Renard, 1993; Stevenson, 1994; Thornton, Chatters, Taylor, & Allen, 1990). Bowman & Howard (1985), examining the racial socialization of African American youth, found that sixty-four percent of this sample reported that their parents had imparted racial messages to their children. Further, Spencer (1983) reported that fifty percent of her Southern sample socialized their children racially. Similarly, Thornton et al, (1990), using the

National Study of Black Americans (NSBA), a national probability sample of 2,107 African Americans, found that sixty-four percent of the parents in this sample socialized their children about race. The implications of these studies suggest that most African American parents teach their children about race.

While these studies report the majority of African Americans socialize their children regarding race, two studies attempt to explain why some African American parents do not teach their children about race. Spencer (1984) attempts to explain the reasons why some African American parents do not discuss race with their children. She found some parents felt teaching about race only discourages their children from succeeding. Other parents who ignore race in their child-rearing strategies believe the social changes from the Civil Rights Movement have made the situation better for African Americans, and thus, they do not perceive racism as a problem in the present society. In another study, Peters (1985) found that some African Americans reported that as children they were not adequately prepared by their own parents for coping with racial injustices and discrimination they had experienced. Therefore, they felt uncomfortable about discussing these issues with their own children.

McAdoo (1985), refuting the self-hating hypotheses among African American children, examined the racial socialization practices among parents and teachers of children residing in three locations (i.e., Northern, Mid-western, and Southern samples). She found that children received positive race-related messages in their environment, especially those children in a majority Southern African American one. This finding is significant because it illustrates the role of the environment on the development of a positive racial identity among children. This underscores the need to explore racial

socialization of African American children across different settings such as churches, schools, and community-based organizations. Overall, the aforementioned studies highlighted the diversity of racial socialization practices used by African American parents. Therefore, since the majority of these studies focused on the parents as the primary racial socialization agent, it is important to investigate what factors might influence parental socialization practices. One such factor is the African American church.

The African American Church

Besides the family, researchers have indicated the African American church is probably the most significant socialization institution in the African American community (Lincoln, 1999; Lincoln & Mamiya, 1990; Paris, 1985). Throughout the history of African Americans in this country, the church has been the cultural center and foundation of the African American community (Lincoln & Mamiya 1990). The church is still a significant institution in the African American community because it is the first social institution owned and operated by African Americans. The church helped African Americans resist the hegemonic forces of the larger society and has developed other social institutions within the African American community such as school, financial institutions, and insurance companies (Lincoln & Mamiya 1990). For these reasons, the church is a critical institution in the African American community. In this study, the African American church was defined as a church with a predominantly African American population.

Several researchers have discussed the benefits of the church in the African American community (Billingsley & Howard, 1994; Blaine & Crocker, 1995; Brown &

Gary; 1985; Ellison, 1993; Haight, 1998; McAdoo, 1995; St. George & McNamara, 1984). These benefits include providing educational and employment opportunities (Kunjufu, 1994), developing social support networks (Brown & Gary; 1985), encouraging political participation (Harris, 1994), and increasing psychosocial well-being (Ellison, 1993; McAdoo, 1995). Clearly, the African American church takes on additional social responsibilities in addition to the traditional role of spreading the Gospel and saving souls. Given these multifaceted roles, the church has prominent standing in the African American community, and therefore, the church is placed in a unique situation of both "community organizer" and "social change agent."

Although researchers document the contributions of the African American church, another perspective has emerged that describes the church as impeding social change within the African American community (Marable, 1989, Marx, 1967). These proponents do not discount the beneficial services that the church provides to the African American community, and they acknowledge that the church does participate in protests to eradicate racism and its discriminatory practices. However, these same researchers postulate an overwhelming number of African American churches concentrate only on the spiritual development of their members. Additionally, they report these churches do not confront the structural conditions that hinder access for African Americans to achieve equality in this country. Given these contrasting perspectives regarding the African American church, it is important to examine the descriptive models which attempt to explain the diversity within the church.

Descriptive Models of the African American Church

Nelson and Nelson (1976) postulated three models to describe the role of the church in the African American community. The first is the assimilation-isolation model, which characterizes churches as impeding social change for African Americans and discouraging their congregations to participate in political and social challenges in the African American community (Frazier, 1963). Second is the compensatory model, wherein the church is viewed as a positive social institution in the community. This model highlights the church's contributions as a place where African Americans acquired leadership skills, developed businesses, and obtained literacy skills. Nelson & Nelson (1976) discuss that the compensatory model is "transitional" between the former model and the ethnic-community model. Finally, the third model, the ethnic-community, describes the church as "enhancing individual self-worth and building a functional community that is based on a sense of group identity and collective interest" (Taylor, Thornton & Chatters, 1988, p. 126). This model underscores the importance of the church and especially the minister as promoting social change in the African American community. Although these models represent a continuum among African American churches, Lincoln & Mamiya (1990) describe another model of the African American church.

Dialectic Model of the Church. Supporting some of the characterizations of the previous model, Lincoln and Mamiya (1990) propose a "dialectic model" of the church. This model presents the diversity of the African American church in terms of six "dialectic tensions": (1) priestly and prophetic functions; (2) other-worldly versus this-worldly; (3) communal versus privatistic; (4) resistance versus accommodation; (5)

18

charismatic versus bureaucratic; and (6) universal versus particularism. Lincoln and Mamiya (1990) report, within any church, one end of the tension will be more visible and salient than the other. The dialectic model discusses the multidimensionality of the African American church and may be beneficial in examining how churches racially socialize their congregation. In particular, these tensions may explain why African American churches have diverse perspectives on race (Lincoln & Mamiya, 1990), and how a church imparts these different race-related messages. Two of the aforementioned tensions seem particularly relevant to how the church may influence parental race-related messages and represent the tensions targeted in this study: other-worldly versus this-worldly and communal versus privatistic.

Spiritual Orientation of the Church

In this study, the other-worldly versus this-worldly dialectic tension is defined by the author as the spiritual orientation of the church. This orientation refers to how churches instill racial values in their congregation. Churches will have different spiritual orientations and thus, they will reflect the diversity of attitudes regarding race in the African American community. The spiritual orientation of the church is an important factor in capturing this diversity. The author hypothesized churches will utilize different strategies to instruct parents on how to impart racial values to their adolescents dependent upon where they fall on this tension (i.e., other-worldly versus this-worldly). Although African American churches vary on the significance given to societal challenges such as racism, economic inequality, and educational disparities (Hunt & Hunt, 1977; Peck, 1982; Wilmore, 1972), few researchers have attempted to differentiate between churches

19

that advance an other-worldly and a this-worldly theological orientation. A description of these strategies is presented below.

Other-worldly Spiritual Orientation. Other-worldly churches have been defined as religious institutions that emphasize the preparation for entry into Heaven and do not discuss the persistent social inequalities and injustices that continue to exist in the African American community. Parents who attend other-worldly churches will be taught that race is insignificant and these individuals may believe that either racism does not exist or it can be overcome with diligence. Thus, these parents will perceive the social conditions of African Americans differently.

This-worldly Spiritual Orientation. On the other end of this dialectic tension, "this-worldly churches" incorporate a Black theological orientation in their religious ideology (Peck, 1982; Wilmore, 1972). These churches emphasize the importance of African and African American culture, and underscore the significance of instructing and preparing their congregation to negotiate within a society which frequently may discriminate against them because of their race and cultural heritage.

Faith-based Program Orientation

For the purpose of this study, the communal versus privatistic dialectic tension will be characterized by the author as the faith-based program orientation of the church. This tension refers to the kinds of programs sponsored by the church, specifically the extent to which churches participate in outreach programs in the African American community. The author hypothesized that churches socialize their congregation differently according to the faith-based programs offered. Hence, faith-based program orientation examined the different types of activities sponsored by a church and types of

race-related messages imparted by these programs. An overview of this orientation is given below.

Communal Faith-Based Program Orientation. The communal end of this tension represents involvement of churches in the economic, political, and social aspects of their congregation and community through a variety of programming efforts. This theological orientation views the church as being the center of activities in the African American community. Overall, these churches strive to develop African American economic and political structures that strive to erase the marginal status of African Americans (Cone, 1970).

Privatistic Faith-Based Program Orientation. In contrast, the other end of this tension, the privatistic theological orientation, underscores the spiritual needs of the congregation and churches that ascribe to the privatistic orientation do not participate in activities outside of their congregation. Billingsley and Howard (1994) report a historical shift in the number of churches participating in communal orientations. For example, in 1930 the majority of churches did not participate in community social projects (Mays, 1930 cited in Lincoln and Mamiya, 1990) while by 1980 Otis (1980 cited in Lincoln and Mamiya, 1990) found the majority of the churches in his sample participated in community outreach programs consisting of either social service or social action. Moreover, Lincoln and Mamiya's (1990) results revealed that community outreach has become a prominent concern for many urban African American churches. Therefore, these studies reflect the increased attention African American churches are giving to community outreach in their communities.

In summary, when investigating the African American church, it is important to examine the dialectic tension model because it explains the religious diversity within the African American church and may explain why African American churches differ in the race-related messages they impart to their congregation.

The African American Church As A Racial Socialization Institution

Lincoln & Mamiya (1990) discuss that one of the fundamental responsibilities of the church is to assist parents in the racial socialization of their children. Churches teach and sustain the racial values of their congregations through the many religious activities offered at these places of worship (Gustafson, 1961; Paris, 1985). How do churches socialize their congregation about race? The church facilitates the transmission of racial and cultural values through the Sunday school literature, sermons, and community outreach efforts (Lincoln & Mamiya, 1990). Through these activities, churches will instill different religious messages to their congregation depending upon the spiritual and faith-based orientations.

Sunday School Literature. Investigating the importance of having African American illustrations in the religious literature utilized by African American churches, Lincoln & Mamiya (1990) found sixty-eight percent of clergy believed it was important to have African American pictures in the Sunday school literature. Churches located on the this-worldly end of the spiritual orientation socialize their congregation to understand the duality of Christianity. First, they teach everyone is a representation of God, and second, they incorporate African American heritage into the Christian experience of their congregation. Smith (1994) asserts the inclusion of African American history explains

how faith enables the African American community to survive the hardships and perilous conditions living in this society.

Conversely, thirty-two percent of the clergy in the Lincoln & Mamiya study (1990) felt that skin color was not important in developing a relationship with Christ while others reported that their was not a "Black church" and thus, racial issues should not be addressed in the church. Giving these findings, it appears that other-worldly churches differ on the significance of having African American illustrations in their Sunday school materials. Churches endorsing an other-worldly religious orientation may inadvertently instill in the congregation that Jesus is White. Through the depiction of Christ, as a male sometimes with blue eyes and long blond hair, in the Sunday school literature, the church teaches its congregation, especially children, that religion is not inclusive of all people. An illustration is this quote.

> "More than one aspiring young black Christian has been prompted to ask: Reverend, if we are made in the image of God, and if Jesus Christ is the son of God, why is it that all the pictures of Jesus in our church show him as a white man?" (Billingsley, 1999 p. 170)

Lincoln and Mamiya (1990) discuss that these depictions of Christ as White may lead to feelings of inferiority among some African Americans by reinforcing some of the negative stereotypes held by the larger society. Given these findings, it appears churches differ on the significance of having African American images in their Sunday school materials.

Sermons. Sermons are another important racial socialization agent in the church. Lincoln and Mamiya (1990) state that preaching is one of the ways in which race-related messages are taught to parents and their children, especially adolescents. They found ministers' religious orientation on the dialectic tensions (i.e., other-worldly versus this-

worldly and communal versus privatistic) significantly influenced the content of the sermons preached at different churches. For instance, some ministers practicing an other-worldly spiritual orientation only preached sermons emphasizing religious themes as they believed that the church was an inappropriate place to address racial and social issues. From this perspective, these ministers explained that religion "has no color" and in their churches, such issues are not discussed.

On the other hand, ministers from this-worldly churches were more inclined to preach sermons that have themes of racial content such as African American history, economic development, political participation and community activism (Lincoln & Mamiya, 1990). Moreover, these ministers believed it was paramount for the church to teach children about the contributions of African Americans as they believed these types of sermons increased the congregation's feelings, especially the children's about racial self-esteem and awareness (Lincoln & Mamiya, 1990).

Community Outreach Programs. The final method churches sometimes use to socialize their congregation regarding race is through their community outreach programs. Racial socialization occurs when parents, children and adolescents participate in these programs (i.e., rite of passage programs and Black History month). Furthermore, outreach programs sponsored by churches teach their congregation to understand one of the roles of the church is to provide educational, political, and social guidance in the African American community and the importance of such community unity. The participation of some churches in a variety of outreach programs (e.g., voter registration drives, Head Start, tutorial programs, HIV/AIDS awareness, and economic/community

development programs) instill values in children to become involved not only in church-related programs, but also in programs which assist the community.

Comparable to Sunday school literature and sermons, churches vary on whether they participate in community outreach programs. Recall that Black theology is defined as the interpretation of the gospel of Jesus Christ as it relates to the liberation of the African American community from oppression (Cone, 1997). Lincoln and Mamiya (1990) suggest that the extent to which a church has a Black theological orientation may influence the types of programs a church sponsors. For example, privatistic churches, which do not endorse this ideology, will sponsor traditional programs (i.e., Bible Study, Youth choir, and Vacation Bible school). However, in contrast, communal churches which do ascribe to a Black theological orientation will engage in programs which address some of the challenges within the African American community. These churches will have outreach programs such as economic/community development programs, abstinence programs, HIV/AIDS, drug and alcohol programs.

Finally, the values transmitted by churches support racial solidarity among some African Americans (Mitchell & Thomas, 1994). By instilling religious and moral values, churches influence racial identity of their congregations by maintaining, nurturing, and creating adoptive strategies that promote the culture of African Americans (Mitchell & Thomas, 1994; Paris, 1985). Therefore, the types of race-related messages taught by churches to their congregation through religious activities (i.e., Sunday school, sermons, and community outreach programs) will impact parent's racial socialization practices.

Racial Socialization Practices As Influenced By The Church

Presently, a need exists to assess the impact of a church's of spiritual orientation (i.e., other-worldly versus this-worldly) and faith-based programs (i.e., communal versus privatistic) on parental racial socialization practices. In this study, the church's orientations on these two tensions will be assessed via parental perceptions of their church. Perceptual data is appropriate to examine settings when based on the individuals who comprise of the membership of the organization or institution (Florin, et al., 1990; Forehand & Gilmer, 1964; James & Jones, 1974; Koslowski & Hults, 1987 cited in Foster-Fishman, Salem, Allen & Fahrbach, 1999). Researchers discuss the benefit of perceptual data is it provides an understanding of how the setting may impact attitudes and behavior (Foster-Fishman et al., 1999). To date, very few researchers have explored empirically the relationship between parents' perceptions of their church and their racial socialization practices.

Other-worldly versus This- Worldly Spiritual Orientation. When churches endorse an other-worldly spiritual orientation, they help influence parents' racial socialization practices by preparing their congregations to become good Christians. Other-worldly churches emphasize the spiritual development of their members and issues of race are rarely discussed. Hence, parents may focus their racial socialization practices to include universal socialization messages which instill the behavior of a good Christian including working hard, excelling, and being a good citizen.

Similar to other-worldly churches, this-worldly churches instruct their congregations to be good Christians also. However, because Black theology is a significant component of this-worldly spiritual orientation, they instill different racial socialization messages to their congregation than other-worldly churches. These

messages include racial pride, acceptance of being African American and standing up for your rights. By providing these types of socialization messages, the church imparts values to its congregation which are likely to assist parents in teaching their children and adolescents the significance of race.

  <u>Communal versus Privastistic Faith-Based Program Orientation</u>. Consistent with the this-worldly tension, black theology is a component of the communal religious orientation. Communal churches will teach their congregation that the significance of Christianity extends beyond their own religious salvation to the societal concerns in the African American community (Lincoln & Mamiya, 1990). These churches will encourage their congregation to become involved in church programs that tackle some of these concerns. The racial socialization messages in communal churches will highlight the importance of solving problems in the African American community. In addition, an underlying racial socialization message is the commitment to the African American community and a part of this commitment is to accentuate the history of self-help in the African American community and church (Thomas, 1992). Furthermore, it is the participation in these outreach programs by communal churches that assist parents in teaching their adolescents the importance of becoming involved to help eradicate some of the societal concerns in the African American community. These types of churches also help parents in instructing their adolescents about the history of self-help in the African American community. Most parents in these churches will also teach their children the significance of becoming involved in church-related outreach programs and understanding the legacy of self-help in the church and African American community.

In contrast, the privatistic theological orientation involves churches' participation in faith-based programs such as Usher Board, Choir, and Bible Study. These programs stress the significance of teaching Christianity and being good stewards. If they participate in any faith-based outreach programs, they are the traditional ones such as having clothing drives and offering meals to the homeless. Their programs do not emphasize the economical and political development of the African American community. Privatistic churches socialize their congregation to become better Christians and they do not sponsor programs which address and ameliorate societal concerns in the African American community. Consequently, the most important socialization message in these churches is to meet only the religious needs of their congregation (Lincoln & Mamiya, 1990). Parents in these churches will focus their socialization practices on instilling religious values to their children.

Overall, since the spiritual and faith-based orientations of the church are strongly related to the church's stance on race, it is likely that parents' perceptions of these orientations will affect parents' racial child rearing strategies. However, questions still remain regarding how parents' perceptions of their church impacts parental socialization practices. One potential mediating factor is parental racial identity.

Review of the Racial Identity Literature

Cross Nigrescence Model of Racial Identity. Racial identity is defined as the degree to which an individual acknowledges, understands, and identifies with being African American (Martin & Hall, 1992). Before discussing the current racial identity literature, Cross' seminal contribution to the racial identity literature must be reviewed.

Developed in 1971, Cross' model of Nigrescence is a five stage developmental theory of racial identity. This model describes the stages that African Americans transcend to procure a positive orientation towards being African American and to develop psychologically a healthy African American identity (Cross, 1971, 1991, 1994; Helms, 1990; Parham, 1989; Sellers, Smith, Shelton, Rowley, & Chavous, 1997). Each stage is defined by certain characteristics that explicate the variation of racial identity attitudes among African Americans. In reviewing Cross' model, Helms (1986) interprets these stages as the interaction of feelings, cognitions, attitudes, and behaviors among African Americans. According to Parham (1989), individuals may recycle through the stages of the Nigrescence and this process allows individuals to modify their understanding of being African American. Lastly, Cross (1994) discusses that these stages are hierarchical, however, they are not mutually exclusive. In the first stage of the Nigrescence model, preencounter represents individuals who may have low salience towards being African American and endorse attitudes that are anti-black or race-neutral. Cross (1994) posits that African Americans in this stage may inadvertently endorse negative stereotypes about African Americans, embrace positive stereotypes of Whites, and may use the human race as their self-referent rather than identifying with being African American.

Either a positive encounter with Africans Americans or a negative one with White Americans usually causes the encounter, the second stage. After this experience, individuals in this stage may begin to question and challenge their previous negative attitudes and behaviors toward African Americans. Cross (1994) reports that individuals in this stage may temporarily experience anger, anxiety, confusion, depression and guilt.

During this stage, individuals will begin to progress to a more positive identification with being African American.

The third stage, immersion/emersion, is described as the pro-black and anti-white stage of development. In this stage, individuals have departed from the "dissonance-arousing" stage of encounter and have begun to delve heavily into African American culture. To illustrate, many African Americans in this stage may begin to wear African attire, change their names to African ones, discontinue participation in previous preencounter organizations, and join African American organizations. An important characteristic of this stage is that individuals are attempting to internalize all of the positive behaviors and traditions of African American culture.

The fourth stage, internalization, is when individuals are characterized by an acceptance of being African American. Therefore, the previous anti-white beliefs are diminished and the individuals have begun to attain an inner peace about their racial group. During this stage, Cross (1994) postulates individuals differentiate on the degree of salience on being African American. For instance, this differentiation extends from a strong nationalist perspective to a multicultural orientation.

Finally, individuals progress to the internalization-commitment. This stage is typified by a responsibility to engage in political activities that lead to social change for African Americans. By participating in these activities, Cross (1994) distinguishes this stage from the previous one, and states that current research does not demarcate the internalization stage and the final one.

The Nigrescence theory has provided an explanation for the diverse attitudes African Americans have toward their racial identity. Many researchers have utilized this

model to examine the relationship between racial identity and different psychosocial outcomes such as psychological functioning (Carter, 1991), feelings of closeness to other African Americans (Brookins, Anyabwile, & Nacosite, 1996), racial preference of a counselor (Parham & Helms, 1981), and academic achievement (Arroyo & Zigler, 1995). Although this model has contributed to the understanding among African Americans, other models exist which attempt to explain racial identity attitudes among African Americans (Baldwin & Bell, 1985, Milliones, 1980; and Sellers, Smith, Shelton, Rowley & Chavous, 1997). Sellers et al. (1998) have proposed a multidimensional model of racial identity titled the Multidimensional Model of Black Identity (MMBI) which will be utilized in this study.

Multidimensional Model of Black Identity. The MMBI measures the importance an individual places on his/ her group membership within the African American community and analyzes the qualitative meaning by which an individual characterizes him/herself as being African American (Sellers et al., 1998). This model incorporates many of the fundamental assumptions of two distinct perspectives (i.e., mainstream and underground) in the racial identity literature. These perspectives differ in the significance that African Americans ascribe to their unique cultural and historical experiences. The mainstream approach describes identity development, regardless of race and ethnicity, as possessing universal concepts that an individual may identify with such as race, gender, social economic status, or sexual orientation (Gaines & Reed, 1994; 1995). The mainstream approach is known also as the race generic (Smith, Fogle, & Jacobs, 2001) and pan-ethnic (Cross, 1994).

Further, the mainstream approach suggests that these universal concepts exist in a hierarchy. To illustrate, an individual may indicate gender as his/her primary preference. In contrast, the underground approach emphasizes the importance of the unique cultural and historical experiences of African Americans and highlights the significance of these experiences in the identity development among African Americans (Gaines & Reed, 1994; 1995). By merging these perspectives, the MMBI provides a comprehensive investigation of racial identity among African Americans, examines the significance African Americans ascribe to their racial group, and explores what other universal concepts with which they may identify (Sellers et al., 1997). Thus the MMBI examines three dimensions of racial identity: 1) centrality, 2) regard, and 3) ideology. For the purpose of this study, only the ideology scale will be examined as a measure of racial identity.

Ideology. The ideology scale measures four philosophies (Assimilationist, Humanist, Nationalist, and Oppressed Minority) which explains the ways African Americans should behave and act concerning race (Sellers et al., 1998). One component of the ideology scale is that it examines overt behaviors such as attitudes, beliefs, and opinions that African Americans should share as a group. Sellers et al. (1998) describe the philosophies as situational and suggest that an individual may endorse attitudes and behaviors across different ideologies. They give the following example:

"A person could believe that African Americans should primarily patronize African American-owned businesses (nationalist) and at the same time feel that African Americans should integrate Whites institutions (assimilationist)" (Sellers et al., 1998 p. 27).

Assimilationist. An individual with an assimilationist ideology de-emphasizes the cultural and historical difference between African Americans and the larger society.

Sellers et al. (1998) asserts that an individual with this ideology is not anti African American, but simply recognizes the significance of race in this country, and therefore, the best strategy for African Americans is to conform to the values of America such as the Protestant work ethic and economic equality. In addition, assimilationists identify with being an American only and think that African Americans need to work within the existing social structure to achieve equality. Similar to the assimilationists, who do not distinguish between American and African American, the humanist does not make a distinction among ethnic/racial groups.

Humanist. A humanist avoids making distinctions among the characteristics that identify a person by such as class, gender, race, and sexual orientation (Sellers et al., 1997). Unlike the assimilationist, who understands the significance of race in this country, a humanist believes that race is not an impediment to economic mobility and overall quality of life for African Americans. In the research literature on racial identity, a discrepancy exists among researchers as to whether this ideology is at the beginning or final stage of identity development (Cross, 1990; Penn et al., 1993). Since the assimilationist and humanist minimize the cultural and historical legacy of African Americans, they differ from those people who are an oppressed minority who have as ideology which stresses a belief that the culture and history of all racial/ethnic groups are important (Sellers et al., 1998).

Oppressed Minority. The oppressed minority dimension stresses the importance of understanding the oppression of all disenfranchised groups. Specifically, an individual with this ideology is characterized as participating in diverse social groups and organizations. Therefore, comprehension of oppression in this society allows an

individual with an oppressed minority ideology to build alliances with multiethnic and gender-specific organizations to promote social change (Sellers et al., 1998). In summary, a distinction occurs in the definition of oppressed groups. Some people believe that oppressed groups consist only of racial/ethnic groups while others' definition is broader and encompasses women and sexual orientation. Thus, while an individual with an oppressed minority philosophy is concerned with all disenfranchised groups, the individual with a nationalist perspective is interested only in people of African descent (Sellers et al., 1998).

Nationalist. The fourth ideology is the nationalist perspective, which emphasizes the cultural and historical experiences of African Americans. An individual with this ideological viewpoint believes that African Americans have distinct experiences (e.g., enslavement, segregation, racism and discrimination) that distinguish them from other groups residing in the United States (Sellers et al., 1998). Further, an individual with this perspective has a strong affiliation with other people of African descent and prefers to participate and socialize only with African Americans. As with the humanistic ideology, researchers debate the developmental hierarchy of this stage. Asante (1980) asserts that this ideology is the best identity for African Americans while Cross (1994) posits that some of the characteristics of this dimension are not a completely developed identity for African Americans. Thus, these researchers differ on the psychosocial benefits of this ideology for African Americans.

In summary, the MMBI examines the dimensions of racial identity and measures racial identity across different settings. Sellers et al. (1998) explicate that the MMBI merges two approaches on racial identity; and therefore, this model allows for an

integration of the cultural and historic experiences which may or may not influence how

individuals identify with being African American. Since African Americans differ on the

degree of racial identity and this difference has been associated with church membership

it is possible that racial identity may mediate the relationship between the church and

parental racial socialization practices.

Racial Identity: A Mediator between the African American Church and Racial

Socialization Practices

After reviewing the literature regarding racial identity among African Americans,

one consistent finding is that African Americans vary on their racial identity attitudes

(Carter, 1991; Cross, 1971, 1991, 1894;Parham, 1989; Parham & Helms; 1981, Sellers et

al., 1998). This highlights that the African American community is not a monolithic one

and, in fact, represents extremely diverse views regarding the significance of being

African American. This study examined racial identity as a mediator between parents'

perceptions of their church's theological orientations (i.e., other-worldly versus this-

worldly theological orientation and communal versus privatistic theological orientation)

and their racial socialization practices. This study hypothesized that parents' racial

identity attitudes will be influenced by their perceptions of the values articulated by their

churches. For example, other-worldly churches which endorse a "raceless" theological

orientation, highlighting that race is not paramount in relaying the message of Jesus and

that everyone regardless of race is a child of God, will promote either assimilationist or

humanist racial identity attitudes among their congregation members. Assimilationist

views emphasize the similarities between African Americans and the wider society and

humanists believe everyone belongs to the human race. Both of these racial identities minimize the role of race within the church.

On the other end of this tension, this worldly churches teach their congregation to understand Christianity from an African American experience. These churches highlight the significance of African American culture and history in their theological orientation. This-worldly churches affect racial identity by imparting messages such as racial pride and standing up for your rights. Thus the theological orientation of these churches will promote either an oppressed minority or nationalist racial identity attitudes.

Similar to the other-worldly churches, privatistic churches also accentuate religious values while ignoring some of the social ills in the African American community. In their programming efforts, these churches do not emphasize race and they consistently impart the following messages: be a good Christian, love all people, and religion has no color. These messages, in turn, are likely to promote within their congregation assimilationist and humanist racial identities. Both of these perspectives highlight the importance of either belonging to the human race or joining the larger society.

Comparable with this-worldly churches, communal churches underscore the significance of race in their church related activities and they participate in community outreach programs which attempt to address some of the societal concerns in the African American community. These churches instill messages such as an appreciation of African American culture, the African presence in the Bible, and the significance of community development (i.e., educationally, economically, and spiritually). These messages promote in their congregation nationalist and oppressed minority racial

identities. Both of these racial ideologies emphasize the importance of race in understanding and negotiating the larger society.

Overall, both the spiritual orientations (i.e., other-worldly and this-worldly) and faith based orientations (i.e., communal and privatistic) will influence the racial identity of their congregation differently due to their diverse religious orientation about race. Since an other-worldly spiritual orientation and a privatistic faith based orientation highlight universal theological perspectives, they teach their congregation to have assimilationist or humanist racial ideologies. In contrast, this-worldly and communal faith-based churches include issues pertaining to race in their theological perspectives. Churches having these orientations impart vales in their congregation consistent with nationalist and oppressed minority racial identity attitudes. The extent to which parents perceive their church as expounding a particular orientation may affect parents' racial identity attitudes. This relationship will be affected by parents' religiosity and stereotypes. This is described below.

Religiosity

Religiosity is another important variable that impacts racial identity attitudes of parents. Researchers have recognized that religiosity is multidimensional and consists of several important components: 1) spirituality, 2) organizational involvement, 3) nonorganizational involvement and 4) subjective religiosity (Levin, Taylor and Chatters, 1995; McAdoo, 1995; Paragament, 1999; Zinnabauer, Paragament, Cole, Rye, Butter, Belavich, Hipp, & Scott, 1997). Spirituality is defined as the belief in a Supreme Being and has been associated with some African American parents perceiving it as an additional strength to their parenting practices (Hurd, Porter, Moore & Rogers, 1995).

These parents believe that their spiritual beliefs plus their church congregation are significant in assisting with child-rearing. Thus, spirituality is an important factor to examine among African American parents.

The involvement of individuals in religious activities such as church attendance, prayer, and watching religious programs is also recognized as a critical part of religiosity. Organizational involvement is defined as attending church regularly and participating in church organizations while nonorganizational involvement is defined as reading the Bible, praying alone, listening to religious radio stations, and watching religious programs on television. Finally, subjective religiosity has been defined as the importance of religion in a person's life.

Researchers have discussed that religiosity is essential in the lives of African Americans (Billingsley & Giovannoni, 1972; Levin et al., 1995; Taylor & Chatters, 1991). A few studies have reported that religiosity among African Americans is related to their racial identity (Ellison, 1991; Hammond, 1988; Stout, 1975). Ellison (1991) found that private religiousness (i.e., nonorganizational involvement) is positively associated to racial identity. The participation in these religious activities imparts religious values which shape individuals' behaviors and attitudes. Ellison (1997) describes this behavior as "role taking" and posits the following:

> "Individuals may come to understand their own life circumstances, including family relations, in terms of a scriptural figure's situation, and they may begin to reconsider their situations from the point of view of the "God role"-that is, what a divine other would expect in terms of appropriate parental or spousal demeanor and deportment" (Ellison, 1997 p. 121).

The involvement of African Americans in religious activities such as prayer, meditation, and scriptural readings may influence parents' racial identity attitudes by

instilling values on how to live successfully as a Christian. As mentioned previously, Mitchell and Thomas (1994) have discussed that religion impacts racial solidarity, and parents who are involved in these activities will more likely have their racial identity attitudes reinforced and strengthened.

Religiosity will likely moderate the relationship between church orientations (i.e., spiritual and faith-based) and racial identity attitudes. More specifically, the church's spiritual and faith-based orientations are more likely to impact racial identity when a parent is highly religious. Through a parent's religiosity, the involvement in activities such as prayer, mediation, and scriptural reading will more likely strengthen the values espoused by a particular church orientation. For example, parents who perceive their church as having a this-worldly spiritual orientation instill values associated with an appreciation of African American culture. By participating in specific religious activities (e.g., prayer, meditation, and scriptural readings), these activities will strengthen their nationalist racial identity attitudes because they are reinforcing the values of the church.

Racial Identity: Multiple Pathways to Explain Racial Socialization Practices among African Americans Parents

The research examining the relationship between the parents' racial identity and their racial socialization practices is scarce. Of the studies which have examined this relationship, the majority have asked adult participants about their parents' racial socialization practices and the impact of these practices on the participants' degree of identification with being African American (Demo and Hughes, 1990; Sanders-Thompson, 1994). The implications of these findings suggest the racial identification of the adult participants is consistent with their parents' racial socialization practices. For

example, Demo and Hughes (1990) report that African Americans who have a high identification with being African American were raised in an environment which emphasized racial pride, the acceptance of being African American, and the importance of getting along with others. In contrast, this same study found that African Americans who identified less with being African American were raised in a home which emphasized with excelling, working hard and treating everyone as equal. The following section describes how each type of racial identity targeted in this study will differently influence the racial socialization practices of parents.

Multiple Pathways to an Individual/Universalistic Socialization Practices. In a study investigating the relationship between parents' racial identity attitudes and their racial socialization practice, Thomas & Speight (1999) found that the degree to which parents identified with being African American is associated with the types of racial socialization messages they impart to their children. More specifically, they reported African American parents who identified less with being African American instill values such as to work hard and to conform to the larger society.

Since parents who ascribe to either an Assimilationist or Humanist ideology believe that race is not a significant factor in their lives, they may not socialize their children about race for the following reasons: 1) they may believe that such socialization may discourage their children from achieving their goals (Peters, 1985); 2) they may believe that the social movements have improved the conditions of African Americans (Spencer, 1984); 3) and they did not receive racial socialization messages as children and thus, they do not feel comfortable discussing race with their children (Peters, 1985).

Consequently, it appears that parents who identify less with being African Americans will socialize their children with values consistent to their racial identity.

Nationalist Ideology: Multiple Pathways to Different Socialization Practices. In the racial identity literature, a debate exists whether a strong Nationalist ideology is the best achieved identity for African Americans (Asante, 1980; Cross, 1991). Asante (1980) states that this ideology is the optimal identity for African Americans whereas Cross (1994) explains that this ideology may not be a completely developed identity for African Americans. Supporting these contrasting standpoints, Thomas and Speight (1999) posits that parents who support this ideology may still be struggling with their earlier negative attitudes toward African Americans and consequently, parents may ascribe to this ideology outwardly (i.e., celebrating African American history and culture and teaching their children about African culture); however, it may not be a fully internalized identity. In another study, Kelly (1998), examining satisfaction among African American heterosexual relationships, found that couples who endorsed a Nationalist ideology also expressed having negative stereotypes regarding African Americans. The authors of this study reported that this ideology was not conducive to positive relationships among African American couples. Thus these studies indicate that a Nationalist ideology may be either a positive or negative orientation for African Americans. Some parents may instill in their children positive messages about being African American (i.e., integrative-assertive racial socialization practices). Conversely, other Nationalists parents may use a cautious-defensive racial socialization practice, one that teaches African American children and adolescents to distrust Whites and that they continuously discriminate against all minorities especially African Americans.

41

Oppressed Minority: A Pathway to Integrative/ Assertive Racial Socialization

Practices. Parents who identify with the oppression of all disenfranchised groups may

believe it is significant to socialize their children about race. Since these parents have

explored their identity and incorporated positive attributes about being African American

into their self concept, they may use racial socialization messages such as standing up for

your rights and racial pride. This identity may be the most positive for African

Americans because they have internalized the African American experience and are

committed to social change activities for all people (Cross, 1978; Sellers et. al. 1997).

These parents may teach their children acceptance of their culture and a comprehension

of the oppression among all groups. Thus, they will use an integrative/assertive

socialization practice because it teaches children the importance of racial pride, African

American history, and the acceptance of being African American.

In summary, because racial identity may explain how parents' perceptions of the

different dialectic tensions of the church influence their racial child-rearing strategies, it

is critical to include it as a mediator of this relationship. By examining racial identity,

researchers gain a better understanding of how the church supports parents' racial

socialization practices by supporting their racial identity attitudes.

Stereotypes: A Moderator between Racial Ideology and Racial Socialization

Practices. An explanation of the multiple pathways from racial ideology to parental

racial socialization practices is the endorsement of negative stereotypes by African

American parents. Several theorists discuss the effects of racism on African Americans

and a result of living in a racist society is that some African Americans parents endorse

negative stereotypes about being African Americans (Cross, 1971, 1991). For example,

parents who have a high endorsement of negative stereotypes will identify with either an

Assimilationist (i.e., underscoring the commonalities between African American and

American society) or a Nationalist ideology that is anti-white/pro-black and is

characteristic of the immersion-emersion attitudes of Cross' theory where African

Americans have a rigid philosophy about the meaning of Blackness (Cross, 1971). Since

researchers report that Assimilationist parents are in the earliest stage of identity

according to Cross' model (Sellers et al., 1998), and parents who endorse Nationalist

ideology are developing a new African American identity, both ideologies have not

resolved their prior negative beliefs regarding being African American and will endorse

high negative stereotypes about African Americans. Assilimationist parents will likely

impart individualistic-universalistic racial-child-rearing strategies while Nationalist

parents will likely socialize their children using a cautious/defensive parenting strategy

which may teach adolescents to be distrustful of whites.

The second pathway characterizes African American parents who may endorse

Humanist attitudes. These parents will have a low endorsement of negative stereotypes.

These individuals teach their children to focus on humankind rather than race (Sellers et

al., 1998). Similar to the Assimilationist, Humanist parents will instill universal values

such as hard work and respect for all human beings.

The third and fourth pathway represent African American parents who also

identify either with a Nationalist ideology too or Oppressed Minority, but have a low

endorsement of negative stereotypes about African Americans. These individuals have a

deep appreciation of African American culture and are committed to social change in the

African community and larger society. Therefore, these parents are more likely to teach

their children to stand up for their rights and to value being part of the African American community. These messages represent the integrative/ assertive racial socialization practices.

Covariates in Study One

In exploring the diverse racial socialization practices among African Americans, several social-demographic factors consistently appeared in the literature (Demo and Hughes, 1990; Spencer 1984; Thornton et al. 1990). Educational level, interracial contact, and age will be included as the covariates in this study.

Education Level. Available evidence indicates that parents' education may predict racial socialization patterns among African Americans. Thornton et al. (1990) found that African Americans who had earned higher levels of education racially socialized their children more than individuals with less education, suggesting that African American parents who have a high level of education were more inclined to place significance on socializing their children regarding race. For this reason, parental education level will be covaried out in this study.

Interracial Contact. The second covariate is interracial contact. This refers to a minority member who has interacted with individuals from other groups in the larger society throughout his/her lifetime (Demo & Hughes 1990). Several empirical studies found that importance of interracial contact among African Americans during childhood affected their racial socialization patterns (Demo & Hughes, 1990; Ellison and Powers, 1994; Sigelman, Bledsoe, Welch, and Combs; 1996). Demo and Hughes' (1990) indicate that interracial contact during childhood was negatively related to closeness with other African Americans in adulthood. As these studies suggest, interracial contact at an

earlier age may influence adult attitudes and behaviors including racial socialization practices. Interracial contact will also be covaried out in this study.

Age. Age is the third covariate in this study. Thornton et al. (1990) report that older parents are more likely to socialize their adolescents racially than younger parents. In addition, this study elucidates that older African Americans have a stronger identification with being African American and therefore, older parents are more inclined to instill race-related messages to their children. Furthermore, Thornton et al. (1990) indicate that older African American parents believed that racial socializing their children is an important part of their child-rearing strategies. These research findings highlight the importance of age on the complexities of understanding racial socialization patterns among African Americans. Thus, for the purpose of this study, parental age will be assessed as a covariate.

Parental Religious History. The fourth covariate is parental religious history. This predictor examines the church participation of parents across their lifetime. By covarying out parental religious history this study attempts to minimize the potential selection bias regarding prior church attendance by the participants in this study.

Study Two: The Church and Parents' Racial Socialization Practices Shaping Values of Adolescents

The second purpose of this study is to investigate the relationship between adolescents' perceptions of the church, parental racial socialization practices, and adolescents' perceptions of parental racial socialization on adolescent racial identity development. During adolescence, one of the fundamental goals is to begin to investigate and develop one's identity (Erikson, 1968). Tatum (1997) discusses that adolescence

grapple with the questions of "Who am I?" and "Who can I be?" This involves the integration of different dimensions of an adolescent's life such as religious beliefs, racial/ethnic identities, and vocational plans (Phinney, 1992; Phinney & Rosenthal, 1992; Tatum, 1997). In the case of African Americans and other minorities, the search to acquire an optimal racial identity entails the successful incorporation of the values of their culture and the values of the larger society. Tatum (1997) asserts that this involves asking the questions about "Who am I racially?" and 'What does it mean to be African American?" These questions are significant because they illustrate the process that African American adolescents have to contend with to understand that their experiences may be different because of prejudice, discrimination, and structural barriers which limit aspirations and hinder their achievement (Tatum, 1997).

To achieve a positive identity, it is important to understand the social environment in which individuals mature and change. One such environment to examine is the church. Stevenson (1994) discusses racial socialization is "maximally effective" when it is buttressed by family, peers, and social institutions with a particular community. Hence, this study attempts to investigate the relationship between adolescents' perceptions of their church and adolescents' identity development.

An important part of assessing identity development is the extent to which adolescents have developed their ethnic identity. Three components of racial identity will be examined in this study: ethnic identity achievement, affirmation and belonging, and African American racial identity. Ethnic identity achievement and affirmation and belonging identity represent the mainstream approach in understanding racial identity. Recall this approach characterizes identity development, regardless of race and ethnicity,

as possessing universal concepts that an individual may identify with such as race, gender, social economic status, or sexual orientation. In this study, the mainstream approach will be known as the universal approach because of the emphasis of commonalities among racial/ethnic groups[2]. Each component of identity will be addressed below.

Ethnic Identity Achievement. To understand how adolescents develop a healthy identity, Phinney, using the work of Marcia (1966), explains that adolescents may explore their identity using four statuses: 1) diffuse, 2) foreclosed 3) moratorium, and 4) achieved. The first state, diffuse, represents an adolescent who has not begun his/her identity search and little commitment has been made to examine his/her race or ethnicity. In the second status, foreclosed, African American adolescents have made a commitment to their racial identity, exploring their beliefs regarding being African American. Individuals in this status have adopted the values of their parents. The next status is moratorium which is characterized by adolescents who have begun the process of examining their racial identity, but they have not made a commitment to their identity. Additionally, the achieved identity denotes an individual who has made a commitment after completing an exploration of roles and beliefs and this status is seen as the healthiest identity. Phinney (1989) suggests that these statuses are not a developmental progression and adolescents may begin their search starting at a particular status. She purports that socialization by the family and other social institutions (i.e., educational settings, peer groups, media, and religious institutions) in which adolescents are involved will influence where they begin their exploration (Phinney, 1996). Finally, Phinney (1989) found

---

[2] The author uses universal identity to include both ethnic identity achievement and affirming and belonging identity.

evidence for three stages of ethnic identity achievement and they are diffusion/foreclosure, moratorium, and achieved.

Ethnic Affirmation and Belonging. Another key characteristic of universal identity development is the extent to which adolescents feel like they belong to their ethnic/racial group. Phinney (1992) discusses that when minority adolescents affirm and feel part of a particular racial/ethnic group they will endorse behaviors that accentuate racial/ethnic pride, a positive affirmation toward their culture and historical background, and identify with their racial/ethnic group. When adolescents are investigating their identity, they may be at a particular ethnic identity status (i.e., diffuse or moratorium) but fail to affirm their cultural group. Given this relationship, it is important to assess these two components (i.e., ethnic identity achievement and affirmation and belonging) of ethnic identity when understanding the diversity of racial identity attitudes among African American adolescents.

Although Phinney's conceptualization of identity development among adolescents has significantly increased our understanding of identity, this approach has failed to incorporate the historical and cultural differences among various racial and ethnic groups in their explanation of racial identity. (Sellers et al. 1998). This approach also assumes that identity development, regardless of race and ethnicity, possesses universal characteristics across all racial and ethnic groups (Phinney 1990, 1992). This assumption represents the mainstream or universal approach in assessing identity development by individuals. Consequently, the exclusion of cultural and historical differences among minority groups does not address the pertinent transmission of cultural values among

these groups. The construct African American racial identity provides such a perspective which includes cultural characteristics and the historical legacy of this group.

African American Racial Identity. Smith & Brookins (1997) have proposed a theoretical model of racial identity attitudes among adolescents which incorporates the historical and cultural experiences of African Americans. This model includes 1) positive orientation toward African Americans in terms of physical and social characteristics (Williams & Robertson, 1967), 2) positive attitudes toward African Americans as a group, 3) and emphasis on group cooperation instead of competitiveness (Baldwin & Bell, 1985; Cross, 1971; Parham & Helms, 1985). Their scale consists of: 1) social orientation, 2) appearance orientation, 3) attitudinal subscale, and 4) cooperative value scale. The first scale explores an adolescent's affinity toward interacting with his/her group. Second is appearance orientation and this involves the acceptance of African American physical features. The next scale assesses the degree to which an adolescent internalizes either positive or negative stereotypes of African Americans. Lastly, the cooperative value scale examines the degree to which an adolescent identifies with either communal or individualistic beliefs. Examining African American racial identity provides additional information regarding identity development among African American adolescents because such captures how African American adolescents perceive their racial group and identify with being African American. To examine both the universal components of identity and African American racial identity provides a more comprehensive understanding of the significance of being African American among adolescents since the universal component does not incorporate the cultural and historical experiences of African Americans.

Factors Influencing Adolescent Identity

Three potential factors may be related to adolescent identity. These factors include adolescents' perceptions of the church, parental racial socialization practices, and adolescents' perceptions of parental racial socialization. Adolescents' perceptions of the church examine their understanding of how prevalent each church orientation is in their church. Therefore, adolescents who perceive their churches as other-worldly will be the least likely to endorse a strong racial identity while adolescents who perceive their churches as this-worldly will be more likely to endorse a strong identification with being African American. Because other-worldly churches do not discuss race and racial issues, these adolescents will be least likely to endorse strong feelings of belonging or affirmation of their racial group. Further, these adolescents will have either a diffuse identity because they either have not begun to investigate their racial background or explore without making a commitment (Phinney, 1989). In contrast, this-worldly churches believe it is paramount to include issues of race in their religious orientations. Therefore, adolescents who attend this-worldly churches will more likely endorse strong feelings of belonging or affirmation of their racial group. Since these adolescents will have a stronger identification with being African American, they will have either an achieved or diffuse identity. Adolescents endorsing an achieved identity will have completed their identity search while individuals with a diffuse identity will have adopted the values of their parents and other social institutions such as the church.

In addition, adolescents who perceive their churches as privatistic will be less likely to endorse a strong racial identity while adolescents who perceive their churches as communal will be more likely to endorse a strong identification with being African

American. Since privatistic churches participate in traditional faith-based programs (e.g., Bible Study, Vacation Bible Study, and women and men auxiliary groups), adolescents from these churches will be least likely to endorse strong feelings of belonging or affirmation of their racial group. Moreover, these adolescents will have either a diffuse identity because they either have not begun to investigate their racial background or explore without making a commitment (Phinney, 1989). Conversely, communal churches participate in faith-base programs which attempt to ameliorate conditions in the African American community. Thus, adolescents who attend communal churches will more likely endorse strong feelings of belonging or affirmation of their racial group. Because these adolescents will have a stronger identification with being African American, they will have either an achieved or diffuse identity.

Parental racial socialization practices and adolescents' perceptions of parental racial socialization practices are also hypothesized to influence adolescence racial identity. The former examines what types of racial message parents report imparting to their adolescents (i.e., individualistic-universalistic, cautious-defensive and integrative-assertive) and the latter investigates adolescents' perceptions of their parental racial socialization practices. Because parents, who use integrative/ assertive racial socialization practices, will instill values such as racial pride, African American history, the acceptance of being African American, and standing up for your rights, their adolescents will likely endorse positive African American racial identity attitudes. Conversely, parents who use individualistic-universalistic socialization practices will impart values such as working hard, excelling and being a good citizen, their adolescents will less likely identify with being African American. Thus they will more likely

perceive themselves as American only and do not differentiate between racial/ethnic groups.

Parents who use cautious-defense socialization practices will teach values such as Whites have all the power and Whites should be kept at a social distance. Because these parents use this type of parenting strategy, they mainly focus on the power differential between African Americans and Whites. This may lead to antipathy towards Whites and having both positive and negative attitudes regarding being African American parents (Thornton, 1997). Thornton (1995) asserts that "parents using this strategy do not feel close to any group (p. 60)." Because these parents use cautious/defensive racial socialization practices, they may inadvertently impart conflicting messages to their adolescents. Consequently, their adolescents either will likely endorse positive African American racial identity attitudes or will less likely identify with being African American.

<u>Covariates in Study Two</u>

Two covariates will be examined in Study Two and these are the adolescent's age and interracial contact. Developmentally, adolescence is a period to examine and understand one's racial identity. Furthermore, the age of an adolescent may determine when an individual begins to explore his/her racial identity. The age of an adolescent may describe where an individual is in his/her identity search and therefore, needs to be covaried out.

Interracial contact is the second covariate in this study. Similar to the adult literature, the level of interracial contact during adolescence may influence one's racial identity attitudes. Spencer (1987) reports contact with the larger society assists in

shaping the identity of African American adolescents. Thus, the level of interracial contact will be covaried out in this study.

Summary

Although the church is recognized as the cultural center in the African American community, very little research has examined the role of African American churches as a racial socializing agent. Therefore, the purpose of this study is twofold: 1) to examine the extent to which the parents' perceptions of their church influence the racial identity and racial socialization practices of African American parents; and 2) to examine the extent to which adolescents' perceptions of the church, parental racial socialization practices, and adolescents' perceptions of parental racial socialization on adolescents' racial identity attitudes. The conceptual frameworks of the proposed study are described below.

CONCEPTUAL FRAMEWORKS

Description of Conceptual Framework

Figure 1 (Refer to p. 6) represents the framework for Study One. This study examines how parents' perceptions of their church influence racial socialization practices among African American parents. Overall, this model suggests that parental racial identity attitudes will mediate the relationship between parents' perceptions of their church and parental racial socialization practices. This model also suggests that religiosity will moderate the relationship between parents' perceptions of their church and parental racial identity attitudes. Lastly, this model examines stereotypes, as a moderator, between a Nationalist ideology and racial socialization practices among African American parents.

For Study Two, a series of conceptual frameworks exist which examine the association between three factors (i.e., parental racial socialization practices, adolescents' perception of the church, and adolescents' perceptions of their parents' racial socialization practices) and adolescent racial identity attitudes. Figure 3 suggests adolescents' perceptions of their church (i.e., spiritual orientations), parental racial socialization practices, and adolescents' perceptions of their parent's racial socialization practices will be related to adolescent sense of affirming and belonging. Further, Figure 4 illustrates the relationships of three independent variables (i.e., adolescents' perceptions of their church, parental racial socialization practices, and adolescents' perceptions of their parents' racial socialization practices) and adolescent ethnic identity achievement. Similar to Figure 4, Figure 5 examines the same relationships, however the outcome variable is African American identity.

Figure 3: Adolescent Sample-Affirming and Belonging

```
┌─────────────────┐
│ Adolescent's    │
│ Perceptions     │ ────────────┐
│ Of Church       │             │
└─────────────────┘             ▼
                         ┌─────────────────┐
┌─────────────────┐      │                 │
│ Parent's report │      │ Affirming and   │
│ on Racial       │ ───▶ │ Belonging       │
│ Socialization   │      │                 │
└─────────────────┘      └─────────────────┘
                               ▲
┌─────────────────┐            │
│ Adolescent's    │            │
│ Perceptions of  │            │
│ Parents Racial  │ ───────────┘
│ Socialization   │
│ Practices       │      Note: Age and interracial contact are the covariates in this framework.
└─────────────────┘
```
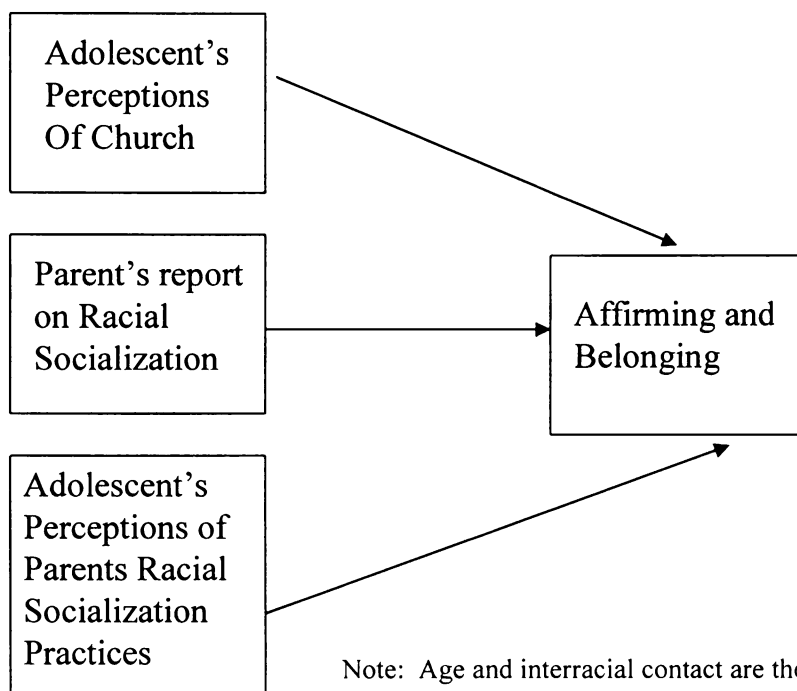
Figure 4: Adolescent Sample-Ethnic Identity Achievement

Adolescent's Perceptions Of Church

Parent's report on Racial Socialization

Ethnic Identity Achievement

Adolescent's Perceptions of Parents Racial Socialization Practices

Note: Age and interracial contact are the covariates in this framework.
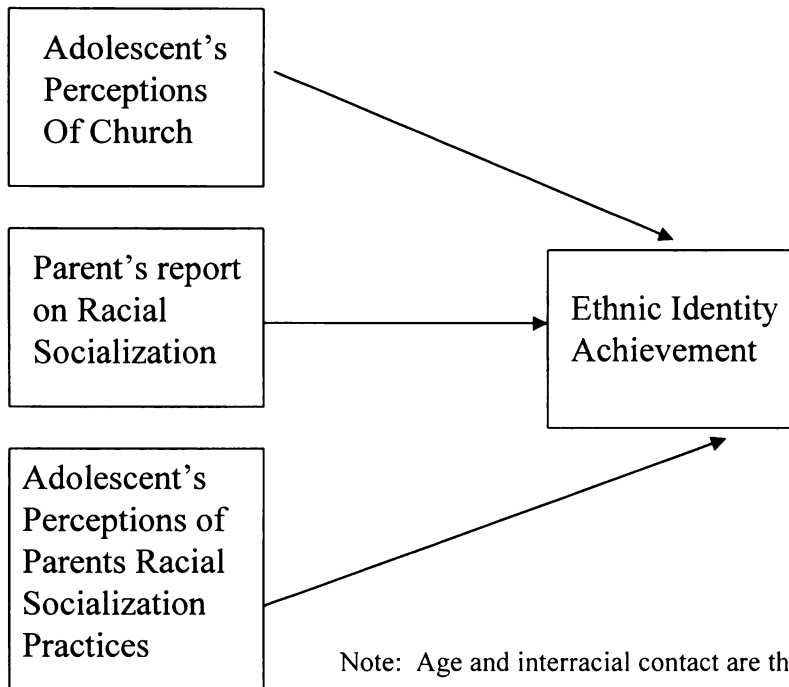
Figure 5: Adolescent Sample-African American Identity
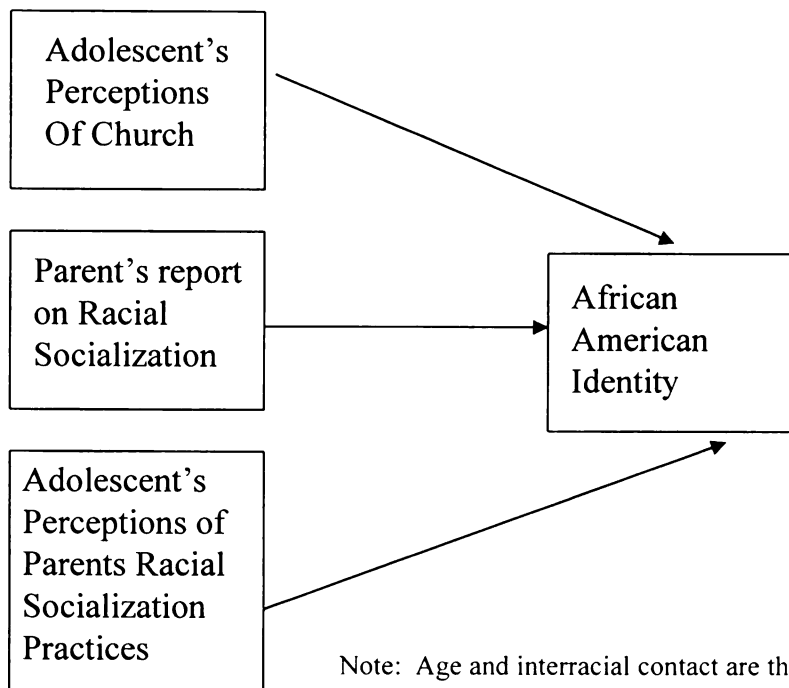
```
┌─────────────────┐
│ Adolescent's    │ ╲
│ Perceptions     │  ╲
│ Of Church       │   ╲
└─────────────────┘    ╲
                        ╲→ ┌─────────────┐
┌─────────────────┐        │ African     │
│ Parent's report │        │ American    │
│ on Racial       │ ────→  │ Identity    │
│ Socialization   │        │             │
└─────────────────┘        └─────────────┘
                         ↗
┌─────────────────┐    ╱
│ Adolescent's    │   ╱
│ Perceptions of  │  ╱
│ Parents Racial  │ ╱
│ Socialization   │
│ Practices       │    Note: Age and interracial contact are the covariates in this framework.
└─────────────────┘
```

Hypotheses for Study One

Religiosity

1.   Religiosity *will moderate* the relationship between church orientation and

racial identity among African American parents.

Stereotypes

2.   Stereotypes *will moderate* the relationship between racial identity attitudes

and racial socialization practices.

Spiritual Orientation and Integrative-Assertive Racial Socialization Practice Hypotheses

3.   Parents who perceive their churches as having an other-worldly versus this-

worldly spiritual orientation *will be more likely to endorse* Oppressed

Minority racial identity attitudes.

a. Parents who endorse Oppressed Minority racial identity attitudes *will be more likely to use* integrative-assertive racial socialization practices.

b. It is hypothesized that the relationship between other-worldly versus this-worldly spiritual orientation and integrative- assertive racial socialization practices *will be mediated by* Oppressed Minority racial identity attitudes.

c. It is hypothesized also that other-worldly versus this-worldly spiritual orientation *will have a direct* relationship on integrative-assertive racial socialization practices.

4. Parents who perceive their churches as having an other-worldly versus this-worldly spiritual orientation *will be more likely to endorse* Nationalist racial identity attitudes.

a. Parents who endorse Nationalist racial identity attitudes *will be more likely to use* integrative-assertive racial socialization practices.

b. It is hypothesized the relationship between other-worldly versus this-worldly spiritual orientation and integrative-assertive racial socialization practices *will be mediated by* Nationalist racial identity attitudes.

Spiritual Orientation and Cautious-Defensive Racial Socialization Practices Hypotheses

5. Parents who perceive their churches as having an other-worldly versus this-worldly spiritual orientation *will be more likely to endorse* Nationalist racial identity attitudes.

a. Parents who endorse Nationalist racial identity attitudes *will be more likely to use* cautious-defensive racial socialization practices.

b. It is hypothesized the relationship between other-worldly versus this-worldly spiritual orientation and cautious-defensive racial socialization practices *will be mediated by* Nationalist racial identity attitudes.

c. It is hypothesized also that other-worldly versus this-worldly spiritual orientation *will have a direct* relationship on integrative-assertive racial socialization practices.

<u>Spiritual Orientation and Individualistic-Universalistic Racial Socialization Practices</u>

<u>Hypotheses</u>

6. Parents who perceive their churches as having an other-worldly versus this-worldly spiritual orientation *will be more likely to endorse* Assimilationist racial identity attitudes.

   a. Parents who endorse Assimilationist racial identity attitudes *will be more likely to use* individualistic/ universalistic racial socialization practices.

   b. It is hypothesized the relationship between other-worldly versus this-worldly spiritual orientation and individual/ universalistic racial socialization practices *will be mediated by* Assimilationist racial identity attitudes.

   c. It is hypothesized also that other-worldly versus this-worldly spiritual orientation *will have a direct* relationship on individual/ universalistic racial socialization practices.

7. Parents who perceive their churches as having an other-worldly versus this-worldly spiritual orientation *will be more likely to endorse* Humanist racial identity attitudes.

a. Parents who endorse Humanist racial identity attitudes *will be more likely to use* individualistic/ universalistic racial socialization practices.

b. It is hypothesized the relationship between other-worldly church versus this-worldly spiritual orientation and individual/ universalistic racial socialization practices *will be mediated by* Humanist racial identity attitudes.

Faith-Based Orientation and Integrative-Assertive Racial Socialization Practices

Hypotheses

8. Parents who perceive their churches as having a communal versus privatistic faith based orientation *will be more likely to endorse* Oppressed Minority racial identity attitudes.

a. Parents who positively endorse Oppressed Minority racial identity attitudes *will be more likely to use* integrative-assertive racial socialization practices.

b. It is hypothesized the relationship between the communal versus privatistic faith-based orientation and integrative-assertive racial socialization practices *will be mediated by* Oppressed Minority racial identity attitudes.

c. It is hypothesized also that communal versus privatistic spiritual orientation *will have a direct* relationship on integrative-assertive racial socialization practices.

60

9. Parents who perceive their churches as having a communal versus privatistic faith-based orientation *will be more likely to endorse* Nationalist racial identity attitudes.

   a. Parents who endorse Nationalist racial identity attitudes *will be more likely to use* integrative-assertive racial socialization practices.

   b. It is hypothesized the relationship between communal versus privatistic faith-based orientation and integrative-assertive racial socialization practices *will be mediated by* Nationalist racial identity attitudes.

Faith-Based Orientation and Cautious-Defensive Racial Socialization Practices

Hypotheses

10. Parents who perceive their churches as having a communal versus privatistic faith-based orientation *will be more likely to endorse* Nationalist racial identity attitudes.

    a. Parents who endorse Nationalist racial identity attitudes *will be more likely to use* cautious-defensive racial socialization practices racial socialization practices.

    b. It is hypothesized the relationship between communal versus privatistic faith-based orientation and cautious-defensive racial socialization practices *will be mediated by* Nationalist racial identity attitudes.

    c. It is hypothesized also that communal versus privatistic spiritual orientation *will have a direct* relationship on integrative-assertive racial socialization practices.

Faith-Based Orientation and Individualistic-Universalistic Racial Socialization Practices

Hypotheses

11. Parents who perceive their churches as having a communal versus privatistic faith-based orientation *will be less likely to endorse* Assimilationist racial identity attitudes.

    a. Parents who endorse Assimilationist racial identity attitudes *will be more likely to endorse* individualistic-universalistic racial socialization practices.

    b. It is hypothesized the relationship between communal versus privatistic faith-based orientation and individualistic/ universalistic racial socialization practices *will be mediated by* parents who endorse Assimilationist racial identity attitudes.

    c. It is hypothesized also that communal versus privatistic spiritual orientation *will have a direct* relationship on individualistic/ universalistic racial socialization practices.

12. Parents who perceive their churches as having a communal versus privatistic faith-based orientation *will be less likely endorse* Humanist racial identity attitudes.

    a. Parents who endorse Humanist racial identity attitudes *will be more likely to use* individualistic-universalistic racial socialization practices.

    b. It is hypothesized the relationship communal versus privatistic faith-based orientation and individualistic racial socialization practices *will be mediated by* parents who endorse Humanist racial identity attitudes.

<u>Hypotheses for Study Two</u>

<u>This-Worldly Spiritual Orientation and Ethnic Identity Achievement</u>

13. Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will be more likely to have* an Achieved Ethnic Identity.

   a. Parents who report using Integrative- Assertive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents with an Achieved Ethnic Identity.

   b. Adolescents who perceive their parents as having Integrative- Assertive Racial Socialization Practices *will be more likely to have* an Achieved Ethnic Identity.

14. Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will likely to have* an Achieved Ethnic Identity.

   a. Parents who report using Cautious-Defensive Racial Socialization Practices their adolescents *will be more likely to have* adolescents with an Achieved Ethnic Identity.

   b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to have* an Achieved Ethnic Identity.

<u>Other-Worldly Spiritual Orientation and Ethnic Identity Achievement</u>

15. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to have* an Achieved Ethnic Identity.

a. Parents who report using Individualistic-Universalistic Racial Socialization Practices their adolescents *will be less likely to have* adolescent with an Achieved Ethnic Identity.

b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to have* an Achieved Ethnic Identity.

16. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to have* an Achieved Ethnic Identity.

a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be less likely to have* adolescents with an Achieved Ethnic Identity.

b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to have* an Achieved Ethnic Identity.

Communal Faith-Based Orientation and Ethnic Identity Achievement

17. Adolescents who perceive their church as having a Communal Faith-Based Orientation *will be more likely to have* an Achieved Ethnic Identity.

a. Parents who report using Integrative- Assertive Racial Socialization Practices with their adolescents *will be more likely to have* adolescents with an Achieved Ethnic Identity.

b. Adolescents who perceive their parents as having Integrative- Assertive Racial Socialization Practices *will be more likely to have* an Achieved Ethnic Identity.

18. Adolescents who perceive their church as having a Communal Faith-Based Orientation *will be more likely to have* an Achieved Ethnic Identity.

    a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents with an Achieved Ethnic Identity.

    b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to have* an Achieved Ethnic Identity.

Privatistic Faith-Based Orientation and Ethnic Identity Achievement

19. Adolescents who perceive their church as having a Privatistic Faith-Based Orientation *will be less likely to have* an Achieved Ethnic Identity.

    a. Parents who report using Individualistic-Universalistic Racial Socialization Practices with their adolescents *will be less likely to have* adolescents with an Achieved Ethnic Identity.

    b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to have* an Achieved Ethnic Identity.

20. Adolescents who perceive their church as having a Privatistic Faith-Based Orientation *will be less likely to have* an Achieved Ethnic Identity.

    a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescents *will be less likely to have* adolescents with an Achieved Ethnic Identity.

b.   Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to have* an Achieved Ethnic Identity.

This-Worldly Spiritual Orientation and Affirming and Belonging Identity

21.   Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will be more likely to* affirm and report a belonging to their racial group.

   a.   Parents who report using Integrative- Assertive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents that affirm and report a belonging to their racial group.

   b.   Adolescents who perceive their parents as having Integrative- Assertive Racial Socialization Practices *will be more likely to* affirm and report a belonging to their racial group.

22.   Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will be more likely to* affirm and report a belonging to their racial group.

   a.   Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescents *will be more likely to have* adolescents that affirm and report a belonging to their racial group.

   b.   Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to* affirm and report a belonging to their racial group.

<u>Other-Worldly Spiritual Orientation and Affirming and Belonging Identity</u>

23. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to* affirm and report a belonging to their racial group.

    a. Parents who report using Individualistic-Universalistic Racial Socialization Practices with their adolescents *will be less likely to have* adolescents that affirm and report a belonging to their racial group.

    b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to* affirm and report a belonging to their racial group.

24. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to* affirm and report a belonging to their racial group.

    a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be less likely to have* adolescents that affirm and report a belonging to their racial group.

    b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to* affirm and report a belonging to their racial group.

<u>Communal Faith-Based Orientation and Affirming and Belonging Identity</u>

25. Adolescents who perceive their church as having a Communal Faith-Based Orientation *will be more likely to* affirm and report a belonging to their racial group.

a. Parents who report using Integrative- Assertive Racial Socialization Practices with their adolescents *will be more likely to* have adolescents that affirm and report a belonging to their racial group.

b. Adolescents who perceive their parents as having Integrative- Assertive Racial Socialization Practices *will be more likely to* affirm and report a belonging to their racial group.

26. Adolescents who perceive their church as having a Communal Faith-Based Orientation *will be more likely to* affirm and report a belonging to their racial group.

a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be more likely to* have adolescents that affirm and report a belonging to their racial group.

b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to* affirm and report a belonging to their racial group.

Privatistic Faith-Based Orientation and Affirming and Belonging Identity

27. Adolescents who perceive their church as having a Privatistic Faith-Based Orientation *will be less likely to* affirm and report a belonging to their racial group.

a. Parents who report using Individualistic-Universalistic Racial Socialization Practices with their adolescents *will be less likely to have* adolescents that affirm and report a belonging to their racial group.
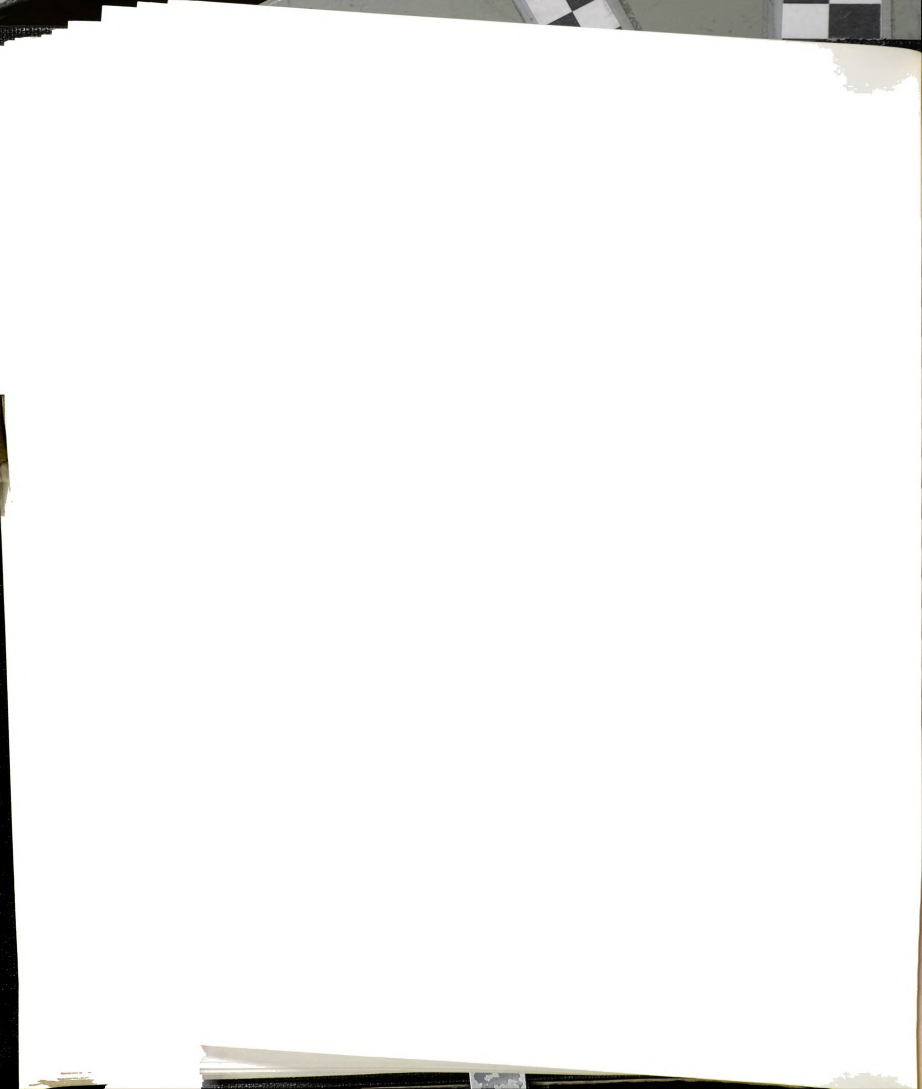
b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to* affirm and report a belonging to their racial group.

28. Adolescents who perceive their church as having Privatistic Faith-Based Orientation *will be less likely to* affirm and report a belonging to their racial group.

   a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescents *will be less likely to* have adolescents that affirm and report a belonging to their racial group.

   b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to have* adolescents to affirm and report a belonging to their racial group.

This-Worldly Spiritual Orientation and African American Identity

29. Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will be more likely to have* an African American identity.

   a. Parents who report using Integrative- Assertive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents with an African American identity.

   b. Adolescents who perceive their parents as having Integrative- Assertive Racial Socialization Practices *will be more likely to have* an African American identity.

30. Adolescents who perceive their church as having a This-Worldly Spiritual Orientation *will likely to have* an African American identity.

a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents with an African American identity.

b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to have* an African American identity.

<u>Other-Worldly Spiritual Orientation and African American Identity</u>

31. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to have* an African American identity.

a. Parents who report using Individualistic-Universalistic Racial Socialization Practices with their adolescents *will be less likely to have* adolescents with an African American identity.

b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to have* an African American identity.

32. Adolescents who perceive their church as having an Other-Worldly Spiritual Orientation *will be less likely to have* an African American identity.

a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be less likely to* have adolescents with an African American identity.

b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to* have an African American identity.

Communal Faith-Based Orientation and African American Identity

33. Adolescents who perceive their church as having Communal Faith-Based Orientation *will be more likely to have* an African American identity.

    a. Parents who report using Integrative-Assertive Racial Socialization Practices with their adolescents *will be more likely to have* adolescents with an African American identity.

    b. Adolescents who perceive their parents as having Integrative-Assertive Racial Socialization Practices *will be more likely to have* an African American identity.

34. Adolescents who perceive their church as having a Communal Faith-Based Orientation *will be more likely to have* an African American identity.

    a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescent *will be more likely to have* adolescents with an African American identity.

    b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be more likely to have* an African American identity.

Privatistic Faith-Based Orientation and African American Identity

35. Adolescents who perceive their church as having a Privatistic Faith-Based Orientation *will be less likely to have* an African American identity.

    a. Parents who report using Individualistic-Universalistic Racial Socialization Practices with their adolescents *will be less likely to have* adolescents with an African American identity.

b. Adolescents who perceive their parents as having Individualistic-Universalistic Racial Socialization Practices *will be less likely to have* an African American identity.

36. Adolescents who perceive their church as having a Privatistic Faith-Based Orientation *will be less likely to have* an African American identity.

   a. Parents who report using Cautious-Defensive Racial Socialization Practices with their adolescents *will be less likely to have* adolescents with an African American identity.

   b. Adolescents who perceive their parents as having Cautious-Defensive Racial Socialization Practices *will be less likely to have* an African American identity.

CHAPTER 2

METHOD

<u>Sample</u>

  <u>Churches.</u> A purposeful sample of twenty predominantly African American churches was selected for this study. These churches were recruited from the Greater Lansing, MI and Detroit, MI area. These churches were purposively selected based on their spiritual and faith-based orientations with the ultimate goal of having 10 churches representing each orientation within each of the two dialectic tensions. Specifically, this sample was selected so that within each sub-sample (e.g., this-worldly versus other worldly) the churches ranged on the other dimension (e.g., communal versus privatistic) as much as possible. Eighteen churches participated in this study and two churches declined. Table 1 displays the placement of each church on the dialectic tensions.

  <u>Adult Participants: Study One.</u> A total of 211 African American parent/primary caregivers were recruited from twenty churches. The requirements to participate in the study were: 1) must identify with being African American; 2) must be an attendee of the church, and 3) must have an adolescent between the ages of 12-19. Table 2 summarizes the demographic characteristics of the participants. The sample was predominately female (85% female, 15% male), average age was 40 years old, with a medium income of $42,000 and the majority of the participants were married (56%). In relationship to the adolescent, mothers comprised of an overwhelming percentage (79%) of the sample.

Table 1. Placement of Churches on the Dialectic Tension Model

Other-Worldly Privatistic	↓	Combination Other-Worldly versus This-Worldly Communal versus Privatistic	↑	This-Worldly Communal
Church A (n = 17) (8.1%)	Church E (n = 4) (1.9%)	Church I (n = 10) (4.7%)	Church M (n = 10) (4.7%)	Church Q (n = 31) (14.7%)
Church B (n = 10) (4.7%)	Church F (n = 14) (6.6%)	Church J (n = 1) (.5%)	Church N (n = 11) (5.2%)	Church R (n = 28) (13.3%)
Church C Refused	Church G (n = 2) (.9%)	Church K (n = 14) (6.6%)	Church O (n = 19) (9.0%)	Church S Refused
Church D (n = 8) (3.8%)	Church H (n = 1) (.5%)	Church L (n = 7) (3.3%)	Church P (n = 17) (8.1%)	Church T (n = 5) (2.4%)

Table 2. Demographic Characteristics of the Parent Participants

Characteristic	Mean	SD	n	Percentage
Age	40	.66		
Education	Some College	1.5		
Some high school or less			7	3.4
High school/GED			27	13.0
Associate Degree			43	20.7
Some college			40	19.2
College degree			36	17.3
Graduate degree			55	26.4
Income				
Under-14,999			7	3.4
15,000-34,999			45	22.2
35,000-49,999			46	22.7
50,000-74,999			48	23.6
75,000 or higher			57	28.1
Gender				
Female			178	84.8
Male			32	15.2
Martial Status				
Single			26	12.6
Married			115	55.8
Divorced/separated			62	30.1
Widowed			3	1.5
Number of children				
One			36	17.2
Two			77	36.7
Three			61	29.0
Four			21	10.0
Five or more			15	7.1
Occupation Status				
Unemployed			8	3.9
Labor/Skilled Craftperson			19	9.4
Manager			18	8.8
Clerical worker			30	14.7
Professional			82	40.2
Other			47	23.0
Relationship to child				
Mother			164	79.0
Father			27	13.0
Other relative or person			17	8.0

Adolescent Participants: Study Two. Participants were 135 adolescents who parents/primary caregivers were respondents in Study One. The adolescent sample consisted of approximately equal percentage of males (51.1%) and females (48.9%). The participants averaged age was 14 years old and eighty-two percent of the adolescents attended public schools (refer to Table 3). The overall sample for Study Two was 135 parent/primary caregiver-adolescent dyads.

Table 3. Demographic Characteristics of the Adolescent Participants

Characteristic	Mean	SD	n	Percentage
Age	14.6	1.7		
Education	9th grade	.63		
Fifth grade			2	1.5
Middle school			45	33.3
High School			75	56.3
GED/Community College/College			12	8.9
Gender				
Female			66	48.9
Male			69	51.1
School Type				
Public			109	82.0
Private			7	5.3
Charter			12	9.0
Other			5	3.8

Procedure

Recruitment and Training of Research Assistants. The research team consisted of the primary investigator, two graduate students and two research assistants, who are undergraduate students. The recruitment strategies to encourage undergraduate participation consisted of posting flyers in academic buildings, posting an announcement on the Black Student Alliance listserve, "the 411", plus giving oral presentations at the Black Caucus meetings, an African American student organization located in each

residence hall. Each of the undergraduate research assistants were paid $9.00 dollars an hour and worked a total of ten hours a week.

Upon completion of the recruitment of the undergraduate students, all of the research assistants participated in twenty hours of training regarding different aspects of the project. First, an overview on the purpose of the study was given which included a review of the research literature on racial identity, racial socialization, and the African American church. Second, the research assistants were instructed regarding the significance of confidentiality and code of conduct in contacting participants. Third, they learned about data management, interviewing techniques and giving oral presentations. Fourth, the job responsibilities of the assistants were to recruit participants, to interview participants, and to enter data.

Power Analyses for Study One and Study Two. Considering each analysis to be conducted in Study One and Study Two, three separate power analysis procedures were used to determine a sufficient sample size. For study one, the first power analysis was conducted to determine the appropriate sample size for an exploratory factor analysis (EFA). Table 4 shows that Tabachnick and Fidell (1996) recommend a sample of 200 is acceptable to carry out an EFA.

Applying Cohen's power tables (Cohen, 1992), the second power analysis was conducted using a power of .80 to detect a medium effect size. Basing the power analysis for this study on a medium effect size is reasonable given that other researchers (e.g., Smith & Brookins, 1997; Thomas & Speight, 1999) who have examined some of the relationships included in this study found medium size effects.

Table 4. Determination of Sample Size

Type of Analysis	Decision Rules				Citation	N
Exploratory Factor Analysis (EFA)	A sample of 200 is appropriate when conducting an EFA.				Tabachnick & Fidell (1996)	200
Hierarchical Regression	Power	Alpha Level	Number of Independent Variables	Effect Size	Cohen (1992) Cohen (1988)	
Study One	.80	$\alpha = .05$	9	Medium		120
Study Two	.80	$\alpha = .05$	8	Medium		110
Path Analysis	To estimate an appropriate sample size for a path analysis, extrapolation was used as a reasonable and feasible method because it is impossible to conduct a power analysis based on effect sizes.					200
Extrapolation	The sample for Study One was increased to meet the requirement to conduct an EFA and the most complex hierarchical regression.					200

78

The most complicated hierarchical regression equation was used to determine the sample size. The most complex hierarchical regression equation for Study One has nine independent variables which suggests a sample size of 120. This reflects an 80% chance of detecting a significant medium effect size. To estimate an appropriate sample size for a path analysis, extrapolation was used as a reasonable and feasible method because it is impossible to conduct a power analysis based on effect sizes. Therefore, the recommended sample size for an EFA and the most complex hierarchical regression with a medium effect size suggests sample sizes of 200 and 120 participants. For Study One, a sample size of 211 is reasonable because it met the requirement to conduct an EFA and surpassed the sample size needed to detect a medium effect size with a power of .80.

For Study Two, the most complex hierarchical regression equation has seven independent variables and indicates a sample size of 107. A sample of 107 participants detects a medium effect size with a power of .80. A total of 135 parent-adolescent dyads was a sufficient sample size to meet these requirements.

Recruitment of Churches. To identify the churches to be selected for this study, the primary investigator interviewed a total of eight key informants from Lansing, MI and Detroit, MI (See Appendix A). These informants were representatives from either predominately African American organizations or community leaders. These informants were selected because of their knowledge of churches in these two cities and were asked to identify churches which have each type of spiritual orientation and each type of faith-based orientation targeted in this study. From these key informant interviews, a list of churches was developed which ranked churches according to their location on the spiritual (i.e., other-worldly versus this-worldly) and faith-based orientation tensions (i.e.,

communal versus privatistic). This list contained ten churches which were identified as high other-worldly, and ten identified as this-worldly and these churches ranged in their placement on the communal-privatistic dimension.

A letter was sent to the minister/pastor of each targeted church to explain the purpose of the study and to request a meeting with the minister/pastor (See Appendix B). The objective of the meeting was to explain more fully the goals of the study and to gain the minister's support and consent. Once this was achieved, the researcher discussed with the minister/pastor the following: 1) date to attend the Sunday service to recruit members; 2) meeting with church organizations such as Choir Usher Board, and Youth Ministry to solicit participants; and 3) approval to place an insert in the church program to announce the study.

Recruitment of Adult Participants. Once the minister and the primary investigator agreed upon a date to speak with the congregation, the researcher attended a service. Prior to the service, an insert was placed in all of the church programs so when the congregation members arrived they would see it (See Appendix C). The insert explained the purpose of the project and contained a scripture that emphasized the significance of church and family in raising children. To encourage participation, each person in the study received $10.00. If the researcher was asked to make a statement in regard to the study, the researcher obliged with a prepared statement. In this statement, the researcher first thanked the congregation for their participation and then gave a brief overview of the study (See Appendix D).

At the end of the church service, the primary investigator located herself in a place convenient to recruit participants. Once everyone was assembled, a presentation

was given regarding the purpose of the study. During the presentation, a research assistant provided child-care so parents could attend the orientation regarding the study. When the presentation was completed, the researcher collected the names, phone numbers, and addresses of all of the individuals interested in participating in the study. If some of the participants wanted to be interviewed then the measures were administered. Finally, the respondents were called to arrange an interview in an appropriate location (e.g., home, local malls, library, and church).

Group Administration of the Parent Questionnaires. Participants were offered the opportunity to complete the questionnaire in a group setting. The primary investigator met with the appropriate church members (i.e., choir director, Bible study teacher, and men and women auxiliaries) to obtain permission to interview participants during their meeting times. This allowed for different church organizations to take the instrument before or during their weekly church meetings such as Bible Study, rites of passage program, and choir rehearsal. Before administering the measures, the interview explained to the participants their rights to participate and confidentiality guidelines. During the group administration, the researcher read the questionnaire to control for different reading abilities among the participants.

Single Administration of the Parent Questionnaires. Parents who were unable to attend a group administration of the interview were given the option to be interviewed individually. After confirming a meeting time to conduct an interview, each parent/guardian was informed of his/her rights to participate, confidentiality guidelines and the administration of the questionnaires would take approximately an hour. The participants were informed that they may chose to participate and were not penalized if

they refused. Furthermore, the participants were informed about the consent procedures and confidentiality (See Appendix E). Finally, at the completion of either the group or single administration of the questionnaires, each adult participant was asked to identify other individuals who attend his/her church who fit the criteria and who might be interested in participating in the study. Thus, the snowballing technique was used to recruit more participants.

Adolescent Recruitment. After receiving parental consent, either the primary investigator or research assistants contacted the adolescent via the telephone to arrange a time for an interview. Before the commencement of each interview, the consent procedures and confidentiality guidelines were explained and each adolescent was asked to complete the survey. Similar to the parent interviews, the adolescents were given the option to be interviewed either in a group or single administration of the questionnaires. It is important to note that the snowballing technique was used only with the adult sample.

Measures

A description of each measure is given below and Table 5 presents the abbreviations for some of the measures.

Table 5. Abbreviations of Measures
Study One
African American Church Scale (AACS)
Multidimensional Inventory of Black Identity (MIBI)
Parent Version of the Racial Socialization Scale (PRVS)
Study Two
African American Church Scale-Adolescent Version (AACS-A)
Adolescent Version of the Racial Socialization Scale (ARVS)

Demographic Questionnaire. Demographic characteristics were examined to assess parent's age, education, gender, interracial contact, occupation and socioeconomic status. This questionnaire also contained items on prior religious activities. (See Appendix F).

African American Church Scale Adult Version (AACS). A 13-item scale, which was adopted from the seminal work of Lincoln & Mamiya (1990) was used in this study. Open-ended questions from Lincoln's & Mamiya's study on African American clergy were converted to a Likert scale ranging from (1) strongly disagree to (5) strongly agree. Two subscales represented each component of the two dialectic tensions investigated in this study. The Other-worldly versus This-worldly subscale measured the extent to which the religious messages at a particular church preaches about race. Examples of this subscale are: "In my church, the race of Jesus (God) is not an issue."; and "In my church, my culture/ethnicity are represented in the religious icons and materials such as stained glass windows, images of Jesus and other religious figures, and Sunday school material." The "Communal versus Privatistic" faith-based orientation subscale, measured the variety of church programs from traditional programs to community outreach programs. Examples of these items are "My church focuses only on the spiritual development of its congregation." and" My church participates in activities, which promote Black Pride such as Kwanzaa and Black History Month is an example of this subscale." (Please refer to Appendix G)

Exploratory Factor Analyses (EFA) on the AACS. An EFA was conducted on the AACS in Study One. Principal component and varimax rotation analyses were carried

out to identify the most appropriate factors. Five criteria were utilized to assess the factor solutions: 1) a Scree Test (Cattrell, 1960); 2) eigenvalues greater than 1.0 (Kaiser, 1960); 3) factor loadings less than 3.0 (Kim & Mueller, 1978) 4) review of item total correlations, and 5) theoretically and conceptually relevant. Table 6 presents the results of the factor analysis and shows a four-factor solution on the AACS for the 211 parents/primary caregivers. The eigenvalues are 4.23 for factor one, 1.74 for factor two, 1.35 for factor three, 1.04 for factor four and .930 for factor five. The four-factor solution represented 60% of the variance. The AACS was conceptualized to have fifteen items and item one was deleted prior to running the EFA due to ambiguity in the wording of it (See Appendix G). After examining the above five criteria, item 4 was deleted because it was an one-item factor.

A two-step process was utilized to investigate the remaining factor structure. The first-step assessed whether the other-worldly versus this-worldly spiritual orientation will produce two separate factors. An additional factor analysis was conducted on the three items representing the other-worldly factor structure and three items from the this-worldly communal factor structure that correspond most with the this-worldly orientation (e.g., In my church, my cultural culture/ethnicity are represented in the religious icons and materials such as stained glass windows, images of Jesus and other religious figures, and Sunday school material"). A content analysis determined the three items from the this-worldly communal factor structure that were used in this factor analysis. These items were selected because of their conceptual relevance and the theoretical framework proposed by Lincoln and Mamiya (1990).

Table 6. Factor Loadings for the Four-Factor Solutions on the AACS (N=211)

Item Number	Item Description	I 4.23	II 1.74	III 1.35	IV 1.03
	Eigenvalues				
	Factor One				
Item 11	Promote economic development in the Black community [a]	.794	.049	-.266	-.008
Item 12	Promote Black pride and Black History such as Kwanzaa	.750	-.233	-.216	.068
Item 5	Educate congregation about the liberation of Black people	.741	-.138	-.072	-.065
Item 10	Teach people about HIV/AIDS	.608	.073	-.039	.014
Item 6	Culture/ethnicity are represented in the religious icons	.555	-.426	.019	-.113
Item 9	Develop schools, banks, credit unions, and banks	.548	.137	-.464	.176
Item 8	Teach children about the contributions of their race	.487	-.384	-.362	.209
	Factor Two				
Item 2	My skin color is of no great significance	.046	.812	.093	-.048
Item 3	Race of Jesus is not an issue	-.074	.793	.108	.143
Item 7	My church explains the difference between the White and Black Church	.166	-.564	-.060	.430
	Factor Three				
Item 14	The programs in my church focus only on the preparation to enter Heaven	-.096	.104	.757	.255
Item 15	My church ministries do not discuss issues such as Black on Black crime	-.117	.152	.715	-.263
Item 13	My church sponsors only traditional programs such as Bible Study	-.237	.068	.687	.256
	Factor Four				
Item 4	The sermons of the pastor/minister of my church tend to focus on the after life	-.024	.020	.119	**.821**

a The items of the scale have been paraphrased to illustrate the factor loadings.

The findings indicate a two-factor solution on the Other-Worldly versusWorldly Spiritual Orientation. The eigenvalues were 2.50 for factor one, 1.17 second factor, and .790 third factor. The first factor, This-Worldly, accounted for 31% with factor loadings ranged between .612 to .888. Factor two, Other-Worldly, other captured 30% of variance and the loadings were from.667 and .859. Sixty-one percent of the variance is accounted for by these two factors. Table 7 summarizes the factor structure of the Spiritual Orientation subscales of the AACS for the parent sample.

The second-step involved conducting a factor analysis on the three items of the privatistic factor and the remaining items of the this-worldly-communal factor which represented the communal orientation. The eigenvalues were 2.99 for factor one, 1.15 second factor, and .765 third factor. Table 7 summarizes the factor loadings of the Faith-Based Orientation subscale. Factor 1, Communal, is comprised of four items. The factor loadings of these items ranged from .648 to .827. Forty-three percent of the variance is accounted for by this factor. The second factor is the Privatistic Faith-Based Orientation and has three items with factor loadings between .693 and .829. The Privatistic factor captured 17% of the variance and the overall variance accounted for the Faith-Based Orientation is 60%.

Table 7. Factor Loadings for the Two-Factor Solutions on the AACS (N= 211)

		I	II
	Eigenvalues	2.50	1.17
Item Number	Item Description		
	Factor One		
Item 5	Educate congregation about the liberation of Black people a	**.888**	-.060
Item 6	Culture/ethnicity are represented in the religious icons	**.745**	.214
Item 8	Teach children about the contributions of their race	**.611**	.250
	Factor Two		
Item 2	My skin color is of no great significance [b]	-.033	**.859**
Item 3	Race of Jesus is not an issue [b]	.223	**.706**
Item 7	My church explains the difference between the White and Black Church b	.345	**.667**
		I	II
	Eigenvalues	2.99	1.15
	Factor One		
Item 11	Promote economic development in the Black community	**.827**	.252
Item 12	Promote Black pride and Black History such as Kwanzaa	**.731**	.249
Item 10	Teach people about HIV/AIDS	**.729**	-.057
Item 9	Develop schools, banks, credit unions, and banks	**.648**	.307
	Factor Two		
Item 13	My church sponsors only traditional programs such as Bible Study [b]	.063	**.829**
Item 14	The programs in my church focus only on the preparation to enter Heaven [b]	.145	**.698**
Item 15	My church ministries do not discuss issues such as Black on Black crime [b]	.279	**.693**

a The items of the scale have been paraphrased to illustrate the factor loadings.
b These items are recoded.

Psychometric Properties of the AACS. The item means, standard deviations, and corrected item-total correlation are presented in Table 8. Scoring involved calculating the mean for each subscale. To create a scale reflecting churches placement on the this-worldly versus other-worldly orientation, the Other-Worldly subscale was reversed scored and averaged in with the This-Worldly score. This overall mean score reflected the extent to which a church is other-worldly (i.e., low score) or this-worldly (i.e., high score)[3]. The corrected item-total correlation ranged from .37 to .51 on the this-worldly

---

[3]This-worldly versus other-worldly will be used instead of other-worldly versus this-worldly to reflect the scoring procedure of this subscale.

versus other-worldly spiritual orientation. The reliability of the this-worldly versus other-worldly spiritual orientation subscale was .72.

Table 8. Scale Descriptives and Item-Total Statistics on the AACS

Item Description	Item Mean	Item Standard Deviation	Corrected Item-Total Correlation	Alpha If Item Deleted
This-worldly verses Other-worldly Spiritual Orientation $\alpha = .72$				
CHP2 My skin color is of no great significance[a]	1.93	1.3	0.4473	0.6894
CHP3 Race of Jesus is not an issue[a]	2.19	1.3	0.5075	0.6646
CHP7 My church explains the difference between the White church and the Black church	3.53	1.13	0.3729	0.7027
CHP5 Educate congregation about the liberation of Black people	3.48	1.36	0.4517	0.6817
CHP6 Culture/ethnicity are represented in the religious icons	2.31	1.16	0.4252	0.6886
CHP8 Teach children about the contributions of their race	3.69	1.17	0.5159	0.6625
Communal versus Privatistic Faith-Based Orientation $\alpha = .77$ Item Description				
CHP9 Develop schools, banks, credit unions, and banks	3.83	1.13	0.5174	0.7294
CHP10 Teach about HIV/AIDS	3	1.09	0.3565	0.7607
CHP11 Promote economic development in the Black Community	3.99	1.05	0.6396	0.7069
CHP12 Promote Black pride and Black History such as Kwanzaa	4	1.05	0.5522	0.7241
CHP13 My church sponsors only traditional programs such as Bible Study [a]	3.39	1.43	0.5111	0.7328
CHP14 The programs in my church focus only on the preparation to enter Heaven [a]	3.74	1.23	0.4419	0.7455
CHP15 My church ministries do not discuss such as issues suc as Black on Black crime [a]	3.87	1.18	0.4128	0.7509

a These items are recoded.

In addition, to create the communal versus privatistic subscale, the privatistic items were reversed scored and averaged in with the communal score. This overall mean score for the communal versus privatistic faith-based orientation represented the extent to which a church is privatistic (i.e., low score) to strongly communal (i.e., high score). The communal versus privatistic faith-based orientation, corrected item-total correlation ranged from .35 to .55. The coefficient alpha on the Communal versus Privatistic subscale was .77. Lastly, the item-total correlation for the entire scale ranged from .30 to .64. and the overall reliability of the AACS was .81.

Racial Identity Measure for Parents. The Multidimensional Inventory of Black

Identity (MIBI) is a 47-item inventory, which is scored on a 7-point Likert scale ranging

from (1) very strongly disagree to (7) very strongly agree. For the purpose of this study,

only the ideology scale was used and consisted of four subscales with a total of nine

items in each subscale. These subscales are Assimilationist (alpha=.70), Humanist

(alpha=.70), National (alpha=.79) and Oppressed minority (alpha=.76). An example of

the Assimilationist subscale is "Blacks should strive to integrate all institutions which are

segregated." An illustration of the Humanist subscale is "Blacks should have the choice

to marry interracially." Concerning the Nationalist and Oppressed Minority subscales, an

example of the former is 'Black people should organize themselves into a separate Black

political force." and the latter is "Black people should treat other oppressed people as

allies." The mean for the four subscales was calculated. (Please refer to Appendix H)

Stereotypes. This measure examines the extent to which an individual

internalizes negative myths about African Americans. Negative stereotypes are assessed

by three checklists, which include stereotypes about African American men (i.e., 19

items), women (i.e., 19 items), and the entire group (i.e., 14 items) (Allen & Hatchett,

1986; Kelly, 1994; Jewell, 1983; Taylor & Zhang, 1990). Kelly (1994) modified the

original scale developed by Allen & Hatchett (1986) by including gender specific

stereotypes with men and women subscales. Respondents indicated the extent to which

they agree with these stereotypes. A five-point Likert scale ranging from (1) strongly

agree to (5) strongly disagree was used to assess the extent to which an individual

endorse stereotypes about African Americans. The reported reliability of the overall scale

is .94 (Kelly, 1994). Some examples of items are "Most Black people are ashamed of

themselves." and "Most Black people are hard working." The scoring procedure for this measure was to reverse score the endorsement of negative stereotypes of Black people and average in with the endorsement of positive stereotypes of Black people. This overall mean reflected the extent to which negative stereotypes are low or positive stereotypes are high (Please refer to Appendix I).

Parent Version of the Racial Socialization Scale (PVRS). Racial socialization practices were examined by using a measure adopted by the author from the National Survey of Black Americans (NSBA) data base. The response options to these questions were modified to a Likert-type scale ranging from (1) never to (4) all the time. These items assessed the three classifications of racial socialization practices reported by Demo & Hughes (1990). This measure contained 14 items with three subscales. An example of an item on the Individualistic-Universalistic subscale is "All individuals are equal in this society." and Integrative-Assertive subscale is "Black History month is every month." An example of an item from the final subscale, Cautious-Defensive, is "White people are prejudiced against Blacks." (Please refer to Appendix J)

EFA on the PVRS. An exploratory factor analysis was conducted to evaluate the factor structure of the PVRS. Principal component and varimax rotation analyses were conducted to identify the simple structure of the PVRS. The initial factor analysis encompassed seven-factors. Table 9 presents the eigenvalues and factor loadings for the PRVS. The eigenvalues ranged from 5.80 for factor one to .911 for factor eight. Sixty-three percent of the variance was captured by these factor loadings.

The PVRS initially contained twenty-four items. The original conceptualization of the items was compared to the results of the EFA. The content of each of the factors

90

Table 9. Factor Loadings for Seven-Factor Solutions on the PRVS (N=211)

	I	II	III	IV	V	VI	VII
Eigenvalues	5.80	3.06	1.89	1.20	1.14	1.04	1.09
Item Number	1	2	3	4	5	6	7
9 ITMC that some Whites believe they are better*	.792	.189	.009	-.032	.102	.069	-.022
24 ITMC some Whites place barriers in front of minorities	.771	.106	-.232	.107	.035	.193	-.059
17 ITMC some Whites are prejudice against Blacks	.759	.233	-.006	.236	.035	.124	-.188
23 ITMC some Whites can make it hard for them	.703	.005	-.218	.251	.132	.112	-.165
18 ITMC some White children won't want to play w/them once older	.669	.262	-.044	.008	-.134	.339	.008
10 ITMC do not give Whites special treatment	.651	.278	.227	-.097	.092	-.176	.123
14 ITMC Black History month is every month	.014	.783	-.041	.154	.000	.133	.041
15 ITMC never to forget their past	.222	.783	.106	.130	.061	.142	-.035
16 ITMC that they should learn about people from Africa	.234	.713	-.039	.049	.102	.025	.065
12 ITMC the importance of playing w/Black toys	.224	.698	-.041	.048	.162	-.104	-.090
11 ITMC the importance of celebrating African American holidays	.145	.531	.062	.203	.372	.037	.063
8 ITMC skin color is not a factor in their worth in society	-.070	.119	.791	-.067	-.098	.010	-.075
3 ITMC all individuals are equal in society	-.145	-.094	.618	.276	.272	-.041	.168
4 ITMC you should try to get along with all people	-.101	-.013	.553	.375	.278	.212	.325
19 ITMC to never be ashamed to be Black	.156	.330	.232	.721	-.045	.010	.068
13 ITMC to stand up for their rights	.059	.314	-.021	.632	.170	-.094	.086
7 ITMC that he/she is as good as anyone else	.328	-.140	.371	.415	.192	-.088	.070
21 ITMC to never put their trust in Whites	.330	.136	-.324	.381	-.010	.260	-.342
2 ITMC education is the only way Blacks can succeed	.040	.206	.146	-.044	.753	-.001	-.107
1 ITMC being a good citizen is important for Blacks	.064	.246	-.108	.105	.635	-.045	.139
6 ITMC hard work will allow you to secure a nice job	.143	-.144	.275	.228	.564	.403	.022
5 ITMC be carefull in the way you speak to some Whites	.229	.089	.021	-.084	.038	.775	.110
22 ITMC my child if you love someone it doesn't matter what race they are	-.048	.124	.059	.127	.039	.130	.845
20 ITMC Whites have all the power	.227	.165	-.063	-.014	.020	.510	-.524

* ITMC means teach or model to my child.

91

was evaluated to assess the three out the four classifications described by Demo & Hughes (1990). These classifications were: 1) integrative-assertive; 2) individualistic-universalistic; and 3) cautious-defensive. Several items were deleted because they loaded on two or more factors. These items were 5, 7, 20, 21, and 22.

Another EFA was conducted with the remaining items and the eigenvalues ranged from 5.30 for factor 1 to 1.02 for factor five. The eigenvalue for factor six was .856. Factor five was deleted because it was a two-item factor. Reliability analyses were conducted on remaining factors. Because the coefficient alpha of factor four (α = .51) were low, this factor was also deleted. Table 10 presents the findings of the intermediate factor analyses.

Applying the five aforementioned criteria, another factor analysis was conducted on the remaining reduced items and a final three-factor solution emerged. The eigenvalues were 4.82 factor one, 2.12 factor two, 1.50 factor three, and .819 factor four. The first factor is the Cautious-Defensive subscale and has six items with loadings between .539 and .834. Factor 1 captured 25% of the variance. The second factor is Integrative-Assertive and represents 22% of the variance. This factor consisted of five items with loadings from .653 and .797. The final factor, Individualistic-Universalistic, has three items with loadings between .623 and .835. This factor captured 13% of the variance. The total variance of this scale accounted for 60% o the variance. Table 11 summarizes the factor structure on the PVRS.

Table 10. Factor Loadings for the Five-Factor Solutions on the PRVS (N=211)

Item Number	I	II	III	IV	V
Eigenvalues	5.30	2.65	1.69	1.13	1.02
24 ITMC some Whites place barriers in front of minorities [a]	**.835**	.107	-.156	.060	.030
17 ITMC some Whites are prejudice against Blacks	**.811**	.223	.001	.052	.177
24 ITMC some Whites can make it hard for them	**.773**	.007	-.162	.152	.139
9 ITMC that some Whites believe they are better	**.764**	.202	-.001	.098	-.017
18 ITMC some White children won't want to play w/them once older	**.732**	.234	-.057	-.103	.066
10 ITMC do not give Whites special treatment	**.523**	.355	.284	.064	-.170
14 ITMC Black History month is every month	.066	**.752**	-.021	.024	.212
16 ITMC that they should learn about people from Africa	.203	**.746**	-.012	.092	.036
15 ITMC never to forget their past	.266	**.731**	.105	.063	.177
12 ITMC the importance of playing w/Black toys	.199	**.719**	-.072	.138	.070
11 ITMC the importance of celebrating African American holidays	.146	**.556**	.094	.392	.131
8 ITMC skin color is not a factor in their worth in society	-.069	.109	**.746**	-.107	-.103
3 ITMC all individuals are equal in society	-.141	-.062	**.735**	.258	.145
4 ITMC you should try to get along with all people	-.072	-.051	**.656**	.292	.382
2 ITMC education is the only way Blacks can succeed	.016	.198	.058	**.753**	-.050
1 ITMC being a good citizen is important for Blacks	.026	.234	.015	**.606**	.103
6 ITMC hard work will allow you to secure a nice job	.243	-.167	.309	**.604**	.200
13 ITMC to stand up for their rights	.066	.243	-.031	.190	**.754**
19 ITMC to never be ashamed to be Black	.185	.279	.272	-.027	**.729**

a The items of the scale have been paraphrased to illustrate the factor loadings.
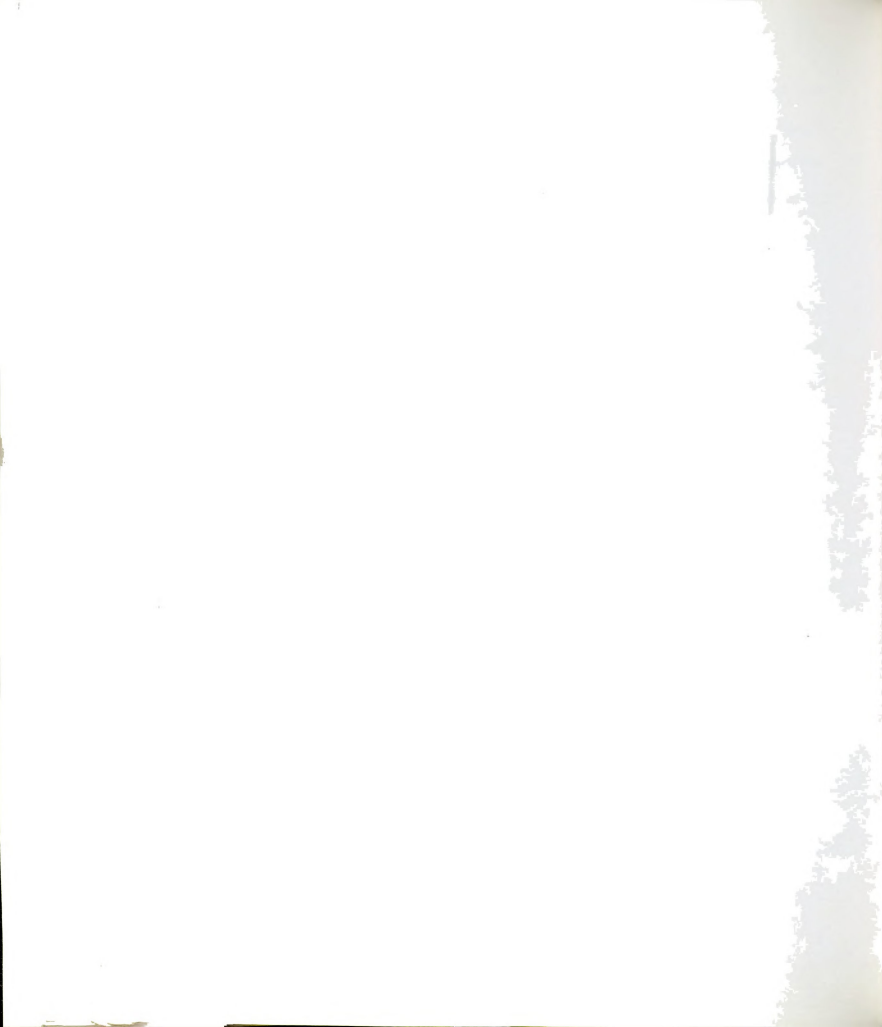
Table 11. Factor Loadings for the Three-Factor Solutions on the PVRS (N=211)

	I	II	III
Eigenvalues	5.30	2.65	2.69
Item Number			
Cautious-Defensive Racial Socialization Practice (alpha = .81)			
17 ITMC some Whites are prejudice against Blacks	**.834**	.140	-.152
24 ITMC some Whites can make it hard for them	**.816**	.255	.006
9 ITMC that some Whites believe they are better	**.788**	.053	-.104
24 ITMC some Whites place barriers in front of minorities	**.782**	.176	-.021
18 ITMC some White children won't want to play w/them once older	**.691**	.248	-.145
10 ITMC do not give Whites special treatment	**.539**	.286	.212
Integrative-Assertive Racial Socialization Practice (alpha = .83)			
14 ITMC Black History month is every month	.068	**.797**	-.022
16 ITMC that they should learn about people from Africa	.205	**.765**	-.025
15 ITMC never to forget their past	.271	**.752**	.096
11 ITMC the importance of celebrating African American holidays	.197	**.741**	-.068
12 ITMC the importance of playing w/Black toys	.175	**.653**	.173
Individualistic-Universalistic Racial Socialization Practice (alpha = .58)			
3 ITMC all individuals are equal in society	-.090	-.018	**.836**
8 ITMC skin color is not a factor in their worth in society	-.032	-.054	**.787**
4 ITMC you should try to get along with all people	-.052	.043	**.623**

94

Psychometric Properties of the PVRS. Table 12 presents the item means, standard deviations, and corrected item-total correlation for each of the PRVS subscales. The corrected item-total correlation for each subscale is the following: .49 to .65 integrative-assertive; .34 to .47 individualistic-universalistic; and .42 to .74 cautious-defensive. The reliabilities are respectively are .81 integrative-assertive, .58 individualistic-universalistic and .85 cautious-defensive. The overall reliability of the PVRS was .81. Similar to the previous scales, computing the mean for the three subscales was the scoring procedure for this scale.

African American Church Scale Adolescent Version (AACS-A). This 13-item Likert scale, ranging from (1) strongly disagree to (5) strongly agree, was developed using the same theoretical framework as the parent scale. The AACS-A was reworded from the parent version to examine adolescents' perceptions of their church. This scale is comprised of two subscales: 1) Other-Worldly and Privatistic Orientation and 2) This-Worldly and Communal Orientation. An example of an other-worldly and privatistic item is "In my church, the race of Jesus (God) is not an issue." "In my church, the religious icons such as stained glass windows, images of Jesus, church programs, and Sunday school material look like me" is an example of a this-worldly and communal item. (Refer to Appendix K)

EFA on the AACS-A. Similar to the AACS, the AACS-A was conceptualized to have fifteen items and item one was deleted prior to running the EFA due to ambiguity in the wording of it (See Appendix K). Table 13 presents the results of the factor analysis and indicates a four-factor solution on the AACS for the 135 adolescents. The four-factor solution represented 57% of variance. The eigenvalue for each factor is

Table 12. Scale Descriptives and Item-Total Statistics on the PVRS

Item Number Item Description	Item Means	Item Standard Deviations	Corrected Item-Total Correlation	Alpha If Item Deleted
Cautious-Defensive Racial Socialization Practices				
24 ITMC some Whites place barriers in front of minorities	2.62	0.98	0.6867	0.8112
17 ITMC some Whites are prejudice against Blacks	2.48	1.2	0.4294	0.8736
24 ITMC some Whites can make it hard for them	2.74	0.86	0.7402	0.8033
9 ITMC that some Whites believe they are better	2.04	0.95	0.6311	0.8217
18 ITMC some White children won't want to play with them	2.43	0.94	0.6532	0.8182
10 ITMC do not give Whites special treatment	2.63	0.92	0.7292	0.8039
Integrative-Assertive Racial Socialization Practices				
14 ITMC Black History month is every month	3.27	0.9	0.4921	0.8105
16 ITMC should learn about people from Africa	2.83	1.08	0.6066	0.7827
15 ITMC never to forget their past	3.3	0.91	0.6442	0.7673
12 ITMC the importance of playing w/Black toys	3.32	0.87	0.6564	0.767
11 ITMC the importance of celebrating African American holidays	2.84	0.91	0.6485	0.7662
Individualistic-Universalistic Racial Socialization Practices				
3 ITMC all individuals are equal in society	3.38	0.85	0.4784	0.334
4 ITMC you should try to get along with all people	3.77	0.52	0.4688	0.484
8 ITMC skin color is not a factor in their worth in society	3.07	1.02	0.3401	0.6365

Table 13. Factor Loadings for Four-Factor Solutions on the AACS-A (N=135)

		I	II	III	IV
	Eigenvalues	3.35	2.03	1.44	1.08
Item Number	Item Description				
	This-Worldly and Communal				
Item 8	Teach children about the contributions of their race [a]	**.745**	.081	-.162	.205
Item 12	Promote Black pride and Black History such as Kwanzaa	**.729**	.140	-.182	.263
Item 6	Culture/ethnicity are represented in the religious icons	**.712**	-.175	.133	-.037
Item 5	Educate congregation about the liberation of Black people	**.516**	-.034	-.202	.390
	Factor Two Privatistic				
Item 13	My church sponsors only traditional programs such as Bible Study	.099	**.799**	-.136	-.136
Item 14	The programs in my church focus only on the preparation to enter Heaven	.123	**.698**	.244	-.017
Item 15	My church ministries do not discuss issues such as Black on Black crime	-.383	**.661**	.060	-.035
	Factor Three Other-Worldly				
Item 3	Race of Jesus is not an issue	-.151	.142	**.724**	-.016
Item 2	My skin color is of no great significance	.064	-.305	**.662**	-.263
Item 4	The sermons of the pastor/minister of my church tend to focus on the after life	-.113	.405	**.610**	.200
Item 7	My church explains the difference between the White and Black Church	.322	-.024	**-.420**	.371
	Factor Four Communal				
Item 9	Develop schools, banks, credit unions, and banks	.032	-.171	-.013	**.801**
Item 11	Promote economic development or spend money in the black community	.295	-.076	-.201	**.638**
Item 10	Teach people about HIV/AIDS	.243	.228	.259	**.451**

a The items of the scale have been paraphrased to illustrate the factor loadings.

97

respectively 3.35 for factor one, 2.03 for factor two, 1.44 for factor three, 1.08 for factor four, and .970 for factor five. Item seven was deleted because it loaded onto three factors. After deleting this item, the thematic structure of each factor was assessed. The first factor represented a this-worldly factor structure. The second factor contained a privatistic factor structure. The third constituted an other-worldly factor structure and the fourth indicated a communal factor structure.

Psychometric Properties of the AACS-A. Table 14 summarizes item means, standard deviations, and corrected item-total correlation for the subscales of the AACS-A. For this-worldly/communal orientation, the corrected item-total correlation ranged from .25 to .58. The corrected item-total for the other-worldly/privatistic orientation varied from .26 to .45. Item 2 was deleted because it reduced the reliability of the other-worldly and privatistic orientation subscale to .55. The reliability for each of the subscales is .71 this-worldly and communal and .62 other-worldly/privatistic. The overall reliability of the AACS-A was .68.

In summary, it is important to note that the results from the adolescent sample revealed a different factor structure on the AACS than the parent sample. Factor 1 for the adolescent sample comprised: 1) the This-Worldly Spiritual Orientation and Communal Faith-Based Orientation and 2) Other-Worldly Spiritual Orientation and Privatistic Faith-Based Orientation. Conversely, the factor structure of the parent sample produced two subscales: 1) This-Worldly versus Other-Worldly Spiritual Orientation; and 2) Communal versus Privatistic Faith-Based Orientation. The results indicated that the two samples have disparate perceptions of the dimensionality of the church. Each of the factors (i.e., this-worldly, other-worldly, communal, and privatistic) were examined

Table 14. Scale Descriptives and Item-Total Statistics on the AACS-A (N=135)

Item Number	Item Description	Item Mean	Item Standard Deviations on	Corrected Item-Total Correlati on	Alpha If Item Deleted
	This-Worldly and Communal Orientation alpha = .72				
Item 5	Educate congregation about the liberation of Black people [a]	3.47	0.95	0.5101	0.6746
Item 6	Culture/ethnicity are represented in the religious icons	2.97	1.11	0.2896	0.7233
Item 8	Teach children about the contributions of their race	3.44	1.1	0.5804	0.6525
Item 9	Develop schools, banks, credit unions, and banks	3.3	1.11	0.3419	0.7094
Item 10	Teach people about HIV/AIDS	2.86	1.2	0.2541	0.7352
Item 11	Promote economic development or spend money in the black community	2.98	1.13	0.4728	0.6794
Item 12	Promote Black pride and Black History such as Kwanzaa	3.66	1.13	0.6231	0.6399
	Other-Worldly and Privatistic Orientation alpha = .62				
Item 3	Race of Jesus is not an issue	3.14	1.33	0.2623	0.6241
Item 4	The sermons of the pastor/minister of my church tend to focus on the after life	3.3	1.06	0.4234	0.5411
Item 13	My church sponsors only traditional programs such as Bible Study	3.48	1.07	0.3406	0.5873
Item 14	The programs in my church focus only on the preparation to enter Heaven	2.15	1.24	0.4542	0.528
Item 15	My church ministries do not discuss issues such as Black on Black crime	2.62	1.09	0.4184	0.5447

a The items of the scale have been paraphrased to illustrate the factor loadings.

99

separately in conducting the analyses for the adolescent sample. Since the factor structure of the adolescent scale differed from the parent scale, scoring involved calculating the mean for each subscale. More specifically, the mean was calculated separately for other-worldly, this-worldly, communal, and privatistic.

Adolescent Version of the Racial Socialization Scale (AVRS). The perceptions of adolescent racial socialization practices was assessed in this study using a measure adopted by the author employing verbatim from the NSBA data set. This measure is reworded from the parent version to investigate an adolescent's perceptions of his/her parent's racial socialization practices. This measure contained fourteen items with three subscales. An example of an item on the Individualistic-Universalistic subscale is " My parents teach me that all individuals are equal in this society." "My parents teach me that Black History month is every month" is an example of an item on the Integrative-Assertive subscale. An example of an item on the Cautious-Defensive is "My parents teach me that White people are prejudiced against Blacks." section (Please refer to Appendix L).

EFA on the AVRS. The factor structure of the AVRS was assessed (refer to Table 15). Principal component analysis and varimax rotation were conducted to examine the dimensions of this scale. The factor analysis indicates a six-factor loading. Sixty-one percent of the variance was captured by the six-factor loadings. The eigenvalue for the six-factor solution is 6.49 for factor one, 2.51 for factor two, 1.90 for factor three, 1.52 for factor four, 1.23 for factor five, and 1.15 for factor six. The seventh eigenvalue is .988 for factor eight.

Table 15. Factor Loadings for Six-Factor Solutions on the AVRS (N=135)

Eigenvalues	I 6.49	II 2.51	III 1.90	IV 1.52	V 1.23	VI 1.15
15 PTM never to forget their past [a]	.782	.261	.044	.001	.133	.108
14 PTMC Black History month is every month	.773	.140	-.059	.081	-.121	-.134
16 PTMC that they should learn about people from Africa	.737	.217	.093	.031	-.188	-.056
2 PTMC education is the only way Blacks can succeed	.700	.126	-.007	.134	.164	.364
11 PTM the importance of celebrating African American holidays	.686	.125	.032	.244	.081	-.129
12 PTM the importance of playing w/Black toys	.582	.020	.189	.204	.206	-.430
13 PTM to stand up for their rights	.577	.131	.098	-.037	.441	.025
1 PTM being a good citizen is important for Blacks	.554	.130	.318	-.056	.060	.433
19 PTM to never be ashamed to be Black	.553	.267	.084	-.075	.373	-.216
17 PTM some Whites are prejudice against Blacks	.288	.837	-.006	.030	-.026	.113
23 PTM some Whites can make it hard for them	.248	.773	-.186	.134	.161	-.013
9 PTM that some Whites believe they are better	.095	.703	.078	.320	.053	.002
24 PTM some Whites place barriers in front of minorities	.307	.642	-.127	.223	.247	.078
18 PTM some White children won't want to play w/them once older	.086	.549	.229	.345	-.260	.089
8 PTM skin color is not a factor in their worth in society	.050	-.097	.762	.032	-.059	.077
3 PTM all individuals are equal in society	.037	-.063	.732	.123	.211	.161
4 PTM you should try to get along with all people	.162	.376	.470	-.203	.224	.116
21 PTM to never put their trust in Whites	.169	.278	.162	.683	.010	.070
20 PTM Whites have all the power	.122	.234	-.115	.641	-.034	.181
22 PTM my child if you love someone it doesn't matter what race they are	.196	.073	.492	-.567	.001	.045
10 PTM do not give Whites special treatment	.197	.302	.258	-.465	.028	-.164
7 PTM that he/she is as good as anyone else	-.054	-.203	.244	.056	.711	-.128
6 PTM hard work will allow you to secure a nice job	.222	-.112	-.062	.066	.649	.327
5 ITMC be careful in the way you speak to/never speak to Whites	-.140	.135	.114	.163	.049	.764

a PTM means parents teach or model to me a particular racial socialization messages.

101

The conceptualization of the AVRS was similar to the PRVS and the exact procedure utilized to construct the parent scale was employed to determine the psychometric properties of the AVRS. Items 1, 13, and 22 were removed for double loading on two factors. Factor 5 was deleted because it was an one-item factor. Four additional items (i.e., items 5, 6, 20, and 21) were deleted because they did not load on the appropriate factors and therefore, were not conceptually consistent with the content of the scale.

Another factor analysis was conducted to ascertain whether the same factor structure emerged as on the PRVS. The factor analysis produced a three-factor solution which was similar to the parent factor structure (refer to Table 16). The eigenvalues were 4.72 factor one, 1.79 factor two, 1.59 factor three, and 1.04 factor four. Cautious-Defensive subscale is the first factor solution and has six items with loadings between .439 and .814. Factor 1 captured 23% of the variance. The second factor, Integrative-Assertive, represents 22% of the variance and consists of five items with loadings from .704 and .817. The third factor, Individualistic-Universalistic, has three items with loadings between .557 and .800. This factor captured 12% of the variance. The total variance of this scale accounted for 57% o the variance.

Psychometric Properties of the AVRS. The corrected item total-correlation, item mean, and item standard deviation for each scale are illustrated in Table 17. The corrected item total-correlation for each scale ranged from .31 to .47 individualistic-universalistic, .29 to .51 integrative-assertive, .22 to .55 cautious defensive. The reliability on each of the racial socialization scale is .58 Individualistic-Universalistic, .83 Integrative-Assertive, and .81 Cautious-Defensive. The overall scale reliability on the

102

Table 16. Factor Loadings for Three-Factor Solutions on the AVRS (N=135)

	I	II	III
Eigenvalues	4.72	1.79	1.59
Item Number			
Cautious-Defensive Racial Socialization Practice α = .81			
17 ITMC some Whites are prejudice against Blacks	**.814**	.228	.027
24 ITMC some Whites can make it hard for them	**.813**	.211	-.157
9 ITMC that some Whites believe they are better	**.770**	.075	.161
24 ITMC some Whites place barriers in front of minorities	**.712**	.273	-.133
18 ITMC some White children won't want to play w/them once older	**.617**	.067	.137
10 ITMC do not give Whites special treatment	**.439**	.232	.168
Integrative-Assertive Racial Socialization Practice α = .83			
14 ITMC Black History month is every month	.155	**.817**	.014
16 ITMC that they should learn about people from Africa	.201	**.773**	.033
15 ITMC never to forget their past	.308	**.740**	-.036
11 ITMC the importance of celebrating African American holidays	.220	**.708**	.076
12 ITMC the importance of playing w/Black toys	.043	**.704**	.190
Individualistic-Universalistic Racial Socialization Practice α = .58			
3 ITMC all individuals are equal in society	.046	-.031	**.800**
8 ITMC skin color is not a factor in their worth in society	-.108	.078	**.789**
4 ITMC you should try to get along with all people	.271	.177	**.557**

103

Table 17. Scale Descriptives and Item-Total Statistics on the AVRS (N=135)

Item Number Item Description

Item Number Item Description	Item Means	Item Standard Deviations	Corrected Item-Total Correlation	Alpha If Item Deleted
Cautious-Defensive Racial Socialization Practices				
9 ITMC that some Whites believe they are better	2.81	1.02	0.4479	0.7677
10 ITMC do not give Whites special treatment	2.36	1.14	0.2277	0.8213
17 ITMC some Whites are prejudice against Blacks	3.12	0.85	0.5436	0.7656
18 ITMC some White children won't want to play with them once older	1.94	0.99	0.2375	0.8063
23 ITMC some Whites can make it hard for them	2.66	0.99	0.5575	0.7534
24 ITMC some Whites place barriers in front of minorities	2.75	1.00	0.4695	0.7732
Integrative-Assertive Racial Socialization Practices				
11 ITMC the importance of celebrating African American holidays	2.85	0.98	0.365	0.8081
12 ITMC the importance of playing w/Black toys	2.66	1.01	0.2977	0.8281
14 ITMC Black History month is every month	2.58	1.07	0.5135	0.779
15 ITMC never to forget their past	3.02	1.00	0.4421	0.7894
16 ITMC should learn about people from Africa	2.45	0.99	0.4789	0.7866
Individualistic-Universalistic Racial Socialization Practices				
3 ITMC all individuals are equal in society	3.12	0.98	0.4781	0.3401
4 ITMC you should try to get along with all people	3.57	0.60	0.3111	0.6072
8 ITMC skin color is not a factor in their worth in society	2.51	1.04	0.4411	0.4143

104

AVRS is .83. Finally, computing the mean for the three subscales was used as the scoring procedure for this scale.

Universal Identity Scale for Adolescents. The Multigroup Ethnic Identity Measure (MEIM) is a twenty-three item measure that assesses ethnic identity among adolescents (Phinney, 1992). This scale used a four-point Likert scale ranging from (1) strongly disagree, (2) somewhat disagree, (3) somewhat agree, and (4) agree. It contains three subscales: 1) the Affirmation and Belonging (i.e., five items); 2) Ethnic Identity Achievement (i.e., 6 items); and 3) Ethnic Behaviors (i.e., 2 items). The Affirmation and Belonging subscale (alpha = .75) examines the extent to which an adolescent feels a sense of belonging to one's racial/ethnic group (e.g., "I am happy that I am a member of the group I belong to.") The second subscale, Ethnic Identity Achievement (alpha=.69), investigated the degree to which efforts have been put forth to discover one's racial/ethnic identity. An example of an item on this scale is "I have a clear sense of my ethnic background and what it means to me." The final subscale which was not used in the study is the Ethnic behaviors (alpha not reported) which analyzes participation in activities that characterize one's ethnic group (e.g., 'I participate in cultural practices of my own group, such as special foods, music, or customs."). Phinney (1992) reported that the overall alpha coefficient is .81. The scoring of this scale involved computing the mean for each subscale (See Appendix M).

African American Identity Scale for Adolescents. The Multi-Construct of African American Identity Questionnaire (MCAIQ) consists of twenty-five items that assesses racial identity among adolescents (Smith & Brookins, 1997). This scale used a four-point Likert scale ranging from (1) that's very true about me, (2) that's sort of true of me, (3)

that's not very true of me, and (4) that's not at all true of me. In this study, the twenty-one items representing racial identity scale was used. Smith & Brookins (1997) report that the overall alpha coefficient is .87. The reliability on the twenty-one items of the MCAIQ (α = .77) was assessed by the current author. Finally, examples of this scale are "Whites do better in school." and "Black is beautiful." The scoring scheme of this scale was to calculate the mean (Please refer to Appendix N).

Religiosity. Religiosity was measured with four subscales that reflect the four dimensions of religiosity targeted in this study. The first three subscales (i.e., organizational, nonorganizational, and subjective) examined the multidimensional nature of religious involvement among African Americans. The first subscale-organizational included five questions that ask the extent to which an individual participates in religious activities at his/her church (e.g., How many church clubs or organizations do you belong to or participate in?). The second subscale- nonorganizational included four questions and assessed the extent to which an individual participates in private religious activities such as reading religious books, listening to religious TV and radio, and praying (e.g., How often do you pray?). The third subscale-subjective included three questions and examined how important religion is in a person's life (e.g., How religious would you say you are?). These three subscales are from Levin, Taylor & Chatters (1995) These authors conducted a factor analysis and structural equation model to develop the Multidimensional Measure of Religious Involvement Scale (Levin et al. 1995). The scale items are located in Appendix O. Lastly, the four dimension-spirituality was assessed by three items developed by McAdoo (1995) which examined the extent to which an

individual believes he/she is a spiritual being (e.g., "How spiritual would you say you are?" and "How important is your spirituality to you?")

To score this measure, the mean was calculated for each subscale and the mean for each subscale was converted to z-scores. This transformation was done because the subscales use different measurement scales. After transforming the mean of each subscale to z-scores, these z-scores were summed to obtain an overall religiosity score.

Planned Analysis

Study One Analyses. A correlational matrix was created for all of the variables in Study One to assess the relationships among the variables in the study. If a covariate was significant with the targeted outcomes then it was covaried out in the analysis. In Study One, the first relationship was to assess the moderators (i.e., religiosity and stereotypes). Each moderating relationship was assessed using a hierarchical regression technique. If these moderators proved to be insignificant then a path analysis using the statistical program AMOS was conducted to examine the other relationships in the conceptual framework. For this analysis, a covariance matrix was calculated excluding the moderators and these scores was used to run a path analysis. Conversely, if the moderators are significant then a series of hierarchical regressions was conducted to test the rest of the model.

Study Two Analyses Similar to Study One, a correlational analysis was conducted to assess the relationships among all of the variables in the study. If a covariate was significant then it was covaried out in the hierarchical regressions. A hierarchical regression analysis was conducted to assess the relationship between the predictor variables and each outcome variable. The covariates were entered in the first

block, adolescents' perceptions of church orientations were entered in second block, entered in the third block was parents' perceptions of their racial child-rearing strategies and the final block was adolescents' perceptions of their parents' racial child-rearing strategies. Figure 6 presents the planned analyses for Study One and Study Two.

Figure 6: Planned Analyses

Study One

```
┌─────────────────────────┐
│           EFA           │
│      •Church Scale      │
│      •Racial Socialization │
│       Scales            │
└─────────────────────────┘
              │
              ▼
┌─────────────────────────┐
│      Hierarchical       │
│      Regression         │
└─────────────────────────┘
        │           │
        ▼           ▼
```

If the moderators *are not* significant then conduct a path analysis.	If the moderators *are* significant then continue with hierarchical regression.
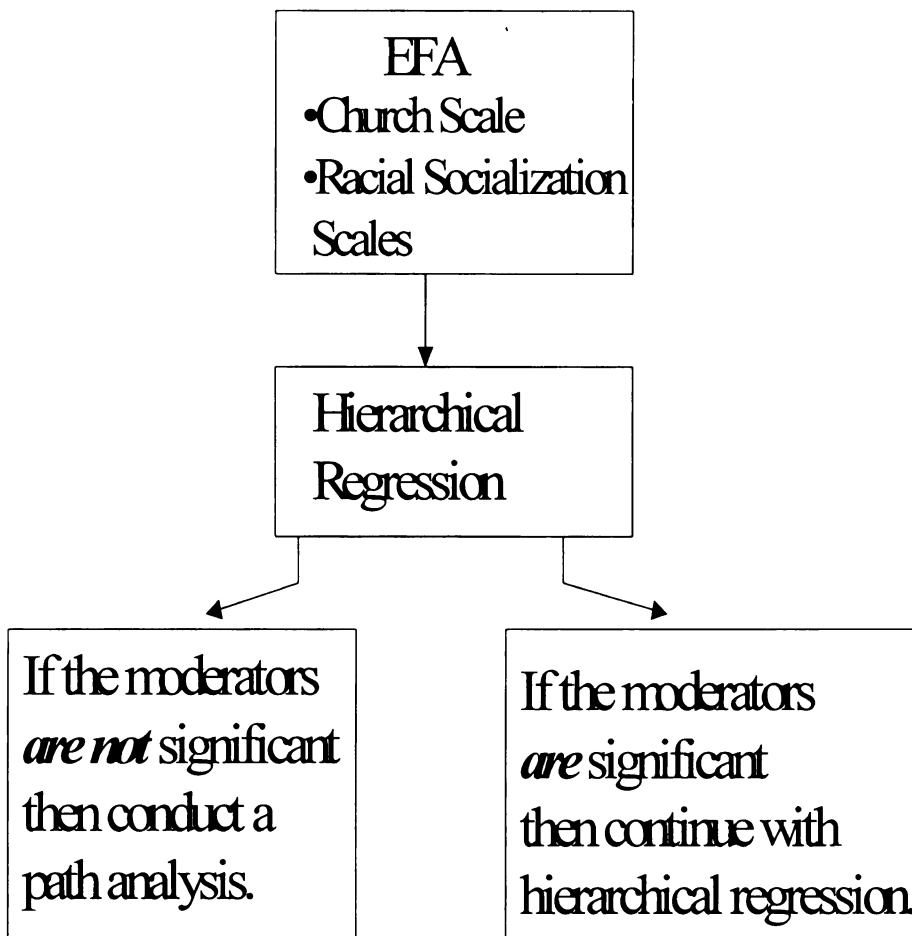
Study Two

•Hierarchical Regression

CHAPTER 3

RESULTS

Descriptive Statistics

The descriptive statistics and zero-order correlations for Study One are presented

in Table 18.

Regression Analyses: Moderated Effects of Religiosity and Stereotypes

Religiosity and stereotypes were the hypothesized moderators in Study One and

these moderating relationships were examined first before the path analyses were

conducted. It was hypothesized that religiosity was a moderator between church

orientation (i.e., spiritual and faith-based) and racial identity (i.e., assimilationist,

humanist, nationalist, and oppressed minority). An interaction term was calculated for

this analysis. Appendix P presents the regression equations examined in this study.

To test the aforementioned relationships, the first hierarchical regression is used

as an example of the process employed to assess the moderators. The regression equation

is Assimilationist $= b_0 + b_1(Age) + b_2(Education) + b_3(Interracial\ Contact) + b_4\ (Parental$

Religious History) $+ b_5$ (This-worldly versus other-worldly) $+ b_6(Religiosity) + b_7(This-$

worldly versus other-worldly *Religiosity) $+ e$. This regression equation investigated the

extent to which religiosity moderated the relationship between the this-worldly versus

other-worldly spiritual orientation and assimilationist racial identity attitudes. The

covariates (i.e., age, education, interracial contact, and parent religious history) were

entered in step one and this-worldly versus other-worldly spiritual orientation, a main

effect, was entered in the second step. At the third step, the main effect of religiosity was

Table 18. Descriptive Statistics and Zero-Order Correlations for the Major Variables in Study One (N=211)

	Variable	Mean	SD	1	2	3	4	5	6	7	8
1	Privatistic and Communal	3.69	.76	.77							
2	Thisworldly-Otherworldly	2.84	3.69	**.50**	.72						
3	Cautious-Defensive	2.51	.72	.15	**.28**	.85					
4	Integrative-Assertive	3.12	.72	**.37**	**.44**	**.43**	.81				
5	Individualistic-Universalistic	3.41	.63	-.13	**-.24**	-.12	.07	.58			
6	Assimilationist Identity	4.17	.74	**-.14**	**-.21**	-.02	-.09	**.16**	.80		
7	Humanist Identity	4.37	.72	-.12	**-.30**	**-.14**	**-.23**	**.26**	**.62**	.76	
8	Oppressed Minority Identity	3.92	.58	-.06	-.04	.02	.06	**.15**	**.35**	**.44**	.73
9	Nationalist Identity	3.77	.66	**.14**	**.41**	**.39**	**.43**	-.16	-.11	**-.24**	.07
10	Stereotypes	4.02	.52	**.17**	.14	.05	.11	.05	.10	.04	.06
11	Religiosity	.33	.43	.00	-.01	.02	.06	.03	-.04	.00	.00
12	Interracial Contact	2.6	.70	**-.18**	-.09	-.11	-.13	.01	.12	-.03	-.11
13	Parent Religious History	.00	.51	.08	.11	.04	.08	-.03	.06	-.04	.04
14	Age	.40	.66	.03	.03	.06	.08	-.09	.00	.03	-.11
15	Education	4.13	1.5	**.24**	**.24**	**.19**	**.22**	-.05	-.12	**-.12**	.06

111

Cont. Table 18. Descriptive Statistics and Zero-Order Correlations for the Major Variables in Study One (N=211)

Variable	9	10	11	12	13	14	15
1	Privatistic and Communal						
2	Thisworldly-Otherworldly						
3	Cautious-Defensive						
4	Integrative-Assertive						
5	Individualistic-Universalistic						
6	Assimilationist Identity						
7	Humanist Identity						
8	Oppressed Minority Identity						
9	Nationalist Identity	.75					
10	Stereotypes	.09	.86				
11	Religiosity	-.07	.07	.71			
12	Interracial Contact	-.14	.13	-.05	.76		
13	Parent Religious History	-.03	.07	.17	-.07	–.07		
14	Age	-.01	.06	.07	-.18	.07	–.07	
15	Education	.22	.23	.02	.07	-.09	0.12	–

–Does not have reliability

Note: The bold and underline text represent significant $p < .01$ (2-tailed)
The underline text represents significant $p < .05$ (2-tailed)

included in the regression equation. The interaction term (i.e., this-worldly versus other-worldly spiritual orientation* religiosity) was entered in the fourth step.

In each step, assimilationist racial identity was regressed upon each independent variable. This procedure was repeated to investigate the other racial identity attitudes (i.e., humanist, nationalist, and oppressed minority). Specifically, using the same procedure to enter the independent variables, each racial identity attitude was regressed upon the communal versus privatistic faith-based orientation. To illustrate, one of the regression equation assessed Nationalist $= b_o + b_1(Age) + b_2(Education) + b_3(Interracial Contact)+ b_4 (Parental Religious History) + b_5 (Communal versus Privatistic) + b_6(Religiosity) + b_7(Communal versus Privatistic *Religiosity) + e$.

Stereotypes were the second moderating relationship analyzed. It was hypothesized that stereotypes would moderate the relationship between racial identity and racial socialization practices. The process of entering the variables was identical to the one used to assess religiosity. An example of a regression equation to investigate this moderator relationship is Individualistic-Universalistic Racial Socialization Practices $= b_o + b_1(Age) + b_2(Education) + b_3(Interracial Contact)+ b_4 (Parental Religious History) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(assimilationist *Stereotypes) + e$. In the first step, the covariates were entered. Racial identity (i.e., separately assimilationisit, humanist, oppressed minority, and nationalist) and stereotypes were entered at the second and third steps respectively. Next, the interaction term, the fourth step, was created to examine whether the relationship between racial identity and racial socialization vary as a function of parental stereotypes about African Americans (e.g., assimilationist racial

113

identity * stereotypes). Appendix Q presents the results of the regression examined to assess the moderators in Study One.

Lastly, the following structural regression assumptions were investigated: 1) examine the measurement error (i.e., check the reliability) and 2) the relationship between the predictor and outcome variable should be linear. The residual assumptions of regression were also assessed: 1) the residuals follow a normal distribution; 2) the residuals are independent; and 3) the residuals have equal variances.

The regression models for religiosity and stereotypes were insignificant. Religiosity, as a moderator, was not a significant predictor of the relationship between church orientations and religiosity. Similar to religiosity, stereotypes, a moderator, was not a significant predictor of the relationship between parental racial identity attitudes and their racial socialization practices. As mentioned previous, Appendices R and S present the results of these regression analyses. Recall if religiosity and stereotypes were not significant predictors then a series of path analyses was conducted on the remaining predictor variables (i.e., covariates, church orientations, and parental racial identity attitudes) and the outcome variables (i.e., racial socialization practices). Refer to Figure 6 for a review of the planned analyses.

Path Model Analyses

To evaluate the overall adequacy of the proposed models, several goodness-of-fit indices were examined. Fit indices fall into two categories: 1) absolute and 2) incremental (Hu & Bentler, 1999). Absolute indices measure the extent to which an a priori model is supported by the sample data while incremental assesses modifications to the target model by comparing it to another model. Fit indices supplement the X^2
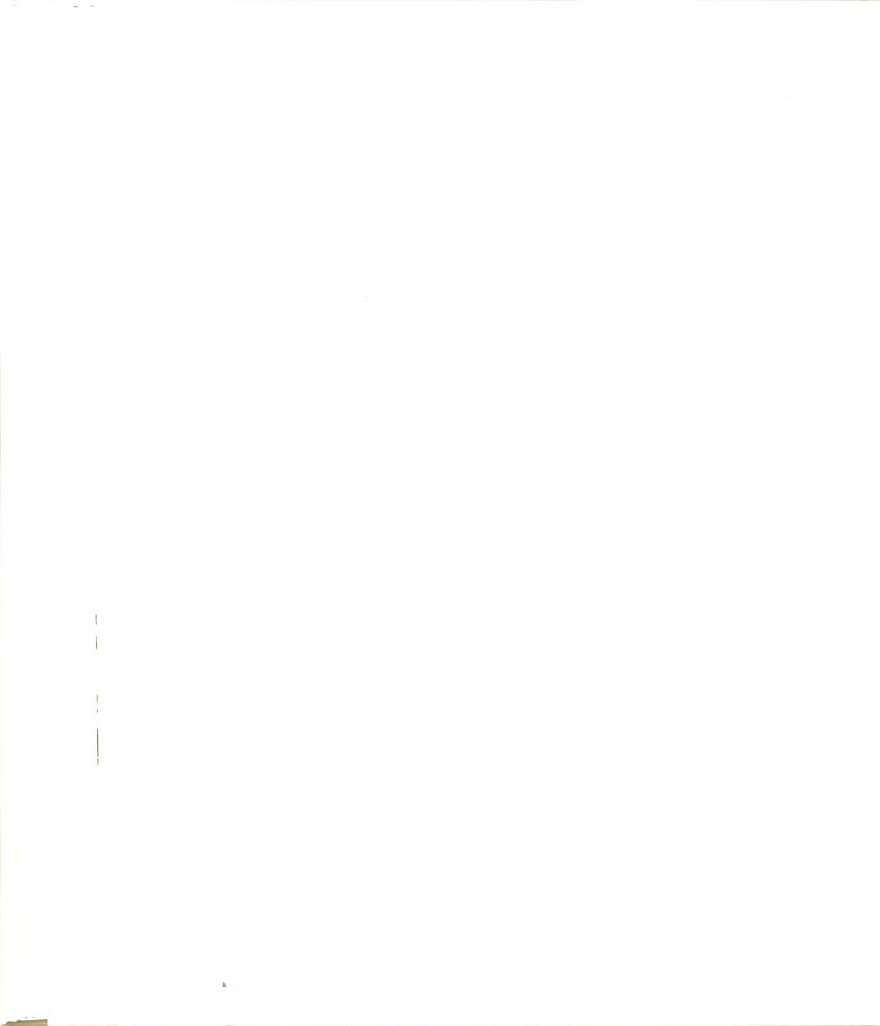
goodness of fit statistics which examines the difference between the theoretical and observed covariance matrices. Hu and Bentler (1999) discuss several conventional cutoffs and combinational rules when using fit indices. They assert these guidelines improve the evaluation of models especially reducing the likelihood to commit a Type I or II error. In addition, they recommend these cutoffs to lessen misspecified models due to small sample sizes $N \leq 250$. Since the sample (N =211) in this study is small, Hu and Bentler (1999) recommend examining the following indices in combination: 1) Tucker Lewis Index (TLI) close to .95 and 2) standardized root mean square residual (SRMR) close to .08. The former is an example of an incremental index and the latter is an absolute index. In addition, the root mean square of approximation (RMSEA) was assessed.

In this study, the SRMR was not used because AMOS only reports the root mean square residual (RMR). The RMR measures the lack of fit between the predicted (i.e., theoretical) and observed variance-covariance matrix. Pedhazer (1997) discusses the challenges of interpreting the RMR and proposes the Adjusted Goodness of Fit Index (AGFI) as an appropriate substitution. The AGFI is a model of fit and model parsimony indices. An acceptable interpretation of AGFI is no fit (i.e., zero) to perfect fit (i.e., one). Schumacker & Lomax (1996) indicate a model having value of .90 or greater as an appropriate criteria for assessing AGFI. Therefore, AGFI, TLI, and RMSEA were examined to determine model fit in this study.

Spiritual Orientation and Integrative-Assertive Model 1. The model in Figure 7 displays the relationships for hypotheses 3 to 3.c and hypotheses 4 to 4.b. This model investigates whether integrative-assertive racial socialization practices, the dependent

variable, is related to nationalist racial identity attitudes, oppressed minority racial

identity attitudes, and this-worldly versus other-worldly spiritual orientation. This model

included three covariates (i.e., education, age, and interracial contact). Lastly, it is

important to note that parental religious history was excluded from these analyses

because it only correlated significantly with religiosity.

Figure 7: Spiritual Orientation and Integrative–Assertive Model 1
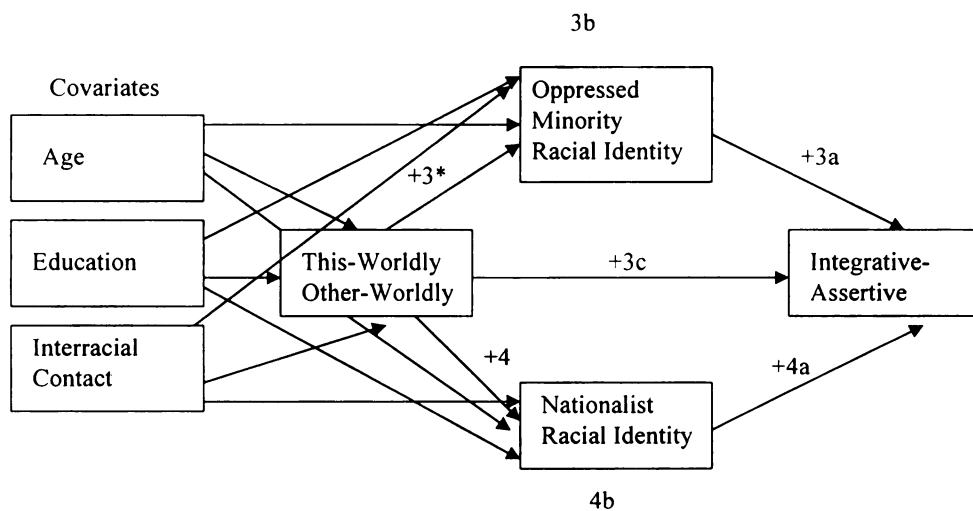
*The plus or minus denotes the direction of the hypotheses and the number indicates the hypothesis.

As shown in Figure 8, the hypotheses were not supported in this model. The X^2

for this model was significant ($X^2 = 20.06$, df = 7, $\underline{p} < .00$). In this analysis, the model fit

indices were respectively AGFI = .89, TLI = .70, and RMSEA = .09. The results

suggested the model does not fit the data. Some of the paths were significant in this

model. Specifically, this-worldly versus other-worldly spiritual orientation was a positive

and a direct effect on nationalist racial identity attitudes ($\beta = .26$, $\underline{p} < .05$). Nationalist

racial identity attitudes were found to have a positive and direct effect on integrative-

assertive racial socialization practices ($\beta = .36$, $\underline{p} < .05$). Parents who perceived their

116

churches as having a this-worldly versus other-worldly spiritual orientation were more likely to use integrative-assertive racial socialization practices. Parents who perceived their churches as having a this-worldly versus other-worldly spiritual orientation were more likely to endorse nationalist racial identity attitudes. In addition, an indirect effect was found, meaning that the relationship between this-worldly versus other-worldly spiritual orientation and integrative-assertive racial socialization practices was mediated by nationalist racial identity attitudes (refer to Figure 8). This finding suggests that nationalist racial identity attitudes partially explained the relationship between parents' perceptions of this-worldly versus other-worldly spiritual orientation and integrative-assertive racial socialization practices. The findings indicate also that parents' perception of this-worldly versus other-worldly spiritual orientation were not related to oppressed minority attitudes and these attitudes did not mediate the relationship between this-worldly versus other-worldly spiritual orientation and integrative-assertive child-rearing practices.

In addition, education as a covariate has a positive and direct effect on nationalist racial identity attitudes ($\beta = .13$, $p < .05$). Education also has a positive and direct effect on this-worldly versus other-worldly spiritual orientation ($\beta = .13$, $p < .05$). Interracial contact, a covariate, has a direct negative effect on nationalist racial identity attitudes ($\beta = -.13$, $p < .05$) and oppressed minority racial identity attitudes ($\beta = -.11$, $p < .05$). Parents who reported higher levels of interracial contact were less likely to endorse nationalist racial identity attitudes. Similar to nationalist parents, parents who reported higher levels of interracial contact were less likely to endorse oppressed minority racial identity attitudes.

Figure 8: Spiritual Orientation and Integrative–Assertive Model 1
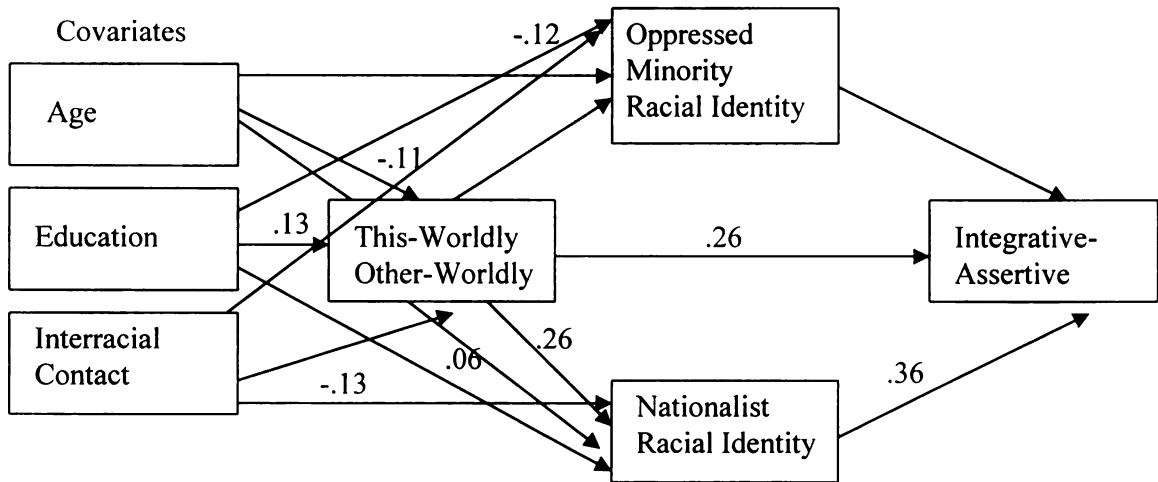
Chi-square = 20.06   AGFI = .89   TLI = .70   RMSEA=.09
df = 7
p=.00

Note: Only the significant paths are presented in the models

Integrative-Assertive Modified Model 1a. This model was modified by removing

non-significant paths and adding covariance terms. The chi-square test (X^2 = 15.96, df =

10, p < .10) was non-significant. The fit indices suggested a better model fit of the

sample data and they are presented in Figure 9. The hypotheses (i.e., 4 to 4.b) were

supported. Specifically, parents who perceived their churches as this-worldly versus

other-worldly were more likely to report using integrative-assertive racial socialization

practices (β = .25, p < .05). In addition, parents who perceived their church as this-

worldly versus other-worldly were more likely to endorse nationalist racial identity

attitudes (β = .26, p < .05). Nationalist racial identity attitudes were positively related to

integrative-assertive socialization practices (β = .36, p < .05). Parents who endorsed

nationalist racial identity attitudes were more likely to use integrative-assertive racial socialization practices. The results also found that an indirect relationship existed between this-worldly versus other-worldly spiritual orientation and integrative-assertive racial socialization practices. This suggested that nationalist racial identity attitudes partially mediated the relationship between this-worldly spiritual orientation and integrative-assertive child-rearing practices. Integrative-assertive racial socialization practices are more likely to happen when parents perceive their churches as a this-worldly versus other-worldly spiritual orientation.

Also, education was significantly and positively related to both this-worldly versus other-worldly spiritual orientation ($\beta = .12$, $\underline{p} < .05$) and nationalist racial identity attitudes ($\beta = .06$, $\underline{p} < .05$). This suggests that parents with higher levels of education were more likely to perceive their church as having a this-worldly versus other-worldly orientation and to endorse nationalist racial identity attitudes. Interracial contact as a covariate was negatively related to nationalist racial identity attitudes ($\beta = -.13$, $\underline{p} < .05$). As mentioned previously, this suggests that parents who reported higher levels of interracial contact were less likely to endorse nationalist racial identity attitudes. In contrast to the previous model, interracial contact was not related to oppressed minority attitudes. Age was significantly and negatively related to oppressed minority attitudes ($\beta = -.11$, $\underline{p} < .05$).

Figure 9 : Integrative–Assertive Modified Model 1

Covariates

Age → Oppressed Minority Racial Identity (-.11)

Education → This-Worldly Other-Worldly (.12)

This-Worldly Other-Worldly → Integrative-Assertive (.25)

Interracial Contact (-.13)

.06

.26

Nationalist Racial Identity → Integrative-Assertive (.36)
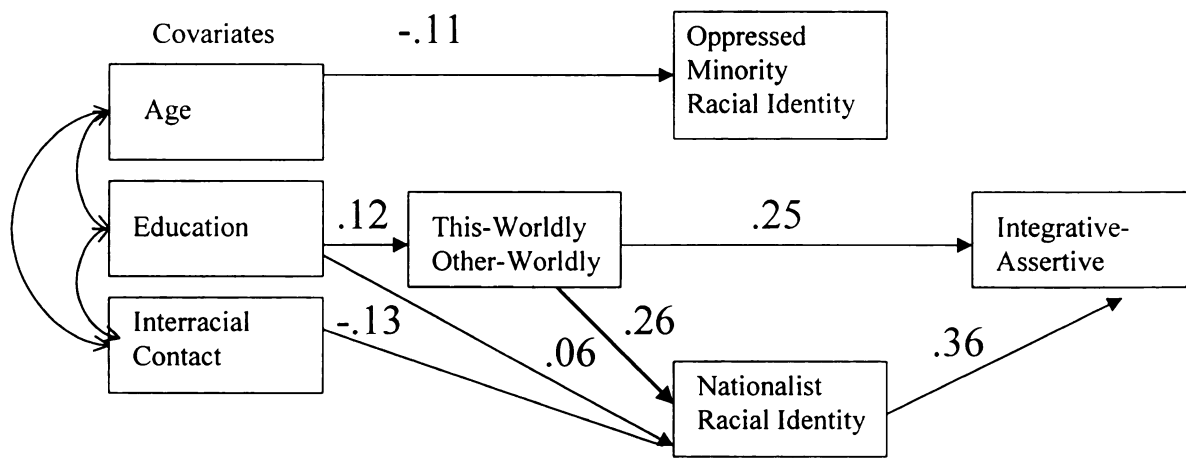
Chi-square = 15.96   AGFI = .94   TLI = .90   RMSEA=.05
df = 10
p = .10

Spiritual Orientation and Cautious-Defensive Model 2. This model examined

this-worldly versus other-worldly spiritual orientation and nationalist racial identity

attitudes as predictors of cautious-defensive racial socialization practices. Hypotheses 5

to 5.c are represented by model 2 (Refer to Figure 10). Age, education and interracial

contact were covariates in this model. Moreover, it was hypothesized that nationalist

racial identity was a mediator between this-worldly versus other-worldly spiritual

orientation. This model did not fit the data (X^2 = 13.03, df = 6, p < .04). Figure 11

presents the results of model 2. The fit indices were AGFI = .93, TLI = .81, and RMSEA

=.08.

Figure 10: Spiritual Orientation and Cautious-Defensive Model 2
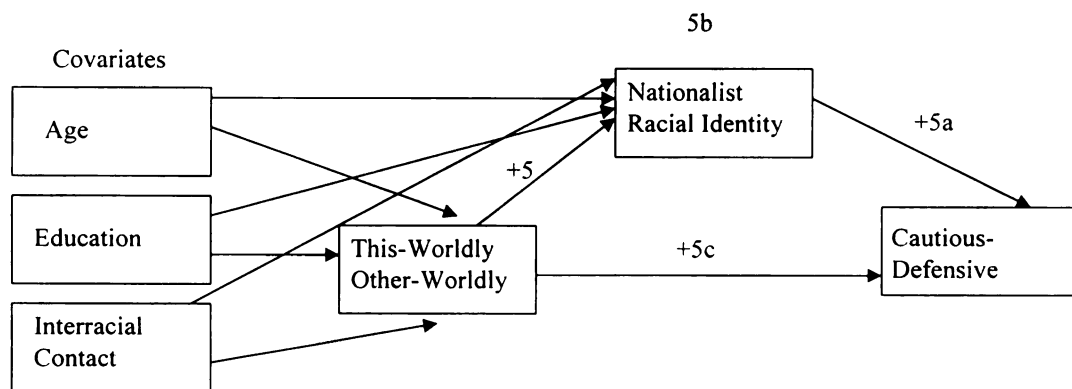
* The plus or minus denotes the direction of the hypotheses and the number indicates the hypotheses.

Figure 11: Spiritual Orientation and Cautious-Defensive Model 2
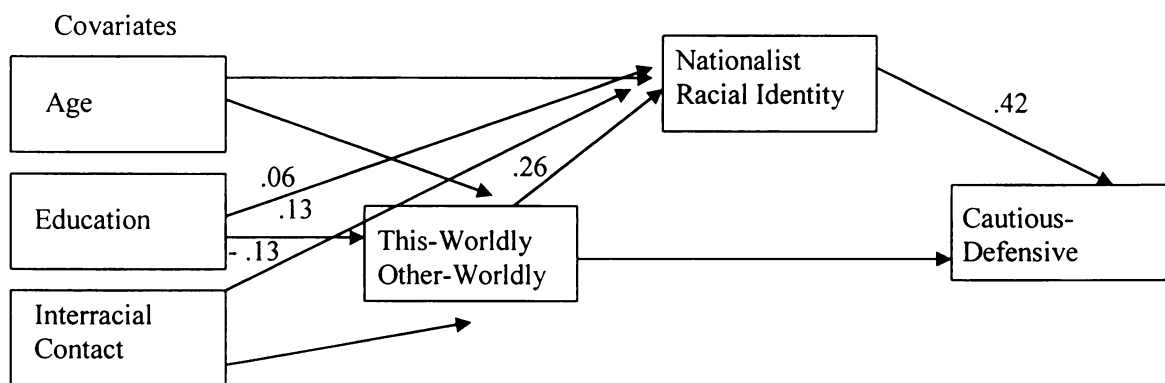
Chi-square = 13.03   AGFI = .93   TLI = .81   RMSEA=.08
df = 6
p=.04

Several of the fit indices were very close in indicating model fit (i.e., AGFI and

RMSEA). This suggests that fit indices are near the criteria established by Hu & Bentler

(1999). The model had several significant path coefficients. This-worldly versus other-

worldly spiritual orientation (β = .26, p < .05) has a direct effect on nationalist racial identity. Nationalist racial identity (β = .42, p < .05) has a significant and positive direct effect on cautious-defensive racial identity attitudes. Education as a covariate has a positive direct effect on nationalist racial identity attitudes (β = .06, p < .05) and this-worldly versus other-worldly orientation (β = .13, p < .05). The path coefficient (β = -.13, p < .05) indicated a significant and negative direct effect of interracial contact on nationalist racial identity attitudes. Again, parents who reported higher levels of interracial contact were less likely to endorse nationalist racial identity attitudes.

Cautious-Defensive Modified Model 2a. This model was modified by removing non-significant paths and adding covariances. The resulting model enhanced the model fit of the sample data. The chi-square test (X^2 = 4.57, df = 3, p < .21) was non-significant. As shown in Figure 12, the fit indices suggested a good model fit and model comparison (AGFI = .96, TLI = .94, and RMSEA = .05). Similar to the previous models, this-worldly versus other-worldly spiritual orientation was positively related to nationalist racial identity attitudes (β = .26, p < .05). Parents who perceived their church as having a this-worldly versus other-worldly spiritual orientation were more likely to endorse nationalist racial identity attitudes. Nationalist racial identity attitudes were positively related to cautious-defensive socialization practices (β = .46, p < .05). The results indicated that parents who endorsed nationalist racial identity attitudes were more likely to use cautious-defensive racial socialization practices. The findings also suggested that an indirect relationship existed between this-worldly spiritual orientation and cautious-defensive racial socialization practices. As predicted, nationalist racial identity attitudes

mediated the relationship between this-worldly spiritual orientation and cautious-

defensive racial socialization practices.

Figure 12: Cautious-Defensive Modified Model 2a
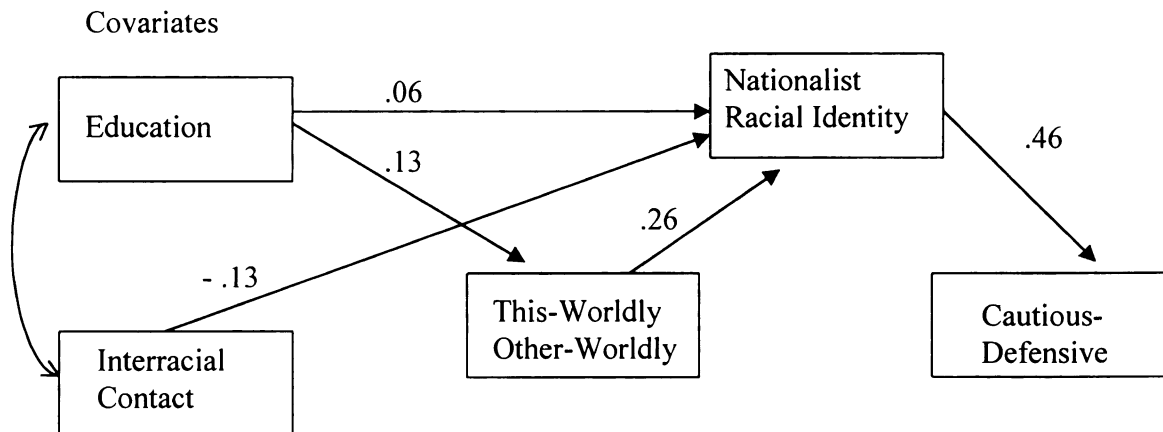
Chi-square = 4.57   AGFI = .96   TLI = .94   RMSEA=.05
df = 3
p=.21

Spiritual Orientation and Individual-Universalistic Model 3. Hypotheses 6 to 6.c

and 7 to 7b were evaluated in Model 3 (refer to Figure 13). In this model, the

independent variables were this-worldly versus other-worldly spiritual orientation,

assimilationist racial identity attitudes, and humanist racial identity attitudes. The

dependent variable was individual-universalistic racial socialization practices. The

covariates were the same as in the other models (i.e., age, education and interracial

contact). In addition, it was hypothesized that racial identity attitudes (i.e., assimilationsit

and humanist) were mediators between this-worldly versus other-worldly spiritual

orientation and individual-universalistic racial socialization practices. The chi-square is

significant (X^2 = 99.68, df = 7, p < .00). As presented in Figure 14, the fit indices were

AGFI = .60, TLI = -.90, and RMSEA =.25. Since the acceptable level for TLI and

RMSEA are indices close to .95 and p < .08, the model suggested a poor model of fit.

Figure 13: Spiritual Orientation and Individualistic-Universalistic Model 3
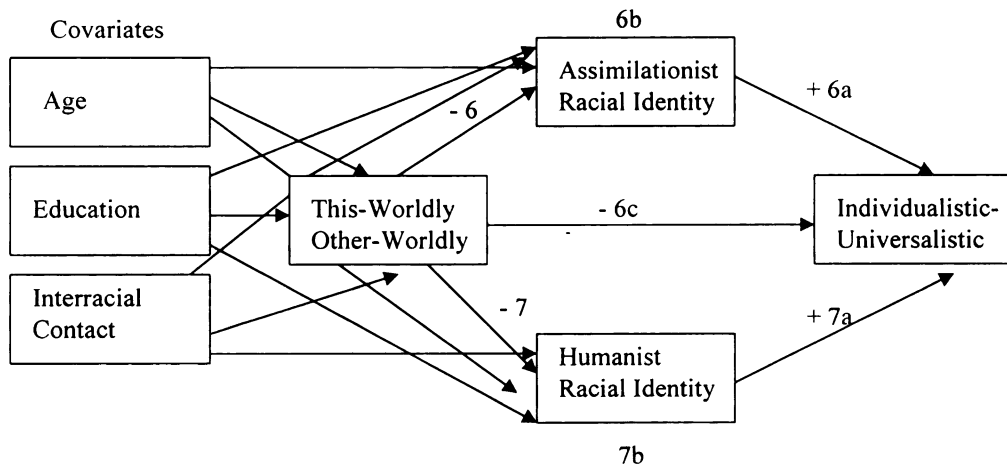
* The plus or minus denotes the direction of the hypotheses and the number indicates the hypotheses.

Figure 14: Spiritual Orientation and Individualistic-Universalistic Model 3
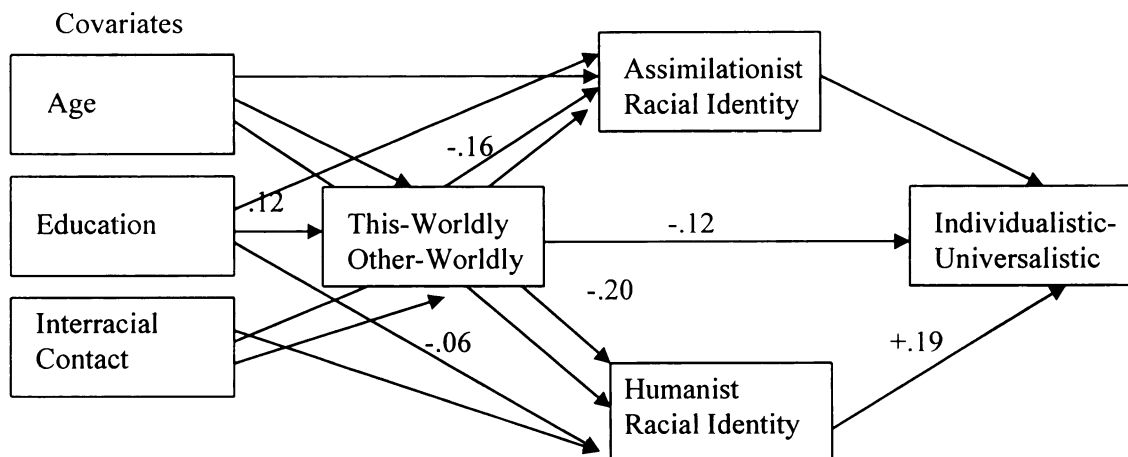
Chi-square = 98.67   AGFI = .60   TLI = -.90   RMSEA=.25
df = 7
p=.00

Individualistic-Universalistic Modified Model 3a. The non-significant paths were deleted from the original model (refer Figure 15). The modified model indicated an excellent fit of the data. The chi-square test (X^2 = .68, df = 3, p < .88) was non-significant. Figure 15 displays the fit indices for model 3a and they are AGFI = .99, TLI = 1.17, and RMSEA = .00. The results supported Hypotheses 7 to 7.a which found that this-worldly versus other-worldly spiritual orientation was negatively related to humanist racial identity attitudes (β = -.20, p < .05). Parents who viewed their church as this-worldly versus other-worldly were less likely to endorse humanist racial identity attitudes. This-worldly versus other-worldly spiritual orientation was negatively related to individualistic-universalistic racial socialization practices (β = -.12, p < .05). Humanist racial identity attitudes were positively related to individualistic-universalistic socialization practices (β = .20, p < .05). Parents who perceived their church as having a this-worldly spiritual orientation were less likely to endorse humanist racial identity attitudes. The results suggested also that parents who endorsed humanist racial identity attitudes were more likely to use individualistic-universalistic racial socialization practices. The findings also found that an indirect relationship existed between this-worldly spiritual orientation and individualistic-universalistic racial socialization practices. This indicated that humanist racial identity attitudes mediated the relationship between this-worldly spiritual orientation and individualistic-universalistic racial socialization practices. Also, education was significantly and positively related to both this-worldly versus other-worldly spiritual orientation (β = .12, p < .05). Conversely, education was significantly and negatively related to humanist racial identity attitudes (β

= .06, p < .05). This suggests that parents with higher levels of education were less likely

to endorse humanist racial identity attitudes.

Figure 15: Individualistic-Universalistic Modified Model 3a
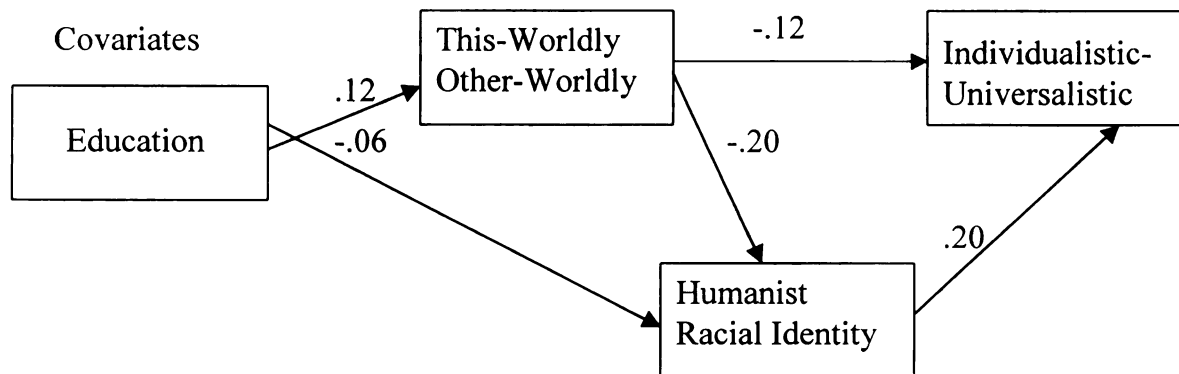
Chi-square = .68   AGFI = .99   TLI = 1.17   RMSEA=.00
df = 3
p=.88

Faith-Based Orientation and Integrative-Assertive Model 4. The model in Figure

16 illustrates the relationships for hypotheses 8 to 8.c and 9 to 9.b. This model examined

whether integrative-assertive racial socialization practices, the dependent variable is

related to nationalist racial identity attitudes, oppressed minority racial identity attitudes,

and communal versus privatistic faith-based orientations. This model also included three

covariates (i.e., education, age, and interracial contact).

126

Figure 16: Faith-Based Orientation and Integrative–Assertive Model 4
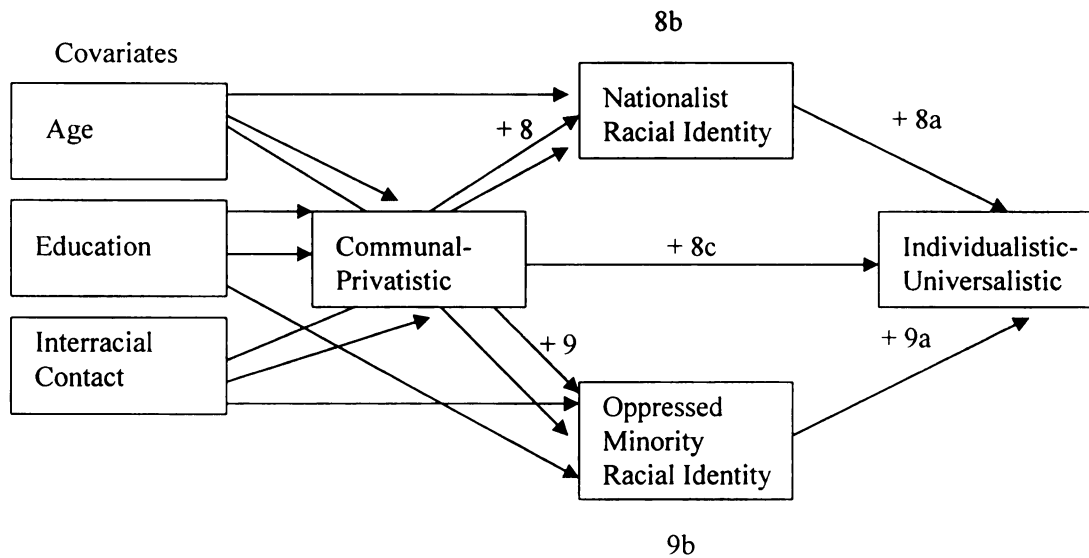
*The plus or minus denotes the direction of the hypotheses and the number indicates the hypotheses.

As illustrated in Figure 17, the hypotheses (i.e., 8 to 9.b) were not supported in this model. The X^2 for this model was significant ($X^2 = 17.72$, df = 7, $p < .01$). The model fit indices were respectively AGFI = .90, TLI = .67, and RMSEA = .09. The results of the fit indices suggested a model that was remarkably close to fitting the data examining AGFI and RMSEA. However, the TLI indicates a poor model of fit for the sample data.

Figure 17: Faith-Based Orientation and Integrative–Assertive Model 5
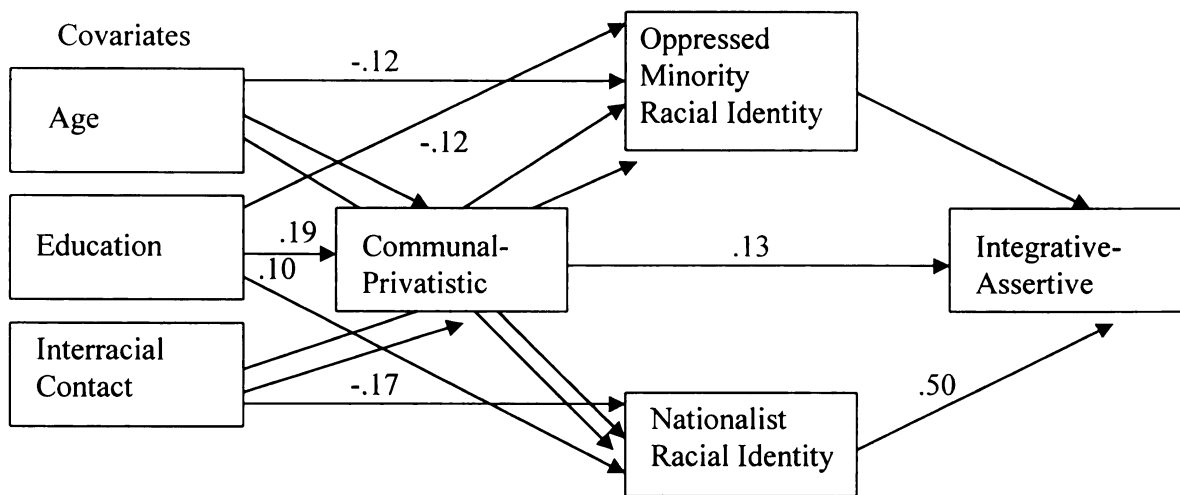
Chi-square = 17.72   AGFI = .04   TLI = .67 RMSEA=.09
df =7
p=.01

Communal versus privatistic faith-based orientation had a significant direct effect on integrative-assertive racial socialization practices (β = .13, p < .05). In addition, the path coefficient (β = .50, p < .05) indicated a significant and direct relationship between communal versus privatistic faith-based orientation and nationalist racial identity attitudes. Faith-based orientation was not a significant predictor of nationalist and oppressed racial identity attitudes.

Although this model is close to having acceptable fit indices, several modified models were examined; however the modifications to the model did not improve the TLI. Neither the addition of the covariances to the model nor the deletion of non-significant paths improved the model. In the final model the TLI improved slightly from .67 to .76. The lack of improvement in the model suggests a poor fit of the sample data. Therefore, neither the proposed model nor the modified models support the hypotheses.

As a covariate, education has a positive and direct effect on nationalist racial identity attitudes (β = .10, p < .05). Education also has a positive and direct effect on communal versus faith-based orientation (β = .19, p < .05). Interracial contact has a direct negative effect on nationalist racial identity attitudes (β = -.17, p < .05) and oppressed minority racial identity attitudes (β = -.12, p < .05). Parents who reported higher levels of interracial contact were less likely to endorse nationalist racial identity attitudes. Similar to nationalist parents, parents who reported higher levels of interracial contact were less likely to endorse oppressed minority racial identity attitudes. Age was significantly and negatively related to oppressed minority attitudes (β = -.12, p < .05).

Faith-Based Orientation and Cautious-Defensive Model 5. Figure 18 depicts the proposed relationships in this model (i.e., hypotheses 10-10.c). The dependent variable in model five is cautious-defensive racial socialization practices. In this analysis, the predictor variables are communal versus privatistic faith-based orientation and nationalist racial identity attitudes. Similar to the other models, age, education and interracial contact were covariates. It was hypothesized that communal versus privatistic faith-based orientation would have a direct effect on nationalist racial identity attitudes and cautious-defensive child-rearing strategies. The goodness-of-fit criterion was significant (X^2= 13.19, df = 6, p < .04) and indicated that the data did not support the model (refer to Figure 19). The other fit indices also suggested a poor model (i.e., AGFI = .93, TLI = .75, RMSEA = .08).

129
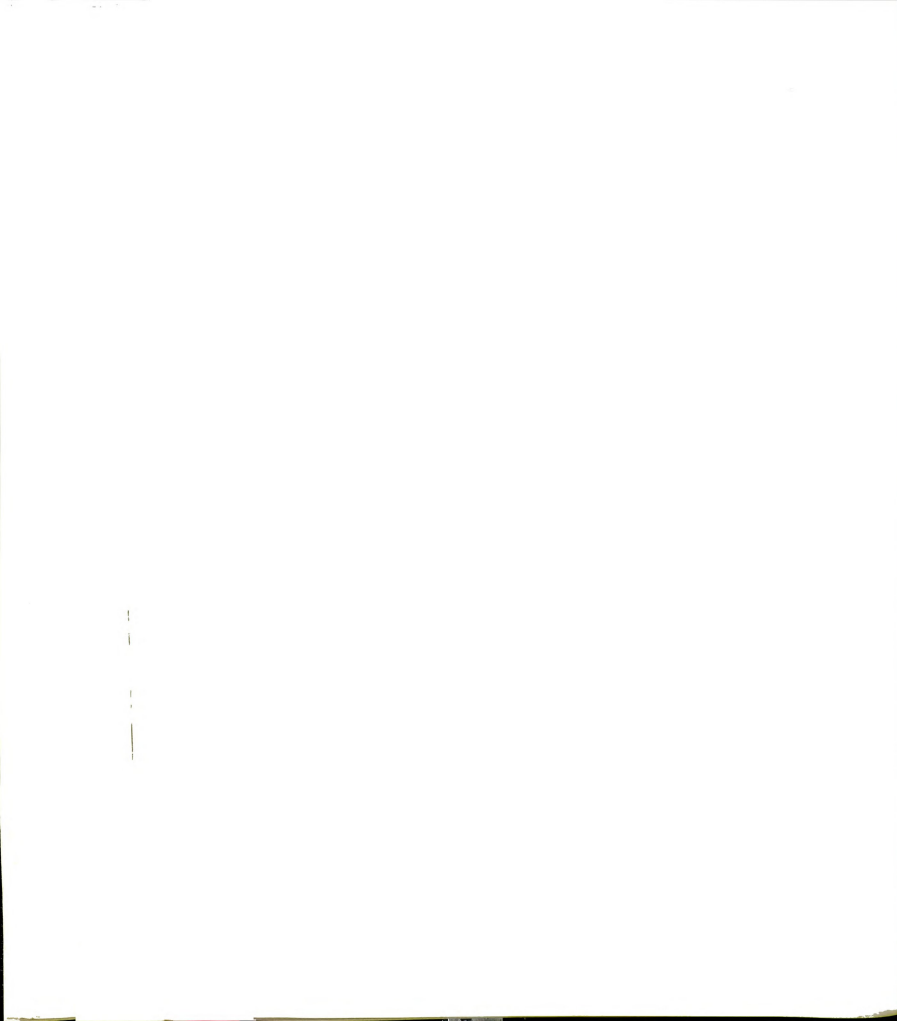
Figure 18 : Faith-Based Orientation and Cautious-Defensive Model 5
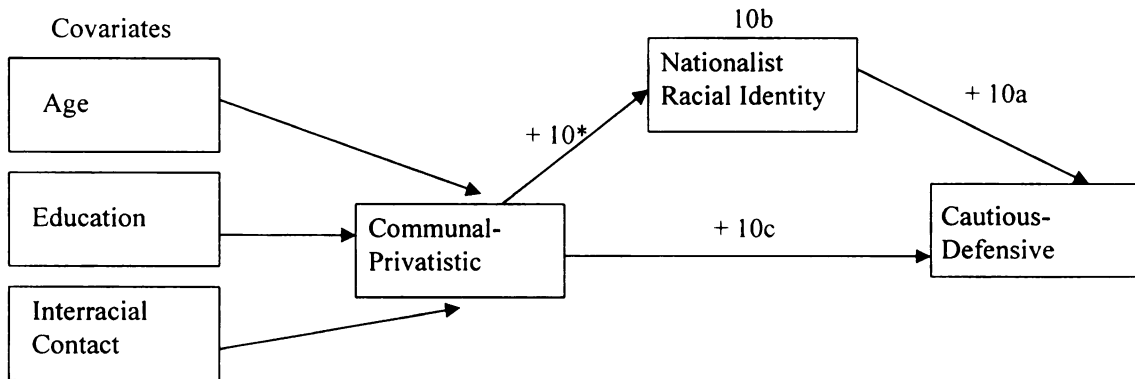
Covariates

10b

| Age |

| Education | → | Communal-Privatistic |

| Interracial Contact |

+ 10*

| Nationalist Racial Identity |

+ 10a

| Cautious-Defensive |

+ 10c

*The plus or minus denotes the direction of the hypotheses and the number indicates the hypotheses.

Figure 19: Faith-Based Orientation and Cautious-Defensiv Model 5

Covariates

| Age |

| Education |

| Interracial Contact |

.10

.19

-.17

| Communal-Privatistic |

| Nationalist Racial Identity |

.45

| Cautious-Defensive |
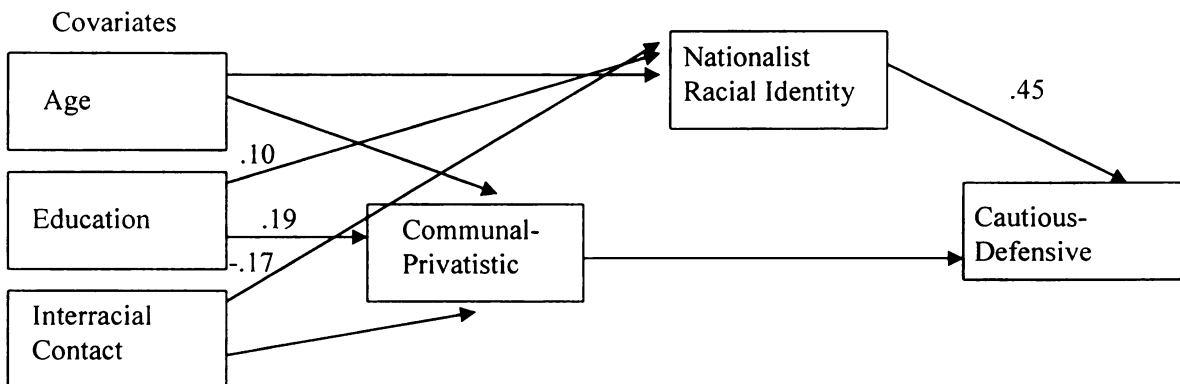
Chi-square = 13.19   AGFI = .93   TLI = .75   RMSEA=.08
df = 6
p = .04

Cautious-Defensive Modified Model 5a. After modifying the proposed model,

the modified model produced the appropriate fit indices to support the overall model

(refer to Figure 20). However, after examining the significant paths in the model, only

hypothesis 10a was supported. Consistent with the previous models investigating

130
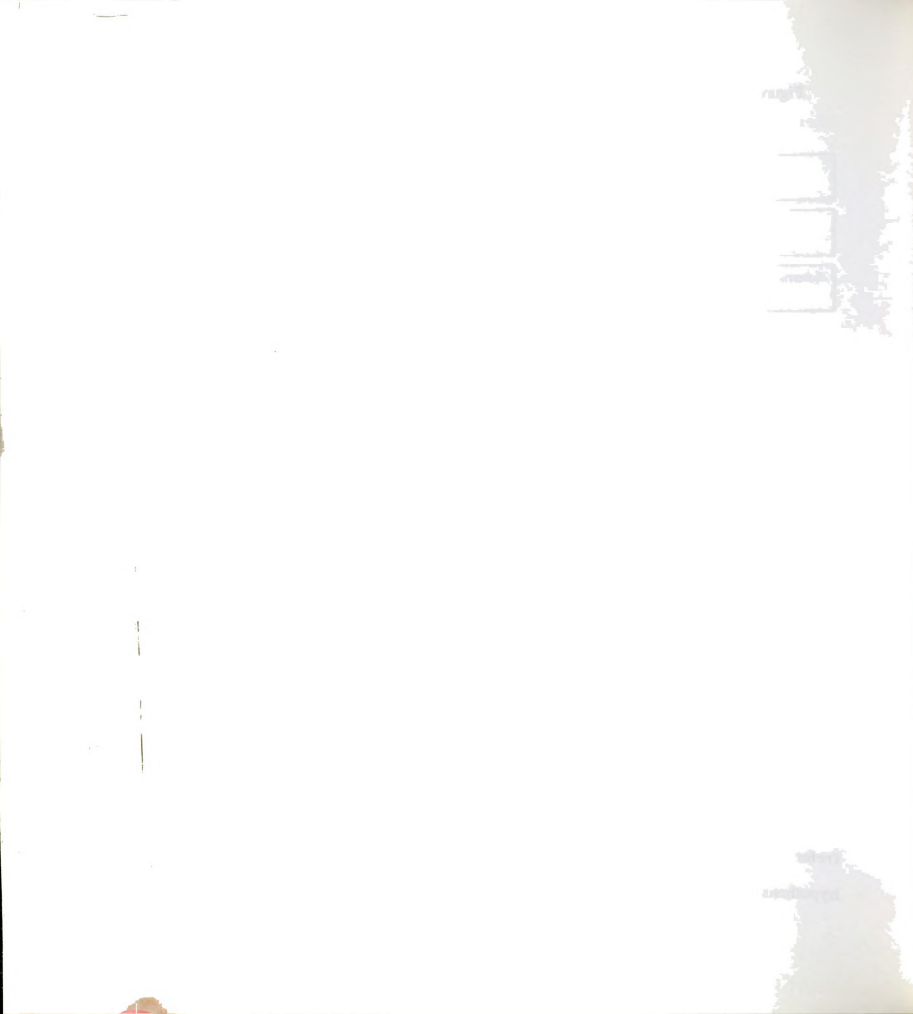
cautious-defensive racial socialization practices, parents who endorse nationalist attitudes were more likely to utilize cautious-defensive child-rearing strategies (β = .45, $\underline{p}$ < .05). Parental education was positively associated with communal versus privatistic faith-based orientation (β = .19, $\underline{p}$ < .05) and education was also positively associated with nationalist racial identity attitudes (β = .10, $\underline{p}$ < .05). The findings revealed that more interracial contact with Whites was negatively associated with nationalist racial identity attitudes (β = -.17, $\underline{p}$ < .05).

Figure 20: Faith-Based Orientation and Cautious-Defensive Modified Model 5a
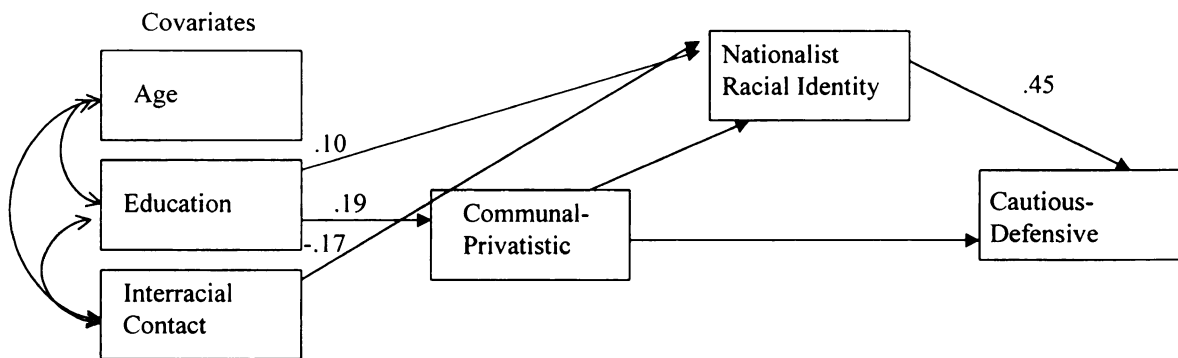
Chi-square = 3.79   AGFI = .96   TLI = .94   RMSEA=.04
df = 3
p = .28

Faith-Based Orientation and Individualistic-Universalistic Model 6. Figure 21 presents the relationships for hypotheses 11 to 11.c and 12 to 12.b. In this analysis, the goodness-of-fit criterion was significant (X^2= 108.62, df = 7, $\underline{p}$ < .00) and therefore, the data did not support the mediating model (i.e., AGFI = .57, TLI = -1.08, RMSEA = .26). Specifically, the indirect effect of c ommunal and privatistic faith-based orientation on individualistic-universalistic racial socialization practices is determined by racial identity

131
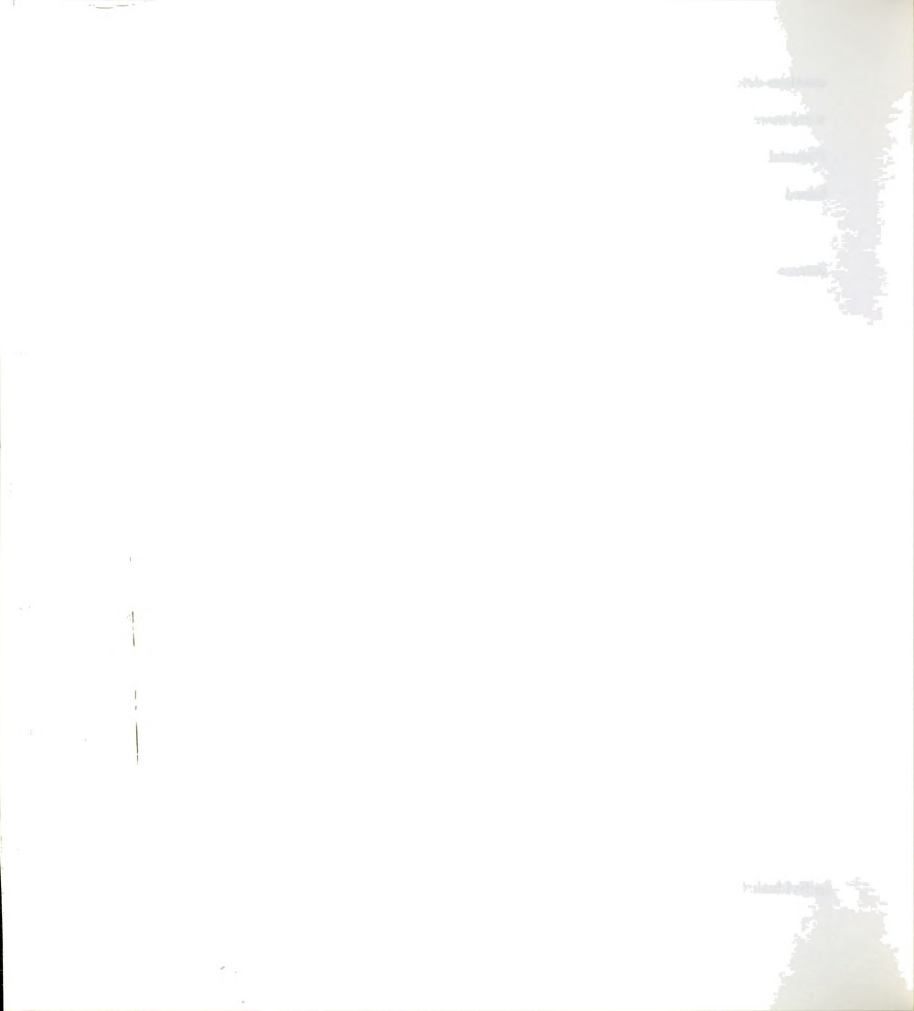
attitudes (i.e., assimilationist and humanist). When examining the path coefficients, as

hypothesized, communal and privatistic faith-based orientation had a direct effect on

assimilationist racial identity (β = -.12, $\underline{p}$ < .05) and humanist racial identity attitudes had

a direct effect on individualistic-universalistic racial socialization practices (β = .23, $\underline{p}$ <

.05). The findings suggest that humanist racial identity attitudes explained the

relationship between communal versus faith-based orientation and individualistic-

universalistic racial socialization practices. Lastly, parents who endorsed humanist racial

identity attitudes were positively related to individualistic-universalistic racial

socialization practices. Figure 22 summarizes the results of model 6.

Figure 21: Faith-Based Orientation and Individualistic-Universalistic Model 6
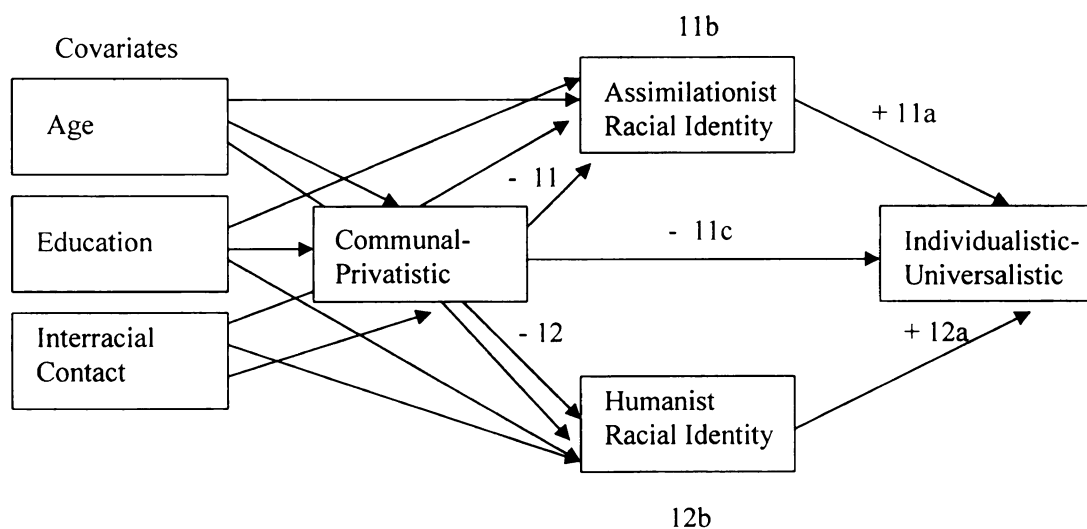
*The plus or minus denotes the direction of the hypotheses and the number indicates the hypotheses.

Figure 22: Faith-Based Orientation and Individualistic-Universalistic Model 6
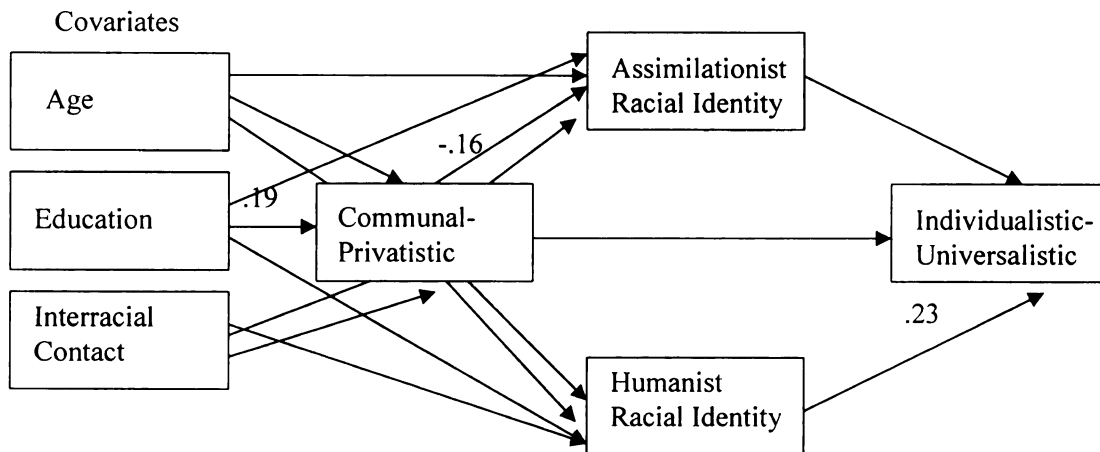
Chi-square = 108.62   AGFI = .57   TLI = -1.08   RMSEA=.26
df = 7
p=.00

Individualistic-Universalistic Modified Model 6a. The non-significant paths were

deleted from the original model and the covariances were added. As hypothesized (i.e.,

11-11c), parents who perceive their church as having a communal versus privatistic faith-

based orientation were less likely to endorse assimilationist attitudes (β = -.12, $\underline{p}$ < .05).

This finding supports a mediating relationship between church orientation and racial

socialization practices. Specifically, via parents assimilationist racial identity attitudes,

the relationship between communal versus faith-based orientation and individualistic-

universalistic racial socialization practices exist. In addition, parents who endorsed

assimilationist racial identity attitudes were positively associated with individualistic-

universalistic racial socialization practices exist (β = -.14, $\underline{p}$ < .05). Parental education

was positively associated with communal versus privatistic faith-based orientation (β =

.19, $\underline{p}$ < .05). Parents with a high level education were more likely to perceive their

133

church as communal versus privatistic faith-based orientation. Figure 23 summarizes the results of model 6a.

Figure 23: Individualistic-Universalistic Modified Model 6a

Covariates
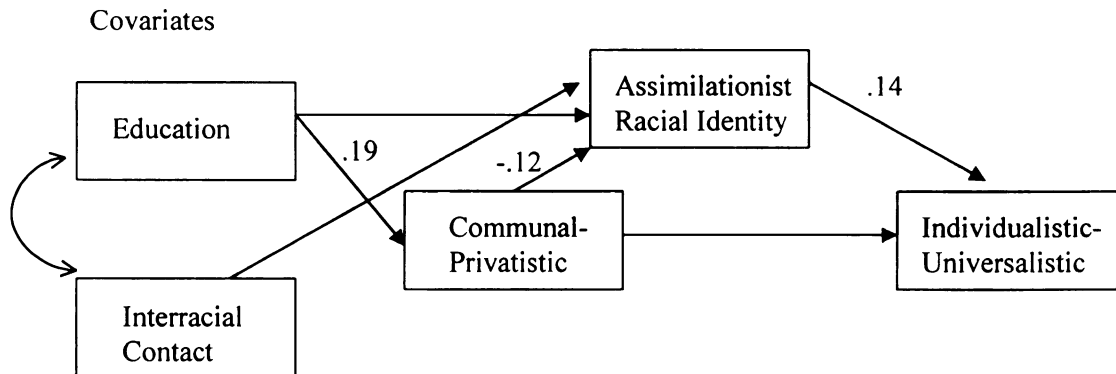
Chi-square = 3.30   AGFI = .97   TLI = .97   RMSEA=.02
df = 3
p = .34

Individualistic-Universalistic Modified Model 6b. Figure 24 presents the fit

indices for the modified model. This model produced the appropriate criteria to support

the overall model (AGFI = .99, TLI = 1.23, RMSEA = .00). Although several paths were

significant, only hypothesis 10b was supported. Similar to previous Humanist models,

parents who endorse those types of racial identity attitudes were more likely to use

individualistic-universalistic racial socialization practices (β = .23, $\underline{p}$ < .05). Again,

parental education was positively associated with communal versus privatistic faith-based

orientation (β = .19, $\underline{p}$ < .05).   On the other hand, parental education was negatively

associated with humanist racial identity attitudes (β = -.09, $\underline{p}$ < .05). Thus, parental

education was positively associated with communal faith-based orientation andnegatively

related to humanist racial identity attitudes. . Parents with a high level education were less likely to endorse humanist racial identity attitudes.

Figure 24: Individualistic-Universalistic Modified Model 6b
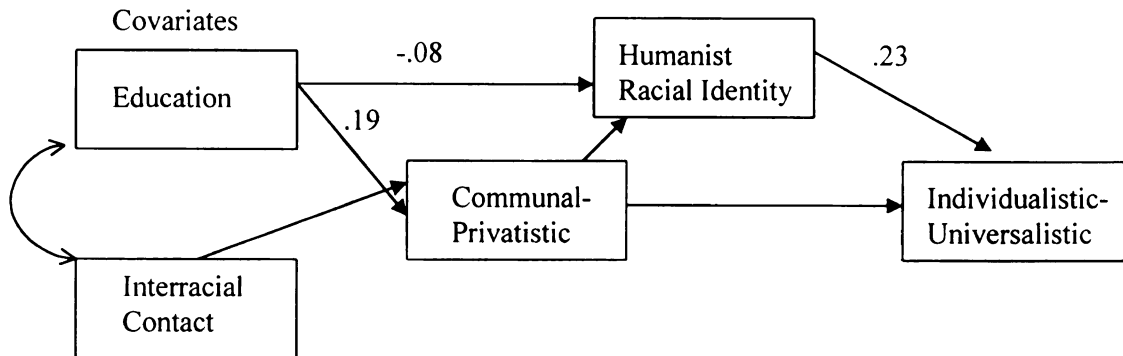
Chi-square = .37   AGFI = .99   TLI = 1.23   RMSEA=.00
df = 3
p = .94

Study Two

The mean, the zero-order correlations, and standard deviations of the variables in Study Two are presented in Table 19.

Hierarchical Regression Analyses

Hierarchical regression analyses were used to assess the relationships in Study Two. The predictor variables were entered in the model as follows: 1) adolescents' perceptions of church orientations (i.e., spiritual and faith-based); 2) parents' perceptions of racial socialization practices; and 3) adolescents' perceptions of their parents' racial socialization practices. The outcome variable was racial/ethnic identity. An example of the regression equation to assess these relationships is Ethnic Identity Achievement = b_0 + b_1(Interracial Contact-Out of School)+ b_2 (adolescents' perceptions of this-worldly

Table 19. Descriptive Statistics and Zero-Order Correlations for Study Two

Variables	Mean	SD	1	2	3	4	5	6	7
Parent Integrative-Assertive	3.10	.75	.81						
Parent Individualistic-Universalistic	3.42	.62	.14	.58					
Parent Cautious-Defensive	2.50	.75	.42	-.08	.85				
Adolescent Integrative-Assertive	2.75	.79	.49	-.07	.32	.83			
Adolescent Cautious-Defensive	2.61	.72	.25	-.15	.40	.46	.81		
Adolescent Individualistic-Universalistic	3.10	.67	.00	-.07	-.03	.10	.08	.58	
Adolescent Other-Worldly versus Privatistic	2.93	.73	.18	-.24	.18	.08	.02	-.33	.62
Adolescent This-Worldly versus Communal	3.25	.67	.42	-.07	.15	.48	.16	-.03	.13
Affirmation and Belonging- MEIM	1.50	.50	-.16	.05	-.06	-.45	-.22	-.12	-.03
Ethnic Identity Achievement- MEIM	2.00	.50	-.31	.12	-.27	-.57	-.31	-.15	-.10
MCAIQ	4.11	.44	.20	-.04	.16	.38	.25	-.05	.24
Age	14.60	1.70	.02	.02	.06	-.08	.14	-.07	.18
Interracial Contact-Out of School	2.18	.70	-.14	.03	-.17	-.18	-.19	.05	-.17

Cont. Table 19. Descriptive Statistics and Zero-Order Correlations for Study Two

Variables	8	9	10	11	12	13
Parent Integrative-Assertive						
Parent Individualistic-Universalistic						
Parent Cautious-Defensive						
Adolescent Integrative-Assertive						
Adolescent Cautious-Defensive						
Adolescent Individualistic-Universalistic						
Adolescent Other-Worldly versus Privatistic						
Adolescent This-Worldly versus Communal	.72					
Affirmation and Belonging- MEIM	**.21**	.75				
Ethnic Identity Achievement- MEIM	**.43**	**.58**	.69			
MCAIQ	**.35**	**-.35**	**-.45**	.77		
Age	-.08	.06	-.02	.03		
Interracial Contact-Out of School	-.25	.06	.15	**-.19**	.08	.74

Note: The bold and underline text represent significant p < .01 (2-tailed)
        The underline text represents significant p < .05 (2-tailed)

137
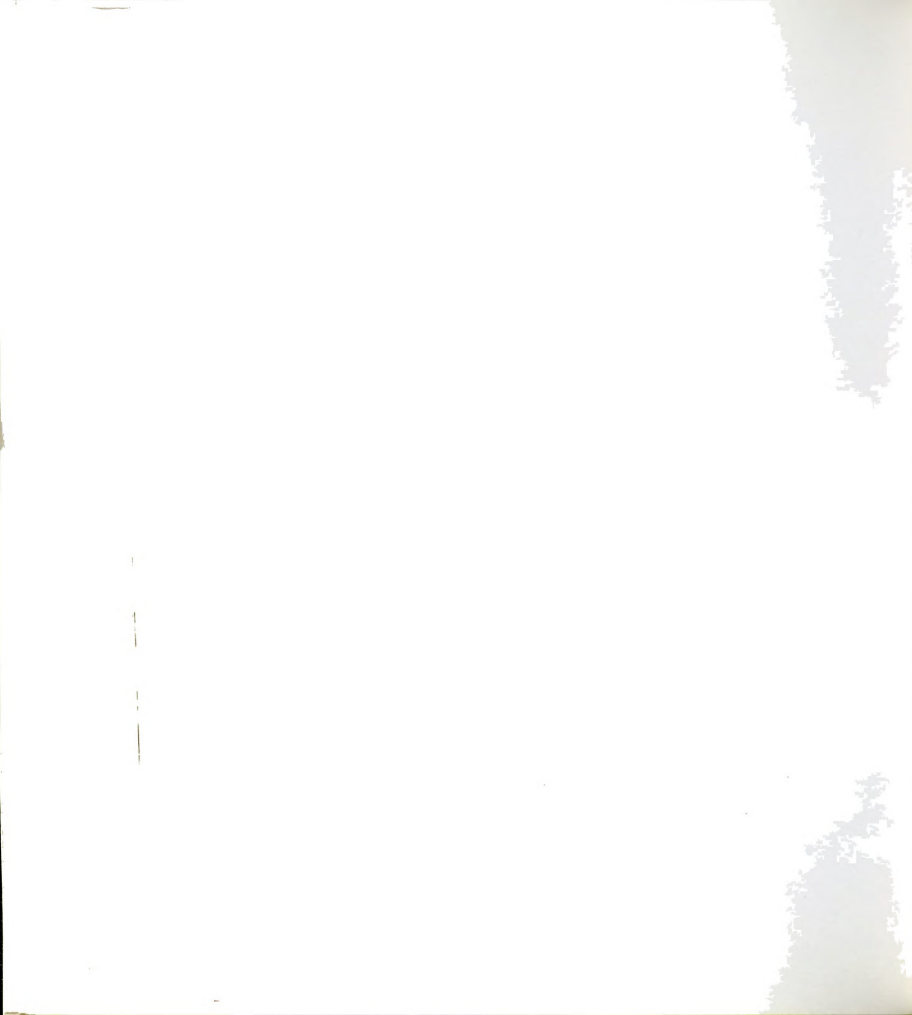
orientation) + b_3 (parents' perceptions of integrative-assertive racial socialization

practices) + b_4(adolescents' perceptions of integrative-assertive racial socialization

practices) + e.

Out-of school interracial contact was selected as a covariate because it correlated

significantly with several of the targeted variables in this study. Furthermore, the

research has found that interracial contact was associated with racial identity among

African Americans. Out-of school interracial contact is entered as the first step in all of

the regression models in Study Two. Table 20 presents the zero-order correlations of

interracial contact and the variables in this study.

Ethnic Identity Achievement: Model 1 This-worldly Spiritual Orientation and

Integrative-Assertive Racial Socialization Practices. Figure 25 summarizes the results of

the ethnic identity achievement model 1 (Refer to Hypotheses 13-13.b). In the first

hierarchical regression model, the dependent variable was ethnic identity achievement

and out of school interracial contact, a covariate, was entered in the first step (Refer to

Table 24 in Appendix R). This bivariate regression analysis produced a result

approaching significance $F(1, 129) = 3.07$, $p < .08$. This-worldly spiritual orientation

was entered in the second step. Out of school interracial contact accounts for 2% of the

variance in ethnic identity achievement and this-worldly spiritual orientation $F(1, 128) =$

25.35, $p < .00$) accounts for an additional 16%, that is over and beyond what is accounted

for by out-of school interracial contact. The next independent variable entered in the

model was parents who reported they used integrative-assertive racial socialization

practices. The inclusion of this variable only contributed an additional 2% of the

variance and produced a finding approaching

138

Table 20. Zero Order Correlations for Interracial Contact and Major Variables in Study Two

	Interracial Contact- School	Overall Interracial Contact	Interracial Contact- Out of School
Parent Integrative Assertive	-0.05	-0.13	-0.14
Parent Indivualistic-Universalistic	0.06	0.04	0.03
Parent Cautious-Defensive	-0.03	-0.15	-0.17
Adolescent Integrative-Assertive	0.03	-0.11	**_-0.18_**
Adoelscent Cautious-Defensive	0.03	-0.09	**_-0.19_**
Adolescent Individualistic-Universalistic	-0.14	-0.07	0.05
Adolescents This-Worldly and Communal	-0.16	**_-0.25_**	**_-0.25_**
Adolescent Other-Worldly and Privatistic	-0.13	-0.14	-0.17
Affirmation and Belonging Identity	-0.02	0.03	0.06
Ethnic Identity Achievement	0.06	0.13	0.15
African American Identity	-0.13	**_-0.17_**	**_-0.18_**
Adoleacent age	0.05	0.1	0.08
Interracial Contact- School	1		
Overall Interracial Contact	**0.85**	1	
Interracial Contact- Out of School	**0.44**	**_0.85_**	1

Note: The bold and underline text represent significant p < .01 (2-tailed)

139

significance F(1, 127) = 2.92, p < .09). In step three, this-worldly orientation remained

significant and the regression coeffienct was reduced from the previous block (β = -.41, p

=.00, β = -.35, p =.00). The final variable entered was adolescents' perceptions of their

parents' racial socialization practices. This step was significantly different from zero (R^2

= .14, F(1, 126) = 26.05, p < .00). The overall model accounts for 34% of the variance in

this model. The significant regression coeffiencts were in the opposite direction of the

hypotheses. The results suggested adolescents who perceive their church as having a

this-worldly orientation, whose parents reported using integrative-assertive racial

socialization practices, and who perceived their parents as using integrative-assertive

racial socialization practices were less likely to have high level levels of ethnic identity

achievement attitudes.

Figure 25: Integrative- Assertive Racial Socialization Practices
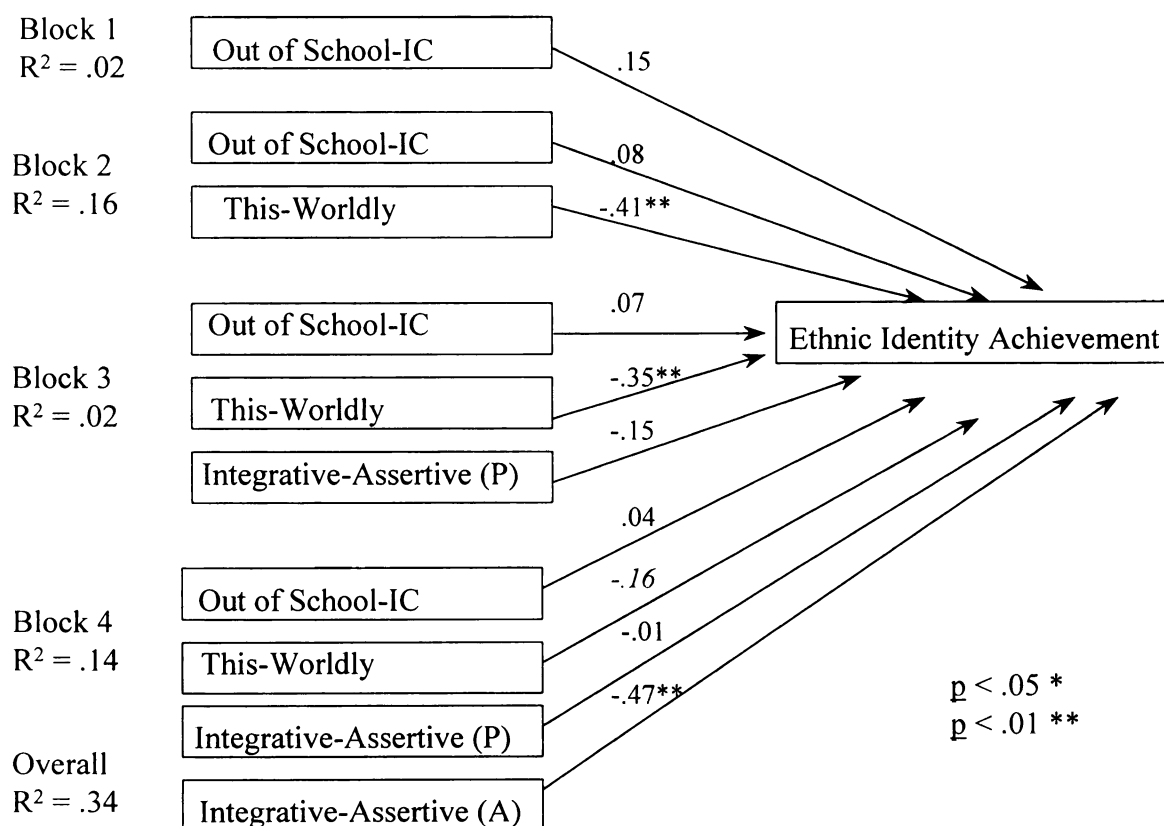
Block 1
R^2 = .02   Out of School-IC   .15

Block 2
R^2 = .16   Out of School-IC   .08
               This-Worldly   -.41**

Block 3
R^2 = .02   Out of School-IC   .07
               This-Worldly   -.35**
               Integrative-Assertive (P)   -.15

Ethnic Identity Achievement

Block 4
R^2 = .14   Out of School-IC   .04
               This-Worldly   -.16
               Integrative-Assertive (P)   -.01
Overall   Integrative-Assertive (A)   -.47**
R^2 = .34

p < .05 *
p < .01 **

140

Ethnic Identity Achievement: Model 2 This-worldly Spiritual Orientation and Cautious-Defensive Racial Socialization Practices. In the second regression model, parents' perceptions of their cautious-defensive racial socialization practices and adolescents' perceptions of their parents' cautious-defensive racial socialization were included in the model (Refer to Hypotheses 14-14.b). The dependent variable, ethnic identity achievement and the other independent variables (i.e., out-of-school interracial contact and this-worldly spiritual orientation) were the same as in the first regression model (Refer to Table 24.1 in Appendix R). Out of school interracial contact, the first step, was not a significant predictor of ethnic identity achievement ($F_{1, 130} = 2.96$, $p < .09$). This-worldly orientation accounted for 16% of the variance in step two and was a significant predictor of ethic identity achievement ($\beta = -.43$, $p < .00$, $F_{1, 129} = 25.41$, $p < .00$). The next variable included in the model was parents reporting of their cautious-defensive racial socialization practices. The addition of this variable accounted for 4% of the variance and was also a significant predictor of ethic identity achievement ($\beta = -.20$, $p < .02$, $F_{1, 128} = 6.01$, $p < .02$).

The fourth variable entered was adolescents' perceptions of the degree to which their parents utilized cautious-defensive socialization practices. In predicting ethnic identity achievement, adolescents who perceived their parents' as using cautious-defensive practices resulted in an association significantly different from zero ($R^2 = 3$, $F(1, 127) = 5.63$, $p < .02$). This model accounted for 25% of the variance.

In the fourth step, adolescents' who perceived their church as this-worldly orientation were less likely to have an achieved ethnic identity and their perceptions of

spiritual orientation were a significant predictor ($\beta = -.37$, $\underline{p} < .00$, F 1, 127 = 5.63, $\underline{p} <$ .02). These findings also indicated that adolescents who perceive their parents using cautious-defensive racial socialization practices were less likely to have an achieved ethnic identity ($\beta = -.20$, $\underline{p} < .02$). In step four, parents' perceptions of their cautious-defensive racial socialization practices were no longer a significant predictor of ethnic identity achievement ($\beta = -.13$, $\underline{p} < .13$). This relationship was a significant predictor in step three ($\beta = -.20$, $\underline{p} < .02$). These findings were in an unexpected hypothesized direction. Overall, the results in the final step indicated that adolescents who perceive their church as having a this-worldly orientation, and who perceived their parents as using cautious-defensive racial socialization practices were less likely to have high level levels of achieved ethnic identity attitudes. Figure 26 depicts the relationships in model 2.

Figure 26: Cautious - Defensive Racial Socialization Practices

Block 1
$R^2 = .02$ — Out of School-IC — .15

Block 2
$R^2 = .16$ — Out of School-IC — .07 — This-Worldly — -.41**

Block 3
$R^2 = .04$ — Out of School-IC — .05 — This-Worldly — -.38** — Cautious -Defensive (P) — -.20*

Block 4
$R^2 = .03$ — Out of School-IC — .03 — This-Worldly — -.37 — -.13

Overall
$R^2 = .25$ — Cautious -Defensive (P) — -.20* — Cautious -Defensive (A)

Ethnic Identity Achievement

$p < .05$ *
$p < .01$ **
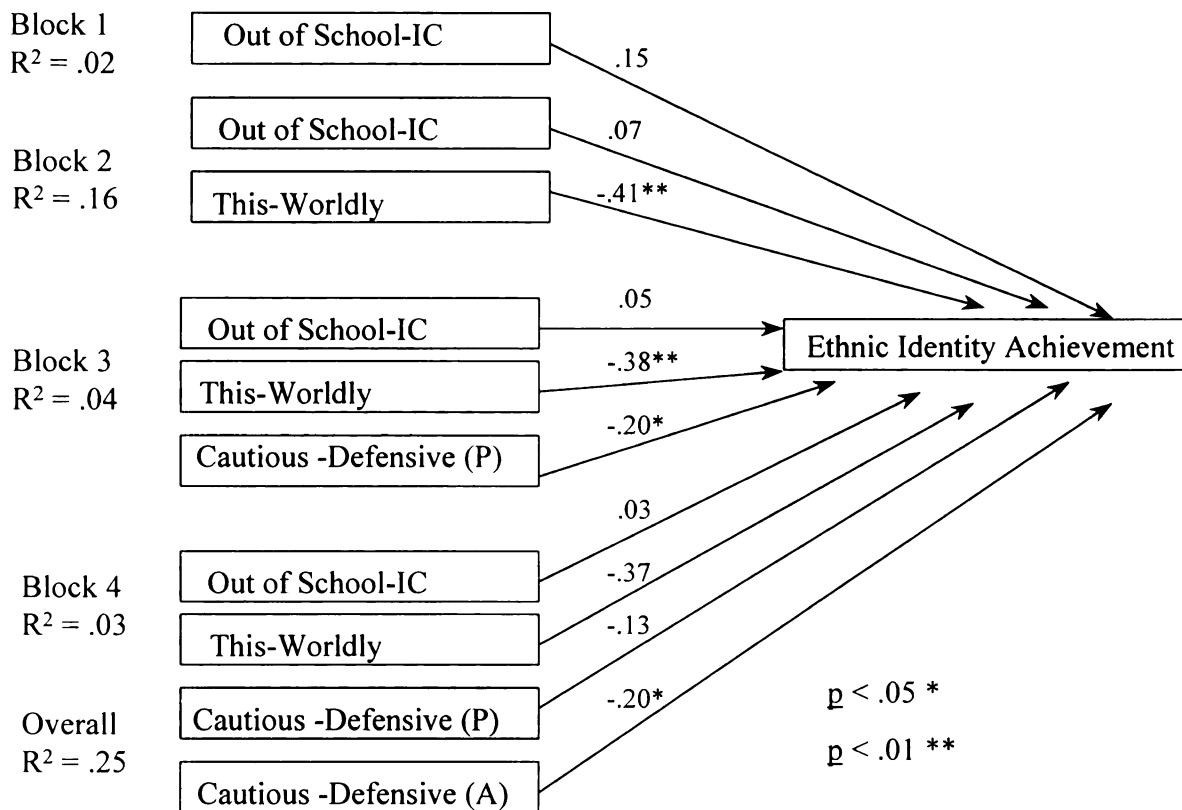
Ethnic Identity Achievement: Model 3 Other-worldly Spiritual Orientation and Individualistic-Universalistic Racial Socialization Practices. The third regression model also examined ethnic identity achievement as an outcome variable (Refer to Hypotheses 15-15.b). The independent variables were out-of school interracial contact, other-worldly spiritual orientation, and perceptions of individualistic-universalistic socialization practices by parents and their adolescents (Refer to Figure 27). The variables were entered the same as the previous models. Steps one through three were not significantly related to ethnic identity achievement. The fourth step, adolescents' perceptions of their parents' individualistic-universalistic socialization practices, was significantly related to ethnic identity achievement ($\beta = -.19$, $p < .03$, F 1, 127= 4.55, $p < .03$). This result suggested that adolescents who perceived their parents as using individualistic-

universalistic racial socialization practices were less likely to have an achieved ethnic

identity. The other variables were not significant predictors of ethnic achievement

identity attitudes (Refer to Table 24.2 in Appendix R).

Figure 27: Individualistic-Universalistic Racial Socialization Practices (IURS)
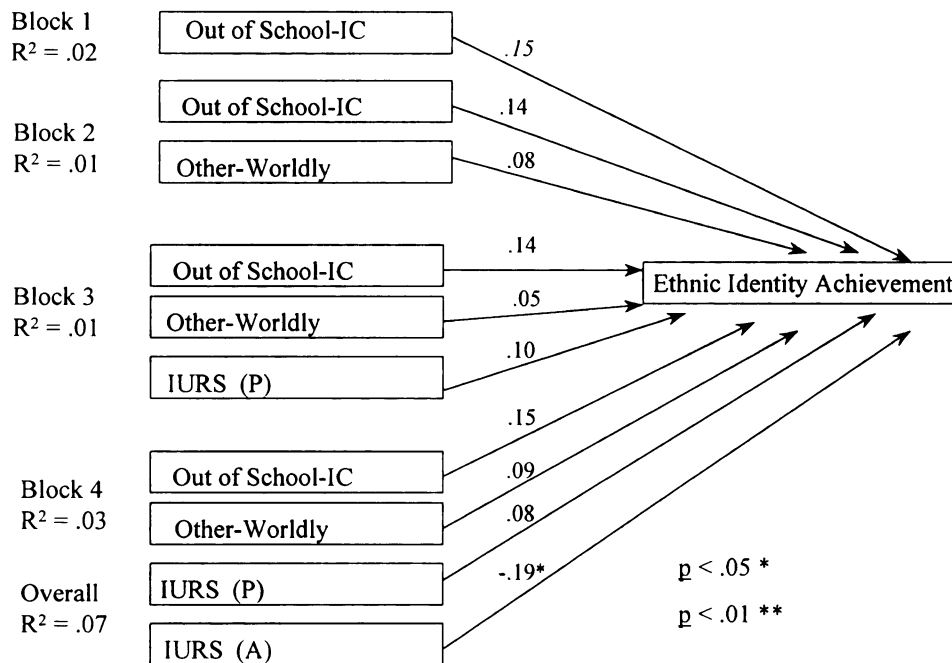
Ethnic Identity Achievement: Model 4 Other-worldly Spiritual Orientation and

Cautious-Defensive Racial Socialization Practices. The fourth regression model also

examined ethnic identity achievement as an outcome variable (Refer to Hypotheses 16-

16.b). The independent variables were out-of school interracial contact, other-worldly

spiritual orientation, and perceptions of cautious-defensive racial socialization practices

by parents and their adolescents. In step one (Refer to Figure 28) interracial contact was

approaching significance as a predictor of ethnic identity achievement ($\beta = .15$, $p < .09$, F

1, 130= 2.96, $p < .09$). The independent variables in step two were not significant

predictors of the dependent variable (Refer to Table 24.3 in Appendix R). In step three,

parents' perceptions of cautious-defensive racial socialization practices were a significant

144

and negative predictor of ethnic identity achievement (β = -.25, $\underline{p}$ < .00, F 1, 128= 8.32, $\underline{p}$ < .00). The results indicated that parents who used cautious-defensive racial socialization practices were less likely to have adolescents with an achieved identity.

Out-of school interracial contact in step four remained a non-significant predictor of ethnic identity achievement (β = .08, $\underline{p}$ < .34). Contrary to the proposed hypothesis, other-worldly spiritual orientation was not significantly related to ethnic identity achievement (β = .04, $\underline{p}$ < .63). Also, parents who reported using cautious-defensive child-rearing strategies were not a significant predictor of their adolescents achieved ethnic identity (β = -.17, $\underline{p}$ < .06). The relationship is approaching significance. However, adolescents who perceived their parents as employing cautious-defensive cautious-defensive racial socialization strategies were negatively associated with ethnic identity achievement (β = -.22, $\underline{p}$ < .02, F 1, 127 = 5.96, $\underline{p}$ < .02). Adolescents who perceive their parents as having cautious-defensive racial socializations practices will less likely have high scores on ethnic identity achievement.

Figure 28: Cautious-Defensive Racial Socialization Practices
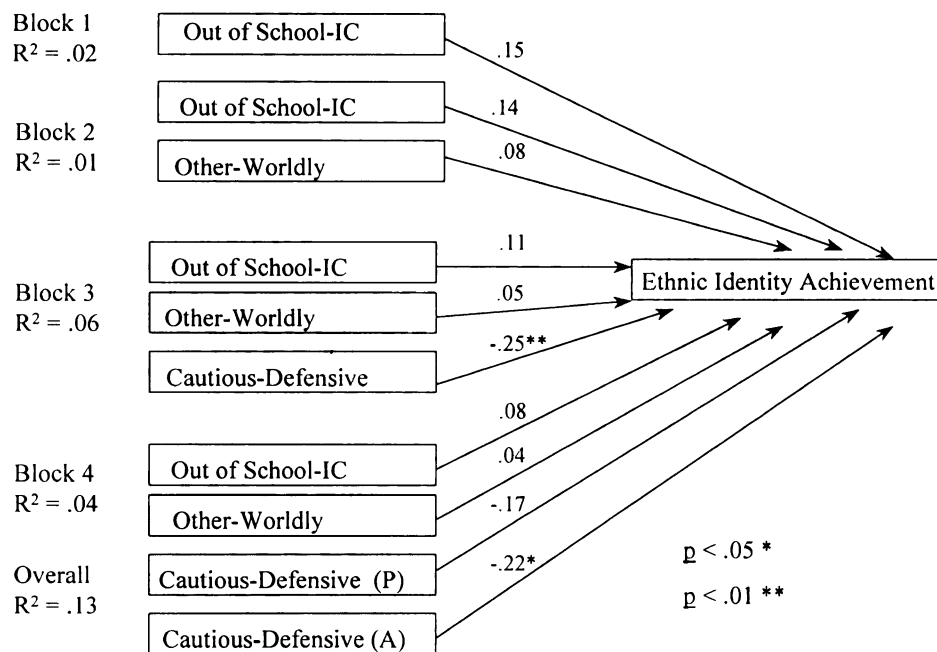
Ethnic Identity Achievement: Model 5 Communal Faith-Based Orientation and

Integrative-Assertive Racial Socialization Practices. Another model regressed ethnic

identity achievement on out-of-school interracial contact, communal faith-based

orientation, and perceptions of integrative-assertive socialization practices by parents and

their adolescents (See Table 24.4 in Appendix R). The first step, out of school interracial

contact, was entered and this bivariate regression analysis produced a non-significant

result (β = .15, $\underline{p}$ < .08, F(1, 129) = 3.07, $\underline{p}$ < .08). Communal faith-based orientation

was entered in the second step and accounted for 5% variance (β = -.22, $\underline{p}$ < .01, F 1,

128= 6.42, $\underline{p}$ < .01).

The next independent variable entered in the model concerned parents who

reported they used integrative-assertive racial socialization practices. The inclusion of

this variable accounted for additional 6% of the variance that is over and beyond what is

accounted for by communal faith-based orientation (R^2 = .13). Adolescents who viewed

146

their church as having a communal faith-based orientation were no longer a significant predictor of their ethnic identity achievement identity ($\beta = -.17$, $p < .06$). This relationship is approaching significance.

Step four, parents who reported having integrative-assertive child-rearing strategies failed to remain a significant predictor of their adolescents' ethnic achievement identity ($\beta = -.02$, $p < .82$). Also, adolescents' perceptions of their parents' integrative-assertive racial socialization practices, were significantly different from zero ($\beta = -.53$, $p < .00$, F 1, 126) = 40.18, $p < .00$) and twenty-one percent of the variance was accounted for by including this variable. Consistent with step three, the relationship between communal faith-based orientation and ethnic achievement identity was approaching significance ($\beta = -.14$, $p < .07$).

Overall, these findings were the opposite of the proposed hypotheses for model five. In step two, the results indicated that adolescents who perceive their church as having a communal faith-based orientation were negatively associated with ethnic identity achievement. Both adolescents who perceive their church as having a communal faith-based orientation (i.e., step two) and parents' perceptions of their integrative-assertive racial socialization practices were also negatively associated with ethnic identity achievement (i.e., step three). In the fourth step, the result suggested that adolescents who perceived their parents as having integrative-assertive racial socialization practices were a significant predictor of their achieved ethnic identity while their parents who utilized integrative-assertive socialization practices were not a significant predictor of the dependent variable. Figure 29 displays the relationships in this model.

Figure 29: Integrative- Assertive Racial Socialization Practices
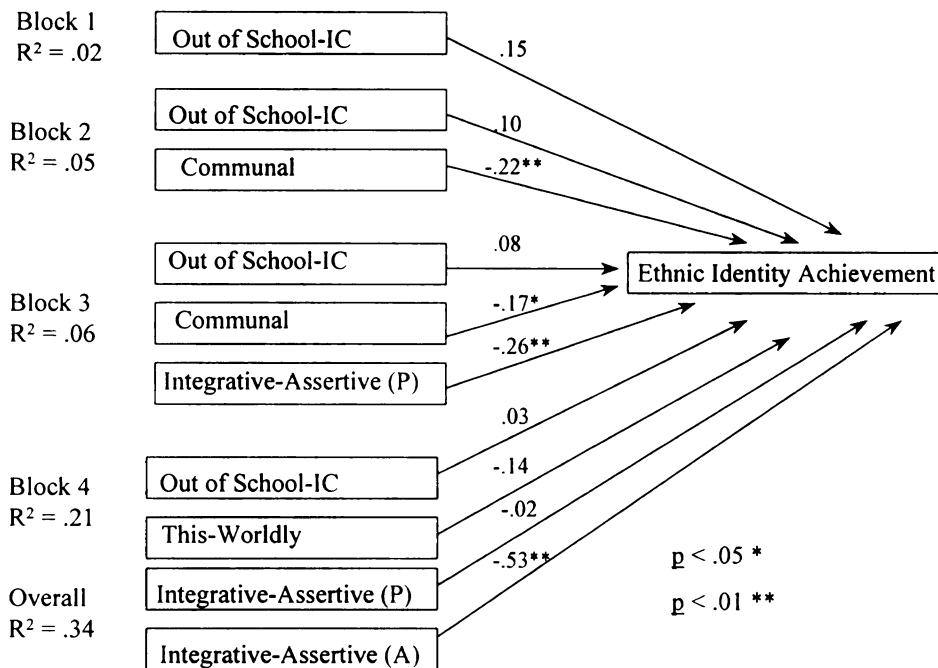
Ethnic Identity Achievement: Model 6 Communal Faith-Based Orientation and Cautious-Defensive Racial Socialization Practices. Consistent with the previous models, out of school interracial contact, was entered as step one and this bivariate regression analysis produced a non-significant result (Refer to Hypotheses 18-18.b). Communal faith-based orientation was negatively related to ethnic identity achievement (β = -.23, p < .01, F 1, 129 = 6.79, p < .01) and accounted for five percent of the variance in step two. Parents who reported they utilize cautious-defensive racial socialization practices significantly accounted for an additional 6% of the variance in step three (β = -.26, p < .00, F 1, 128 = 9.42, p < .00). Adolescents who perceived their church as having a communal faith-based orientation remained a negative significant predictor of the dependent variable (Refer to Table 24.5 in Appendix R)

The final block, adolescents' perceptions of their parents' cautious-defensive racial socialization practices, resulted in an increase of 4% of the variance related to

148

ethnic identity achievement (β = -.22, p < .01, F 1, 127 = 6.23, p < .01). In addition,

parents who reported using cautious-defensive child-rearing strategies (β = -.18, p < .05)

and adolescents who perceived their church as communal orientation (β = -.22, p < .01)

were negatively related to achieved ethnic identity.

In summary, these findings suggested that adolescents' perceptions of their

church were less likely to assist in their identity development (i.e., reporting high levels

of ethnic identity achievement). Parents who perceived their socialization practices as

cautious-defensive were less likely to have an adolescent with an achieved identity.

These results also indicated a similar finding regarding adolescents' perceptions of their

parent racial child-rearing strategies. Adolescents who viewed their parents as instilling

cautious-defensive racial socialization practices were less likely to have an achieved

identity. Figure 30 depicts the relationships in this model.

Figure 30: Cautious-Defensive Racial Socialization Practices

149
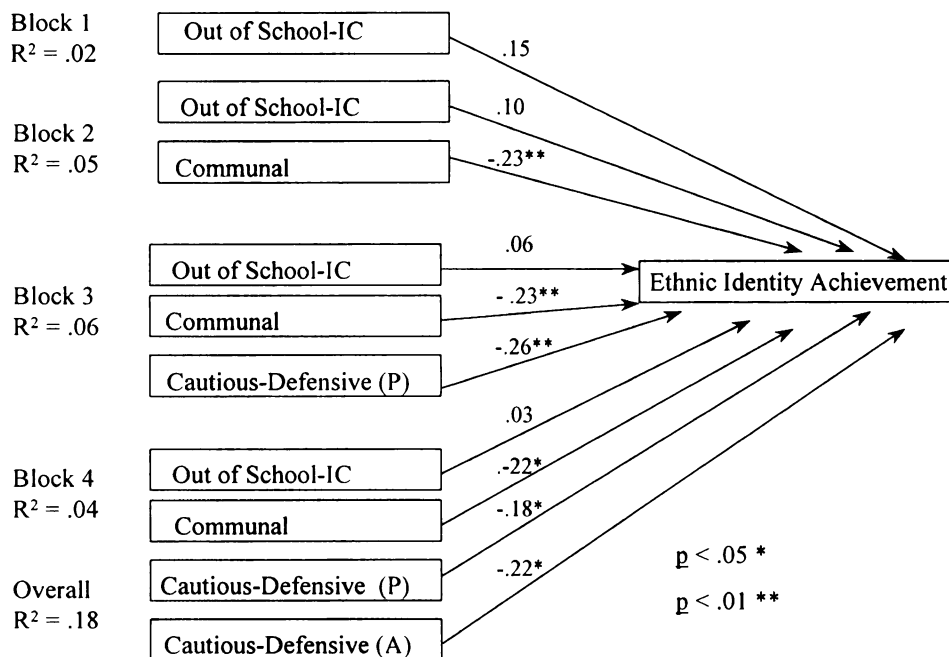
Ethnic Identity Achievement: Model 7 Privatistic Faith-Based Orientation and Individualistic-Universalistic Racial Socialization Practices. The seventh model assessed ethnic identity achievement regressed upon out-of-school interracial contact, adolescents' perceptions of privatistic church orientation, and perceptions of individualistic-universalistic socialization practices by parents and their adolescents (Refer to Figure 31). Hypotheses 19 to 19.b are represented by model 7 (See Table 24.6 in Appendix R). Out of school interracial contact was approaching significance when entered as step one (β = .15, p < .09, F 1, 130 = 2.96, p < .09). The independent variables entered in step two and three were not significant predictors of dependent variable (i.e., ethnic identity achievement).

In this model, the final step, adolescents' perceptions of their parents individualistic-universalistic racial socialization practices, was a significant predictor and negatively related to ethnic identity achievement (R^2 = .03, β = -.17, p < .05, F 1, 127 = 3.82, p < .05). Adolescents who perceived their parents using individualistic-universalistic racial child-rearing strategies were less likely to have an achieved identity. The only significant predictor of ethnic identity achievement was adolescents' perceptions of their parents' racial child rearing practices.

Figure 31: Individualistic-Universalistic Racial Socialization Practices (IURS)
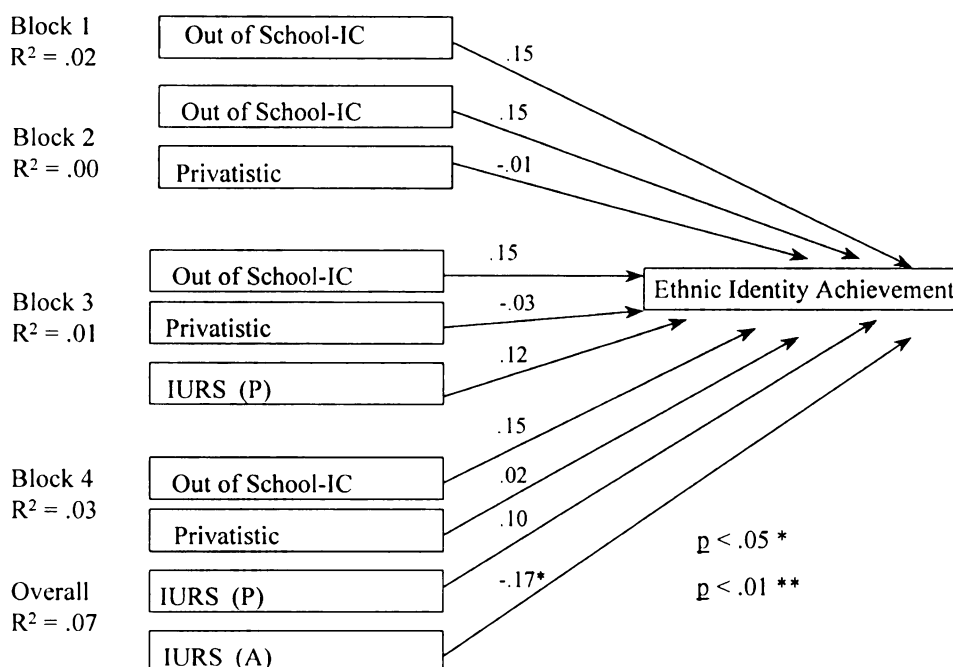
Ethnic Identity Achievement: Model 8 Privatistic Faith-Based Orientation and

Cautious-Defensive Racial Socialization Practices. Similar to model 7, out of school

interracial contact was approaching significance when entered as step one ($\beta = .15$, $\underline{p} <$

.09, F 1, 130 = 2.96, $\underline{p} < .09$). Hypotheses 20 to 20.b were evaluated in this model 7 (See

Table 24.7 in Appendix R). The results of the eighth regression model found that

adolescents' perceptions of privatistic faith-based orientation were not a significant

predictor of ethnic identity achievement ($\beta = -.00$, $\underline{p} < .93$, F 1, 129 = .00, $\underline{p} < .93$). The

addition of parents' perceptions of their cautious-defensive racial socialization practices

accounted for 6% of the variance in ethnic identity achievement ($\beta = -.26$, $\underline{p} < .00$, F 1,

128= 8.94, $\underline{p} < .00$). In the final step (Refer to Figure 32), parents who reported

imparting cautious-defensive racial socialization practices remained a negative and

significant predictor of their adolescents' achieved ethnic identity ($\beta = -.18$, $\underline{p} < .05$).

Furthermore, adolescents' perceptions of their parents' cautious-defensive racial

151

socialization practices accounted for an additional 4 percent of the variance in ethnic

identity achievement (β = -.22, p < .01, F 1, 127 = 6.19, p < .01). Parents who reported

imparting cautious-defensive child-rearing strategies were less likely to have adolescents

with an achieved identity. This finding was also consistent with adolescents who

perceived their parents using cautious-defensive racial socialization practices. These

adolescents were less likely to report scoring high levels of ethnic identity achievement

Figure 32: Cautious-Defensive Racial Socialization Practices
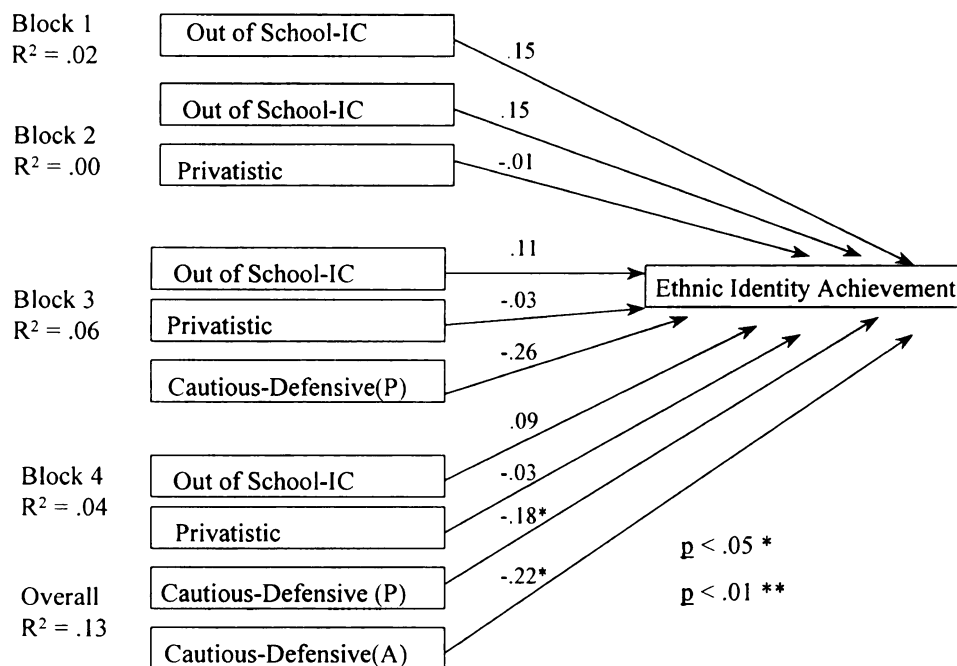
Affirming and Belonging Ethnic Identity: Model 9 This-worldly Spiritual

Orientation and Integrative-Assertive Racial Socialization Practices. Affirming and

belonging ethnic identity is the dependent variable for models 9 thru 16 (Refer to Table

24.8 in Appendix R). Hypotheses 21-21.b examined the relationships in this model. Out

of school interracial contact, a covariate was entered in the first step (Refer to Figure 33).

This bivariate regression analysis produced a non-significant result (F 1, 129 = .38, p <

.54). This-worldly versus communal spiritual orientation was entered in the second step.

The addition of this-worldly versus communal spiritual orientation spiritual orientation to the model accounts for 6% of the variance in affirming and belonging ethnic identity (β = -.25, $\underline{p}$ < .01, $F(1, 128)$ = 7.94, $\underline{p}$ < .01). In step three, parents who reported they used integrative-assertive racial socialization practices were not a significant predictor of affirming and belonging ethnic identity. The next variable entered was adolescents' perceptions of their parents' racial socialization practices and resulted in a significant improvement of R^2 (R^2 = .14, F 1, 126 = 22.88, $\underline{p}$ < .00). Adolescents who perceived their church as this-worldly versus communal spiritual orientation did not remain a significant predictor of affirming and belonging identity in step four. The significant regression coefficient at this step was in the opposite direction of the hypotheses and suggested that adolescents' perceptions of their parents' socialization practices were negatively associated with affirming and belonging ethnic identity. In step two and three, adolescents who perceived their churches as having a this-worldly orientation were less likely to affirm and belong to their racial group. Adolescents who viewed their parents as instilling values consistent with integrative-assertive racial socialization practices were less likely to affirm and belong to their racial group. Overall, parents' perceptions of their racial socialization practices were not a significant predictor of affirming and belonging in the model.

Figure 33: Integrative- Assertive Racial Socialization Practices

Block 1
$R^2 = .00$ — Out of School-IC — .05

Block 2
$R^2 = .06$ — Out of School-IC — .01
This-Worldly — -.25**

Block 3
$R^2 = .00$ — Out of School-IC — .00 → Affirming and Belonging
This-Worldly — -.22*
Integrative-Assertive (P) — -.06

Block 4
$R^2 = .14$ — Out of School-IC — -.02
This-Worldly — .08
Overall
$R^2 = .21$ — Integrative-Assertive (P) — -.48**
Integrative-Assertive (A)

$p < .05$ *
$p < .01$ **
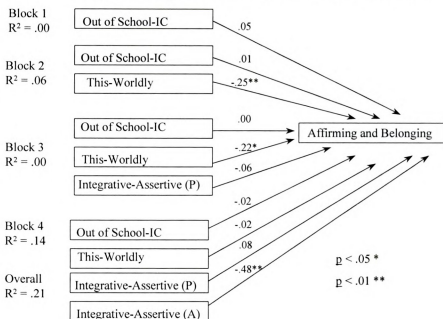
Affirming and Belonging Ethnic Identity: Model 10 This-worldly Spiritual

Orientation and Cautious-Defensive Racial Socialization Practices. In the tenth

regression model, Figure 34 illustrates the relationships for hypotheses 22 to 22.b. The

dependent variable, affirming and belonging ethnic identity, and the independent

variables (i.e., out-of-school interracial contact and this-worldly spiritual orientation)

were the same as in the first regression model (Refer to Table 24.9 in Appendix R). Out

of school interracial contact, as a covariate, was not a significant predictor of affirming

and belonging ethnic identity. This-worldly orientation accounted for 6% of the variance

in step two ($\beta = -.25$, $p < .00$, F 1, 129= 8.08, $p < .01$). The third variable included in the

model was parents who reported they used cautious-defensive racial socialization

practices. The results indicated that the inclusion of this variable to the model was not a

significant predictor of affirming and belonging ethnic identity ($\beta = -.02$, $p < .84$, F 1,

128 = .04, $p < .84$). The last variable added to the model concerned adolescents who

154

perceived their parents' as utilizing cautious-defensive socialization practices. In

predicting affirming and belonging ethnic identity, adolescents who perceived their

parents using cautious-defensive practices resulted in an association significantly

different from zero (β = -.20, $\underline{p}$ < .04, F 1, 127 = 4.75, $\underline{p}$ < .03). Adolescents' perceptions

of their church faith-based orientation in the final step remained a significant and

negative predictor of the outcome variable (β = -.23, $\underline{p}$ < .01). These findings suggest

that adolescents who viewed their parents as having cautious-defensive racial

socialization practices were less likely to endorse affirming and belonging ethnic identity

attitudes. Moreover, the results indicate that adolescents who perceived their church

orientation as this-worldly were less likely to affirm and belong to their racial group.

Figure 34: Cautious - Defensive Racial Socialization Practices
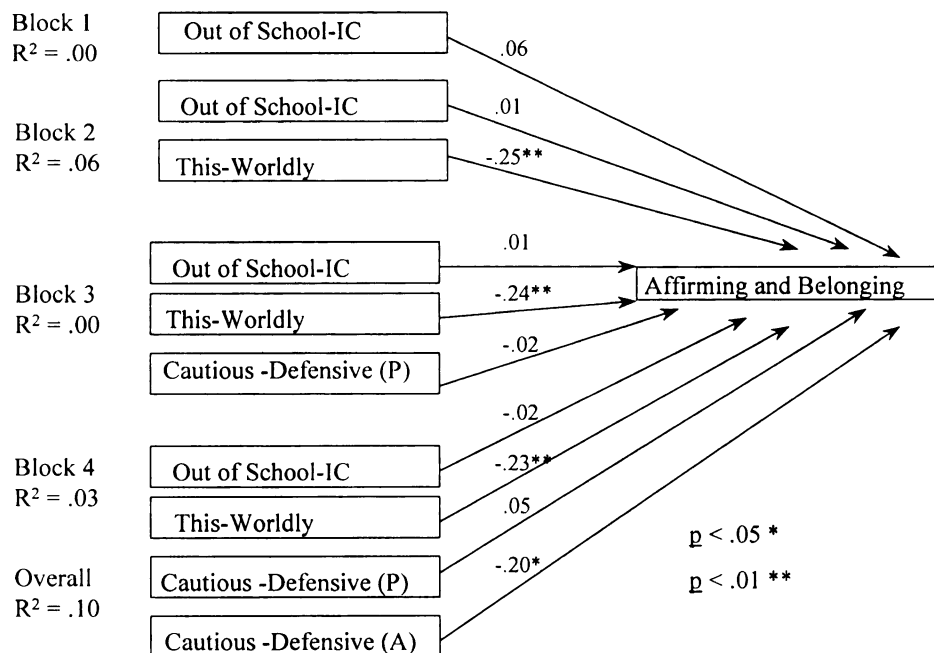
Affirming and Belonging Ethnic Identity: Model 11 Other-worldly Spiritual

Orientation and Individualistic-Universalistic Racial Socialization Practices. The

eleventh regression model also examined affirming and belonging ethnic identity as an

outcome variable (Refer to Table 24. 10 in Appendix R). Figure 35 depicts the proposed

relationships in model 11 (i.e., hypotheses 23 to 23.b). The independent variables were

out-of school interracial contact, other-worldly spiritual orientation, and perceptions of

individualistic-universalistic socialization practices by parents and their adolescents. The

variables were entered the same as the previous models. None of the variables were

related to affirming and belonging identity.

Figure 35: Individualistic-Universalistic Racial Socialization Practices (IURS)

Affirming and Belonging Ethnic Identity: Model 12 Other-worldly Spiritual

Orientation and Cautious-Defensive Racial Socialization Practices. Contrary to the

proposed hypothesis (i.e., hypotheses 24 to 24.b) in model four, adolescents who viewed

their church as having a other-worldly spiritual orientation and parents who reported they

employed a cautious-defensive child-rearing strategy were not significantly related to

affirming and belonging ethnic identity for step two ($\beta = .01$, $p < .90$, F 1, 129 = .02, $p <$

.90) and step three ($\beta = -.05$, $p < .55$, F 1, 128 = .37, $p < .55$). However, the final step

(Refer to Figure 36), when adolescents perceived their parents as having a cautious-defensive strategy, was also negatively associated with to affirming and belonging ethnic identity in step four (R^2 = .04, β = -.22, p < .02, F 1, 127 = 5.27, p < .02). Thus, adolescents who viewed their parents as teaching values congruent with cautious-defensive racial socialization practices were less likely to affirm and belong to their racial group (Refer to Table 24.11 in Appendix R).

Figure 36: Cautious-Defensive Racial Socialization Practices
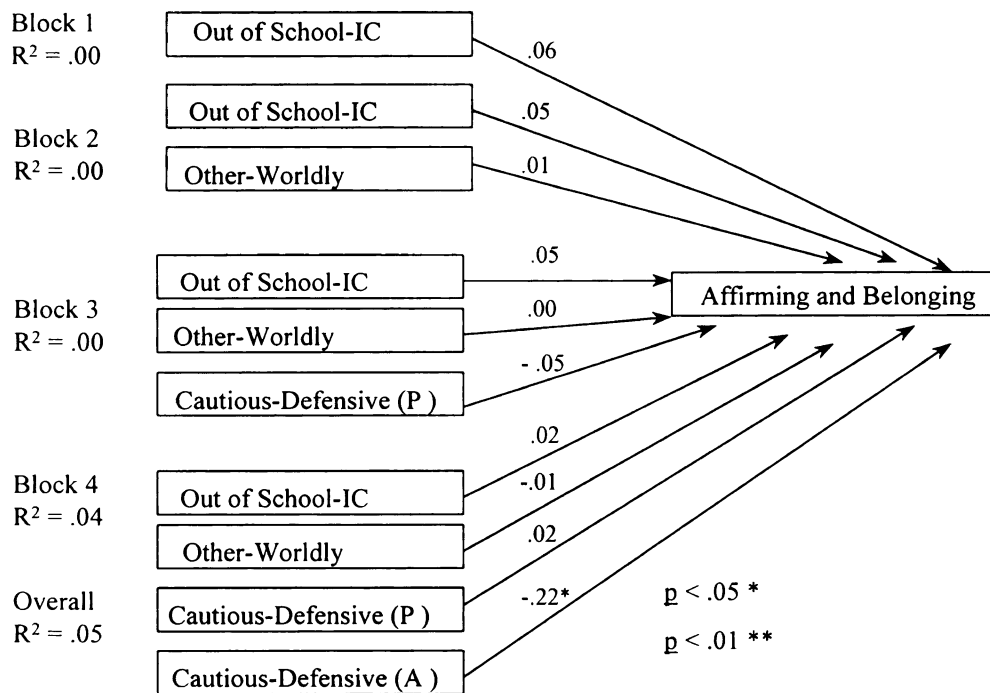
Affirming and Belonging Ethnic Identity: Model 13 Communal Faith-Based Orientation and Integrative-Assertive Racial Socialization Practices. Another regression model tested affirming and belonging ethnic identity regressed on out-of-school interracial contact, adolescents' perceptions of communal faith-based orientation, parents' perceptions of their integrative-assertive socialization practices and adolescents who report their parents imparting integrative-assertive child-rearing strategies (Refer to

Table 24.12 in Appendix R). Hypotheses 25 to 25.b examined the relationships in this model. In this model, out of school interracial contact, adolescents' perceptions of communal faith-based orientation and parents who reported they used integrative-assertive racial socialization practices were not significant predictors of affirming and belonging ethnic identity (Refer to Figure 37). Conversely, adolescents' perceptions of their integrative-assertive racial socialization practices were negatively related to affirming and belonging ethnic identity in step four (β = -.49, p < .00, F 1, 126 = 28.98, p < .00). The inclusion of this variable accounted for 18% of the variance. The finding indicates that adolescents who perceived their parents as instilling values consistent with integrative-assertive racial socialization practices were less likely to affirm and belong to their racial group.

Figure 37: Integrative- Assertive Racial Socialization Practices
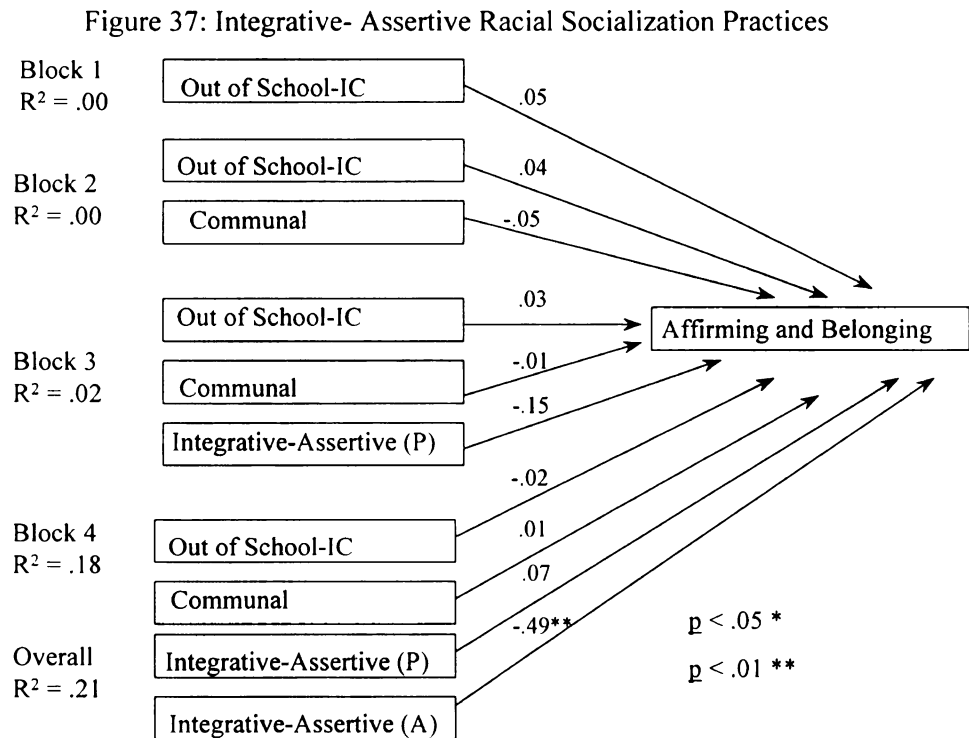
Affirming and Belonging Ethnic Identity: Model 14 Communal Faith-Based Orientation and Cautious-Defensive Racial Socialization Practices. Similar to model 13,

steps one through three were not significant predictors of cautious-defensive racial socialization practices (Refer to Table 24.13 in Appendix R). The model in Figure 38 displays the relationships for hypotheses 26 to 26.b. The dependent variable was affirming and belonging identity. Out of school interracial contact was entered in step one and the second variable in the next step is adolescents who viewed their church as communal faith-based orientation. The variable included in step three was parents' perceptions of their cautious-defensive child-rearing strategies. The fourth block, adolescents' perceptions of their parents' cautious-defensive racial socialization practices, resulted in an increase of 4% of the variance related to affirming and belonging ethnic identity (β = -.22, p < .02, F 1, 127 = 5.23, p < .02). This suggests that adolescents who viewed their parents as having cautious-defensive racial socialization practices were less likely to affirm and belong to their racial group. This finding was in the opposite direction.
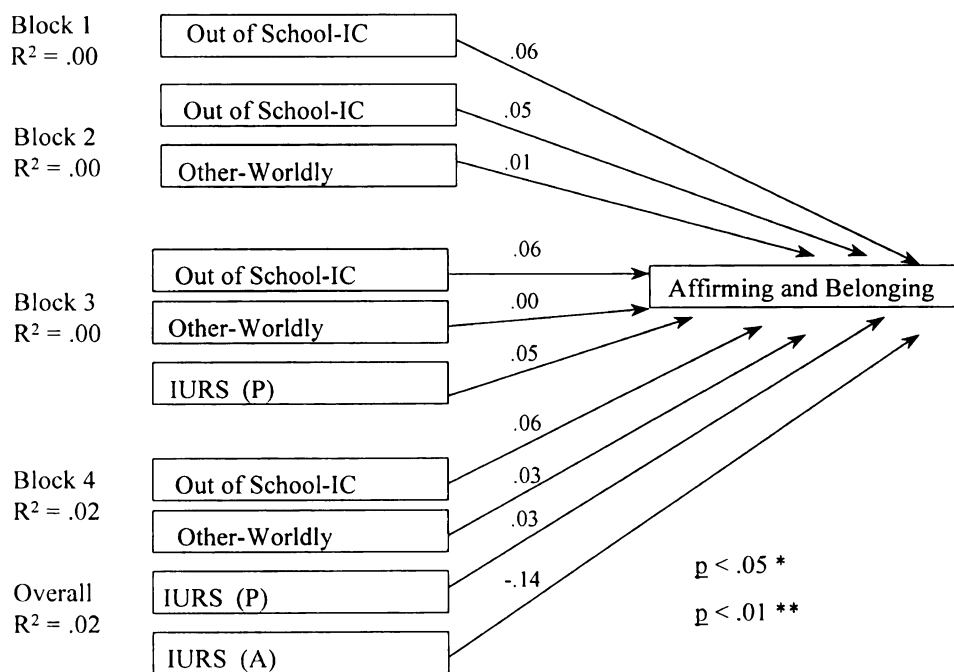
Figure 38: Cautious-Defensive Racial Socialization Practices
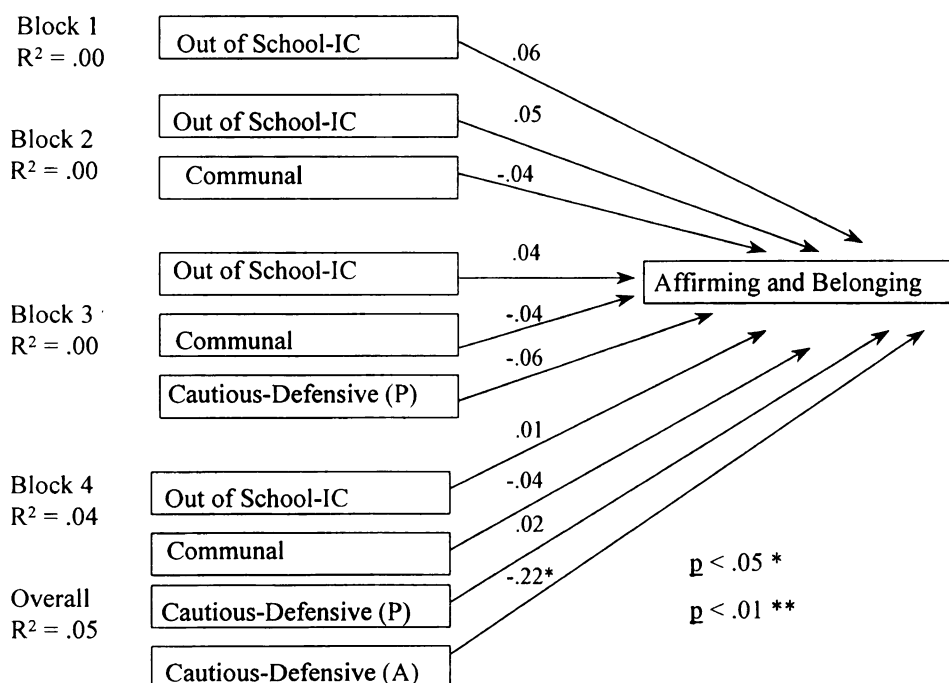
Affirming and Belonging Ethnic Identity: Model 15 Privatistic Faith-Based

Orientation and Individualistic-Universalistic Racial Socialization Practices. The

fifteenth regression model assessed affirming and belonging ethnic identity regressed

onto out-of-school interracial contact, adolescents' perceptions of privatistic church

orientation, and perceptions of individualistic-universalistic socialization practices by

parents and their adolescents (Refer to Table 24.14 in Appendix R). In this model, none

of the variables were predictors of affirming and belonging ethnic identity. Figure 39

illustrates the hypotheses (i.e., 27 to 27.b) in the model.

Figure 39: Individualistic-Universalistic Racial Socialization Practices (IURS)
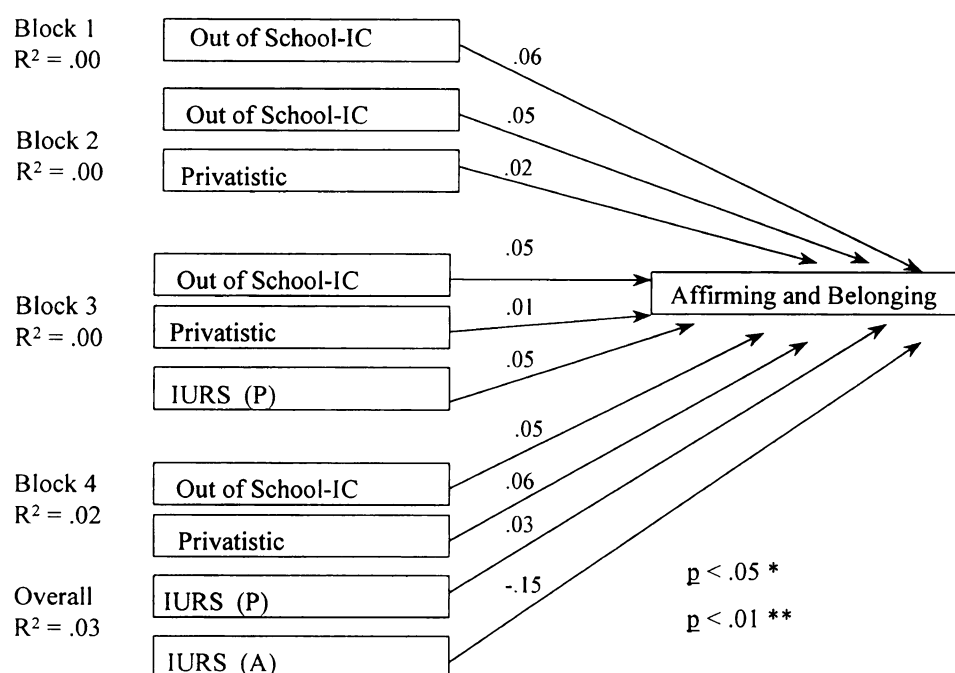
Affirming and Belonging Ethnic Identity: Model 16 Privatistic Faith-Based

Orientation and Cautious-Defensive Racial Socialization Practices. In the final model for

affirming and belonging identity, hypotheses 28 to 28.b investigated these relationships

(Refer to Figure 40). The results of the final regression model found out-of-school

interracial contact, adolescents' perceptions of privatistic faith-based orientation, and

parents' perceptions of their cautious-defensive racial socialization practices were not

predictors of affirming and belonging ethnic identity (Refer to Table 24.15 in Appendix

R). In the fourth step, adolescents' perceptions of their parents' cautious-defensive racial

socialization practices accounted for an additional 4% of the variance in affirming and

belonging ethnic identity (β = -.22, p < .02, F 1, 127 = 5.24, p < .02). Adolescents who

perceived their parents as having cautious-defensive racial socialization practices were

less likely to affirm and belong to their racial group.

Figure 40: Cautious-Defensive Racial Socialization Practices
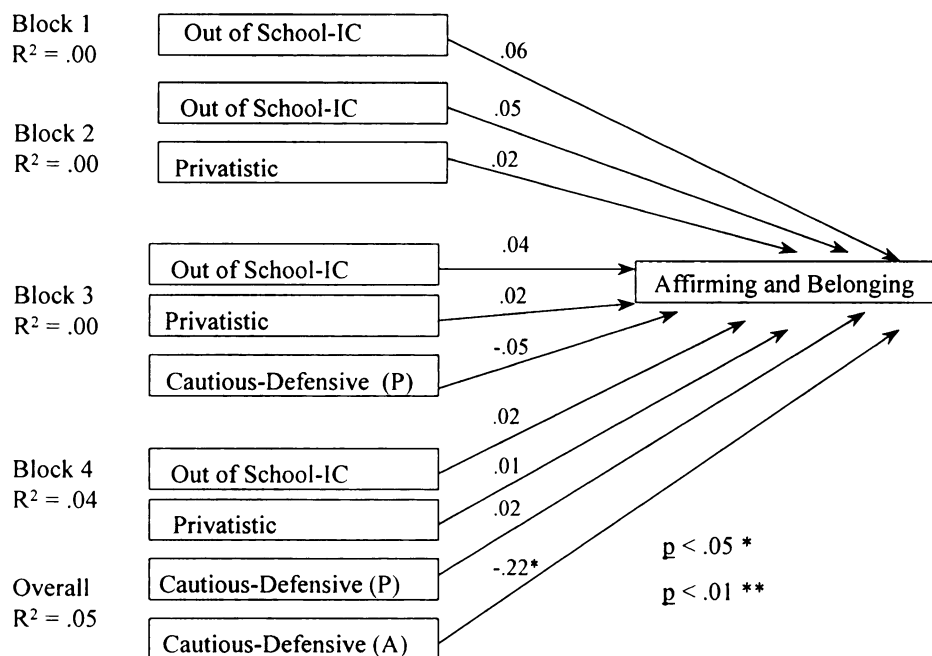
African American Identity: Model 17 This-worldly Spiritual Orientation and

Integrative-Assertive Racial Socialization Practices. In this hierarchical regression model

(i.e., hypotheses 29 to 29.b), the dependent variable was African American identity and

out of school interracial contact, a covariate, was entered in the first step (Refer to Table

24.16 in Appendix R). Figure 41 illustrates the relationships investigated in this study.

This bivariate regression analysis produced a significant result F(1, 130) = 4.56, p < .03.

Figure 41: Integrative- Assertive Racial Socialization Practices
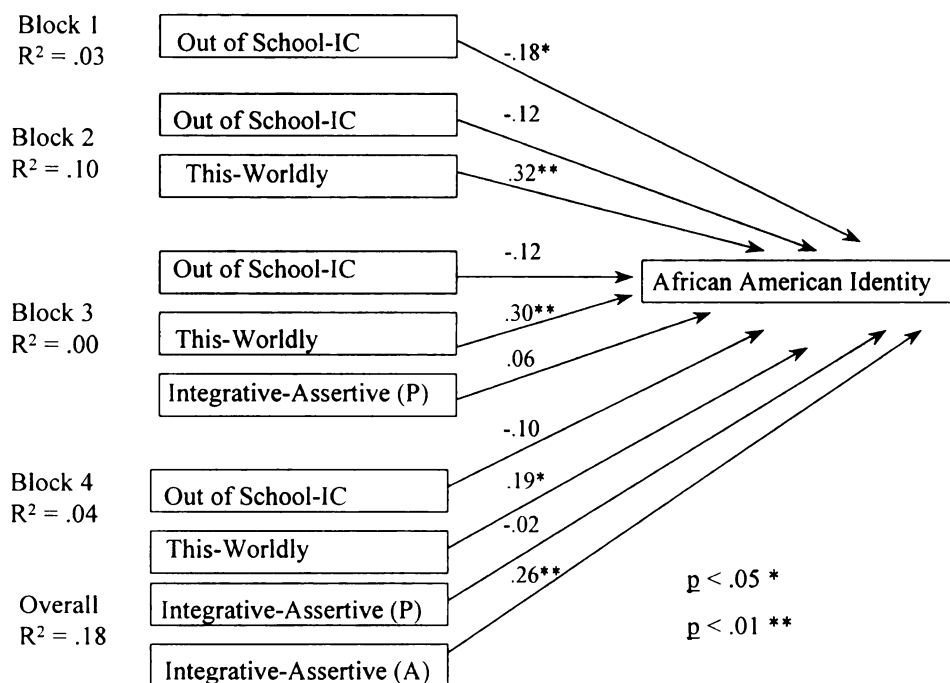
Interracial contact outside of school was negatively related to African American Identity.

This-worldly spiritual orientation was entered in the second step and accounts for 10% of

the variance in African American identity (β = .32, $\underline{p}$ < .00, F 1, 129 = 14.87, $\underline{p}$ < .00).

The third independent variable entered in the model was parents who reported they used

integrative-assertive racial socialization practices. The inclusion of this variable was not

a predictor of African American identity (β = .06, $\underline{p}$ < .54, F 1, 128 = .37, $\underline{p}$ < .54). In

step three, this-worldly orientation remained significant and the regression coefficient

was reduced from the previous block (β = .30, p =.00). The final variable entered was

adolescents' perceptions of their parents' racial socialization practices. This step was

significantly different from zero (R^2 = .04, F(1, 127) = 6.28, $\underline{p}$ < .01). Similar to step-

three, this-worldly orientation remained significant (β = .19, $\underline{p}$ =.05). The significant

regression coefficients were in the hypothesized direction. Therefore, the results

162

suggested adolescents who perceive their church as having a this-worldly orientation were more likely to have an African American identity. These findings also indicated that adolescents who viewed their parents as having integrative-assertive racial socialization practices were more like to have an African American identity.

African American Identity: Model 18 This-worldly Spiritual Orientation and Cautious-Defensive Racial Socialization Practices. In the eighteenth regression model (Refer to Table 24.17 in Appendix R), the dependent variable was African American identity. The independent variables were out-of-school interracial contact, adolescents who perceived their church as having this-worldly spiritual orientation, parents' perceptions of their cautious-defensive child-rearing, and adolescents who report their parents as having cautious-defensive socialization practices (Refer to Figure 42). Out of school interracial contact, the first step, was a significant and negative predictor of African American identity (β = -. 19, p < .03 F 1, 131) = 4.67, p < .03). This indicates that interracial contact out of school is negatively associated with African American identity. Adolescents who reported a high level of interracial contact were less likely to have an African American identity. This-worldly spiritual orientation accounted for 10% of the variance in step two (β = .32, p < .00, F 1, 130 = 14.99, p < .00). The third variable included in the model was parents who reported they used cautious-defensive racial socialization practices and was not a significant predictor of African American identity (β = .09, p < .27, F 1, 129 = 1.21, p < .27). Adolescents' perceptions of this-worldly spiritual orientation remained a significant and positive predictor of African American identity (β = .31, p < .00) in step three. In addition, adolescents who perceived their parents' as utilizing cautious-defensive socialization practices were the final

163

variable added to the model. In predicting African American identity, adolescents who perceived their parents' as using cautious-defensive practices resulted in an association significantly different from zero ($\beta = .17$, $\underline{p} < .05$, $R^2 = 3$, $F(1, 128) = 3.78$, $\underline{p} < .05$). Similar to the previous models regarding African American Identity, adolescents who viewed their church as this-worldly continued to be a positive and significant predictor of African American identity ($\beta = .30$, $\underline{p} < .00$). These results indicated that adolescents who perceived their church as having a this-worldly orientation were more likely to have high endorsement of African American racial identity attitudes. These findings also indicated that cautious-defensive racial socialization practices are positively related to African American identity when adolescents perceive their parents using them. Lastly, hypotheses (i.e., 30 to 30.b) were examined in this model.

Figure 42: Cautious-Defensive Racial Socialization Practices
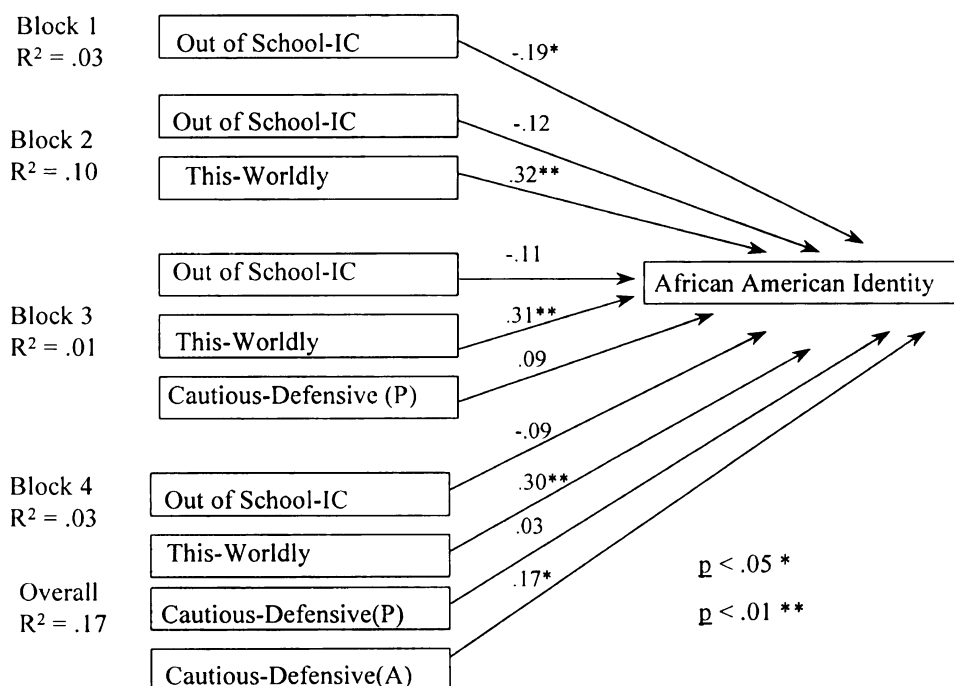
African American Identity: Model 19 Other-worldly Spiritual Orientation and Individualistic-Universalistic Racial Socialization Practices. The nineteenth regression

164

model also examined African American identity as an outcome variable (i.e., hypotheses 31 to 31.b). The independent variables were out-of school interracial contact, other-worldly spiritual orientation, parents' perceptions of individualistic-universalistic socialization practices by parents and adolescents perceptions of their parents' individualistic-universalistic child-rearing practices. Out of school interracial contact was negatively related to African American identity at each step (i.e., Refer to Figure 43). Steps two through four were not significantly related to African American identity (Refer to Table 24.18 in Appendix R). None of these relationships were significant predictors of African American identity.

Figure 43: Individualistic-Universalistic Racial Socialization Practices (IURS)
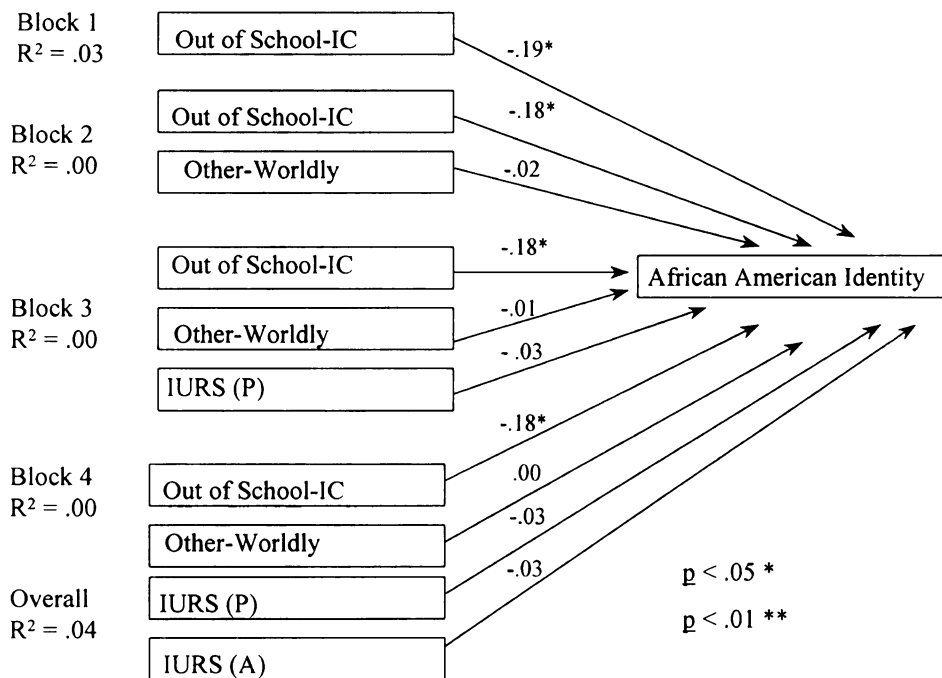
African American Identity: Model 20 Other-worldly Spiritual Orientation and Cautious-Defensive Racial Socialization Practices. Hypotheses 32 to 32.b examined the relationships in model 20. Consistent with the previous model, interracial contact was negatively related of African American identity (Refer to Table 24.19 in Appendix R).

Other-worldly spiritual orientation was not significantly related to African American identity for step two (β = -.02, $\underline{p}$ < .85, F 1, 130 = .04, $\underline{p}$ < .85), step three (β = -.00, $\underline{p}$ < .99), and step four (β = .01, $\underline{p}$ < .91). In the third step, parents who reported they used cautious-defensive racial socialization practices was approaching significance (β = .14, $\underline{p}$ < .11, F 1, 129 = 2.64, $\underline{p}$ < .11). However, the final step, when adolescents perceived their parents as having a cautious-defensive strategy, was positively associated with to African American identity (R^2 =.03, β = .20, $\underline{p}$ < .04, F 1, 128 = 4.43, $\underline{p}$ < .04). These findings were in the opposite direction of the proposed hypotheses. Adolescents who viewed their parents as using cautious-defensive racial socialization practices were more likely to have an African American identity. Figure 44 illustrates the incremental change in the variance for model 20.

Figure 44: Cautious-Defensive Racial Socialization Practices (IURS)
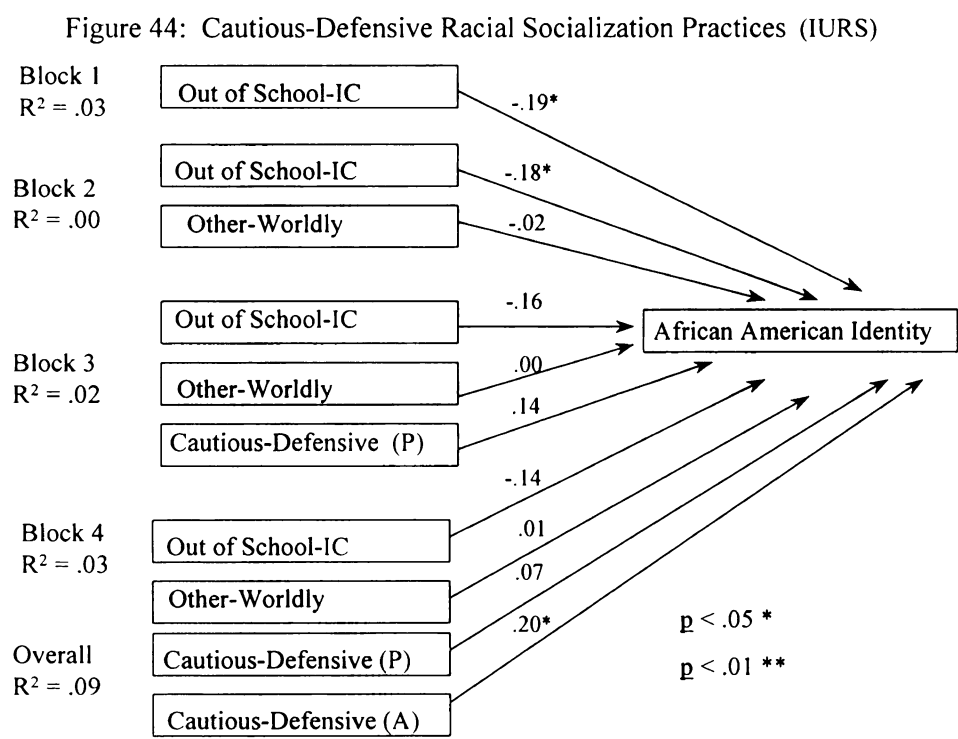
African American Identity: Model 21 Communal Faith-Based Orientation and Integrative-Assertive Racial Socialization Practices. Hypotheses 33 to 33.b investigated

the relationships in model 21. The twenty-first regression model examined African American identity regressed on out-of-school interracial contact, communal faith-based orientation, and perceptions of integrative-assertive socialization practices by parents and their adolescents (Refer to Figure 45). The first step, out of school interracial contact, was entered and this bivariate regression analysis produced a significant result ($\beta = -.18$, $\underline{p} <$ .03, F(1, 130) = 4.56, $\underline{p} < .03$). Communal faith-based orientation was approaching significance in the second step ($\beta = .16$, $\underline{p} < .07$, F 1, 129 = 3.36, $\underline{p} < .07$). The third independent variable entered in the model was parents who reported using integrative-assertive racial socialization practices. The inclusion of this variable was not a significant predictor of racial identity; it is approaching significance. Step four, adolescents' perceptions of their parents' integrative-assertive racial socialization practices, was significantly different from zero ($\beta = .33$, $\underline{p} < .00$, F 1, 127) = 12.73, $\underline{p} <$ .00) and 8% of the variance was accounted for by including this variable. The results indicated adolescents' perceptions of their parents' racial socialization practices were positively associated with African American identity (Refer to Table 24.20 in Appendix R). Therefore, adolescents who perceived their parents as using cautious-defensive racial socialization practices were more likely to have an African American identity.

Figure 45: Integrative- Assertive Racial Socialization Practices

Block 1
$R^2 = .03$
Out of School-IC   -.18*

Block 2
$R^2 = .02$
Out of School-IC   -.15
Communal   .16

Block 3
$R^2 = .02$
Out of School-IC   -.13
Communal   .13
Integrative-Assertive (P)   .15

Block 4
$R^2 = .08$
Out of School-IC   -.10
Communal   .11
Integrative-Assertive (P)   .00

Overall
$R^2 = .16$
Integrative-Assertive (A)   .33**

African American Identity

$p < .05$ *
$p < .01$ **
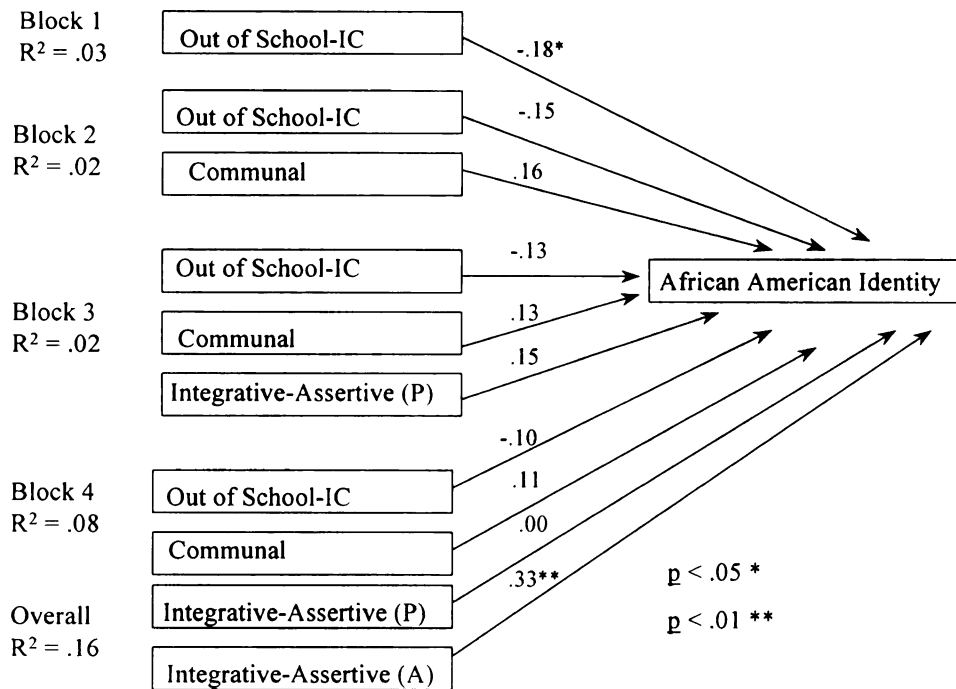
African American Identity: Model 22 Communal Faith-Based Orientation and Cautious-Defensive Racial Socialization Practices. Hypotheses 34 to 34.b represented the proposed relationship for model 22. In model this model, African American identity was regressed on out-of-school interracial contact, adolescents' perceptions of communal faith-based orientation, and parents who report using integrative-assertive socialization practices, and adolescents' perceptions of their parents' integrative-assertive child-rearing practices. Out of school interracial contact was a significant and negative predictor of African American Identity only at step one three (β = -.19, p < .03). Contrary to the hypotheses, communal faith-based orientation was not a significant predictor of African American identity in step two thru step four (Refer to Figure 46). The variable named parents who imparted cautious-defensive racial socialization practices was approaching significance in step three (β = .14, p < .10, F 1, 129 = 2.76, p < .10). This variable

168

remained a non-significant predictor in step four. The final block, adolescents'

perceptions of their parents' cautious-defensive racial socialization practices, resulted in

an increase of 3% of the variance related to African American identity (β = .19, $\underline{p}$ < .04, F

1, 128 = 4.37, $\underline{p}$ < .02) (Refer to Table 24.21 in Appendix R). This suggested that

adolescents who perceive their parents as having cautious-defensive child-rearing

strategies were more likely to endorse African American identity attitudes.

Figure 46: Cautious-Defensive Racial Socialization Practices
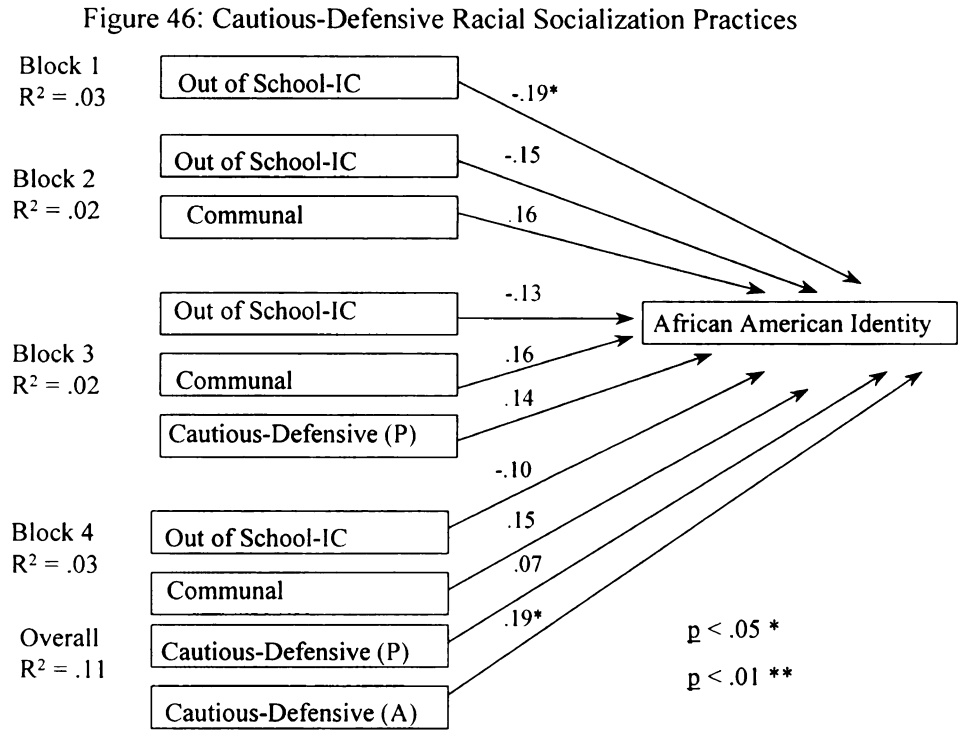
African American Identity: Model 23 Privatistic Faith-Based Orientation and

Individualistic-Universalistic Racial Socialization Practices. The twenty-third regression

model assessed African American identity regressed on to out-of-school interracial

contact, adolescents' perceptions of privatistic church orientation, and perceptions of

individualistic-universalistic socialization practices by parents and their adolescents (i.e.,

hypotheses 35 to 35.b). Out of school interracial contact was negatively related to

African American identity at step one (β = -.19, $\underline{p}$ < .03, F 1, 131= 4.66, $\underline{p}$ < .03). In the

remaining blocks, out of school interracial contact was not a significant predictor of

African American identity (Refer to Figure 47). In step two, adolescents' perceptions of

privatistic church orientation were negatively related to African American identity (β = -

.22, p < .01, F 1, 130= 6.82, p < .01). However, parents who used cautious-defensive

racial socialization practices and their adolescents' perceptions of these child-rearing

strategies were not significant predictors of African American identity (Refer to

Table24.22). The variable, adolescents' perceptions of privatistic church orientation, was

a significant and negative predictor of African American identity at each block.

Adolescents who perceived their church as having a privatistic church faith-based

orientation were less likely to endorse African American racial identity attitudes.

Figure 47: Individualistic-Universalistic Racial Socialization Practices (IURS)
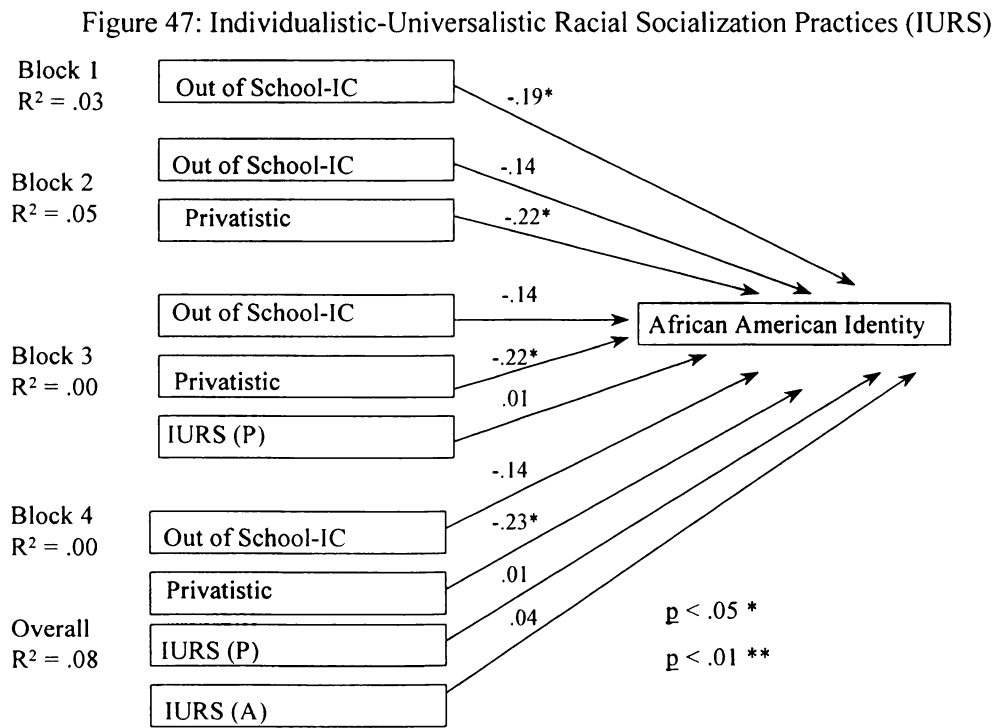
African American Identity: Model 24 Privatistic Faith-Based Orientation and

Cautious-Defensive Racial Socialization Practices. Hypotheses 36 to 36.b represented

170

the proposed relationship for model 24. The results of the final regression model found out of school interracial contact, was a significant bivariate regression (R^2 = .03, β = -.19, p < .03, $F(1, 131)$ = 4.67, p < .03). Out of school interracial contact was approaching significance in blocks two thru four (Refer to Table 24.23 in Appendix R). In step two, adolescents' perceptions of privatistic orientation were negatively related to African American identity and accounted for 5% of the variance. The third variable entered in this model, parents who instilled cautious-defensive racial socialization practices, was not a predictor African American identity (β = .12, p < .15, $F(1, 129)$ = 2.10, p < .15). The fourth variable, adolescents' perception of their parents' racial socialization practice accounted for an additional 3% of the variance (β = .19, p < .04, F 1, 128 = 4.31, p < .04). In summary, the results from this model indicated that adolescents who reported high level of interracial contact outside of school were less likely to endorse African American racial identity attitudes. These adolescents who perceived their parents as having cautious-defensive racial socialization practices were less likely to endorse African American racial identity attitudes. Figure 48 depicts the relationships in this study. Lastly Table 21 summarizes the results of Study Two.

Figure 48: Cautious-Defensive Racial Socialization Practices

Block 1
$R^2 = .03$

Out of School-IC
-.19*

Block 2
$R^2 = .05$

Out of School-IC
-.14

Privatistic
-.22*

Block 3
$R^2 = .01$

Out of School-IC
-.12

Privatistic
-.21*

Cautious-Defensive (P)
.12

African American Identity

-.10

Block 4
$R^2 = .03$

Out of School-IC
-.21*

Privatistic
.05

Overall
$R^2 = .13$

Cautious-Defensive (P)
.19*

Cautious-Defensive (A)

$p < .05$ *

$p < .01$ **
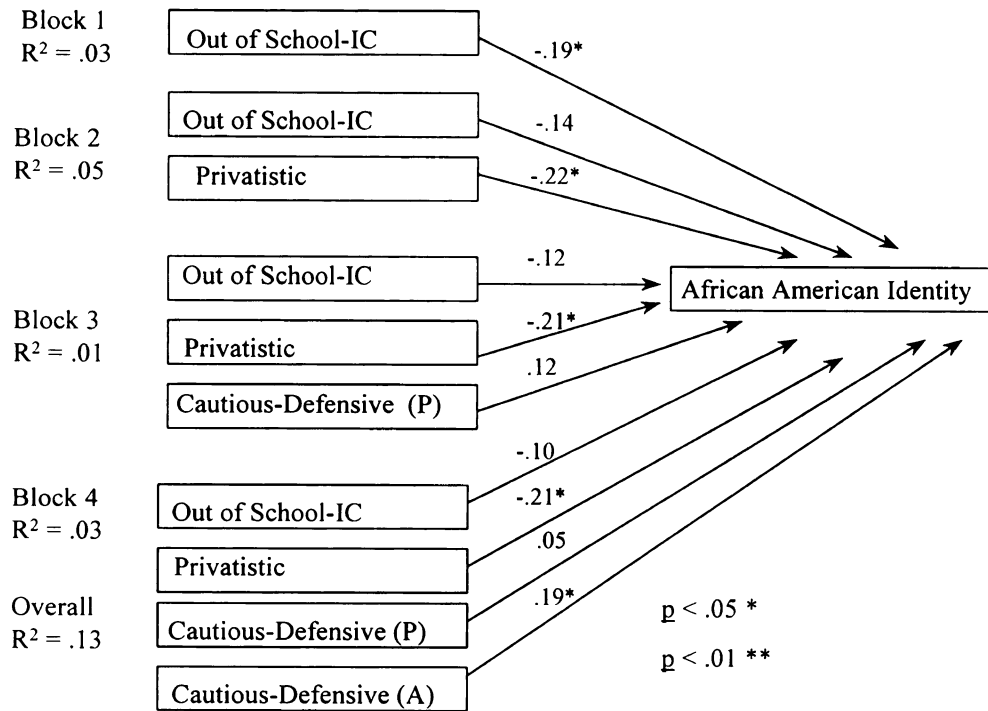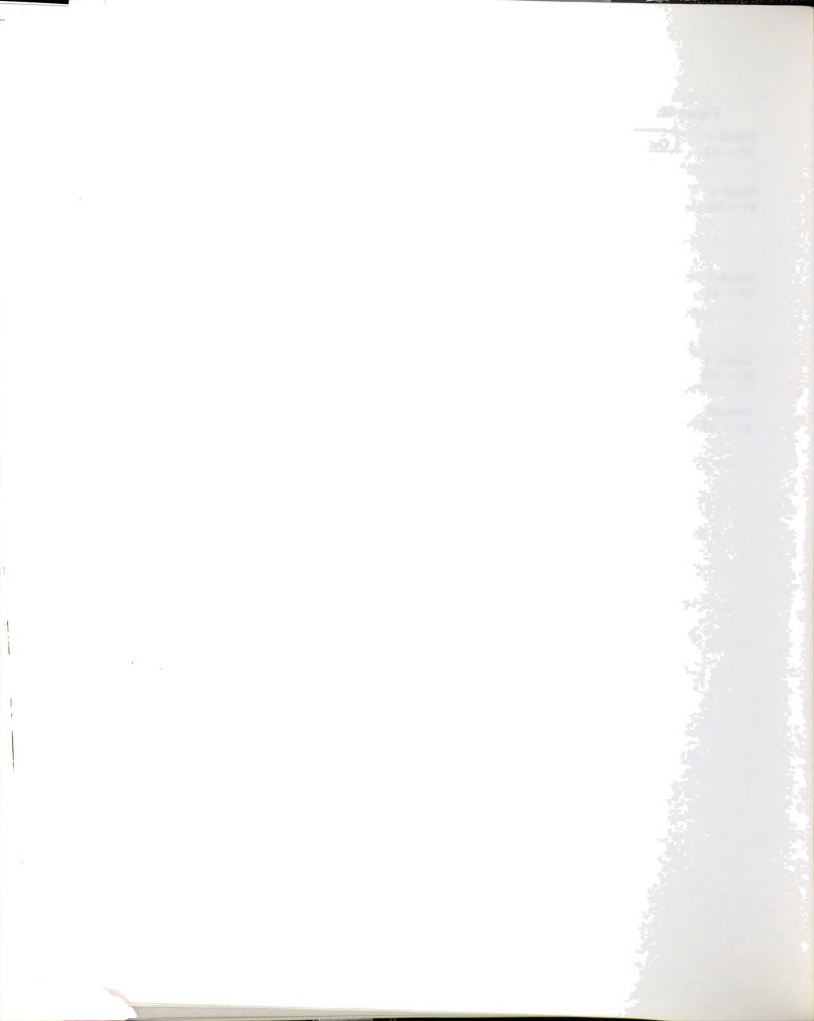
Table 21. Summary of Study Two Models

Model Name	Statistical Significance (SIG or NS)	R-square	Hypothesis Status Support Nonsignificant Contradictory
Dependent Variable Ethnic Identity Achievement [a]			
This-Worldly - Integrative-Assertive [a]	SIG**	.34	Contradictory
This- Worldly - Cautious-Defensive	SIG*	.25	Contradictory
Other-Worldly - Individualistic-Universalistic	SIG*	.07	Support
Other-Worldly - Cautious-Defensive	SIG*	.13	Support
Communal - Integrative-Assertive	SIG**	.34	Contradictory
Communal - Cautious-Defensive	SIG*	.18	Contradictory
Privatistic - Individualistic-Universalistic	SIG*	.07	Support
Privatistic - Cautious-Defensive	SIG*	.13	Support
Dependent Variable Affirmation and Belonging	SIG**	.21	Contradictory
This-Worldly - Integrative-Assertive			
This- Worldly - Cautious-Defensive	SIG*	.10	Contradictory
Other-Worldly - Individualistic-Universalistic	NS	.02	Nonsignificant
Other-Worldly - Cautious-Defensive	SIG*	.05	Support
Communal - Integrative-Assertive	SIG**	.21	Contradictory
Communal - Cautious-Defensive	SIG*	.05	Contradictory
Privatistic - Individualistic-Universalistic	NS	.03	Nonsignificant
Privatistic - Cautious-Defensive	SIG*	.05	Support
Dependent Variable African American Identity	SIG*	.18	Support
This-Worldly - Integrative-Assertive			
This- Worldly - Cautious-Defensive	SIG*	.17	Support

173

Table 21. Summary of Study Two Models

Dependent Variable: African American Identity			
Other-Worldly - Individualistic-Universalistic	NS	.04	Nonsignificant
Other-Worldly - Cautious-Defensive	SIG*	.09	Contradictory
Communal - Integrative-Assertive	SIG**	.16	Support
Communal - Cautious-Defensive	SIG*	.11	Support
Privatistic - Individualistic-Universalistic	NS	.08	Nonsignificant
Privatistic - Cautious-Defensive	SIG*	.13	Contradictory

a represents the significance level at step four

*   Significant p < .05 (2-tailed)

**   Significant p < .01 (2-tailed)

174

CHAPTER 4

Discussion

Through integrating research on the African American church, racial identity, and racial socialization, the purpose of this study was to explore how African American churches participate in teaching parents and their adolescents about the importance of being African American. Several studies on racial socialization discuss the importance of the church in the child-rearing process (Franklin & Franklin, 1985; Harrison, 1985; Lincoln & Mamiya, 1990). However, an empirical investigation on the diverse racial socialization messages promoted by African American churches remains unknown. This study sought to answer several questions concerning how churches influence racial socialization of parents and how their socialization practices, in turn, impact their adolescents' racial identity attitudes.

This investigation was divided into two studies: 1) Study One examined the relationship between parents' perceptions of their church and their racial socialization practices and 2) Study Two investigated how adolescents' perceptions of their church and parental racial socialization practices influence their racial identity. Stereotypes and religiosity were examined also in Study One as moderators. In Study One and Two, parents' perceptions and their adolescents' perceptions of their church were explored to assess how organized religion facilitates and instills values about race.

Major Findings of Study One

The results of Study One suggested that parents' perception of their church's spiritual and faith-based orientations have a direct effect on parental racial socialization practices. In addition, parents' endorsement of particular racial identity attitudes either

partially or completely mediated the relationship between church orientation and racial

socialization practices. Religiosity and racial stereotypes were not found to moderate

theses relationships. These results corroborate the findings from previous research that

the church is an important socializing agent in the African American community

(Franklin & Franklin, 1985; Harrison, 1985; Lincoln & Mamiya, 1990; Lofton, 1991).

Spiritual Orientation and Racial Socialization Practices

When using parents' perceptions as a proxy for the church, the results indicate

that parents who perceived their church as having a this-worldly versus other-worldly

spiritual orientation reported using integrative-assertive racial socialization practices. In

other words, a this-worldly versus other-worldly spiritual orientation had a positive direct

effect on the use of integrative-assertive racial socialization practice. This-worldly

churches emphasize an African presence in the Bible, African American History and

social issues relevant in the African American community while integrative-assertive

child-rearing practices instill racial values such as African American pride and stand up

for your rights. It appears the values espoused at churches with a this-worldly versus

other-worldly orientation are consistent with the integrative-assertive racial socialization

practices. Both of these socialization strategies communicate to children racial pride,

social justice and the importance of knowing the contributions of African Americans.

The results indicate that the racial identity attitudes of parents either partially or

completely mediated the relationship between a this-worldly versus other-worldly

spiritual orientation and racial socialization practices. Through understanding parents'

racial identity attitudes, the kinds of values instilled about race to their children are

explained. More specifically, the racial identity attitudes endorsed by parents are

consistent with their beliefs about how they should socialize their children about race. This finding supports Thomas & Speight (1999) which found that the endorsement of varying racial identity attitudes was related to specific types of racial socialization practices. For example, it was hypothesized that parents having nationalist racial identity attitudes were more likely to use a particular kind of racial socialization practices (i.e., integrative-assertive).

As presented in Figure 9 (See page 120), nationalist racial identity attitudes partially explained the relationship among parents who viewed their church as this-worldly versus other-worldly and integrative-assertive racial socialization practices. Nationalist racial identity attitudes include an appreciation of African American culture, social interaction with mostly African Americans, and participation in African American organizations (Sellers et al. 1998). Moreover, Demo and Hughes (1990) found that African Americans reared in household using integrative-assertive socialization practices have a close affinity to African Americans. These results show parents' perceptions of their church, parental nationalist racial identity attitudes, and their socialization practices bolster the values taught to their children.

Nationalist racial identity attitudes were also a mediator between this-worldly orientation and cautious-defensive racial socialization practices (Refer to Figure 12 on page 123). These socialization practices instill values such as "Whites are prejudiced, Whites have the power, and Whites believe they are better." This-worldly churches promote racial pride and the contributions of African Americans in this society. Parents having nationalist racial identity attitudes may explain the consistency between the values imparted in their church as well as the ones communicated in their homes. When these

messages are highlighted in this-worldly versus other-worldly churches, parents may emphasize racial socialization messages that bolster their values.

The covariates in this model suggest the following findings. Age was negatively related to oppressed minority racial identity. This indicates that older African Americans were less likely to endorse oppressed minority racial identity attitudes. In addition, education was positively related to parents who perceived their church as this worldly versus other-worldly as well as nationalist racial identity attitudes. It appears that highly educated African Americans perceive their church as this-worldlly and they also endorsed nationalist racial identity attitudes. Interracial contact was negatively related to parents who endorsed nationalist racial identity attitudes. African Americans who have nationalist racial identity openly display their appreciation of their culture and history. As mentioned previously, they are individuals who are attracted to primarily African American of entirely all African American organizations (Cross, 1991, 1995). This relationship between interracial contact and nationalist racial identity attitudes was in the expected direction and should not be misconstrued as anti-white sentiments.

Figure 15 (See page 126) depicts another mediating relationship found in this study. Parents who perceive their church as this-worldly versus other-worldly were less likely to utilized individualistic-universalistic racial socialization practices. These parents were also less likely to endorse humanist racial identity attitudes. Through comprehending parents' racial identity attitudes, the kinds of values imparted about race to their children are explicated. That is, the racial identity attitudes endorsed by parents are similar to their beliefs about how they should socialize their children about race. This suggests that parents with humanist racial identity attitudes negotiate their environment

by having attitudes that underscore the commonalities of all people. These attitudes are congruent with an other-worldly spiritual orientation that stresses the cultivation of the spiritual development of the congregation, the edification of God, and a Christian lifestyle.

Other-worldly churches de-emphasize race in their theological orientation. Based on the findings of the current study, parents who viewed their churches as having an other-worldly spiritual orientation were more likely to endorse humanist racial identity attitudes and use individualistic-universalistic racial socialization practices. The values these churches use to indoctrinate are in agreement with individualistic-universalistic child-rearing strategies. Parents using these types of socialization practices impart messages such as hard work, excel, and honesty. These findings substantiate that church orientations, parents' racial identity attitudes, and their socialization practices are compatible.

Significant Models: Models Which Do Not Fit Data - This-Worldly versus Other-Worldly Spiritual Orientation

Two findings did not support the spiritual orientation and racial socialization models. Contrary to what was hypothesized in this study, this-worldly versus other-worldly spiritual orientation was not related to oppressed minority racial identity attitudes. Oppressed minority racial identity attitudes were not a mediator between this-worldly versus other-worldly spiritual orientation and integrative-assertive racial socialization practices. Second, this-worldly versus other-worldly spiritual orientation was not related to assimilationist racial identity attitudes. Assimilationist racial identity attitudes were not a mediator between this-worldly versus other-worldly spiritual

179

orientation and individualistic-universalistic racial socialization practices. Overall, the results suggest that spiritual orientation of churches may predict some racial socialization practices better than other socialization practices.

A plausible explanation is that parents who endorse either oppressed minority or assimilationist racial identity attitudes may not attend predominantly African American churches. Since assimilationists believe it is important to integrate and participate in mainstream social institutions and oppressed minorities identify with all disenfranchised people, race for these parents may not be a salient personal characteristic. Cross (1991) and Sellers et al. (1998) discuss for some African Americans their sense of person-well being is connected to their gender, social class, occupation, and sexual orientation. Consequently, these parents may attend churches that are congruent with their beliefs about the ways Africans Americans should integrate and interact with the larger society. For example, parents who endorse assimilationist racial identity attitudes may attend a predominately white church or a racially diverse church because it allows them to interact socially with whites or other ethnic groups. Without having a sample of African Americans who attended integrated churches, it is impossible to examine this explanation.

Another explanation is spiritual orientation may not be an appropriate predictor of racial socialization practices when examining assimilationalist and oppressed minority racial identity attitudes as a mediator. Lincoln and Mamiya (1990) proposed a six dialectic tension model to explain the diversity within the African American church. One of the other tensions may be a better predictor for parents who endorse either assimilationalist or oppressed minority racial identity attitudes. Such tensions are priestly

versus prophetic functions and resistance versus accommodation. Therefore, more research is needed to understand whether oppressed minority or assimilationist attitudes are significant variables to assess the relationship spiritual orientation and racial socialization practices.

Faith-based Orientation and Racial Socialization Practices

The second question assessed in this study was the relationship between faith-based orientation and racial socialization practices. Lincoln and Mamiya (1990) suggests the types of faith-based programs sponsored at churches teach the congregations about their spiritual development as well as commitment to the societal challenges facing the African American community. This study examined the extent to which parents' perceptions of communal versus privatistic faith-based orientation was related to parents' racial socialization practices. Parents who perceived their churches as communal versus privatistic were not more or less likely to endorse nationalist racial identity attitudes and to employ integrative-assertive racial socialization practices. For this model, it did not meet the appropriate fit indices criteria.

The findings also indicate that communal versus privatistic faith-based orientations was neither a direct effect on nationalist racial identity attitudes nor cautious-defensive racial socialization practices. This model met the appropriate fit criteria for an acceptable model. However, the only significant finding was nationalist racial identity attitudes as a direct effect on cautious-defense racial socialization practices. This finding was consistent with the spiritual orientation model. This finding suggests that parents' endorsement of nationalist racial identity attitudes were more likely to employ cautious-defensive racial socialization practices. Therefore, parents with an appreciation of

African American culture and they participate in African American organizations used cautious defensive socialization practices such as "Whites are prejudiced, Whites have the power, and Whites believe they are better."

These findings did not support the hypotheses concerning communal faith-based programs as a racial socializing agent. Communal churches underscore the importance of African Americans participating in faith-based initiatives that support the economical, educational and financial development of the African American community. The findings suggest that parents who viewed their churches as communal versus privatistic were not more or less likely to endorse nationalist racial identity attitudes. The results also suggest that parents who perceived their churches as communal versus privatistic were not more or less likely to use cautious-defensive socialization practices. These parents in their socialization practices focus on the differences between African Americans and Whites (i.e., Whites have the power, and Whites believe they are better.") Parents' perceptions of communal versus privatistic faith-based orientation and nationalist racial identity attitudes would seem to be congruent with cautious-defensive racial socialization practices. This indicates that parents' perceptions of communal versus faith-based orientation are irrelevant to their use of cautious-defensive racial socialization practices. More research is needed to understand these relationships because they were contrary to the hypotheses (i.e., 10-10.c).

In examining the relationship between communal versus privatistic faith-based orientations and parents' racial socialization practices, parental racial identity attitudes were hypothesized to mediate these relationships. As can be seen in Figure 23 (See page 134), assimilationist racial identity attitudes mediated the relationship between

commmunal versus privatistic faith-based orientations and individualistic-universalistic racial socialization practices. The findings indicate these parents endorse assimilationists attitudes such as hard work and good citizenship and they are less likely to perceive their churches as sponsoring programs that promote Black pride and economic development in the African American community. They are also more likely to impart socialization messages that are consistent with their individualistic-universalistic racial child-rearing strategies. Examples of these socialization practices are "Important to be a good citizen" and "Get a good job."

Based on the results of the present study, the findings support the work of Sellers et al. (1997; 1998). They describe racial ideology, a component of racial identity, as an individual's perspective on negotiating with society. The findings indicate that parents who endorse assimilationist racial identity attitudes participate in specific behaviors such as perceiving their churches as having a privatistic faith-based orientation and using individualistic-universalistic racial socialization practices. Thornton (1990) asserts parents using these kinds of socialization practices underscore the importance of being Americans and navigate their social environment using a race-neutral philosophy. These works corroborate the findings of the current study. Specifically, parents who perceived their church as privatistic were more likely to have assimilationist racial identity attitudes and to employ individualistic-universalistic racial socialization practice. In addition, the results support racial identity attitudes as a mediator because the racial identity attitudes of parents explain how and why African Americans navigate their environment.

Figure 24 (See page 135) displays humanist racial identity attitudes as a mediator between communal versus privatistic faith-based orientations and individualistic-

183

universalistic socialization practices. Although the model fit the data, the mediating

relationship was not substantiated. Humanist racial identity attitudes were related to

individualistic-racial racial socialization practices. Parents who endorse humanist values

do not make distinction among different groups and do not believe race is a pertinent

societal challenge (Sellers et al., 1998). These parents emphasize human values,

citizenship, and hard work in their socialization messages (Demo and Hughes, 1990).

This finding supports that parental racial identity attitudes are associated with the types of

socialization messages and these messages are consistent with racial identity. This

finding corroborates the work of Thomas and Spieght (1990) which found that some

racial identity attitudes were related to racial socialization practice among African

American parents.

Significant Models: Models Which Do Not Fit Data - Communal versus Privatistic Faith-
Based Orientation

When examining the relationship between faith-based orientation and racial

socialization practices, several hypotheses were not supported. First, the model testing

hypotheses 8 to 9.b failed to meet the appropriate X^2 goodness of fit index and the other

fit indices (Refer to Figure 17 on page 128). Neither nationalist nor oppressed minority

attitudes explained the relationship between communal versus privatistic faith-based

orientation and integrative-assertive socialization practices. In addition, the findings

indicate that programs sponsored by churches do not assist parents in their racial child-

rearing strategies. A possible explication is each study had different samples. Lincoln

and Mamiya interviewed only clergy while this study parents and their adolescents.

Thus, the differences in samples may explain the significant findings (i.e., models not fitting the data) for these models.

In summary, the results of Study One corroborate two bodies of research: 1) the church is an important socialization in the African community (Franklin & Franklin, 1985; Harrison, 1985; Lincoln & Mamiya, 1990; Lofton, 1991) and 2) parental racial identity attitudes are predictors of socialization practices (Harrison, 1985; Thomas & Speight, 1999). Study One contributes to the research literature by empirically assessing the role of the church as a socialization agent via parents' perceptions. This is a significant contribution to the research because this is the first study to examine these variables empirically.

Study Two: The Church and Parent's Racial Socialization Practices Shaping Values of Adolescents

Lincoln and Mamiya (1990) assert that a major challenge confronting the African American church is development of racial identity among African American children and adolescents. While researchers have discussed the importance of extending the investigation of racial socialization to include societal contexts such as the church (Franklin & Franklin, 1985; Harrison, 1985; Lincoln & Mamiya, 1990; Paris, 1985), few studies have systematically examined the role church has played in instilling racial values. Much of the literature on racial socialization, to date, has focused on retrospective studies (Demo & Hughes, 1990; Thornton, et al., 1990), adolescents' perception of their parents' socialization messages (Bowman & Howard, 1985; Stevenson, 1994), and parents explaining their socialization practices (Marshall, 1995; Peters, 1985; Speight & Thomas, 1999). Two approaches (i.e., universal and race-

specific) of studying racial identity were examined. Specifically, to begin exploring the role of the church as a socializing agent for adolescents, the present study addressed the following questions: Do parents' racial socialization practices and adolescents' perceptions of their church affect their racial identity?

Major Findings

Results of Study Two suggest adolescents' perceptions of their church and their perceptions of their parents' racial socialization practices are significantly related to their racial/ethnic identity attitudes. More specifically, adolescents who perceived their church as this-worldly were more likely to have positive African American racial identity attitudes. Similar findings were found regarding some of the other church orientations (i.e., communal and privatistic) being positively related to African American racial identity attitudes. In contrast, adolescents who perceived their church as privatistic were less likely to have positive African American racial identity attitudes. Adolescents who perceived their churches as this-worldly, other-worldly, communal, or privatistic were less likely to endorse universal identity (i.e., both ethnic identity achievement identity and affirming and belonging identity). Furthermore, parents' perceptions of their racial socialization practices in some cases were related to their adolescents' identity.

Interracial contact, a covariate, was not a significant predictor of the ethnic identity achievement and affirming and belonging identity models. However, adolescents having high levels of interracial contact were less likely to endorse African American racial identity attitudes. Another interesting finding was the factor structure regarding the church orientations was not parallel for the parent and adolescents samples. This was

surprising because it suggests that parents and adolescents perceived racial socialization practices differently. Table 24 summarizes the findings of this study.

Universal Identity

Two components comprise universal identity among adolescents: 1) ethnic identity achievement and 2) affirming and belonging identity. Recall that ethnic identity achievement is defined as the degree to which efforts have been put forth to discover one's racial/ethnic identity while affirming and belonging is the extent to which an adolescent feels a sense of belonging to one's racial/ethnic group (Phinney, 1992). Universal identity emphasizes a race-generic perspective in understanding various racial and ethnic groups (Smith et al, 2001). More specifically, this approach underscores the commonalities of identity development among different groups, with the premise that all individuals attempt to clarify and understand the significance of their membership to a particular racial/ethnic group (Phinney, 1992).

In Study Two, several of the hypothesized relationships were not confirmed and some were in an unexpected direction. For example, out of school interracial contact, a covariate, was not a significant predictor of universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). In addition, parents' perceptions of their socialization practices were not a significant predictor of affirming and belonging identity.

Contrary to hypotheses (i.e., 13-13.b and 21-21.b), adolescents' perceptions of this-worldly churches were negatively related to universal identity (i.e., ethnic identity achievement and affirming and belonging identity). In addition, their perceptions of their parents' integrative-assertive socialization practices were also negatively related to

universal identity. These results suggest adolescents' perceptions of their church as well as their perceptions of their parents' integrative-assertive socialization practices were adversely influencing universal identity. These findings are counter-intuitive because this-worldly churches emphasize in their religious socialization the importance of African American history and of religious icons having African American physical features. Parents using integrative-assertive racial socialization practices affirm racial pride and African American culture and history in their child-rearing strategies. If adolescents subscribe to this identity, we expect them to have begun exploring this domain of their identity and inquiring about the traditions and history of their racial/ethnic group (i.e., ethnic identity achievement). Similarly, a strong attachment of adolescents to their racial/ethnic group signifies affirming and belonging to their racial/ethnic group. Therefore, adolescents living in integrative-assertive households and attending this-worldly churches are exposed to African American culture and its traditions. Given these findings, it would seem that churches with a this-worldly orientation would be consistent with integrative-assertive socialization practices and thus, the church and the parents' child-rearing strategies would positively shape an adolescent's identity.

In investigating cautious-defensive socialization practices (i.e., hypotheses 14-14.b and 22-22.b), it was hypothesized that adolescents' perceptions of this-worldly churches were positively related to having universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). It was also hypothesized separately that parents' perceptions of their cautious-defensive socialization practices, and adolescents' perceptions of their parents' cautious-defensive socialization practices would be positively related to both ethnic identity achievement and affirming and

belonging identity. However, again, the findings from this study contradicted these hypotheses.

Specifically, adolescents' who attended this-worldly churches and had parents who employed cautious-defensive socialization practices were less likely to have a universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). In addition, adolescents who perceived their parents as using cautious defensive child-rearing strategies were less likely to have an achieved identity. Adults reared in cautious-defensive households reported a stronger affinity to African Americans and commitment to separatist ideology (Demo & Hughes, 1990). Moreover, some of the important theological underpinnings of this-worldly churches are to preach about the African presence in the Bible and teach about the contributions of African Americans. It would appear that perceptions regarding the church as well as perceptions of cautious-defensive socialization practices would enhance ethnic identity, but the findings in this study suggest the opposite.

Furthermore, the hypotheses (i.e., 15-15.b and 23-23.b) associated with adolescents' perceptions of other-worldly churches and individualistic-universalistic racial socialization practices were also not confirmed. Specifically, adolescents who viewed their churches as other-worldly and their parents as having individualistic-universalistic racial socialization practices were not more or less likely to have a universal identity (i.e., ethnic identity achievement identity and affirming and belonging identity). Since the church was not a significant predictor, the role of other-worldly churches remains uncertain. Adolescents' perceptions of their parents employing individualistic-universalistic racial child-rearing strategies were not significantly related

189

to adolescents having an affirming and belonging identity. This suggests that adolescents whose parents reported they used individualistic-universalistic socialization practices were no more or less likely to have a universal identity. However as predicted, adolescents who perceived their parents as having individualistic-universalistic racial child-rearing strategies were less likely to have an ethnic identity achievement. This finding indicates that adolescents reared in homes where parents instilled values such as working hard and being a good citizen were less likely to have an achieved identity, meaning they have not explored the traditions and history of African Americans. These adolescents viewed their parents as teaching them to negotiate their social environment by focusing on American values such as good citizenship and hard work.

Thornton (1990) asserts that these parents are highly assimilated, yet he also contends these individuals still have an affinity toward African Americans. Furthermore, Demo and Hughes (1990) found that individuals reared in these types of households endorsed a weak positive African American group evaluation. Although these parents may identify with being African American, they chose to de-emphasize race in their homes. As a result, two possible explanations exist; either their adolescents have not completed their identity exploration or they have not successfully clarified issues regarding race and social location among African Americans.

The findings from this study provide partial support for the hypotheses concerning other-worldly spiritual orientation, perceptions of cautious-defensive racial socialization practices, and ethnic identity achievement (i.e., hypotheses 16-16.b and 24-24.b). Contrary to the hypothesized relationships, the degree to which adolescents' perceived their church as having an other-worldly spiritual orientation was not a predictor

190

of the degree to which they have a universal identity. However, as predicted, parents' perceptions of their cautious-defensive socialization practices were negatively related to adolescents' ethnic identity achievement. It was also hypothesized that adolescents who viewed their parents as imparting cautious-defensive socialization practices would be less likely to have a universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). This indicates adolescents reared in these homes have parents who instill values such as "Whites have the power" and 'Whites believe they are better". These parents stress the power differential between African Americans and Whites as well as highlight the social location of African Americans in this society. Thomas and Speight (1999) assert that parents who denigrate Whites in their socialization practices might not balance their child-rearing strategies with positive messages about African American culture and history. The findings from this study provide partial support for this assertion.

Since adolescents' perceptions of other-worldly church were not a significant predictor of identity, the larger social environment of these adolescents might not provide them with positive messages about African Americans. Furthermore, this suggests these adolescents may only receive particular types of socialization messages (i.e., "Whites have the power and Whites are prejudiced.") in their homes. Although these parents have the best intentions of raising their children to understand the many challenges African Americans may face due to their social location, the failure to integrate positive socialization messages about African Americans may adversely influence their adolescents' identity development. Again, this suggests that these adolescents may less

likely to develop an achieved identity and may be less likely to affirm and belong to their racial group.

Researchers have shown that exposure to African American history by African Americans across different development stages enhanced their sense of racial pride and self-esteem (Georgoff, 1967; Andrew, 1971; Gordon, 1995; Sellers et al. 1998; Young, 1994). These studies underscore the significance of teaching African American children and adolescents about their history and culture. As stated previously, it appears adolescents reared in cautious-defensive households might not receive positive messages about African Americans. These findings suggest that adolescents' parents and their church need to incorporate and emphasize the positive contributions of African Americans. Still, these findings need to be interpreted cautiously given that adolescents' perceptions of their church were not significantly related to their self-reported identity.

The next series of hypotheses examined the relationship between communal faith-based orientation and universal identity (i.e., 17-17.b and 25-25.b). These results were in the opposite direction of the proposed hypotheses. Adolescents' perceptions of a communal faith-based orientation were negatively related to their ethnic identity achievement. This finding was only for ethnic identity achievement, thus, the degree to which adolescents viewed their church as having communal faith-based orientation was not a significant predictor of their affirming and belonging identity. In addition, parents' perceptions of their integrative-assertive socialization practices were not significantly related to adolescents' universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). Adolescents' who perceived their parents using

integrative-assertive socialization practices were negatively related to universal identity (i.e., both ethnic identity achievement and affirming and belonging identity).

Parents who socialized their adolescents by employing integrative-assertive child-rearing strategies were no more or less likely when the findings are nonsignificant to have universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). In addition, adolescents who reported that their parents' utilized integrative-assertive racial socialization practices were less likely to have an ethnic identity achievement and affirming and belonging identity. Again, these findings contradict the rationale behind the hypotheses.

Recall that communal churches underscore the significance of educational, economical, and political development in the African American community. In the children and youth ministries of these churches, they participate in programs which promote African American pride such as Kwanzaa and Black History Month. As discussed previously, parents employing integrative-assertive racial socialization emphasize racial pride and African culture and history in their child-rearing strategies. Individuals reared in integrative-assertive households identified more closely with African Americans, their culture and history (Demo & Hughes, 1990). Furthermore, it would seem that churches with a communal faith-based orientation would be congruent with parents' integrative-assertive socialization practices as both are instilling similar values concerning racial pride.

Similar to the other hypotheses, the findings regarding communal faith-based orientation, parents and their adolescents' perceptions of cautious-defensive racial socialization practices, and ethnic identity achievement were unexpected and in the

opposite direction (18 –18.b). Only adolescents' perceptions of their parents' cautious-defensive socialization practices were negatively and significantly related to have an affirming and belonging identity (26.b). This was surprising given that through communal faith-based programs, adolescents would be socialized about the importance of improving societal conditions for African Americans. These churches would also instill values in adolescents through cultural programs such as Kwanzaa and Black History Month programs. As mentioned earlier, African American children and adolescents exposed to African History increase their self-esteem and racial pride (Gordon, 1977, Sellers et al., 1998; Young, 1994). Because these churches develop programs pertinent to African Americans and promote identity develop through Rites of Passage Programs, Kwanzaa, and Black History Month, these churches assist in the racial socialization process by imparting positive messages about African Americans that are missing from their parents' cautious-defensive socialization practices. These adolescents understand the social location of African Americans without having their reference group orientation being anchored in the perceived power differential between Whites and Blacks. In this situation, the church plays an important role in socializing adolescents because the church may be the only place where these adolescents receive positive messages about African Americans. This finding does not support this contention regarding the role of communal faith- based orientation as a socialization agent.

In the next series of hypotheses (i.e., 19-19.b and 27-27.b) regarding universal identity, the majority of the relationships were non-significant. These findings indicate that adolescents who viewed their churches as privatistic and perceived their parents as individualistic-universalistic racial socialization practices were no more or less likely

when the findings is nonsignificant to have an ethnic identity achievement. These findings also suggest that adolescents who viewed their churches as privatistic and perceived their parents as individualistic-universalistic racial socialization practices were no more or less likely when the findings is nonsignificant to have affirming and belonging identity. Only one relationship was significant and as predicted, adolescents who perceived their parents as having individualistic-universalistic racial child-rearing strategies were less likely to have an achieved identity (27.b). This finding suggests that these adolescents reared in these homes may have not begun to explore their racial background. This is consistent with previous research. Thornton (1997) suggests these parents teach their children universal or human value such as working hard, academic achievement and being a good citizen as he discussed these parents were instilling values in their children to view themselves as American only.

Another series of hypotheses were partially supported (i.e., 20-20.b and 28-28.b). Adolescents' perceptions of their church were not a significant predictor of universal identity (i.e., both ethnic identity achievement and affirming and belonging identity). On the other hand, parents' perceptions of their cautious-defensive socialization practices were negatively related to ethnic identity achievement (i.e., 20.a). It was hypothesized that the adolescents of parents who perceived their racial socialization practices as cautious-defensive would be less likely to have an achieved identity. This relationship was also hypothesized for adolescents' perceptions of their parents who viewed their socialization practices as cautious-defensive. This finding was the only significant predictor for affirming and belonging identity. This current study suggest that adolescents reared in these homes have parents who impart values such as "fair play will

not be reciprocated" and 'Whites believe they are better." As discussed earlier, parents

who focus on negative messages regarding Whites in their socialization practices might

not balance their child-rearing strategies with positive messages about African Americans

(Thomas and Speight, 1999). Since these parents and their church do not impart any

positive socialization messages about African Americans, their adolescents are less likely

to develop an achieved identity and to affirm and belong.

<u>African American Identity</u>

African American identity was examined in this study to assess the extent to

which African American adolescents identify with being African American. Smith and

Brookins (1997) report the multidimensionality of African American identity consist of

the following: 1) a positive affirmation of African American physical features; 2) positive

attitudes about African Americans as a group 3) identification with Africans throughout

the Diaspora; 4) system blame versus personal blame and 5) cooperation versus

competitiveness orientation. Sellers et al. (1997) describe these types of identity

measures as investigating the qualitative meaning of identifying with being African

American. Since adolescence is a developmental period when adolescents grapple and

explore their many identities, it is important to determine adolescents' perceptions of the

role of the church and their family on the formation of racial attitudes.

In this study, out of school interracial contact, a covariate, was negatively related

to African American identity. The more out of school interracial contact adolescents

reported the less likely they were to endorse an African American identity. Roberts

(1996) found that adults who grew up in either predominately White or racially diverse

settings scored lower on the African self-consciousness than those who lived in

predominantly African American settings. This finding suggests that level of interracial contact across different settings may influence the identity development of African American adolescents.

In contrast to universal identity, adolescents' perceptions of their parents' socialization practices were positively related to African American identity with the exception of adolescents who perceived their parents as having individualistic-universalistic racial socialization practices. These socialization practices were not a significant predictor of African American identity. Another interesting finding was parents' perceptions of their socialization practices were not a significant predictor of African American identity. This suggests that factors outside the family environment may potentially have a greater influence than the immediate family on identity development. Cross (1996), citing Spencer, Brookins, & Allen (1985), explains that African American adolescents live and interact within different societal contexts that shape identity development such as the family, school, neighborhood, church, and macro factors (e.g., federal policies).

Adolescents who perceived their churches as this-worldly were more likely to have an African American identity (i.e., hypotheses 29-29.b). Adolescents who perceived their parents as having integrative-assertive socialization practices were more likely to have an African American identity. Both adolescents' perceptions of their church as this-worldly and their perceptions of their parents socialization practices were positively related to African American identity. As mentioned previously, these churches incorporate African American culture and history into their theological orientation as they instill racial values in their congregation and keep them abreast of societal

197

challenges in the African American community. These socialization strategies of the church are identical to integrative-assertive child-rearing practices. Parents using integrative-assertive racial socialization practices underscore racial pride and African American culture and history in their child-rearing strategies. Demo & Hughes (1990) found that individuals reared in integrative-assertive households identified more closely with African Americans, their culture and history.

The results found partial support for the hypotheses concerning this-worldly spiritual orientation, parents' perceptions cautious-defensive racial socialization practices, and adolescents' perceptions of their parents' cautious-defensive racial socialization practices, and African American identity (i.e., hypotheses 30-30.b). Parents' perceptions of their cautious-defensive racial child-rearing practices were not a significant predictor of African American identity. In this model, adolescents' perceptions of their church as this-worldly as well as their perceptions of their parents' cautious-defensive racial socialization practices were positively related to African American identity. The results suggest that this-worldly churches may compliment the racial socialization practices of adolescents who perceive their parents as having cautious-defensive child-rearing practices. Recall that adults reared in cautious-defensive households reported a stronger affinity to African Americans and commitment to separatist ideology (Demo & Hughes, 1990). These parents tend to focus on the power differential between African Americans and Whites, devoid of socialization messages emphasizing the contributions of African Americans. It may be that the theological orientation of this-worldly churches equalize such cautious-defensive messages such as 'Whites believe they are better" and "Whites have the power." These churches provide

positive messages about African Americans in their worship services that may potentially support a healthy African American identity.

Contrary to the hypothesized relationships (32-32.b), the degree to which adolescents perceived their church as having an other-worldly spiritual orientation was not a predictor of the degree to which they have an African American identity. Moreover, the degree to which parents viewed their socialization practices as cautious-defensive was not a predictor of the degree to which they have an African American identity. Surprisingly, adolescents' perceptions of cautious-defensive racial socialization practices were positively related to African American identity (i.e., hypothesis 32.b). This hypothesized relationship was confirmed and was in an unexpected direction. At first this result appears contradictory, however, the MCAIQ examines the extent to which adolescents want to interact or have an affinity with their own racial/ethnic group (Smith & Brookins, 1999). Given their parents highlight the power differential and minority status experienced by African Americans, these adolescents may reject the negative stereotypes about African Americans. Thus, they may only focus on the racial socializations messages that are consistent with their attitudes about being African American.

Adolescents who perceived their church as communal (i.e., hypotheses 33-33.b and 34-34.b) were somewhat more likely to have an African American identity. While this finding emerged only at the trend level and must be interpreted with caution, it raises an interesting issue. This is a surprising finding because it was hypothesized that churches promoting African American schools and financial institutions instilled values

about race to the adolescents in these congregations. This finding suggests that communal churches may have an indirect racial socialization influence.

As predicted (i.e., hypotheses 35-35.b and 36-36.b), privatistic churches were negatively related to African American identity as these churches participate in only traditional programs such as <u>Bible</u> study, clothing drives, and prayer meeting. Therefore, adolescents' perceptions of these churches may reflect their failure to instill values about race. In addition, adolescents' perceptions of their parents' individualistic-universalistic socialization practices were not significantly related to African American identity. In contrast, adolescents' perceptions of their parents' cautious-defensive socialization practices were positively related to African American identity. This finding was confirmed and was in an unexpected direction. It was hypothesized that adolescents who perceived their parents as having cautious-defensive racial socialization practices would be less likely to have an African American identity. It appears that adolescents who perceive their parents as instilling these types of child-rearing strategies may attend to only the messages that support their positive attitudes regarding African Americans. Through their parents emphasizing the power differential between African Americans and Whites, these socialization practices teach their adolescents to have a system blame approach as opposed to an individual blame concerning the social hierarchy between African Americans and Whites (Smith & Brookins, 1997). Thus, adolescents who perceive their parental socialization practices as cautious-defensive were more likely to have an African American identity.

Universal Identity and African American Identity: Explanations of the Disparate Findings

Two approaches were examined in this study to assess identity development among African American adolescents. The universal approach is known also as the race generic (Smith et al., 2001) and pan-ethnic (Cross, 1994). It investigates the common elements related to identity across different racial/ethnic groups. In contrast, the race-specific approach explores the extent to which individuals identifies with their racial/ethnic group. The contradictory findings concerning the universal approach underscore Smith et al (2001) assertion regarding the applicability of these measures to diverse populations. They discuss that social location and culture may play a pivotal role in answering race-generic questions. Therefore, the applicability of race generic questions with racial/ethnic needs to be explored (Smith et al. 2001). They provide the following examples of race-specific versus race-generic items.

> For example, a race-specific socialization item examining racial pride might read: "It is important for Black people to give their children a sense of pride in their race." A race-generic item would be a similar type of item but one that does not include references to a specific racial group. A parallel, race-generic item might read: "It is important for parents to instill in their children a sense of pride in their race." (Smith, et al. 2001 pp. 18-19)

This sample only included African Americans and a comparison racial/ethnic group was not present. The ambiguity in the items concerning a specific racial/ethnic group should not have been a challenge in a racially homogeneous sample. However, in settings that should have been perceived by adolescents and their parents as supporting a positive universal identity (i.e., both ethnic identity achievement and affirming and belonging identity), the results from this study were in an unexpected and opposite direction. This finding supports Smith et al. (2001) concerning the use of universal identity measures. She was inquiring about their use with diverse populations. Based on

201

the results of this study, these items may need to be examined in samples from the same racial/ethnic groups. This may imply that the dimensions in the universal identity are capturing a different construct for this sample.

Furthermore, the concept of "ethnic group" encompasses African Americans; however, it also includes people of African descent who are African Americans such as Jamaican American, Ghanaian American, Nigerian American, and enslaved African Americans. Few researchers have examined the vast diversity within the African American community and researchers should not assume that everyone's origins are from the enslavement period. Ogbu (1990) asserts that differences exist regarding individuals who have acquired citizenship as immigrants versus involuntary immigrants. The diverse ethnic groups subsumed as African American may participate in various cultural activities that promote identity development differently. Therefore, more research is warranted to examine how immigrants versus involuntary immigrants socialize their children about race.

Another explanation of the contradictory findings concerning universal identity (i.e., both ethnic identity achievement and affirming and belonging identity) is the adolescents in this study have not embarked on their racial identity search. The results indicate that they would either have a diffused (i.e., unclear about their racial identity) or a foreclosed identity (i.e., have taken on the values of their parents). Adolescents in these developmental stages would be less likely to have either an achieved identity or feel they affirm or belong to a racial/ethnic group. It appears from the results of this study that the adolescents have not begun their identity search. Cross (1994) asserts that the final stage of ethnic identity development is the establishment of a racial/ethnic identity. He further

states that the transition through the identity stages are not as clear because it does not explain people of color who make their gender, sexual orientation or religion more salient than their race.

In summary, future research should explore whether age is a confounding variable in this study. Similar to the development of a religious affiliation identity, younger adolescents may not have conducted their identity search. Therefore, older adolescents may have begun to understand or even challenge their previous beliefs about race. In addition, a qualitative study may explain the divergent results regarding each scale, especially the race-generic one, and a qualitative study will allow adolescents to describe their identity process and to discern when race becomes salient to them.

Different Factor Structure Between AACS and AACS-A: How Surprising Adolescents Are Not Clones of Their Parents

It was hypothesized that the factor structure of the AACS would be parallel for parents and adolescents on the AACS-A. However, a different factor structure emerged between parents and adolescents on the AACS. As predicted, the factor structure of the parent sample produced the expected subscales. That is, one factor reflected the this-worldly versus other-worldly spiritual orientation and the other reflected the communal versus privatistic faith-based orientation. Conversely, the first factor for the adolescent sample comprised the this-worldly –communal spiritual orientation and 2) the second comprised the other-worldly spiritual orientation and privatistic faith-based orientation. The EFA results indicated that the two samples have disparate perceptions on the dimensionality of the church.

One plausible explanation for the differences in the factor structures of adolescents and adults is that developmentally some of younger adolescents (i.e., aged 12-14) in the sample may not be able to discern the subtle differences within each orientation. The results of the EFA reflect the ability of the sample to observe the extremes on each tension and collapse them according to "raceless" theology (i.e., other-worldly and privatistic faith-based) and a black theology (i.e., this-worldly and communal faith-based). Developmentally, African American adolescents as well as other adolescents at this age have not fully completed their identity search. This search encompasses racial, religious, and gender identities (Phinney, 1989). Using the identity literature to explain this finding, these adolescents may have not gone through their religious identity search. Therefore, these adolescents would either have a diffused (i.e., unclear about their religious affiliation) or a foreclosed identity (i.e., have taken on the values of their parents). Parents usually decide religious affiliation of their adolescents. It is reasonable to suggest that adolescents have not critically examined their religious upbringing. Thus, their exposure to different theological orientations is probably limited. This may result in these adolescents having less of a frame of reference to evaluate their church. Older adolescents (i.e., aged 16-19) might have begun this search because of their increasing number of social networks (i.e., peer groups, work, and school) which may potentially expose them to alternative perspectives than their parents.

Given the potential difference in the way adolescents at different developmental stages view their church differently, future research is needed to assess whether age explain the different factor structures. A simultaneous factor analysis allows researchers

to examine the factor structure of different samples. In this case, three samples could be identified: 1) parent sample, 2) late adolescence and 3) preadolescence.

Implications of Study One and Two

This study extends the racial socialization and racial identity research to include the church as an important socialization agent in the African American community. The practical implications of this study are twofold. First, this study assists in advancing the theory on racial socialization, racial identity, and African American families. Thus, this study contributes to the literature by integrating the research areas on racial identity and racial socialization with the African American church.

The second set of implications of this investigation is the practical applications of the findings. These preliminary results suggest that both church and family may teach racial values that help to shape the racial identity of adolescents. In addition, the results highlight the diversity in the church as well as in families with regard to the significance African Americans place on imparting values of race to their children. The study suggests the church is an institution that can assist parents in the socialization process.

Furthermore, the findings imply that churches may influence identity differently depending upon their spiritual and faith-based orientations. Therefore, some churches may need to incorporate African American culture and history into the worship service, Sunday school materials, and youth ministries. For example, during the worship service, an adolescent member of the church could read about a famous African American or other historical facts. In addition, historical information could also be placed on the weekly church program. During Black History Month, churches could possibly sponsor Quiz Bowls on various topics concerning African American culture. Introducing these

types of programs for adolescents may assist them through their transitions from adolescence to adulthood.

Also, a healthy racial identity among African American adolescents has been associated with academic achievement (Harris & Ford, 1997), lower levels of problem behavior (McCreay, Slavin, & Lesley, 1996), and resiliency (Miller, 1999). Although these relationships were not examined in this study, they do underscore the importance of racial socialization practices that teach their children about African American culture and history. Thus, the church and family can bolster each other by providing children with a representation of African Americans that reinforces the racial identity attitudes of African American adolescents.

Future Studies

The findings from this study warrant more research in the areas of racial socialization, racial identity, and the church. The psychometric properties of the church scales (i.e., AACS and AACS-A) as well as the racial socialization (i.e., PVRS and AVRS) measures need further development. Using a qualitative approach, parents and their adolescents could explain how the church instills values about race. In addition, a qualitative study allows for further exploration and understanding of how parents transfer cultural practices to their children. Moreover, the emergent themes from these studies can be used to develop more items for each scale. Lastly, after several iterations of modifying the scales, construct and discriminant validity approaches should be used to examine each of the measures.

Furthermore, each sub-category of religiosity and stereotypes should be explored as moderators in study one. For instance, nonorganizational (i.e., praying, listening

religious service on the radio, or watching religious service on the television, and reading the Bible) and organizational activities (i.e., attending church, and participating in church activities) as well as gender specific stereotypes should be assessed separately in the model. Therefore, examining them individually might explain these relationships better than investigating the globally observed variable.

Moreover, level of interracial contact in childhood and as an adult should be explored also. Interracial contact was examined as the amount of interaction with whites across different settings. However, it does not ascertain the quality of the relationships, whether the interaction was a positive or negative experience for African Americans. Future research must attend to the nature of the interracial contact and how this may affect racial identity.

For Study Two, a longitudinal study would be more appropriate to assess the developmental progression of adolescent identity development. This would also allow for a better understanding of the role of the church over time. In addition, it is important to access the racial identity of the parents over time too because they are the primary socialization agent for the child. Several researchers have discussed the recycling of racial identity attitudes among African American adults during different periods of adulthood (Cross, 1991, 1994, Cross, Parham, & Helms 1991, Parham, 1989). Thus, a longitudinal study may capture these transitions as well as explore whether they shift during the socialization of their children.

<u>Limitations of Study One and Two</u>

Four limitations of the study are apparent. First, the cross sectional design of the study does not explain adequately the possible selection bias among the participants. In

addition, the cross sectional nature of this study makes any causal conclusion suspect, and therefore, causal assumptions cannot be supported by the data.

The second limitation of the study is the relationship between parents' perceptions of the church and their racial socialization practices may be a nonrecursive relationship. That is, the church may be influencing parental racial socialization practices while parents' racial socialization practices may be also influencing the theological orientations of the church (i.e., spiritual and faith-based orientations). More specifically, the church may impact the congregation as well as the church members may affect the church. The causality of these relationships remains unknown and more research is warranted in this area.

The third limitation of this study is that the average income of the families is $42,000. This suggests a moderate income and thus, the findings cannot be generalized to other social economic status such as lower, upper middle class, and wealthy. Plummer (1995) found that adolescents from middle class backgrounds were more likely to endorse positive attitudes about African Americans. Since these adolescents have been exposed to African American culture and have successful African American role models, she asserts that they have pride in race and do not struggle as much with the identity development stages (Plummer, 1995). Thus, social class is an important variable to examine.

The different factor structure on the AACS is the fourth limitation. Thus, more research is warranted to assess the extent to which parents and their adolescents perceive their church differently. In addition, age is a potential confound affecting adolescents' perceptions and needs to be explored developmentally. Therefore, a qualitative study

may capture the age distinctions and items can possibly be constructed from the themes to construct a more valid measure.

<u>Summary of Study One and Study Two</u>

The findings of Study One provide evidence that the church is a racial socialization institution in the African American community. The socialization practices instilled by the church reflect the diversity in the African American community. Moreover, parental racial identity attitudes were also an important factor in this study. The findings from this study support Sellers et al. (1997) that racial identity attitudes explicate behaviors among African Americans. This study found that parents who endorsed different racial identity attitudes also reported distinct racial socialization practices. To illustrate, parents who endorsed nationalist racial identity attitudes reported using integrative-assertive and cautious-defensive racial socialization practices while parents who endorsed humanist racial identity attitudes used individualistic-universalistic racial socialization practices.

Study Two, consistent with Study One, supports the theory that the church is a setting that instills racial values to adolescents about their racial/ethnic group. The findings indicated that adolescents who viewed their churches as either this-worldly, other-worldly, communal, or privatistic were less likely to endorse universal identity (i.e., ethnic identity achievement and affirming and belonging). In contrast, adolescents' perceptions of certain spiritual and faith-based orientations were more likely to have an African American identity. Various kinds of parental racial socialization, as perceived by their adolescents, were related positively to African American identity; however these

practices were adversely related to universal identity (i.e., ethnic identity achievement and affirming and belonging).

Formal Section of the guide

Before we can begin, I need to review a regulation from Michigan State University (MSU) requiring consent from each participant. I will read from a standard form.

Purpose of the Study
This study will explore attitudes regarding the role of the church in supporting parents or primary caregivers concerning topics related to race and child-rearing practices. Specifically, the purpose of this research is to gain a better understanding of the ways the church teaches children about race. Therefore, purpose of this interview is to locate churches in the Lansing and Detroit area which represent each of the aforementioned characteristics (i.e., this-worldly versus other-worldly and communal versus privatistic).

Rights of the Participant in this Study
Participation in this study is voluntary. You will be asked a series of questions and I hope you will answer these questions as thoroughly and honestly as possible. There are no right or wrong answers. The interview will last approximately one hour and if you choose no penalties are imposed to participate. You may request that I turn off the tape recorder at anytime during the interview and talk "off the record." In addition, participants may decide not to continue in the study or answers any of the questions at any time during the study. For example, you may choose not to answer an interview question if you feel uncomfortable.

The information will be held strictly confidential and any information obtained from the participant will not be shared with anyone other than myself, the primary investigator from Michigan State University. If you agree to participate, you will be audio taped and the tape will be transcribed later. The transcribing entails typing out our conversation and names will not be associated with any of the audiotapes. In addition pseudonyms will be used to ensure the confidentially of all participants, and all information will be stored in a secure location.

If you have any concerns or questions regarding participation in this study, please contact Pamela Martin at the Department of Psychology (555) 355- 5555, Michigan State University.

Consent to Participate in the Interviews

By providing my name, address, telephone number, and signature below, I indicate (a) my complete understanding of the information in this consent form, and (b) I choose to participate in this study.

Print your name: _____

Print your address: _____

_____

Your phone number _____

Your Signature _____

If the participant is giving consent please have him/her sign the consent form. In addition, ask the participant if he/she wants to receive additional information by mail about this study after the data collection phase of this study is completed.

Informant Interview

1. Let's begin the interview. Can you please describe churches in your area, which only emphasize salvation, heaven, and eternal life?

Probes: Remember, these churches only discuss these religious values (e.g., salvation, heaven, and eternal life)? Can you describe why you placed this church under the other-worldly theological orientation?

2. What are the names of these churches?

Remember everything discussed here is confidential. If you feel uncomfortable answering these questions I can turn off the recorder.

3. To what extent can you describe churches in your area which emphasize salvation, heaven, and eternal life and also include in their orientation the involvement of political, educational, and social issues relevant to the African American community?

Probes: Can you describe, why you placed this church under the this-worldly theological orientation? Can you provide another example of why these churches fit this category?

4. What are the names of these churches?

Remember everything discussed here is confidential. If you feel uncomfortable answering these questions I can turn off the recorder.

The second characteristic is the communal versus privatistic orientation. The communal end of the tension represents involvement of churches in the economic, political, and social aspects of their congregation and community. This theological orientation views the church as being the center of activities in the African American community. In contrast, the other end of this tension, the privatistic theological orientation underscores the spiritual needs of the congregation and churches that ascribe to the privatistic orientation do not participate in activities outside of the congregation.

5. To what extent can you describe churches which participate in traditional church programs such as Bible Study, Choir, and men and women's auxiliaries?

Probes: Can you describe, why you placed this church under the this-worldly theological orientation? Can you provide another example of why these churches fit this category?

6. What are the manes of these churches?

Remember everything discussed here is confidential. If you feel uncomfortable answering these questions I can turn off the recorder.

7. To what extent are these the same churches listed under the other-worldly tension?

Probes: What distinguishes churches that are not listed on both the other-worldly and privatistic lists? Why was the church _____ excluded from the other-worldly list? Why was the church _____ excluded from the privatistic list? Why are these churches _____ on the other-worldly and privatistic lists?

8. To what extent can you describe churches that participate in traditional church programs (e.g., Bible Study, Choir, and men and women's auxiliaries and other programs such as rites of passage, drug and alcohol programs, voter registration, and HIV/AIDS programs?

Probes: Can you describe, why you placed this church under the this-worldly theological orientation? Can you provide another example of why these churches fit this category?

9. To what extent are these the same churches listed on both tensions?

Probes: What distinguishes churches which are not listed on the list? What distinguish churches that are not on the privatistic list?

Minister/Pastor Recruitment Letter

Date

Pastor's name
Church Address
City, State Zip Code

Dear _____,

     I am honored you are reading this letter. My name is Pamela Martin and I am a graduate student in Ecological/Community Psychology and Urban Affairs. As a person who was raised in the church, the church has been a significant factor in my spiritual, moral, and academic development. Along with the support of my parents and extended family, the church has been instrumental in teaching me values to succeed in life.

     I am writing you concerning a research project I am conducting involving churches and families. Part of my calling is the teaching ministry and ministry of help. I would like to do some work for your congregation through my dissertation research. My study investigates what Christians teach adolescents girls and boys about their Black History. I choose church's name because I have noticed your approach in reaching out to that segment of society which many congregations consider beyond salvation, the "hip hop" generation.

     Therefore, I am asking for your permission to visit and tell you more about my study. I would like to make an appointment to discuss the details of the study with either you or the appropriate ministerial staff. I will be in touch to follow up and offer needed clarification. If you have any questions prior to my follow up, please do not hesitate to call me at the phone numbers and e-mail printed in the left margin. Thank you for any help you are able to give.

Sincerely,

Pamela P. Martin
Doctoral Candidate
Michigan State University
(517) 555-1234
(517) 555-1234
xxxxxxx@pilot.msu.edu

THE AFRICAN AMERICAN CHURCH PROJECT
Understanding How The Church Maintains and Supports Families

*Train up a child in the way he should go,
and when he is old he will not depart from it (Proverbs 22:6).*

The African American Church Project at Michigan State University is recruiting parent/legal guardian and their adolescents to participate in a study examining how the church supports parents in raising their children. The requirements are the following: 1) must be African American or Black; 2) must be attendee of the church, and 3) must have an adolescent between the ages of 12-19. Each parent and adolescent pair will individually receive $10.00 for participating in the study. For more information contact Pamela Martin at (517) 555- 5555 or 1 (800) 555-5555.

THE AFRICAN AMERICAN CHURCH PROJECT
Understanding How The Church Maintains and Supports Families

*Train up a child in the way he should go,
and when he is old he will not depart from it (Proverbs 22:6).*

The African American Church Project at Michigan State University is recruiting parent/legal guardian and their adolescents to participate in a study examining how the church supports parents in raising their children. The requirements are the following: 1) must be African American or Black; 2) must be attendee of the church, and 3) must have an adolescent between the ages of 12-19. Each parent and adolescent pair will individually receive $10.00 for participating in the study. For more information contact Pamela Martin at (517) 555- 5555 or 1 (800) 555-5555.

My name is Pamela Martin and I am a graduate student in Ecological/Community Psychology and Urban Affairs Programs at Michigan State University. As a person who was raised in the church, the church has been a significant factor in my moral, spiritual, and academic development. I have noticed church's name approach in reaching out to the segment of society which many congregations consider beyond salvation, the "hip hop" generation. The African American Church Project is recruiting parents and their adolescents to participant in a study examining how the church supports parents in raising their adolescents. The study involves a parent and his/her adolescents completing a survey. The parent survey will take approximately forty-five minutes while the adolescent survey averages twenty minutes. The requirements are the following: 1) must be African American or Black; 2) must be attendee of the church, and 3) must have an adolescent between the ages of 12-19. Each parent/legal guardian and adolescent pair will individually receive $10.00 for participating in the study. For more information contact Pamela Martin at 1 (555) 555-5555 or (555) 555-5555.

Appendix E
Parent Consent Form

Purpose of the Study
This study intends to explore attitudes regarding the role of the church in supporting and maintaining families. Specifically, the purpose of this research is to gain a better understanding of the ways the church instills values into parents and their children.

Rights of the Participant in this Study
Participation in this study is voluntary. You will be asked to complete several questionnaires, and hope you will answer these questions as thoroughly and honestly as possible. The entire interview is expected to last approximately one hour. You may refuse to answer any question or any part of a question, and you may elect to withdraw from the interview at any time. Your privacy will be protected to the maximum extent allowable by law.

All information will be held strictly confidential and any information obtained from the participant will not be shared with anyone other than the primary investigator from Michigan State University. All information will be stored in a secure location.
Your name will not be given to anyone. If you choose to allow written notes to be taken, your name will not be recorded on the form.

If you have any concerns or questions regarding participation in this study either now or at any other point of time in the future, please contact Pamela Martin, MA,(517) 353-9145, the responsible study investigator [Harriette McAdoo, Ph.D., (517) 432-3321], [Pennie Foster-Fishman, Ph.D., (517) 353-5015], or MSU's Institutional Review Board Chairperson [David Wright, Ph.D., (517) 355 – 2180].

Consent to Participate in the Interviews
By providing my name, address, telephone number, and signature below, you acknowledge (a) you have read and understood these points, (b) a researcher staff member has explained the purpose and any potential risks in participating in this study, and (c) you freely consent to participate in the study.

Print your name: _____

Print your address: _____

_____

Your phone number _____

Your Signature _____

By participating in this study, you are giving me consent to contact your son or daughter. Can I contact your son or daughter to participate in this study?

Yes _____

No _____

Print your child's name: _____

Please check the appropriate option if you wish to receive additional information in the mail about this study after the data collection phase of this investigation is completed.

_____   No, I would not like any additional information of this study.

_____   Yes, I would like any additional information of this study and please send the information to the aforementioned address above. (If you request the information to be sent to another address, then indicate below.)

Thank you very much for your cooperation.

<center>**Adolescent Consent Form**</center>

Purpose of the Study
This study intends to explore attitudes regarding the role of the church in supporting and maintaining families. Specifically, the purpose of this research is to gain a better understanding of the ways the church instills values into parents and their children.

Rights of the Participant in this Study
Participation in this study is voluntary. You will be asked to complete several questionnaires, and hope you will answer these questions as thoroughly and honestly as possible. The entire interview is expected to last approximately one hour. You may refuse to answer any question or any part of a question, and you may elect to withdraw from the interview at any time. Your privacy will be protected to the maximum extent allowable by law.

All information will be held strictly confidential and any information obtained from the participant will not be shared with anyone other than the primary investigator from Michigan State University. All information will be stored in a secure location.
Your name will not be given to anyone. If you choose to allow written notes to be taken, your name will not be recorded on the form.

If you have any concerns or questions regarding participation in this study either now or at any other point of time in the future, please contact Pamela Martin, MA, (517) 353-9145, the responsible study investigator [Harriette McAdoo, PhD., (517) 432-3321], [Pennie Foster-Fishman, Ph.D., (517) 353-5015 or MSU's Institutional Review Board Chairperson [David Wright, Ph.D., (517) 355 – 2180].

Consent to Participate in the Interviews
By providing my name, address, telephone number, and signature below, you acknowledge (a) you have read and understood these points, (b) a researcher staff member has explained the purpose and any potential risks in participating in this study, and (c) you freely consent to participate in the study.

Print your name: _____

Parent's name: _____

Print your address: _____

_____

Your phone number _____

Your Signature _____

<center>220</center>

Please check the appropriate option if you wish to receive additional information in the mail about this study after the data collection phase of this investigation is completed.

_____   No, I would not like any additional information of this study.

_____   Yes, I would like any additional information of this study and please send the information to the aforementioned address above. If you request the information to be sent to another address then indicate below.

Thank you very much for your cooperation.

Appendix F

Parent-Demographic Questionnaire

Directions: Today, I would like to ask you some questions regarding your family's background. To begin with, I will ask you some questions about yourself.

1. Gender

(1)	Female
(2)	Male

2. What is your relationship to the adolescent?

(1)	Mother
(2)	Father
(3)	Stepparent
(4)	Sibling of the child
(5)	Grandmother
(6)	Grandfather
(7)	Other relative
(8)	Foster parent
(9)	Foster parent
(10)	Other (please specify)

3. What is your age?

(1)	20 to 29
(2)	30 to 39
(3)	40 to 49
(4)	50 to 59
(5)	60 to 69
(6)	70 and above

4. What is your current marital status?

(1)	Divorced (or had marriage annulled)
(2)	Married
(3)	Never Married
(4)	Separated

5. What is the highest grade (year of education) completed?

(1)	8th or less
(2)	Some high school Please Specify _____
(3)	High school graduate
(4)	GED
(5)	Community /Technical College
(6)	Junior college
(7)	Associates Degree
(8)	Some college Please Specify _____
(9)	College graduate
(10)	Postgraduate degree Please Specify _____

6. What is your current occupation? (If now retired, disabled, unemployed, or on leave, what was your previous occupation?)

(1)	Unemployed
(2)	Laborer
(3)	Manager
(4)	Clerical Worker
(5)	Skilled Craftsperson
(6)	Professional
(7)	Other Please Specify _____

7. What is your family income?

(1)	Under – $9, 999
(2)	$10,000 to $14,999
(3)	$15,000 to $24,999
(4)	$25,000 to $34,999
(5)	$35,000 to $49,999
(6)	$50,000 to $75,999
(7)	$76,000 to $99,999
(8)	$100, 000 and over

8. How many children do you have?

(1)	1
(2)	2
(3)	3
(4)	4
(5)	5
(6)	6
(7)	7 or more

9. When you think about the places where you lived, gone to school or worked, were these places mostly Black or mostly White?

All Black	Mostly Black	About Half Black	Mostly White	Almost All White	Does Not Apply
(1)	(2)	(3)	(4)	(5)	(9)

9a. How about the elementary school you went to? Was it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
9b. How about the junior high or middle school you went to? Was it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
9c. The high school you went to? Was it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
9d. The neighborhood(s) where you grew up? Were there all Blacks, mostly Blacks, about half Blacks, mostly Whites, or all most all Whites?	(1)	(2)	(3)	(4)	(5)	(9)

	All Black (1)	Mostly Black (2)	About Half Black (3)	Mostly White (4)	Almost All White (5)	Does Not Apply (9)

9e. Your present neighborhood? Is it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
9f. The church or place of worship? Is it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
9g. Your present work place, If employed? Is it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)

Adolescent-Demographic Questionnaire

Directions: Today, I would like to ask you some questions regarding your family and church experiences. To begin with, I will ask you some questions about yourself.

1. Gender:

(1)	Female
(2)	Male

2. How old are you?

	Age
(1)	12
(2)	13
(3)	14
(4)	15
(5)	16
(6)	17
(7)	18
(8)	19

3. What is the highest year of education completed?

	Grade
(1)	5th or below
(2)	6th
(3)	7th
(4)	8th
(5)	9th
(6)	10th
(7)	11th
(8)	12th
(9)	GED
(10)	Some college Please Specify _____
(11)	Technical or vocational school
(12)	Community College
(13)	College

4. What type of school do you attend?

(1)	Public
(2)	Private
(3)	Charter Please Specify _____
(4)	Other Please Specify _____

5. When you think about the places where you lived, gone to school or worked, were these places mostly Black or mostly White?

```
--------|-------------------|---------------|----------------|----------------|---------------|--------------
```

All Black	Mostly Black	About Half Black	Mostly White	Almost All White	Does Not Apply
(1)	(2)	(3)	(4)	(5)	(9)

	(1)	(2)	(3)	(4)	(5)	(9)
5a. How about the elementary school you went to? Was the school all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5b. How about the junior high or middle school you went to? Was the school all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5c. If applicable, the high school you went to? Was the school all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)

	All Black (1)	Mostly Black (2)	About Half Black (3)	Mostly White (4)	Almost All White (5)	Does Not Apply (9)
5d. What about your friends at your present school? Are they all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5e. What about your friends outside of school? Are they all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5f. What about your extracurricular activities (for example, sports teams, Boy or Girl Scouts, and student council)? Are these groups? Are they all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5g. The church or place of worship? Is it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)
5h. Your present work place, if employed? Is it all Black, mostly Black, about half Black, mostly White, or almost all White?	(1)	(2)	(3)	(4)	(5)	(9)

Appendix G
African American Church Scale

Directions: The following statements reflect some beliefs, opinions, and attitudes regarding the church. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree or disagree with each statement.

```
------|--------------------|--------------------|---------------------|-----------------------|------
```

Strongly Disagree (1)	Disagree (2)	Neither Disagree or Agree (3)	Agree (4)	Strongly Agree (5)

1. My church is a place where problems associated with racism are not addressed.	(1) (2) (3) (4) (5)
2. In my church, my skin color is of no great significance in relating to the message of Jesus.	(1) (2) (3) (4) (5)
3. In my church, the race of Jesus (God) is not an issue.	(1) (2) (3) (4) (5)
4. The sermons of the pastor/minister of my church tend to focus on the after life.	(1) (2) (3) (4) (5)
5. My church develops strategies to educate its congregation about the liberation of Black people.	(1) (2) (3) (4) (5)
6. In my church, my culture/ethnicity are represented in the religious icons such as stained glass windows, images of Jesus, church programs, and Sunday School materials.	(1) (2) (3) (4) (5)
7. My church explains to children the differences between the White church and the Black church.	(1) (2) (3) (4) (5)
8. My church has an obligation to teach children about the contributions of their race.	(1) (2) (3) (4) (5)
9. My church discusses the importance of the church to develop schools, businesses, credit unions, and banks in the Black community.	(1) (2) (3) (4) (5)
10. My church has outreach programs that teach people about HIV/AIDS.	(1) (2) (3) (4) (5)
11. The minister or pastor in my church discusses the importance of Blacks participating in activities which promote economic development of the black community.	(1) (2) (3) (4) (5)
12. My church participates in activities which promote Black Pride and Black History month such as Kwanzaa and Martin L. King Day.	(1) (2) (3) (4) (5)

```
------|--------------------|--------------------|--------------------|--------------------|------
```

| Strongly Disagree (1) | Disagree (2) | Neither Disagree or Agree (3) | Agree (4) | Strongly Agree (5) |

13. My church sponsors only traditional programs such as Bible Study, Sunday School, Prayer meeting and food (clothing) drives.	(1) (2) (3) (4) (5)
14. The programs in my church focus only on the preparation to enter heaven.	(1) (2) (3) (4) (5)
15. My church ministries do not discuss issues such as Black on Black crime, underemployment among Blacks, and important health issues among Blacks.	(1) (2) (3) (4) (5)

Appendix H
Multidimensional Inventory of Black Identity

Directions: 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.

```
-------|-------------------|-----------------|-------------|--------------|-------------|-----------------|------
```

| Very Strongly Disagree (1) | Strongly Disagree (2) | Disagree (3) | Agree (4) | Strongly Agree (5) | Very Strongly Agree (6) | Do not Know (7) |

Statement	Scale
1. Overall, being Black has very little to do with how I feel about myself.	(1) (2) (3) (4) (5) (6) (7)
2. In general, being Black is an important part of my self-image.	(1) (2) (3) (4) (5) (6) (7)
3. My destiny is tied to the destiny of other Black people.	(1) (2) (3) (4) (5) (6) (7)
4. Being Black is unimportant to my sense of what kind of person I am.	(1) (2) (3) (4) (5) (6) (7)
5. I have a strong sense of belonging to Black people.	(1) (2) (3) (4) (5) (6) (7)
6. I have a strong attachment to other Black people.	(1) (2) (3) (4) (5) (6) (7)
7. Being Black is an important reflection of who I am.	(1) (2) (3) (4) (5) (6) (7)
8. Being Black is not a major factor in my social relationships.	(1) (2) (3) (4) (5) (6) (7)
9. I feel good about Black people.	(1) (2) (3) (4) (5) (6) (7)
10. I am happy that I am Black.	(1) (2) (3) (4) (5) (6) (7)
11. I feel that Blacks have made major accomplishments and advancements.	(1) (2) (3) (4) (5) (6) (7)
12. I often regret that I am Black.	(1) (2) (3) (4) (5) (6) (7)
13. I am proud to be Black.	(1) (2) (3) (4) (5) (6) (7)
14. I feel that the Black community has made valuable contributions to this society.	(1) (2) (3) (4) (5) (6) (7)
15. Overall, Blacks are considered good by others.	(1) (2) (3) (4) (5) (6) (7)

	Very Strongly Disagree (1)	Strongly Disagree (2)	Disagree (3)	Agree (4)	Strongly Agree (5)	Very Strongly Agree (6)	Do not Know (7)

1. In general, others respect Black people.	(1) (2) (3) (4) (5) (6) (7)
2. Most people consider Blacks, on average, to be more ineffective than other racial groups.	(1) (2) (3) (4) (5) (6) (7)
3. Blacks are not respected by the broader society.	(1) (2) (3) (4) (5) (6) (7)
4. In general, other groups view Blacks in a positive manner.	(1) (2) (3) (4) (5) (6) (7)
5. Society views Black people as an asset.	(1) (2) (3) (4) (5) (6) (7)
6. Blacks who espouse (believe in) separatism are as racist as White people who espouse (believe in) separatism.	(1) (2) (3) (4) (5) (6) (7)
22. A sign of progress is that Blacks are in the mainstream of America more than ever before.	(1) (2) (3) (4) (5) (6) (7)
23. Because America is predominantly White, it important that Blacks go to White schools so that they can gain experience interacting with Whites.	(1) (2) (3) (4) (5) (6) (7)
24. Blacks should strive to be full members of the American political system.	(1) (2) (3) (4) (5) (6) (7)
25. Blacks should try to work within the system to achieve their political and economic goals.	(1) (2) (3) (4) (5) (6) (7)
26. Blacks should strive to integrate all institutions which are segregated.	(1) (2) (3) (4) (5) (6) (7)
27. Blacks should feel free to interact socially with White people.	(1) (2) (3) (4) (5) (6) (7)
28. Blacks should view themselves as being Americans first and foremost.	(1) (2) (3) (4) (5) (6) (7)
29. The plight of Blacks in America will improve only when Blacks are in important positions within the system.	(1) (2) (3) (4) (5) (6) (7)
30. Black values should not be inconsistent with human values.	(1) (2) (3) (4) (5) (6) (7)
31. Blacks should have the choice to marry interracially.	(1) (2) (3) (4) (5) (6) (7)
32. Blacks and Whites have more commonalities than differences.	(1) (2) (3) (4) (5) (6) (7)
33. Black people should not consider race when buying art or selecting a book to read.	(1) (2) (3) (4) (5) (6) (7)

	Very Strongly Disagree (1)	Strongly Disagree (2)	Disagree (3)	Agree (4)	Strongly Agree (5)	Very Strongly Agree (6)	Do not Know (7)

34. Blacks would be better off if they were concerned with the problems facing all people than just focusing on Black issues.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
35. Being an individual is more important than identifying oneself as Black.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
36. We are children of a higher being, therefore, we should love people of all races.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
37. Blacks should judge Whites as individuals and not as members of the White race.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
38. People, regardless of their race, have strengths and limitations.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
39. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
40. The struggle of Black liberation in American should be closely related to the struggle of other oppressed groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
41. Blacks should learn about the oppression of other groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
42. Black people should treat other oppressed people as allies.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
43. The racism Blacks have experienced is similar to that of other minority groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
44. There are other people who experience racial injustice and indignities similar to Black Americans.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
45. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
46. Blacks should try to become friends with people from other oppressed groups.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
47. The dominant society devalues anything not White male oriented.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
48. It is important for Black people to surround their children with Black art, music, and literature.	(1)	(2)	(3)	(4)	(5)	(6)	(7)
49. Black people should not marry interracially.	(1)	(2)	(3)	(4)	(5)	(6)	(7)

Very Strongly Disagree (1)	Strongly Disagree (2)	Disagree (3)	Agree (4)	Strongly Agree (5)	Very Strongly Agree (6)	Do not Know (7)

50. Blacks would be better off if they adopted Afrocentric values.	(1) (2) (3) (4) (5) (6) (7)
51. Black students are better off going to schools that are controlled and organized by Blacks.	(1) (2) (3) (4) (5) (6) (7)
52. Black people must organize themselves into a separate Black political force.	(1) (2) (3) (4) (5) (6) (7)
53. Whenever possible, Blacks should buy from other Black businesses.	(1) (2) (3) (4) (5) (6) (7)
54. A thorough knowledge of Black history is very important for Blacks today.	(1) (2) (3) (4) (5) (6) (7)
55. Blacks and Whites can never live in true harmony because of racial differences.	(1) (2) (3) (4) (5) (6) (7)
56. White people can never be trusted where where Blacks are concerned.	(1) (2) (3) (4) (5) (6) (7)

Directions: Please complete the following items by writing the number of one of the answers below which most clearly represents your personal opinion next to each statement.

Strongly Disagree (1)	Disagree (2)	Neither agree nor disagree (3)	Agree (4)	Strongly Agree (5)

1.   Most Black people _____.

    _____ are ashamed of themselves
    _____ are lazy
    _____ neglect their families (do not take of them)
    _____ are lying or trifling
    _____ are hard working
    _____ do for others
    _____ give up easily
    _____ are weak
    _____ are proud of themselves
    _____ are selfish
    _____ are community oriented
    _____ are intelligent
    _____ are hypersexual (over sexed)
    _____ are competent (capable)

2.   Most Black men _____.

    _____ are ashamed of themselves
    _____ are lazy
    _____ neglect their families (do not take of them)
    _____ are lying or trifling
    _____ are hard working
    _____ do for others
    _____ give up easily
    _____ are weak
    _____ are proud of themselves
    _____ are selfish
    _____ are community oriented
    _____ are intelligent
    _____ are hypersexual (over sexed)
    _____ are competent (capable)
    _____ are chauvinistic
    _____ are charismatic (full of personality)
    _____ are dominating towards women
    _____ are respectful towards women
    _____ are faithful to their partners

Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
(1)	(2)	(3)	(4)	(5)

3. Most Black women _____.

_____are ashamed of themselves
_____are lazy
_____neglect their families (do not take of them)
_____are lying or trifling
_____are hard working
_____do for others
_____give up easily
_____are weak
_____are proud of themselves
_____are selfish
_____are community oriented
_____are intelligent
_____are hypersexual (over sexed)
_____are competent (capable)
_____are emasculating (castrating, make men feel less manly)
_____are competitive
_____are dominating towards men
_____are respectful to men
_____are feminine

236

Parent Version of Racial Socialization Scale

Directions: This questionnaire will ask you some questions about statements parent(s) say to their children. Circle only one number depending on how often you *have said or modeled* any of these messages: 1. Never, 2. Rarely, 3. Often, and 4. All the time. Please circle only one number per questions. Thank you.

	Never (1)	Rarely (2)	Often (3)	All the time (4)

1. I teach (or model to) my child that being a good citizen is important for African Americans or Blacks.	(1) (2) (3) (4)
2. I teach (or model to) my child education is the only way African Americans or Blacks can succeed in this society.	(1) (2) (3) (4)
3. I teach (or model to) my child all individuals are equal in this society.	(1) (2) (3) (4)
4. I teach (or model to) my child that you should try to get along with all people.	(1) (2) (3) (4)
5. I teach (or model to) my child be careful in the way you speak to some White people.	(1) (2) (3) (4)
6. I teach (or model to) my child hard work will allow you to secure a nice job.	(1) (2) (3) (4)
7. I teach (or model to) my child that he/she is as good as anyone else.	(1) (2) (3) (4)
8. I teach (or model to) my child skin color is not a factor in his/her worth in American society.	(1) (2) (3) (4)
9. I teach (or model to) my child that some Whites believe they are better.	(1) (2) (3) (4)
10. I teach (or model to) my child to not give White people or others special treatment.	(1) (2) (3) (4)
11. I teach (or model to) my child the importance of celebrating African American holidays such as Martin L. King Day or Kwanza.	(1) (2) (3) (4)
12. I teach (or model to) my child the importance of playing with African American or Black toys.	(1) (2) (3) (4)
13. I teach (or model to) my child to stand up for his/her rights.	(1) (2) (3) (4)
14. I teach (or model to) my child Black History month is every month.	(1) (2) (3) (4)

	Never (1)	Rarely (2)	Often (3)	All the time (4)

15. I teach (or model to) my child never to forget his/her past (for example slavery and segregation).	(1) (2) (3) (4)
16. I teach (or model to) my child that he/she should learn about people from the continent of Africa.	(1) (2) (3) (4)
17. I teach (or model to) my child some White people are prejudice against African Americans or Blacks.	(1) (2) (3) (4)
18. I teach (or model to) my child some White children will not want to play with him/her once he/she gets older.	(1) (2) (3) (4)
19. I teach (or model to) my child to never be ashamed to be African American or Black.	(1) (2) (3) (4)
20. I teach (or model to) my child Whites have all the power.	(1) (2) (3) (4)
21. I teach (or model to) my child to never put his/her trust in Whites.	(1) (2) (3) (4)
22. I teach (or model to) my child if you love someone, it does not matter what race they are.	(1) (2) (3) (4)
23. I teach (or model to) my child that some White people can make it hard for him/her.	(1) (2) (3) (4)
24. I teach (or model to) my child some White people place barriers in front of minorities.	(1) (2) (3) (4)

African American Church Scale-Adolescent

Directions: The following statements reflect some beliefs, opinions, and attitudes regarding the church. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree or disagree with each statement.

```
-----|--------------------|--------------------|--------------------|--------------------|-----
```

Strongly Disagree (1)	Disagree (2)	Neither Disagree or Agree (3)	Agree (4)	Strongly Agree (5)

1. In my church racism is not talked about to the congregation.	(1) (2) (3) (4) (5)
2. In my church, my skin color is not important in relating to the message of Jesus.	(1) (2) (3) (4) (5)
3. In my church, the race of Jesus (God) is not an issue.	(1) (2) (3) (4) (5)
4. The sermons of the pastor/minister of my church tend to focus on the after life (i.e., getting into heaven).	(1) (2) (3) (4) (5)
5. My church develops strategies to teach the congregation about ways Black people can help their community.	(1) (2) (3) (4) (5)
6. In my church, the religious icons such as stained glass windows, images of Jesus, church programs, and Sunday School materials look like me.	(1) (2) (3) (4) (5)
7. My church explains to me the differences between the White church and the Black church.	(1) (2) (3) (4) (5)
8. My church has an obligation to teach children about the important things Black people have done.	(1) (2) (3) (4) (5)
9. My church discusses the importance of the church to develop schools, businesses, credit unions, and banks in the Black community.	(1) (2) (3) (4) (5)
10. My church has outreach programs that teach people about HIV/AIDS.	(1) (2) (3) (4) (5)
11. My minister or pastor preaches it is important for Blacks to spend money in the Black community.	(1) (2) (3) (4) (5)
12. My church participates in activities which promote Black Pride and Black History month such as Kwanzaa and Martin L. King Day.	(1) (2) (3) (4) (5)

```
-------|--------------------|--------------------|--------------------|--------------------|------
```

Strongly Disagree	Disagree	Neither Disagree or Agree	Agree	Strongly Agree
(1)	(2)	(3)	(4)	(5)

13. My church has only traditional programs such as Bible Study, Sunday School, Prayer meeting and food (clothing) drives.	(1) (2) (3) (4) (5)
14. The programs in my church focus only on the preparation to enter heaven.	(1) (2) (3) (4) (5)
15. My church ministries do not discuss problems in the Black community such as Black on Black crime, employment issues, and important health issues among Blacks.	(1) (2) (3) (4) (5)

Appendix L
Adolescent Version of Racial Socialization

Directions: This questionnaire will ask you some questions about what your parents may have taught to you. Circle only one number depending on how often your parent(s) *have said or modeled* any of these messages: 1. Never, 2. Rarely, 3. Often, and 4. All the time. Please circle only one number per questions. Thank you.

Never (1)	Rarely (2)	Often (3)	All the time (4)

1. My parents teach me that being a good citizen is important for African Americans or Blacks.	(1) (2) (3) (4)
2. My parents teach me education is the only way African Americans or Blacks can succeed in this society.	(1) (2) (3) (4)
3. My parents teach me that all individuals are equal in this society.	(1) (2) (3) (4)
4. My parents teach me that I should try to get along with all people.	(1) (2) (3) (4)
5. My parents teach me to be careful in the way I speak to some White people.	(1) (2) (3) (4)
6. My parents teach me that hard work will allow me to secure a nice job.	(1) (2) (3) (4)
7. My parents teach me that I am as good as anyone else.	(1) (2) (3) (4)
8. My parents teach me that my skin color is not a factor in American society.	(1) (2) (3) (4)
9. My parents teach me that some Whites believe they are better.	(1) (2) (3) (4)
10. My parents teach me not to give White people or others special treatment.	(1) (2) (3) (4)

	Never	Rarely	Often	All the time
	(1)	(2)	(3)	(4)

11. My parents teach me the importance of celebrating African American holidays such as Martin L. King Day or Kwanzaa.	(1) (2) (3) (4)
12. My parents buy (or have bought) me African American or Black toys.	(1) (2) (3) (4)
13. My parents teach me to stand up for my rights.	(1) (2) (3) (4)
14. My parents teach me Black History month is every month.	(1) (2) (3) (4)
15. My parents teach me to never forget my past (for example slavery and segregation).	(1) (2) (3) (4)
16. My parents teach me that it is important to learn about people from the continent of Africa.	(1) (2) (3) (4)
17. My parents teach me that some White people are prejudice against African Americans or Blacks.	(1) (2) (3) (4)
18. My parents teach me that some White children will not want to play with me once he/she gets older.	(1) (2) (3) (4)
19. My parents teach me that I should never be ashamed of being African American or Black.	(1) (2) (3) (4)
20. My parents teach me Whites have all the power.	(1) (2) (3) (4)
21. My parents teach me not to ever put my trust in Whites.	(1) (2) (3) (4)

	Never (1)	Rarely (2)	Often (3)	All the time (4)

22. My parents teach me if you love someone, it does not matter what race he/she is.	(1) (2) (3) (4)
23. My parents teach me that some White people can make it hard for me.	(1) (2) (3) (4)
24. My parents teach me that some White people place barriers in front of minorities.	(1) (2) (3) (4)

Multigroup Ethnic Identity Measure

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Mexican-Americans, Hispanic, Black, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be _____.

Use the numbers given below to indicate how much you agree or disagree with each statement.

Strongly agree (1)	Somewhat agree (2)	Somewhat disagree (3)	Strongly disagree (4)

1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.	(1)	(2)	(3)	(4)
2. I am active in organizations or social groups that include mostly members of my own ethnic group.	(1)	(2)	(3)	(4)
3. I have a clear sense of my ethnic background and what it means for me.	(1)	(2)	(3)	(4)
4. I like meeting and getting to know people from ethnic groups other than my own.	(1)	(2)	(3)	(4)
5. I think a lot about how my life will be affected by my ethnic group membership.	(1)	(2)	(3)	(4)
6. I am happy that I am member of the group I belong to.	(1)	(2)	(3)	(4)

	Strongly agree (1)	Somewhat agree (2)	Somewhat disagree (3)	Strongly disagree (4)
7. I sometimes feel it would be better if different ethnic groups didn't try to mix together.	(1)	(2)	(3)	(4)
8. I am not very clear about the role of my ethnicity in my life.	(1)	(2)	(3)	(4)
9. I often spend time with people from ethnic groups other than my own.	(1)	(2)	(3)	(4)
10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.	(1)	(2)	(3)	(4)
11. I have a strong sense of belonging to my own ethnic group.	(1)	(2)	(3)	(4)
12. I understand pretty well what my ethnic membership means to me, in terms of how to relate to my own group and other groups.	(1)	(2)	(3)	(4)
13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	(1)	(2)	(3)	(4)
14. I have a lot of pride in my ethnic group and its accomplishments.	(1)	(2)	(3)	(4)
15. I don't try to become friends with people from other ethnic groups.	(1)	(2)	(3)	(4)

	Strongly agree (1)	Somewhat agree (2)	Somewhat disagree (3)	Strongly disagree (4)
16. I participate in cultural practices of my own group, such as special food, music, or customs.	(1)	(2)	(3)	(4)
17. I am involved in activities with people from other ethnic groups.	(1)	(2)	(3)	(4)
18. I feel a strong attachment towards my own ethnic group.	(1)	(2)	(3)	(4)
19. I enjoy being around people from ethnic groups other than my own.	(1)	(2)	(3)	(4)
20. I feel good about my cultural or ethnic background.	(1)	(2)	(3)	(4)

Write in the number that gives the best answer to each question.

21. My ethnicity is
   1) Asian, Asian American, or Oriental
   2) Black or African American
   3) Hispanic or Latino
   4) White, Caucasian, European, not Hispanic
   5) American Indian
   6) Mixed, parents are from two different groups
   7) Other (write in) _____

22. My father's ethnicity is (use the number above) _____.
23. My mother's ethnicity is (use the number above) _____.

Ethnic Identity Measure for African American Youth

This questionnaire looks at your feelings specifically toward Black people or African Americans. <u>There are no right or wrong answers</u>. Please respond to them as if you were talking to someone about what you think. Please be honest because your answers will be kept <u>confidential</u>.

------|----------------------|---------------|--------------------|----------------------|------

Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
(1)	(2)	(3)	(4)	(5)

1. Black People should be proud of their race.	(1) (2) (3) (4) (5)
2. Black people can do anything if they try.	(1) (2) (3) (4) (5)
3. I think White people do better in school than Black people.	(1) (2) (3) (4) (5)
4. Black people do not do well in business.	(1) (2) (3) (4) (5)
5. I think Whites look better than Blacks	(1) (2) (3) (4) (5)
6. Black people are good at other things besides sports.	(1) (2) (3) (4) (5)
7. I prefer to go to a school with mostly White students.	(1) (2) (3) (4) (5)
8. I like working together better than trying to be the winner.	(1) (2) (3) (4) (5)
9. I think most Black people have bad hair.	(1) (2) (3) (4) (5)
10. I think short hair is as nice as long hair.	(1) (2) (3) (4) (5)
11. I like working with other people better than working alone.	(1) (2) (3) (4) (5)
12. Black people do not speak as well as White people.	(1) (2) (3) (4) (5)
13. I prefer to have mostly White friends.	(1) (2) (3) (4) (5)
14. I believe I can do well without help from anybody else.	(1) (2) (3) (4) (5)
15. Black people are not good in math.	(1) (2) (3) (4) (5)
16. I do not like being around Black people.	(1) (2) (3) (4) (5)
17. I think most Blacks cannot be trusted.	(1) (2) (3) (4) (5)
18. I prefer to live in a Black neighborhood.	(1) (2) (3) (4) (5)
19. I believe that "Black is beautiful."	(1) (2) (3) (4) (5)
20. I do not need help from others to do well.	(1) (2) (3) (4) (5)
21. I like doing things by myself.	(1) (2) (3) (4) (5)
22. I prefer to live in a White neighborhood.	(1) (2) (3) (4) (5)

23. I believe White people speak better than Black people.	(1) (2) (3) (4) (5)
24. Black people are very smart.	(1) (2) (3) (4) (5)
25. I wish my skin were lighter.	(1) (2) (3) (4) (5)
26. I think people of other races look better than Black people.	(1) (2) (3) (4) (5)

Directions: Next, I'd like to ask some more questions concerning religion.

1. As a child, were you raised in the church?

(1)	Yes
(2)	No

2. As a child, what was your church affiliation?

(1)	Baptist
(2)	Pentecostal
(3)	Church of God and Christ (COGIC)
(4)	African Methodist Episcopal (A.M.E.) Church
(5)	African Methodist Episcopal Zion (A.M.E.Z.) Church
(6)	Christian Methodist Episcopal (C.M.E.) Church
(7)	Other Please Specify _____

3. Has your church affiliation changed as an adult?

Yes Please specifiy _____	(1)
No	(2)

4. How often do you usually attend religious services?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

5. Are you an official member of a church or other place of worship?

Yes	(1)
No	(2)

6. How many church clubs or organizations do you belong to or participate in?

None	(1)
1-3	(2)
4 or more	(3)

7. Besides regular service, how often do you take part in other activities at your place of worship?

Never	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

8. Do you hold any positions in your church or place of worship?

Yes	(1)
No	(2)

9. How often do you read religious books or other religious materials?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

10. How often do you watch or listen to religious programs on TV or radio?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

11. How often do you pray?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

12. How often do you ask someone to pray for you?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

13. How religious would you say you are?

Not religious at all	(1)
Not too religious	(2)
Fairly religious	(3)
Very religious	(4)

14. How important was religion in your home when you were growing up?

Not important all	(1)
Not too important	(2)
Fairly important	(3)
Very important	(4)

15. How important is it for Black parents to send or take their children to religious services?

Not important all	(1)
Not too important	(2)
Fairly important	(3)
Very important	(4)

16. How spiritual would you say you are:

Not spiritual at all	(1)
Somewhat spiritual	(2)
Very spiritual	(3)

17. How important is your spirituality to you:

Not important	(1)
Somewhat important	(2)
Very important	(3)

18. Looking back at your spiritual beliefs since your child was six years old, are these beliefs the same, less, or more.

Less than they were	(1)
About the same	(2)
More committed than they were	(3)

19. How much help is your church/religious community to you? Would you say:

A lot of help	(1)
Some help	(2)
A little help	(3)
No help	(4)

Directions: Next, I'd like to ask some more questions concerning religion.

1. How often do you usually attend religious services?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

2. Are you an official member of a church or other place of worship?

Yes	(1)
No	(2)

3. How many church clubs or organizations do you belong to or participate in?

None	(1)
1-3	(2)
4 or more	(3)

4. Besides regular service, how often do you take part in other activities at your place of worship?

Never	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

5. Do you hold any positions in your church or place of worship?

Yes	(1)
No	(2)

6. How often do you read religious books or other religious materials?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
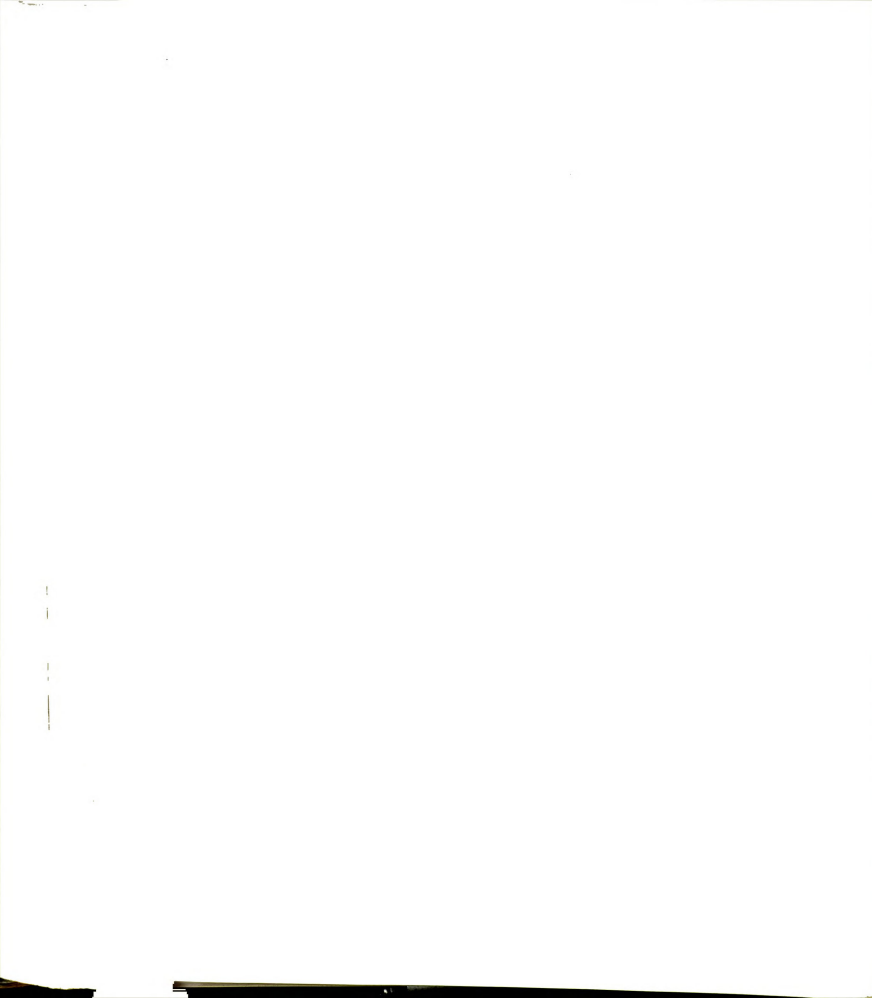
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

7. How often do you watch or listen to religious programs on TV or radio?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

8. How often do you pray?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

9. How often do you ask someone to pray for you?

Less than once a year	(1)
A few times a year	(2)
A few times a month (1 to 3 times)	(3)
At least once a week (1 to 3 times)	(4)
Nearly everyday (4 or more times a week)	(5)

10. How religious would you say you are?

Not religious at all	(1)
Not too religious	(2)
Fairly religious	(3)
Very religious	(4)

11. How important is religion in your home?

Not important all	(1)
Not too important	(2)
Fairly important	(3)
Very important	(4)

12. How important is it for Black parents to send or take their children to religious services?

Not important all	(1)
Not too important	(2)
Fairly important	(3)
Very important	(4)

13. How much help is your church/religious community to you? Would you say:

A lot of help	(1)
Some help	(2)
A little help	(3)
No help	(4)

Table 22. Regression Equations for Study One

Spiritual Orientation and Religiosity

1. Assimilationist = $b_0 + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Other-worldly versus this-worldly) + b_6(Religiosity) + b_7(Other-worldly versus this-worldly *Religiosity) + e.

2. Humanist = $b_0 + b_1$ (Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Other-worldly versus this-worldly) + b_6(Religiosity) + b_7(Other-worldly versus this-worldly *Religiosity) + e.

3. Nationalist = $b_0 + b_1$ (Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Other-worldly versus this-worldly) + b_6(Religiosity) + b_7(Other-worldly versus this-worldly *Religiosity) + e.

4. Oppressed Minority $b_0 + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Other-worldly versus this-worldly) + b_6(Religiosity) + b_7(Other-worldly versus this-worldly *Religiosity) + e.

Faith-Based Orientation and Religiosity

5. Assimilationist = $b_0 + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity) + e.

6. Humanist = $b_0 + b_1$ (Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity) + e.

7. Nationalist = $b_0 + b_1$ (Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity) + e.

8. Oppressed Minority = $b_0 + b_1$ (Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity) + e.

Cont. Table 22: Regression Equations for Study One

Racial Identity and Stereotypes

Assimilationist

1. Cautious-Defensive Racial Socialization Practices = $b_o + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4(Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

2. Individualistic-Universalistic Racial Socialization Practices = $b_o + b_1$(Interracial Contact) + $b2$(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

3. Integrative-Assertive Racial Socialization Practices = $b_o + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b4 (Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

Humanist

4. Cautious-Defensive Racial Socialization Practices = $b_o + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

5. Individualistic-Universalistic Racial Socialization Practices = $b_o + b1$ (Interracial Contact) + $b2$(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

6. Integrative-Assertive Racial Socialization Practices = $b_o + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

Cont. Table 22. Regression Equations for Study One

Racial Identity and Stereotypes
  Nationalist

7. Cautious-Defensive Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.

8. Individualistic-Universalistic Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.

9. Integrative-Assetive Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.

Oppressed Minority
10. Individualistic-Universalistic Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority t) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

11. Individualistic-Universalistic Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

12. Individualistic-Universalistic Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

258

Appendix Q

Results of the Regressions Examining the Moderators

Table 23. Hierarchical Regression Spiritual Orientation and Racial Identity

Regression Equation

Assimilationist = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Other-worldly versus This-Worldly) + b_6(Religiosity) + b_7(Other-Worldly versus This-Worldly *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.05	0.29		13.84	0.00
Interracial Contact	0.13	0.07	0.12	1.75	0.08
Parental Religious History	0.07	0.10	0.05	0.68	0.50
Educational Level	-0.06	0.03	-0.13	-1.80	0.07
Age	0.02	0.08	0.02	0.26	0.79
Step Two					
(Constant)	4.51	0.33		13.48	0.00
Interracial Contact	0.11	0.07	0.10	1.47	0.14
Parent Religious History	0.11	0.10	0.07	1.06	0.29
Educational Level	-0.04	0.04	-0.08	-1.05	0.30
Age	0.02	0.08	0.01	0.21	0.83
Other-Worldly versus This-Worldy Orientation	-0.18	0.07	-0.19	-2.70	0.01
Step Three					
(Constant)	4.55	0.34		13.48	0.00
Interracial Contact	0.11	0.07	0.10	1.47	0.14
Parent Religious History	0.12	0.10	0.09	1.21	0.23
Educational Level	-0.04	0.04	-0.07	-1.02	0.31
Age	0.02	0.08	0.02	0.24	0.81
Other-Worldly versus This-Worldy Orientation	-0.18	0.07	-0.20	-2.74	0.01
Religiosity	-0.11	0.12	-0.06	-0.90	0.37
Step Four					
(Constant)	4.56	0.40		11.46	0.00
Interracial Contact	0.11	0.07	0.10	1.46	0.15
Parent Religious History	0.12	0.10	0.09	1.20	0.23
Educational Level	-0.04	0.04	-0.07	-1.01	0.31
Age	0.02	0.08	0.02	0.24	0.81
Other-Worldly versus This-Worldy Orientation	-0.18	0.10	-0.20	-1.88	0.06
Religiosity	-0.13	0.48	-0.08	-0.27	0.78
Interaction Other-Worldly versus This-worldly * Religiosity [a]	**0.01**	**0.16**	**0.01**	**0.05**	**0.96**
Dependent Variable: Assimalationist					

[a] **Represents the moderating relationship**

Cont. Table 23.1. Hierarchical Regression Spiritual Orientation and Racial Identity

Regression Equation

Humanist = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Other-worldly versus This-Worldly) + b_6(Religiosity) + b_7(Other-Worldly versus This-Worldly *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.73	0.28		16.82	0.00
Interracial Contact	-0.03	0.07	-0.03	-0.46	0.64
Parental Religious History	-0.09	0.10	-0.06	-0.91	0.37
Educational Level	-0.09	0.03	-0.19	-2.73	0.01
Age	0.05	0.08	0.04	0.64	0.53
Step Two					
(Constant)	5.37	0.32		16.92	0.00
Interracial Contact	-0.06	0.07	-0.06	-0.89	0.37
Parent Religious History	-0.04	0.09	-0.03	-0.43	0.67
Educational Level	-0.06	0.03	-0.12	-1.72	0.09
Age	0.04	0.08	0.04	0.56	0.57
Other-Worldly versus This-Worldy Orientation	-0.24	0.06	-0.27	-3.89	0.00
Step Three					
(Constant)	5.36	0.32		16.72	0.00
Interracial Contact	-0.06	0.07	-0.06	-0.89	0.38
Parent Religious History	-0.04	0.10	-0.03	-0.45	0.65
Educational Level	-0.06	0.03	-0.12	-1.72	0.09
Age	0.04	0.08	0.04	0.56	0.58
Other-Worldly versus This-Worldy Orientation	-0.24	0.06	-0.27	-3.88	0.00
Religiosity	0.02	0.12	0.01	0.15	0.88
Step Four					
(Constant)	5.29	0.38		13.98	0.00
Interracial Contact	-0.06	0.07	-0.06	-0.88	0.38
Parent Religious History	-0.04	0.10	-0.03	-0.46	0.65
Educational Level	-0.06	0.03	-0.12	-1.73	0.09
Age	0.04	0.08	0.04	0.56	0.58
Other-Worldly versus This-Worldy Orientation	-0.22	0.09	-0.24	-2.36	0.02
Religiosity	0.17	0.46	0.10	0.37	0.71
Interaction Other-Worldly versus This-worldly * Religiosity [a]	**-0.05**	**0.15**	**-0.10**	**-0.34**	**0.73**
Dependent Variable: Humanist					

[a] **Represents the moderating relationship**

Cont. Table 23.2. Hierarchical Regression Spiritual Orientation and Racial Identity

Regression Equation

Nationalist = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Other-worldly versus This-Worldly) + b_6(Religiosity) + b_7(Other-Worldly versus This-Worldly *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.86	0.25		15.15	0.00
Interracial Contact	-0.15	0.07	-0.16	-2.37	0.02
Parental Religious History	-0.01	0.09	-0.01	-0.16	0.87
Educational Level	0.10	0.03	0.24	3.43	0.00
Age	-0.06	0.07	-0.06	-0.90	0.37
Step Two					
(Constant)	3.05	0.28		11.07	0.00
Interracial Contact	-0.12	0.06	-0.12	-1.91	0.06
Parent Religious History	-0.07	0.08	-0.06	-0.90	0.37
Educational Level	0.06	0.03	0.14	2.08	0.04
Age	-0.06	0.07	-0.05	-0.85	0.40
Other-Worldly versus This-Worldy Orientation	0.31	0.05	0.38	5.74	0.00
Step Three					
(Constant)	3.09	0.28		11.14	0.00
Interracial Contact	-0.12	0.06	-0.12	-1.92	0.06
Parent Religious History	-0.06	0.08	-0.04	-0.68	0.50
Educational Level	0.06	0.03	0.14	2.12	0.04
Age	-0.05	0.07	-0.05	-0.81	0.42
Other-Worldly versus This-Worldy Orientation	0.31	0.05	0.38	5.70	0.00
Religiosity	-0.12	0.10	-0.07	-1.15	0.25
Step Four					
(Constant)	3.26	0.33		10.00	0.00
Interracial Contact	-0.12	0.06	-0.12	-1.93	0.06
Parent Religious History	-0.05	0.08	-0.04	-0.63	0.53
Educational Level	0.06	0.03	0.14	2.15	0.03
Age	-0.05	0.07	-0.05	-0.81	0.42
Other-Worldly versus This-Worldy Orientation	0.25	0.08	0.30	3.10	0.00
Religiosity	-0.50	0.39	-0.32	-1.27	0.21
Interaction Other-Worldly versus This-worldly * Religiosity [a]	**0.13**	**0.13**	**0.26**	**1.01**	**0.31**
Dependent Variable: Nationalist					

[a] Represents the moderating relationship
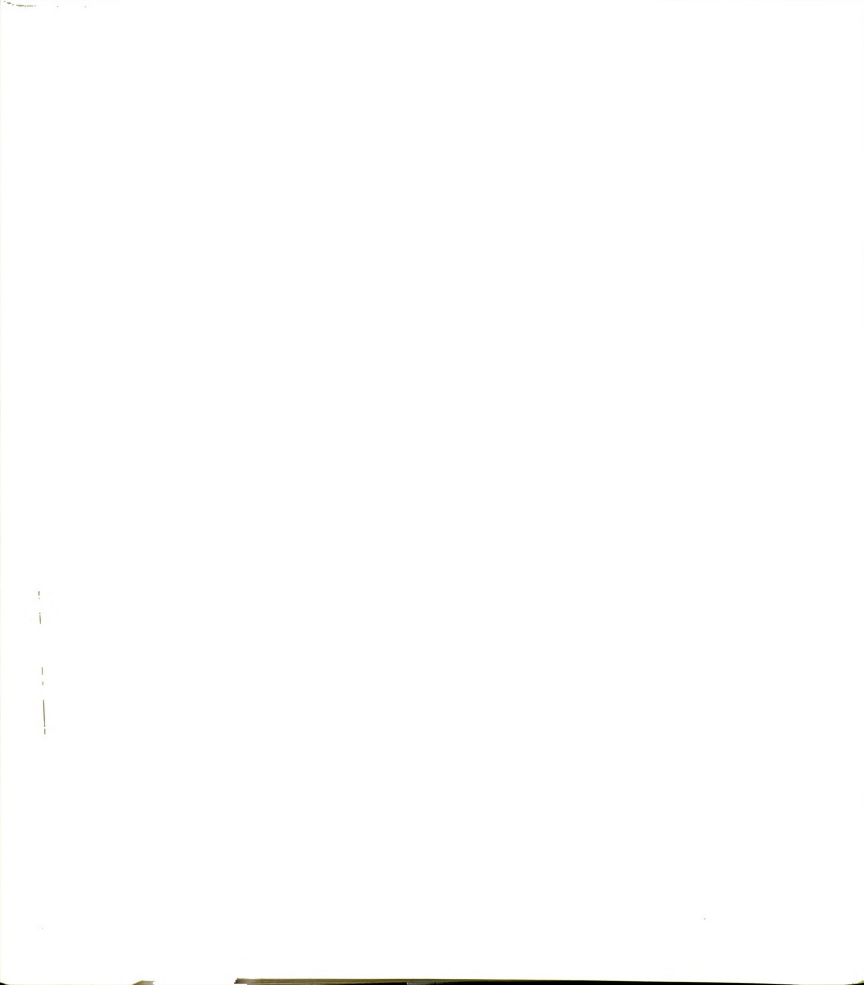
Cont. Table 23.3. Hierarchical Regression Spiritual Orientation and Racial Identity

Regression Equation

Oppressed Minority = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Other-worldly versus This-Worldly) + b_6(Religiosity) + b_7(Other-Worldly versus This-Worldly *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.35	0.24		18.40	0.00
Interracial Contact	-0.12	0.06	-0.14	-1.97	0.05
Parental Religious History	0.05	0.08	0.05	0.64	0.52
Educational Level	0.04	0.03	0.09	1.29	0.20
Age	-0.14	0.07	-0.15	-2.11	0.04
Step Two					
(Constant)	4.50	0.27		16.53	0.00
Interracial Contact	-0.13	0.06	-0.15	-2.07	0.04
Parental Religious History	0.06	0.08	0.06	0.78	0.44
Educational Level	0.04	0.03	0.11	1.54	0.12
Age	-0.14	0.07	-0.15	-2.14	0.03
Other-Worldly versus This-Worldly	-0.06	0.05	-0.08	-1.13	0.26
Step Three					
(Constant)	4.51	0.27		16.41	0.00
Interracial Contact	-0.13	0.06	-0.15	-2.07	0.04
Parental Religious History	0.07	0.08	0.06	0.80	0.43
Educational Level	0.04	0.03	0.12	1.55	0.12
Age	-0.14	0.07	-0.15	-2.12	0.03
Other-Worldly versus This-Worldly	-0.06	0.05	-0.08	-1.14	0.26
Religiosity	-0.02	0.10	-0.02	-0.21	0.83
Step Four					
(Constant)	4.64	0.32		14.39	0.00
Interracial Contact	-0.13	0.06	-0.15	-2.08	0.04
Parental Religious History	0.07	0.08	0.06	0.83	0.41
Educational Level	0.05	0.03	0.12	1.57	0.12
Age	-0.14	0.07	-0.15	-2.12	0.04
Other-Worldly versus This-Worldly	-0.10	0.08	-0.15	-1.33	0.18
Religiosity	-0.31	0.39	-0.22	-0.80	0.43
Interaction Other-Worldly versus This-Worldly*Religiosity [a]	**0.10**	**0.13**	**0.22**	**0.77**	**0.44**

Dependent Variable:Oppressed Minority

[a] Represents the moderating relationship

Cont. Table 23.4. Hierarchical Regression Faith-Based Orientation and Racial Identity

Regression Equation

Assimilationist= b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4 (Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.05	0.29		13.76	0.00
Interracial Contact	0.13	0.07	0.12	1.75	0.08
Parental Religious History	0.07	0.10	0.05	0.68	0.50
Educational Level	-0.06	0.04	-0.13	-1.76	0.08
Age	0.02	0.08	0.02	0.26	0.80
Step Two					
(Constant)	4.39	0.40		10.93	0.00
Interracial Contact	0.11	0.08	0.11	1.48	0.14
Parental Religious History	0.08	0.10	0.06	0.80	0.42
Educational Level	-0.05	0.04	-0.10	-1.37	0.17
Age	0.02	0.08	0.01	0.19	0.85
Privatistic versus Communal	-0.09	0.07	-0.09	-1.25	0.21
Step Three					
(Constant)	4.43	0.40		10.95	0.00
Interracial Contact	0.11	0.08	0.11	1.47	0.14
Parental Religious History	0.10	0.10	0.07	0.94	0.35
Educational Level	-0.05	0.04	-0.10	-1.34	0.18
Age	0.02	0.08	0.01	0.21	0.83
Privatistic versus Communal	-0.09	0.07	-0.09	-1.29	0.20
Religiosity	-0.10	0.12	-0.06	-0.83	0.41
Step Four					
(Constant)	4.23	0.46		9.29	0.00
Interracial Contact	0.10	0.08	0.10	1.36	0.17
Parental Religious History	0.10	0.10	0.07	0.93	0.35
Educational Level	-0.05	0.04	-0.10	-1.37	0.17
Age	0.02	0.08	0.02	0.28	0.78
Privatistic versus Communal	-0.04	0.09	-0.04	-0.39	0.70
Religiosity	0.44	0.58	0.25	0.75	0.46
Privatistic versus Communal*Religiosity [a]	**-0.15**	**0.15**	**-0.32**	**-0.94**	**0.35**
Dependent Variable: Assimilationist					

[a] **Represents the moderating relationship**

Cont. Table 23.5. Hierarchical Regression Faith-Based Orientation and Racial Identity

Regression Equation

Humanist= b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.75	0.28		16.85	0.00
Interracial Contact	-0.03	0.07	-0.03	-0.48	0.63
Parental Religious History	-0.09	0.10	-0.06	-0.89	0.37
Educational Level	-0.10	0.03	-0.20	-2.81	0.01
Age	0.05	0.08	0.05	0.65	0.52
Step Two					
(Constant)	5.04	0.38		13.09	0.00
Interracial Contact	-0.05	0.07	-0.05	-0.68	0.50
Parental Religious History	-0.07	0.10	-0.05	-0.77	0.44
Educational Level	-0.08	0.04	-0.18	-2.41	0.02
Age	0.05	0.08	0.04	0.59	0.56
Privatistic versus Communal	-0.08	0.07	-0.08	-1.09	0.28
Step Three					
(Constant)	5.02	0.39		12.93	0.00
Interracial Contact	-0.05	0.07	-0.05	-0.67	0.50
Parental Religious History	-0.08	0.10	-0.06	-0.80	0.43
Educational Level	-0.09	0.04	-0.18	-2.41	0.02
Age	0.05	0.08	0.04	0.59	0.56
Privatistic versus Communal	-0.08	0.07	-0.08	-1.07	0.28
Religiosity	0.03	0.12	0.02	0.25	0.81
Step Four					
(Constant)	4.76	0.44		10.87	0.00
Interracial Contact	-0.06	0.07	-0.06	-0.80	0.43
Parental Religious History	-0.08	0.10	-0.06	-0.81	0.42
Educational Level	-0.09	0.04	-0.18	-2.47	0.01
Age	0.05	0.08	0.05	0.68	0.50
Privatistic versus Communal	0.00	0.09	0.00	-0.01	0.99
Religiosity	0.74	0.57	0.43	1.30	0.20
Privatistic versus Communal*Religiosity [a]	**-0.19**	**0.15**	**-0.43**	**-1.28**	**0.20**

Dependent Variable: Humanist

[a] **Represents the moderating relationship**

Cont. Table 23.6. Hierarchical Regression Faith-Based Orientation and Racial Identity

Regression Equation

Nationalist= b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.86	0.26		15.05	0.00
Interracial Contact	-0.15	0.07	-0.16	-2.35	0.02
Parental Religious History	-0.01	0.09	-0.01	-0.17	0.87
Educational Level	0.11	0.03	0.24	3.45	0.00
Age	-0.06	0.07	-0.06	-0.91	0.37
Step Two					
(Constant)	3.66	0.35		10.45	0.00
Interracial Contact	-0.14	0.07	-0.15	-2.16	0.03
Parental Religious History	-0.02	0.09	-0.02	-0.26	0.79
Educational Level	0.10	0.03	0.22	3.10	0.00
Age	-0.06	0.07	-0.06	-0.86	0.39
Privatistic versus Communal	0.05	0.06	0.06	0.84	0.40
Step Three					
(Constant)	3.71	0.35		10.54	0.00
Interracial Contact	-0.14	0.07	-0.15	-2.17	0.03
Parental Religious History	0.00	0.09	0.00	-0.03	0.97
Educational Level	0.10	0.03	0.23	3.15	0.00
Age	-0.06	0.07	-0.06	-0.82	0.42
Privatistic versus Communal	0.05	0.06	0.06	0.78	0.44
Religiosity	-0.14	0.11	-0.09	-1.25	0.21
Step Four					
(Constant)	3.80	0.40		9.59	0.00
Interracial Contact	-0.14	0.07	-0.15	-2.10	0.04
Parental Religious History	0.00	0.09	0.00	-0.03	0.97
Educational Level	0.10	0.03	0.23	3.17	0.00
Age	-0.06	0.07	-0.06	-0.85	0.40
Privatistic versus Communal	0.02	0.08	0.02	0.26	0.79
Religiosity	-0.40	0.52	-0.25	-0.77	0.44
Privatistic versus Communal*Religiosity [a]	**0.07**	**0.14**	**0.17**	**0.52**	**0.60**

Dependent Variable: Nationalist

[a] **Represents the moderating relationship**

Cont. Table 23.7. Hierarchical Regression Faith-Based Orientation and Racial Identity

Regression Equation

Oppressed Minority = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education Level)+ b_4(Age) + b_5 (Privatistic versus Communal) + b_6(Religiosity) + b_7(Privatistic versus Communal *Religiosity)

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	4.36	0.24		18.38	0.00
Interracial Contact	-0.12	0.06	-0.14	-1.98	0.05
Parental Religious History	0.05	0.08	0.05	0.65	0.52
Educational Level	0.03	0.03	0.09	1.21	0.23
Age	-0.14	0.07	-0.15	-2.10	0.04
Step Two					
(Constant)	4.73	0.32		14.68	0.00
Interracial Contact	-0.14	0.06	-0.17	-2.27	0.02
Parental Religious History	0.07	0.08	0.06	0.85	0.40
Educational Level	0.05	0.03	0.12	1.66	0.10
Age	-0.15	0.07	-0.16	-2.23	0.03
Privatistic versus Communal	-0.10	0.06	-0.13	-1.68	0.09
Step Three					
(Constant)	4.74	0.33		14.57	0.00
Interracial Contact	-0.14	0.06	-0.17	-2.27	0.02
Parental Religious History	0.07	0.08	0.06	0.88	0.38
Educational Level	0.05	0.03	0.12	1.67	0.10
Age	-0.15	0.07	-0.16	-2.21	0.03
Privatistic versus Communal	-0.10	0.06	-0.13	-1.69	0.09
Religiosity	-0.03	0.10	-0.02	-0.25	0.80
Step Four					
(Constant)	4.69	0.36		12.96	0.00
Interracial Contact	-0.14	0.06	-0.17	-2.29	0.02
Parental Religious History	0.07	0.08	0.06	0.88	0.38
Educational Level	0.05	0.03	0.12	1.65	0.10
Age	-0.14	0.07	-0.16	-2.18	0.03
Privatistic versus Communal	-0.08	0.07	-0.11	-1.14	0.26
Religiosity	0.12	0.47	0.08	0.25	0.81
Privatistic versus Communal*Religiosity [a]	**-0.04**	**0.12**	**-0.11**	**-0.31**	**0.76**

Dependent Variable: Oppressed Minority

* **Represents the moderating relationship**
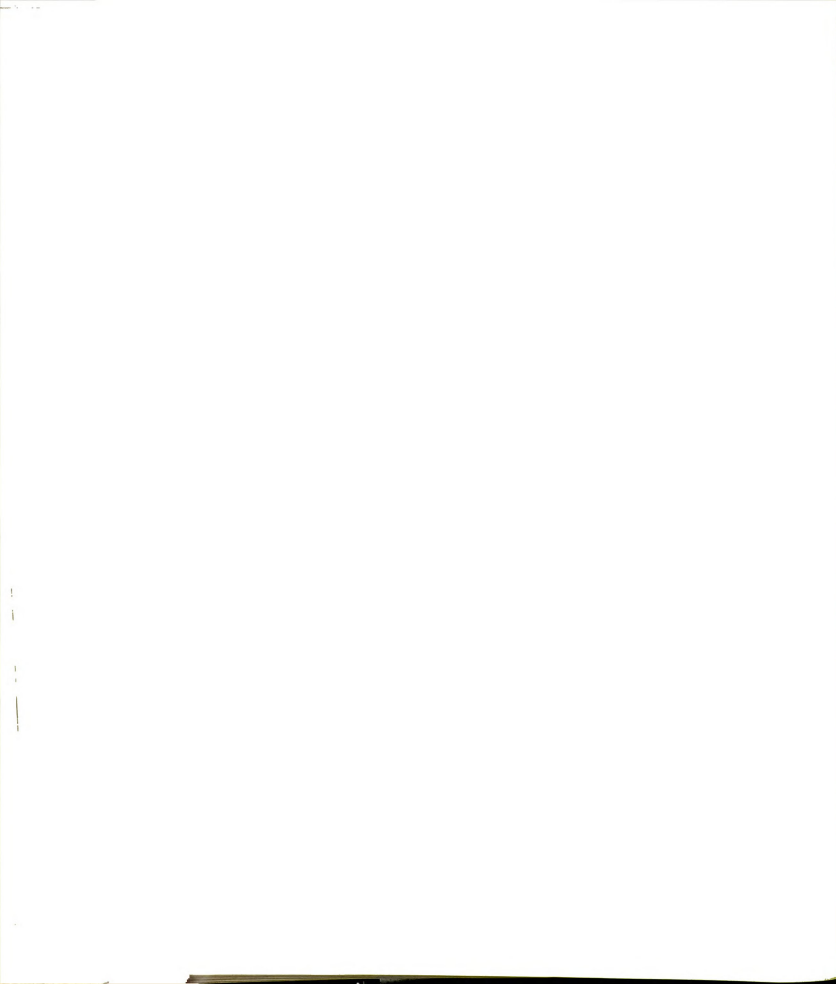
Cont. Table 23.8. Hierarchical Regression Cautious-Defensive and Stereotypes

Regression Equation

Cautious-Defensive Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.34	0.29		8.19	0.00
Interracial Contact	-0.08	0.07	-0.08	-1.16	0.25
Parental Religious History	0.05	0.10	0.03	0.46	0.64
Educational Level	0.10	0.03	0.20	2.81	0.01
Age	0.00	0.08	0.00	0.06	0.96
Step Two					
(Constant)	2.28	0.40		5.71	0.00
Interracial Contact	-0.09	0.07	-0.08	-1.18	0.24
Parental Religious History	0.04	0.10	0.03	0.45	0.65
Educational Level	0.10	0.03	0.20	2.81	0.01
Age	0.00	0.08	0.00	0.05	0.96
Assimilationist	0.01	0.07	0.01	0.21	0.84
Step Three					
(Constant)	2.34	0.51		4.58	0.00
Interracial Contact	-0.09	0.07	-0.08	-1.14	0.26
Parental Religious History	0.05	0.10	0.03	0.46	0.65
Educational Level	0.10	0.04	0.20	2.76	0.01
Age	0.00	0.08	0.00	0.06	0.95
Assimilationist	0.02	0.07	0.02	0.22	0.82
Stereotypes	-0.02	0.10	-0.01	-0.17	0.87
Step Four					
(Constant)	-1.37	2.27		-0.60	0.55
Interracial Contact	-0.10	0.07	-0.09	-1.29	0.20
Parental Religious History	0.07	0.10	0.05	0.68	0.50
Educational Level	0.10	0.04	0.20	2.78	0.01
Age	0.00	0.08	0.00	-0.03	0.98
Assimilationist	0.89	0.52	0.90	1.69	0.09
Stereotypes	0.92	0.57	0.66	1.62	0.11
Interaction Assimilationist*Stereotypes [a]	**-0.22**	**0.13**	**-1.17**	**-1.67**	**0.10**
Dependent Variable: Cautious-Defensive					

[a] **Represents the moderating relationship**

267

Cont. Table 23.9. Hierarchical Regression Individualistic-Universalistic and Stereotypes

Regression Equation

Individualistic-Universalistic Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.64	0.26		14.11	0.00
Interracial Contact	0.00	0.07	0.00	-0.01	0.99
Parental Religious History	-0.05	0.09	-0.04	-0.52	0.60
Educational Level	-0.02	0.03	-0.05	-0.67	0.50
Age	-0.08	0.07	-0.08	-1.14	0.26
Step Two					
(Constant)	3.11	0.36		8.73	0.00
Interracial Contact	-0.02	0.07	-0.02	-0.29	0.77
Parental Religious History	-0.06	0.09	-0.05	-0.63	0.53
Educational Level	-0.01	0.03	-0.03	-0.44	0.66
Age	-0.08	0.07	-0.09	-1.20	0.23
Assimilationist	0.14	0.06	0.16	2.18	0.03
Step Three					
(Constant)	2.93	0.45		6.49	0.00
Interracial Contact	-0.03	0.07	-0.03	-0.38	0.71
Parental Religious History	-0.06	0.09	-0.05	-0.68	0.49
Educational Level	-0.02	0.03	-0.04	-0.58	0.56
Age	-0.09	0.07	-0.09	-1.23	0.22
Assimilationist	0.13	0.06	0.15	2.07	0.04
Stereotypes	0.06	0.09	0.05	0.65	0.52
Step Four					
(Constant)	5.58	2.02		2.76	0.01
Interracial Contact	-0.02	0.07	-0.02	-0.26	0.79
Parental Religious History	-0.08	0.09	-0.06	-0.85	0.40
Educational Level	-0.02	0.03	-0.04	-0.60	0.55
Age	-0.08	0.07	-0.08	-1.16	0.25
Assimilationist	-0.49	0.47	-0.56	-1.05	0.29
Stereotypes	-0.61	0.51	-0.49	-1.20	0.23
Interaction Assimilationist*Stereotypes [a]	**0.15**	**0.12**	**0.95**	**1.34**	**0.18**

Dependent Variable: Individualistic-Universalistic

[a] Represents the moderating relationship

268

Cont. Table 23.10. Hierarchical Regression Integrative-Assertive and Stereotypes

Regression Equation

Integrative-Assertive Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b3(Education)+ b4 (Age) + b_5 (Assimilationist) + b_6(Stereotypes) + b_7(Assimilationist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.84	0.27		10.38	0.00
Interracial Contact	-0.12	0.07	-0.12	-1.73	0.08
Parental Religious History	0.13	0.10	0.09	1.32	0.19
Educational Level	0.15	0.03	0.32	4.60	0.00
Age	-0.01	0.07	-0.01	-0.09	0.93
Step Two					
(Constant)	3.03	0.38		7.96	0.00
Interracial Contact	-0.11	0.07	-0.11	-1.62	0.11
Parental Religious History	0.13	0.10	0.09	1.36	0.18
Educational Level	0.15	0.03	0.31	4.49	0.00
Age	-0.01	0.07	-0.01	-0.07	0.94
Assimilationist	-0.05	0.07	-0.05	-0.72	0.47
Step Three					
(Constant)	2.86	0.48		5.91	0.00
Interracial Contact	-0.12	0.07	-0.12	-1.69	0.09
Parental Religious History	0.12	0.10	0.09	1.30	0.20
Educational Level	0.14	0.03	0.30	4.22	0.00
Age	-0.01	0.08	-0.01	-0.10	0.92
Assimilationist	-0.05	0.07	-0.05	-0.79	0.43
Stereotypes	0.06	0.10	0.04	0.59	0.56
Step Four					
(Constant)	1.57	2.17		0.72	0.47
Interracial Contact	-0.12	0.07	-0.12	-1.73	0.09
Parental Religious History	0.13	0.10	0.09	1.36	0.17
Educational Level	0.14	0.03	0.30	4.23	0.00
Age	-0.01	0.08	-0.01	-0.13	0.89
Assimilationist	0.25	0.50	0.25	0.49	0.62
Stereotypes	0.38	0.55	0.28	0.70	0.48
Interaction Assimilationist*Stereotypes [a]	**-0.08**	**0.12**	**-0.41**	**-0.61**	**0.55**

Dependent Variable: Integrative-Assertive

[a] **Represents the moderating relationship**

269

Cont. Table 23.11. Hierarchical Regression Cautious-Defensive and Stereotypes

Regression Equation

Cautious-Defensive Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.37	0.29		8.28	0.00
Interracial Contact	-0.10	0.07	-0.09	-1.33	0.19
Parental Religious History	0.08	0.10	0.06	0.80	0.42
Educational Level	0.10	0.03	0.20	2.81	0.01
Age	0.01	0.08	0.01	0.07	0.94
Step Two					
(Constant)	2.41	0.29		8.41	0.00
Interracial Contact	-0.10	0.07	-0.10	-1.37	0.17
Parental Religious History	0.07	0.10	0.05	0.71	0.48
Educational Level	0.09	0.03	0.18	2.45	0.02
Age	0.01	0.08	0.01	0.14	0.89
Humanist	-0.11	0.07	-0.11	-1.54	0.12
Step Three					
(Constant)	2.44	0.29		8.39	0.00
Interracial Contact	-0.10	0.07	-0.10	-1.41	0.16
Parental Religious History	0.06	0.10	0.05	0.65	0.52
Educational Level	0.08	0.04	0.17	2.24	0.03
Age	0.01	0.08	0.01	0.13	0.90
Humanist	-0.12	0.07	-0.12	-1.62	0.11
Stereotypes	0.06	0.09	0.05	0.64	0.52
Step Four					
(Constant)	2.46	0.29		8.45	0.00
Interracial Contact	-0.10	0.07	-0.09	-1.32	0.19
Parental Religious History	0.05	0.10	0.04	0.55	0.58
Educational Level	0.08	0.04	0.16	2.19	0.03
Age	0.00	0.08	0.00	0.04	0.97
Humanist	-0.10	0.07	-0.10	-1.42	0.16
Stereotypes	0.05	0.09	0.04	0.54	0.59
Humanist * Stereotypes [a]	-0.18	0.13	-0.10	-1.41	0.16

Dependent Variable: Cautious-Defensive

[a] Represents the moderating relationship

270

Cont. Table 23.12. Hierarchical Regression Individualistic-Universalistic and Stereotypes

Regression Equation

Individualistic-Universalistic Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.65	0.26		14.27	0.00
Interracial Contact	-0.01	0.07	-0.01	-0.11	0.92
Parental Religious History	-0.03	0.09	-0.03	-0.37	0.71
Educational Level	-0.02	0.03	-0.04	-0.62	0.54
Age	-0.08	0.07	-0.08	-1.08	0.28
Step Two					
(Constant)	2.54	0.38		6.66	0.00
Interracial Contact	0.00	0.06	0.00	-0.01	1.00
Parental Religious History	-0.01	0.09	0.00	-0.07	0.94
Educational Level	0.00	0.03	0.01	0.13	0.90
Age	-0.09	0.07	-0.09	-1.30	0.19
Humannist	0.23	0.06	0.27	3.83	0.00
Step Three					
(Constant)	2.39	0.46		5.17	0.00
Interracial Contact	-0.01	0.06	-0.01	-0.10	0.92
Parental Religious History	-0.01	0.09	-0.01	-0.13	0.89
Educational Level	0.00	0.03	0.00	-0.01	0.99
Age	-0.09	0.07	-0.09	-1.33	0.19
Humannist	0.23	0.06	0.26	3.73	0.00
Stereotypes	0.05	0.09	0.04	0.56	0.58
Step Four					
(Constant)	3.62	2.26		1.60	0.11
Interracial Contact	-0.01	0.06	-0.01	-0.11	0.91
Parental Religious History	-0.01	0.09	-0.01	-0.13	0.90
Educational Level	0.00	0.03	0.00	-0.01	0.99
Age	-0.09	0.07	-0.09	-1.30	0.19
Humannist	-0.05	0.51	-0.06	-0.10	0.92
Stereotypes	-0.25	0.55	-0.20	-0.46	0.65
Interaction Humanist*Stereotypes [a]	**0.07**	**0.12**	**0.42**	**0.56**	**0.58**

Dependent Variable: Individualistic-Universalistic

[a] Represents the moderating relationship

271

Cont. Table 23.13. Hierarchical Regression Integrative-Assertive and Stereotypes

Regression Equation

Integrative-Assertive Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Humanist) + b_6(Stereotypes) + b_7(Humanist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.83	0.27		10.36	0.00
Interracial Contact	-0.13	0.07	-0.13	-1.87	0.06
Parental Religious History	0.16	0.09	0.11	1.65	0.10
Educational Level	0.16	0.03	0.32	4.75	0.00
Age	0.00	0.08	0.00	0.03	0.97
Step Two					
(Constant)	3.67	0.41		8.86	0.00
Interracial Contact	-0.14	0.07	-0.13	-1.97	0.05
Parental Religious History	0.14	0.09	0.10	1.46	0.15
Educational Level	0.14	0.03	0.29	4.20	0.00
Age	0.00	0.07	0.01	0.16	0.87
Humannist	-0.18	0.07	-0.18	-2.67	0.01
Step Three					
(Constant)	3.39	0.50		6.74	0.00
Interracial Contact	-0.15	0.07	-0.14	-2.11	0.04
Parental Religious History	0.13	0.09	0.09	1.34	0.18
Educational Level	0.13	0.03	0.27	3.82	0.00
Age	0.01	0.07	0.01	0.11	0.91
Humannist	-0.19	0.07	-0.19	-2.78	0.01
Stereotypes	0.10	0.10	0.07	0.98	0.33
Step Four					
(Constant)	-0.12	2.44		-0.05	0.96
Interracial Contact	-0.14	0.07	-0.14	-2.07	0.04
Parental Religious History	0.12	0.09	0.09	1.32	0.19
Educational Level	0.13	0.03	0.27	3.82	0.00
Age	0.00	0.07	0.00	0.05	0.96
Humannist	0.61	0.55	0.62	1.12	0.26
Stereotypes	0.96	0.59	0.68	1.61	0.11
Interaction	**-0.20**	**0.13**	**-1.05**	**-1.47**	**0.14**
Humanist*Stereotypes [a]					

Dependent Variable: Integrative-Assertive

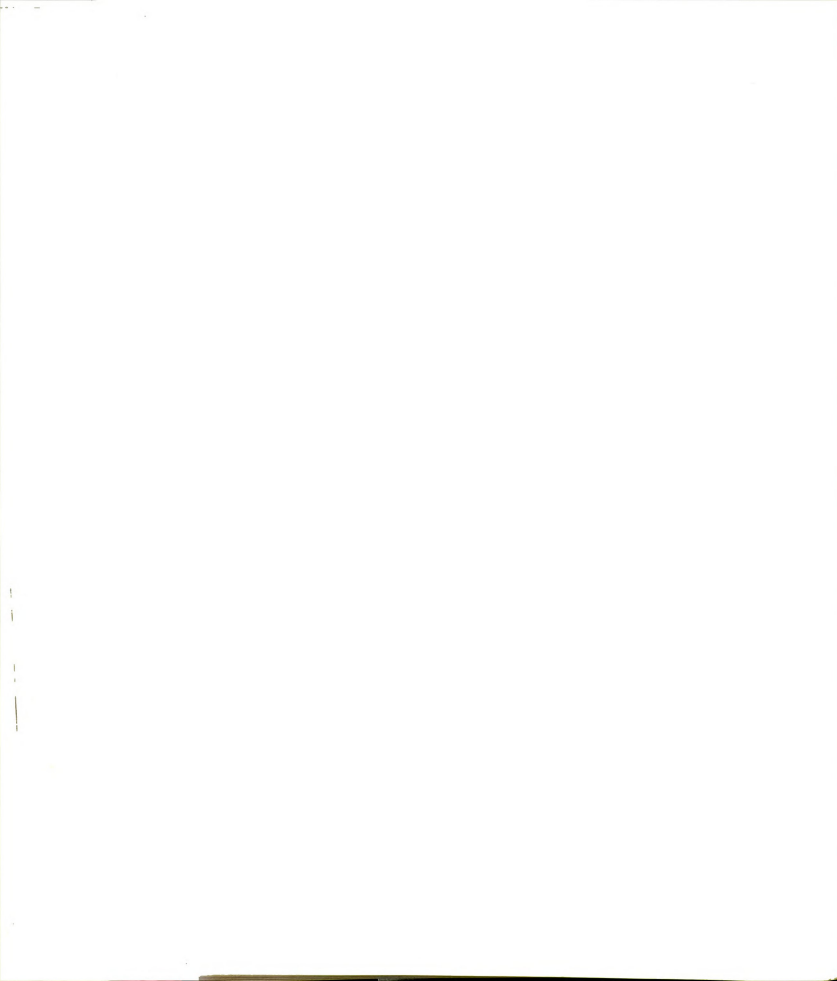[a] **Represents the moderating relationship**
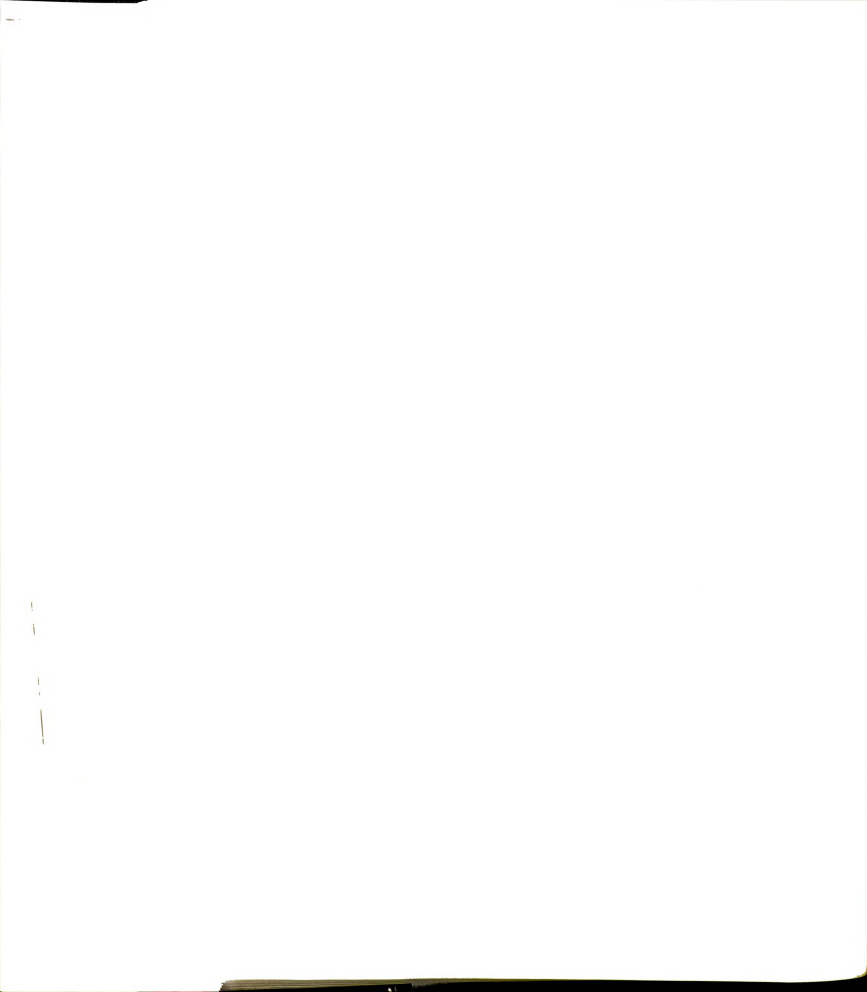
Cont. Table 23.14. Hierarchical Regression Cautious-Defensive and Stereotypes

Regression Equation

Cautious-Defensive Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.37	0.29		8.25	0.00
Interracial Contact	-0.09	0.07	-0.09	-1.29	0.20
Parental Religious History	0.09	0.10	0.06	0.87	0.39
Educational Level	0.09	0.03	0.20	2.78	0.01
Age	0.01	0.08	0.00	0.07	0.95
Step Two					
(Constant)	0.85	0.39		2.17	0.03
Interracial Contact	-0.03	0.07	-0.03	-0.49	0.62
Parental Religious History	0.10	0.09	0.07	1.04	0.30
Educational Level	0.05	0.03	0.11	1.64	0.10
Age	0.03	0.07	0.03	0.42	0.67
Nationalist	0.39	0.07	0.36	5.31	0.00
Step Three					
(Constant)	0.98	0.50		1.96	0.05
Interracial Contact	-0.03	0.07	-0.03	-0.68	0.68
Parental Religious History	0.10	0.09	0.07	1.08	0.28
Educational Level	0.06	0.03	0.12	1.68	0.09
Age	0.03	0.07	0.03	0.45	0.66
Nationalist	0.39	0.07	0.36	5.32	0.00
Stereotypes	-0.04	0.10	-0.03	-0.41	0.68
Step Four					
(Constant)	0.02	2.59		0.01	0.99
Interracial Contact	-0.03	0.07	-0.03	-0.45	0.65
Parental Religious History	0.10	0.09	0.07	1.08	0.28
Educational Level	0.06	0.03	0.12	1.69	0.09
Age	0.03	0.07	0.03	0.40	0.69
Nationalist	0.65	0.68	0.60	0.95	0.34
Stereotypes	0.20	0.64	0.14	0.31	0.76
Interaction	**-0.06**	**0.17**	**-0.30**	**-0.38**	**0.71**
Nationalist*Stereotypes [a]					

Dependent Variable: Cautious-Defensive

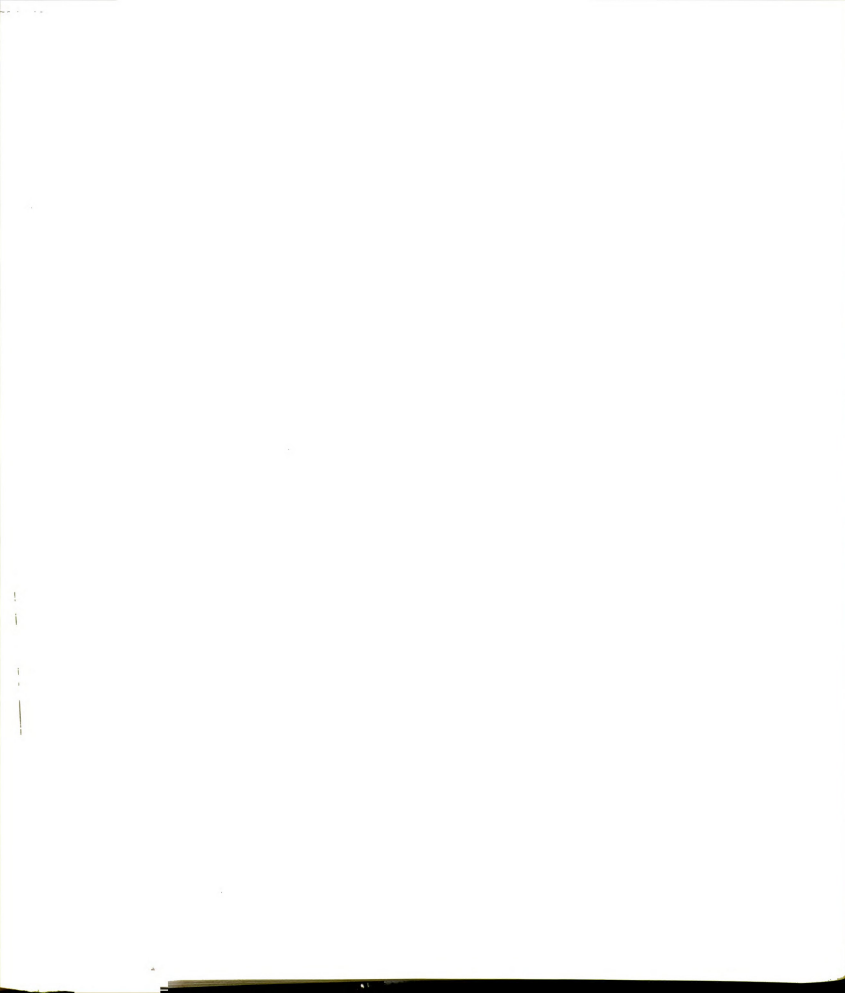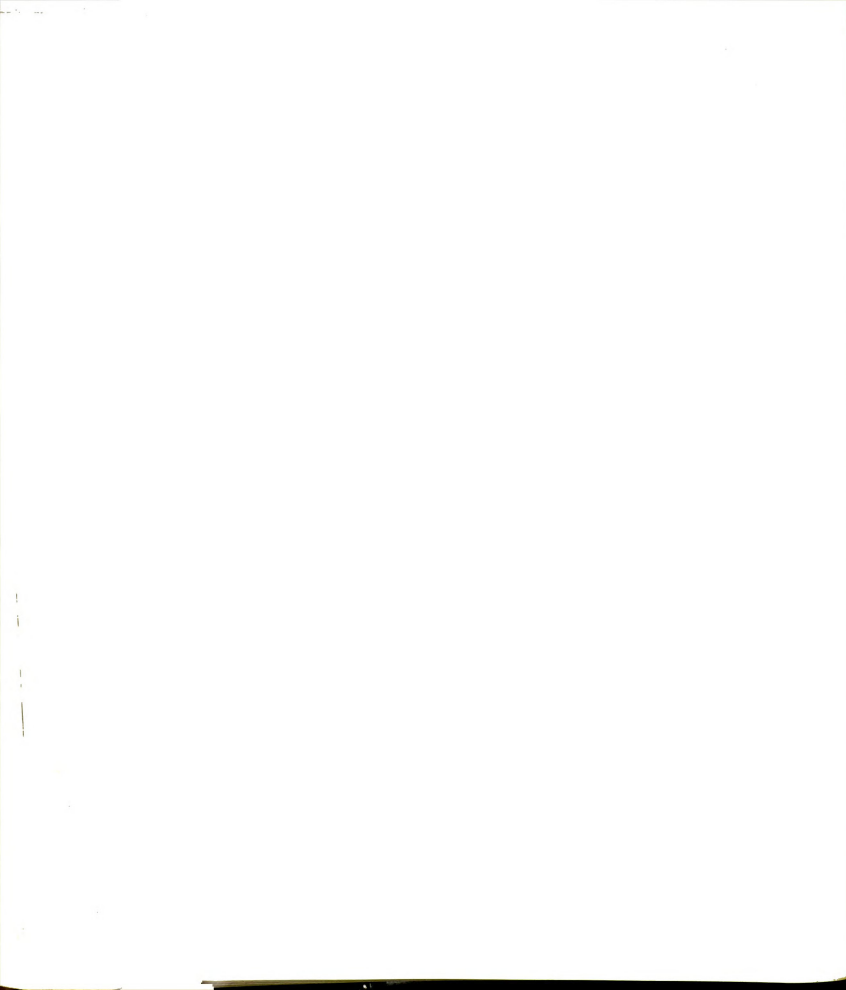[a] **Represents the moderating relationship**

Cont. Table 23.15. Hierarchical Regression Individualistic-Universalistic and Stereotypes

Regression Equation

Individualistic-Universalistic Racial Socialization Practices = b_0 + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.65	0.26		14.17	0.00
Interracial Contact	0.00	0.07	0.00	-0.07	0.95
Parental Religious History	-0.02	0.09	-0.02	-0.28	0.78
Educational Level	-0.02	0.03	-0.05	-0.67	0.50
Age	-0.08	0.07	-0.08	-1.11	0.27
Step Two					
(Constant)	4.22	0.37		11.39	0.00
Interracial Contact	-0.03	0.07	-0.03	-0.40	0.69
Parental Religious History	-0.03	0.09	-0.02	-0.29	0.77
Educational Level	0.00	0.03	-0.01	-0.16	0.88
Age	-0.09	0.07	-0.09	-1.26	0.21
Nationalist	-0.15	0.07	-0.16	-2.13	0.03
Step Three					
(Constant)	3.91	0.47		8.36	0.00
Interracial Contact	-0.04	0.07	-0.04	-0.58	0.56
Parental Religious History	-0.04	0.09	-0.03	-0.41	0.68
Educational Level	-0.01	0.03	-0.03	-0.37	0.71
Age	-0.09	0.07	-0.10	-1.32	0.19
Nationalist	-0.15	0.07	-0.16	-2.20	0.03
Stereotypes	0.10	0.09	0.08	1.09	0.28
Step Four					
(Constant)	3.76	2.46		1.53	0.13
Interracial Contact	-0.04	0.07	-0.04	-0.58	0.56
Parental Religious History	-0.04	0.09	-0.03	-0.41	0.68
Educational Level	-0.01	0.03	-0.03	-0.37	0.71
Age	-0.09	0.07	-0.10	-1.32	0.19
Nationalist	-0.11	0.64	-0.12	-0.18	0.86
Stereotypes	0.14	0.61	0.11	0.23	0.82
Interaction	**-0.01**	**0.16**	**-0.05**	**-0.06**	**0.95**
Nationalist*Stereotypes [a]					

Dependent Variable: Individualistic-Universalistic

[a] **Represents the moderating relationship**

Cont. Table 23.16. Hierarchical Regression Individualistic-Universalistic and Stereotypes

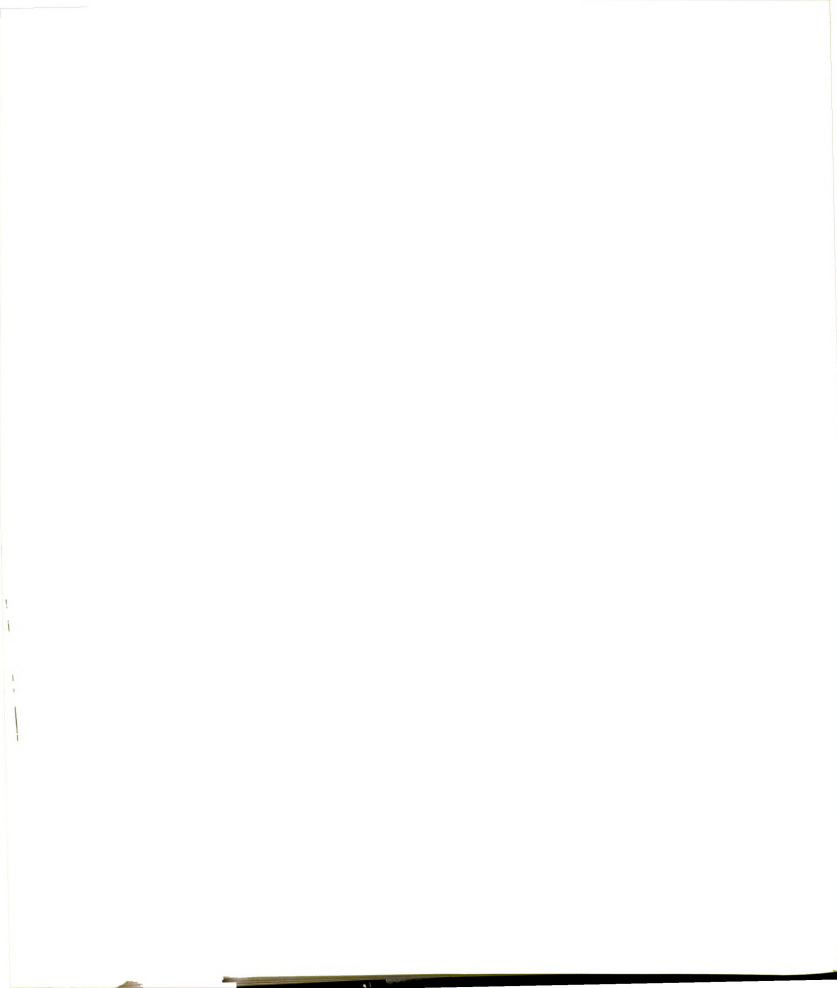| Regression Equation					
Integrative-Assertive Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Nationalist) + b_6(Stereotypes) + b_7(Nationalist *Stereotypes) + e.					
Variables	**Unstandardized Coefficients B**	**Std. Error**	**Standardized Coefficients Beta**	**t**	**Sig.**
Covariates-Step One					
(Constant)	2.82	0.28		10.26	0.00
Interracial Contact	-0.13	0.07	-0.13	-1.83	0.07
Parental Religious History	0.16	0.10	0.12	1.72	0.09
Educational Level	0.15	0.03	0.32	4.68	0.00
Age	0.00	0.08	0.00	0.03	0.98
Step Two					
(Constant)	1.29	0.37		3.47	0.00
Interracial Contact	-0.07	0.07	-0.07	-1.06	0.29
Parental Religious History	0.17	0.09	0.12	1.88	0.06
Educational Level	0.11	0.03	0.23	3.55	0.00
Age	0.03	0.07	0.03	0.41	0.68
Nationalist	0.40	0.07	0.37	5.70	0.00
Step Three					
(Constant)	1.23	0.47		2.62	0.01
Interracial Contact	-0.07	0.07	-0.07	-1.08	0.28
Parental Religious History	0.16	0.09	0.12	1.84	0.07
Educational Level	0.11	0.03	0.23	3.43	0.00
Age	0.03	0.07	0.03	0.39	0.69
Nationalist	0.40	0.07	0.37	5.66	0.00
Stereotypes	0.02	0.09	0.01	0.20	0.84
Step Four					
(Constant)	1.66	2.47		0.68	0.50
Interracial Contact	-0.07	0.07	-0.07	-1.05	0.29
Parental Religious History	0.16	0.09	0.12	1.83	0.07
Educational Level	0.11	0.03	0.23	3.41	0.00
Age	0.03	0.07	0.03	0.41	0.68
Nationalist	0.28	0.65	0.26	0.44	0.66
Stereotypes	-0.09	0.61	-0.06	-0.15	0.88
Interaction	**0.03**	**0.16**	**0.14**	**0.18**	**0.86**
Nationalist*Stereotypes [a]					

Dependent Variable: Integrative-Assertive

[a] **Represents the moderating relationship**
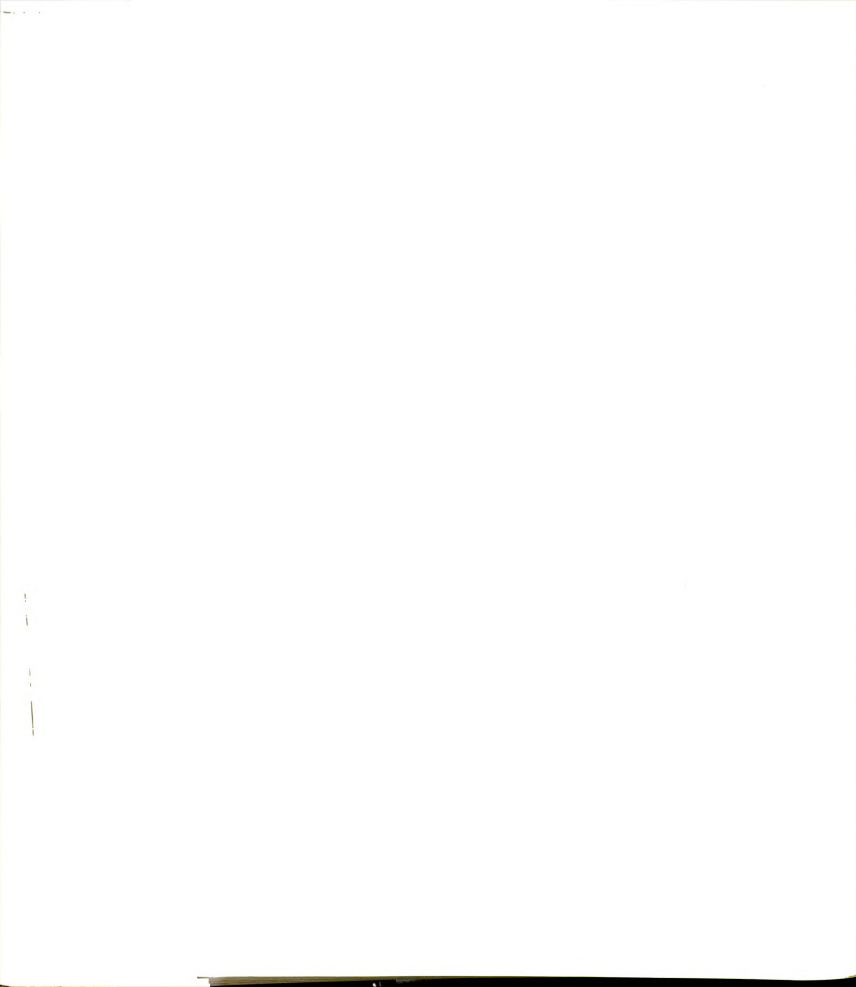
Cont. Table 23.17. Hierarchical Regression Cautious-Defensive and Stereotypes

Regression Equation

Cautious-Defensive Racial Socialization Practices = $b_0 + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.43	0.30		8.23	0.00
Interracial Contact	-0.11	0.08	-0.11	-1.46	0.15
Parental Religious History	0.06	0.10	0.05	0.63	0.53
Educational Level	0.10	0.03	0.20	2.81	0.01
Age	-0.01	0.08	-0.01	-0.13	0.90
Step Two					
(Constant)	2.51	0.49		5.13	0.00
Interracial Contact	-0.11	0.08	-0.11	-1.47	0.14
Parental Religious History	0.06	0.10	0.05	0.63	0.53
Educational Level	0.10	0.03	0.20	2.80	0.01
Age	-0.01	0.08	-0.01	-0.15	0.88
Oppressed Minority	-0.02	0.09	-0.01	-0.19	0.85
Step Three					
(Constant)	2.53	0.59		4.30	0.00
Interracial Contact	-0.11	0.08	-0.11	-1.44	0.15
Parental Religious History	0.06	0.10	0.05	0.64	0.52
Educational Level	0.10	0.04	0.20	2.75	0.01
Age	-0.01	0.08	-0.01	-0.15	0.88
Oppressed Minority	-0.02	0.09	-0.01	-0.18	0.86
Stereotypes	-0.01	0.11	-0.01	-0.07	0.94
Step Four					
(Constant)	-0.89	2.92		-0.30	0.76
Interracial Contact	-0.11	0.08	-0.10	-1.39	0.17
Parental Religious History	0.07	0.10	0.05	0.74	0.46
Educational Level	0.09	0.04	0.19	2.58	0.01
Age	-0.02	0.08	-0.02	-0.21	0.83
Oppressed Minority	0.84	0.72	0.69	1.17	0.25
Stereotypes	0.83	0.71	0.58	1.17	0.24
Interaction Oppressed Minority*Stereotypes [a]	**-0.21**	**0.17**	**-0.95**	**-1.20**	**0.23**

Dependent Variable: Cautious-Defensive
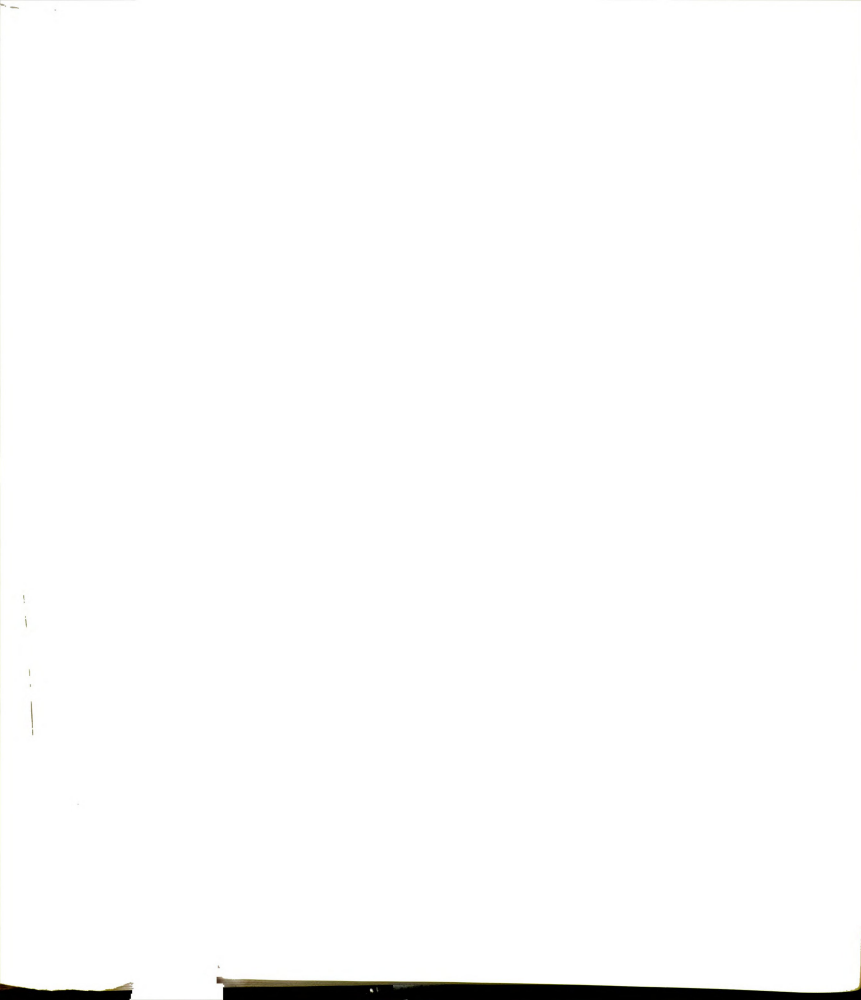
[a] Represents the moderating relationship
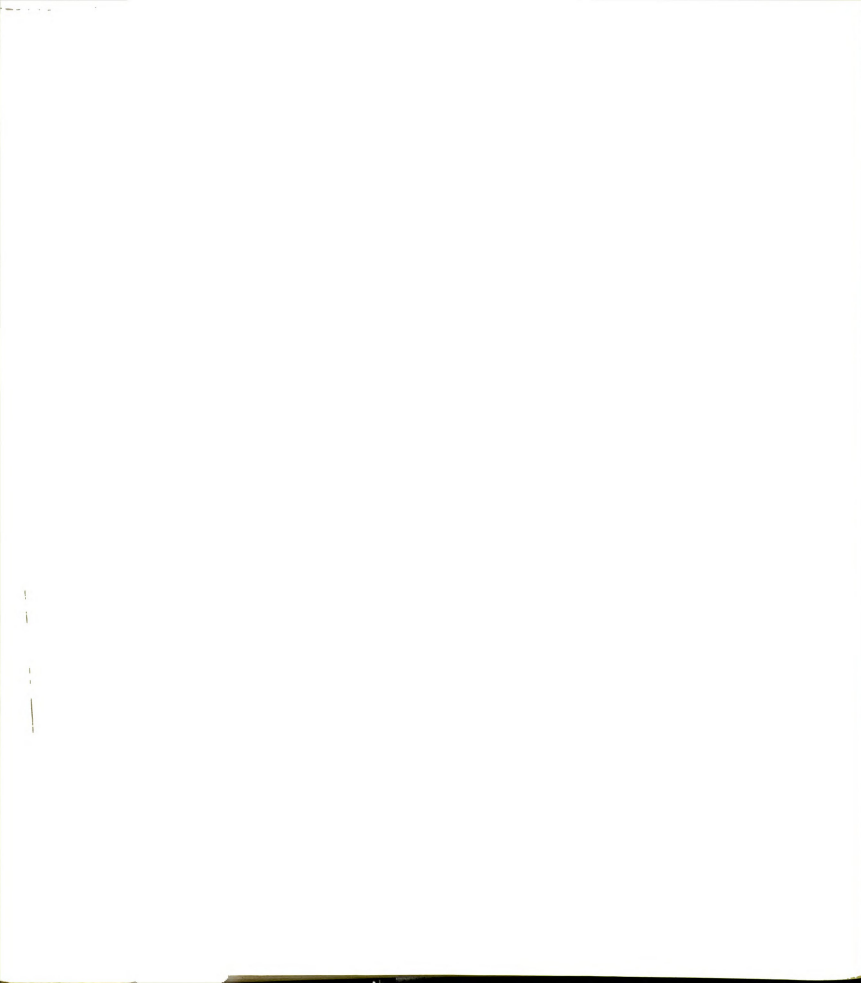
Cont. Table 23.18. Hierarchical Regression Individualistic-Universalistic and Stereotypes

Regression Equation

Individualistc-Universalistic Racial Socialization Practices = b_o + b_1(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	3.62	0.27		13.63	0.00
Interracial Contact	0.00	0.07	0.00	0.00	1.00
Parental Religious History	-0.03	0.09	-0.03	-0.36	0.72
Educational Level	-0.02	0.03	-0.06	-0.79	0.43
Age	-0.06	0.07	-0.06	-0.81	0.42
Step Two					
(Constant)	2.87	0.44		6.57	0.00
Interracial Contact	0.02	0.07	0.02	0.32	0.75
Parental Religious History	-0.04	0.09	-0.03	-0.41	0.68
Educational Level	-0.03	0.03	-0.07	-0.98	0.33
Age	-0.04	0.07	-0.04	-0.50	0.61
Oppressed Minority	0.17	0.08	0.16	2.15	0.03
Step Three					
(Constant)	2.64	0.52		5.04	0.00
Interracial Contact	0.01	0.07	0.01	0.18	0.86
Parental Religious History	-0.04	0.09	-0.04	-0.48	0.63
Educational Level	-0.04	0.03	-0.08	-1.13	0.26
Age	-0.04	0.07	-0.04	-0.55	0.58
Oppressed Minority	0.17	0.08	0.15	2.08	0.04
Stereotypes	0.07	0.09	0.06	0.80	0.43
Step Four					
(Constant)	1.17	2.59		0.45	0.65
Interracial Contact	0.01	0.07	0.01	0.19	0.85
Parental Religious History	-0.04	0.09	-0.03	-0.44	0.66
Educational Level	-0.04	0.03	-0.09	-1.19	0.23
Age	-0.04	0.07	-0.04	-0.58	0.56
Oppressed Minority	0.54	0.64	0.49	0.84	0.40
Stereotypes	0.44	0.63	0.35	0.69	0.49
Interaction Oppressed Minority*Stereotypes [a]	**-0.09**	**0.16**	**-0.46**	**-0.58**	**0.56**

Dependent Variable: Individualistic-Universalistic

[a] **Represents the moderating relationship**

Cont. Table 23.19. Hierarchical Regression Integrative-Assertive and Stereotypes

Regression Equation

Integrative-Assertive Racial Socialization Practices = $b_0 + b_1$(Interracial Contact) + b_2(Parental Religious History) + b_3(Education)+ b_4 (Age) + b_5 (Oppressed Minority) + b_6(Stereotypes) + b_7(Oppressed Minority *Stereotypes) + e.

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates-Step One					
(Constant)	2.87	0.29		10.06	0.00
Interracial Contact	-0.12	0.07	-0.11	-1.60	0.11
Parental Religious History	0.17	0.10	0.13	1.81	0.07
Educational Level	0.15	0.03	0.31	4.42	0.00
Age	-0.02	0.08	-0.02	-0.23	0.82
Step Two					
(Constant)	2.71	0.47		5.71	0.00
Interracial Contact	-0.11	0.07	-0.11	-1.52	0.13
Parental Religious History	0.17	0.10	0.12	1.79	0.07
Educational Level	0.15	0.03	0.31	4.36	0.00
Age	-0.01	0.08	-0.01	-0.17	0.87
Oppressed Minority	0.04	0.09	0.03	0.41	0.68
Step Three					
(Constant)	2.51	0.57		4.41	0.00
Interracial Contact	-0.12	0.07	-0.12	-1.61	0.11
Parental Religious History	0.17	0.10	0.12	1.73	0.09
Educational Level	0.14	0.03	0.30	4.12	0.00
Age	-0.02	0.08	-0.01	-0.20	0.84
Oppressed Minority	0.03	0.09	0.03	0.36	0.72
Stereotypes	0.07	0.10	0.05	0.64	0.53
Step Four					
(Constant)	-0.66	2.80		-0.24	0.81
Interracial Contact	-0.12	0.07	-0.11	-1.57	0.12
Parental Religious History	0.18	0.10	0.13	1.81	0.07
Educational Level	0.14	0.03	0.28	3.92	0.00
Age	-0.02	0.08	-0.02	-0.27	0.79
Oppressed Minority	0.83	0.70	0.67	1.19	0.23
Stereotypes	0.85	0.68	0.60	1.24	0.22
Interaction Oppressed Minority*Stereotypes [a]	**-0.20**	**0.17**	**-0.88**	**-1.16**	**0.25**

Dependent Variable: Integrative-Assertive

---

[a] Represents the moderating relationship
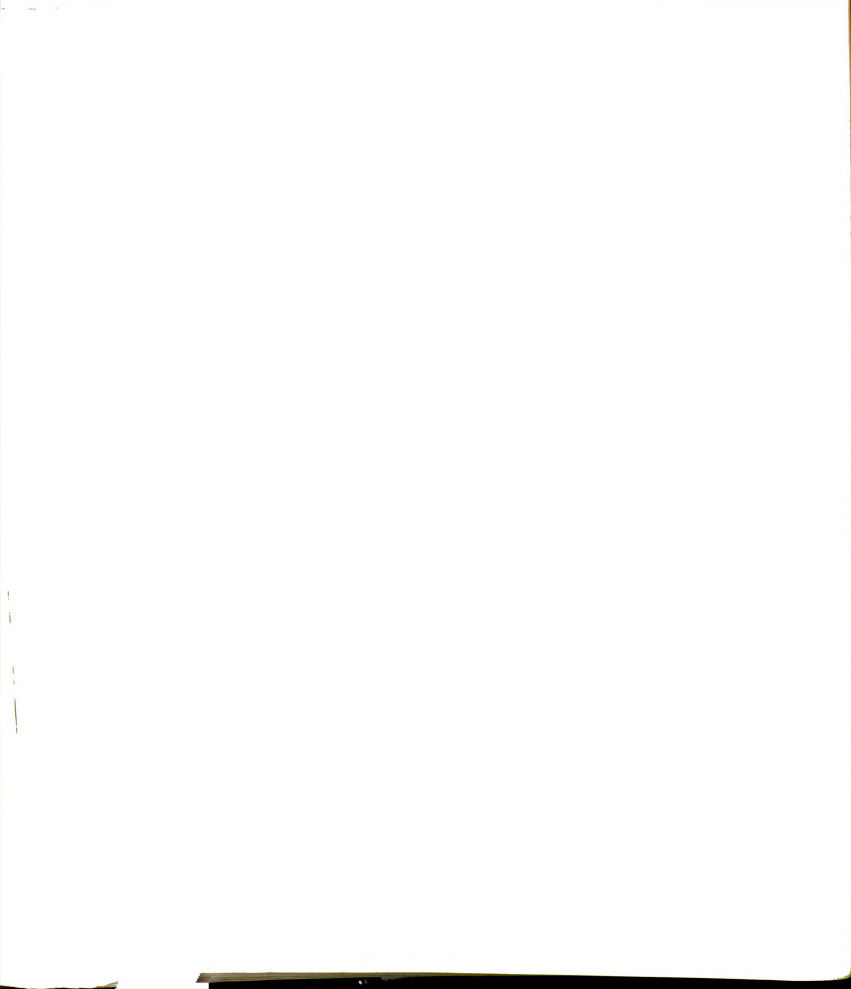
Table 24. Ethnic Identity Achievement and Integrative-Assertive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.31	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.75	0.08
Step Two					
(Constant)	2.74	0.24		11.59	0.00
Out of School Interracial Contact	0.05	0.06	0.08	0.93	0.36
Adolescent This-Worldly	-0.26	0.05	-0.41	-5.04	0.00
Step Three					
(Constant)	2.93	0.26		11.31	0.00
Out of School Interracial Contact	0.05	0.06	0.07	0.82	0.41
Adolescent This-Worldly	-0.22	0.06	-0.35	-3.92	0.00
Parent Integrative-Assertive	-0.10	0.06	-0.15	-1.71	0.09
Step Four					
(Constant)	3.09	0.24		12.96	0.00
Out of School Interracial Contact	0.03	0.05	0.04	0.57	0.57
Adolescent This-Worldly	-0.10	0.06	-0.16	-1.75	0.08
Parent Integrative-Assertive	-0.01	0.06	-0.01	-0.15	0.88
Adolescent Integrative-Assertive	-0.30	0.06	-0.47	-5.10	0.00

Dependent Variable: Ethnic Identity Achievement

Model Summary

	R Square	R Square Change	Change Statistics F Change	df1	df2
1	0.02	0.02	3.07	1	129
2	0.18	0.16	25.35	1	128
3	0.20	0.02	2.92	1	127
4	0.34	0.14	26.05	1	126

Table 24.1 Ethnic Identity Achievement and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	2.74	0.24		11.62	0.00
Out of School Interracial Contact	0.05	0.06	0.07	0.89	0.38
Adolescent This-Worldly	-0.26	0.05	-0.41	-5.04	0.00
Step Three					
(Constant)	3.04	0.26		11.63	0.00
Out of School Interracial Contact	0.03	0.06	0.05	0.58	0.56
Adolescent This-Worldly	-0.24	0.05	-0.38	-4.69	0.00
Parent Cautious-Defensive	-0.13	0.05	-0.20	-2.45	0.02
Step Four					
(Constant)	3.29	0.28		11.84	0.00
Out of School Interracial Contact	0.02	0.06	0.03	0.32	0.75
Adolescent This-Worldly	-0.23	0.05	-0.37	-4.62	0.00
Parent Cautious-Defensive	-0.08	0.06	-0.13	-1.51	0.13
Adolescent Cautious-Defensive	-0.14	0.06	-0.20	-2.37	0.02

Dependent Variable: Ethnic Identity Achievement

	Model Summary R Square	R Square Change	Change Statistics F Change	df1	df2
1	0.02	0.02	2.96	1	130
2	0.18	0.16	25.41	1	129
3	0.22	0.04	6.01	1	128
4	0.25	0.03	5.63	1	127

Table 24.2 Ethnic Identity Achievement and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	1.57	0.23		6.72	0.00
Out of School Interracial Contact	0.10	0.06	0.14	1.64	0.10
Adolescent Other-Worldly	0.05	0.05	0.08	0.94	0.35
Step Three					
(Constant)	1.35	0.30		4.43	0.00
Out of School Interracial Contact	0.10	0.06	0.14	1.66	0.10
Adolescent Other-Worldly	0.03	0.05	0.05	0.57	0.57
Parent Individualistic-Universalistic	0.09	0.07	0.10	1.16	0.25
Step Four					
(Constant)	1.76	0.36		4.93	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.73	0.09
Adolescent Other-Worldly	0.05	0.05	0.09	1.01	0.32
Parent Individualistic-Universalistic	0.06	0.07	0.08	0.84	0.40
Adolescent Individualistic-Universalistic	-0.14	0.07	-0.19	-2.14	0.03

Dependent Variable: Ethnic Identity Achievement

	Model Summary R Square	R Square Change	Change Statistics F Change	df1	df2
1	0.02	0.02	2.96	1	130
2	0.03	0.01	.887	1	129
3	0.04	0.01	1.34	1	128
4	0.07	0.03	4.55	1	127

Table 24.3 Ethnic Identity Achievement and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	1.57	0.23		6.72	0.00
Out of School Interracial Contact	0.10	0.06	0.14	1.64	0.10
Adolescent Other-Worldly	0.05	0.05	0.08	0.94	0.35
Step Three					
(Constant)	2.11	0.29		7.19	0.00
Out of School Interracial Contact	0.08	0.06	0.11	1.24	0.22
Adolescent Other-Worldly	0.03	0.05	0.05	0.63	0.53
Parent Cautious-Defensive	-0.17	0.06	-0.25	-2.89	0.00
Step Four					
(Constant)	2.45	0.32		7.65	0.00
Out of School Interracial Contact	0.06	0.06	0.08	0.96	0.34
Adolescent Other-Worldly	0.02	0.05	0.04	0.48	0.63
Parent Cautious-Defensive	-0.11	0.06	-0.17	-1.89	0.06
Adolescent Cautious-Defensive	-0.16	0.06	-0.22	-2.44	0.02

Dependent Variable: Ethnic Identity Achievement

	Model Summary R Square		Change Statistics		
		R Square Change	F Change	df1	df2
1	0.02	0.02	2.96	1	130
2	0.03	0.01	.87	1	129
3	0.09	0.06	8.32	1	128
4	0.13	0.04	5.96	1	127

282

Table 24.4 Ethnic Identity Achievement and Integrative-Assertive Racial Socialization

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.31	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.75	0.08
Step Two					
(Constant)	2.24	0.24		9.33	0.00
Out of School Interracial Contact	0.07	0.06	0.10	1.14	0.25
Adolescent Communal	-0.14	0.05	-0.22	-2.54	0.01
Step Three					
(Constant)	2.69	0.28		9.71	0.00
Out of School Interracial Contact	0.06	0.06	0.08	0.92	0.36
Adolescent Communal	-0.10	0.05	-0.17	-1.89	0.05
Parent Integrative-Assertive	-0.17	0.06	-0.26	-2.99	0.00
Step Four					
(Constant)	3.16	0.25		12.47	0.00
Out of School Interracial Contact	0.02	0.05	0.03	0.37	0.72
Adolescent Communal	-0.09	0.05	-0.14	-1.84	0.07
Parent Integrative-Assertive	-0.01	0.06	-0.02	-0.22	0.82
Adolescent Integrative-Assertive	-0.34	0.05	-0.53	-6.34	0.00

Dependent Variable: Ethnic Identity Achievement

Model Summary		R Square	R Square Change	Change Statistics F Change	df1	df2
	1	0.02	0.02	3.07	1	129
	2	0.07	0.05	6.42	1	128
	3	0.13	0.06	8.92	1	127
	4	0.34	0.21	40.18	1	126

Table 24.5 Ethnic Identity Achievement and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	2.25	0.24		9.47	0.00
Out of School Interracial Contact	0.07	0.06	0.10	1.12	0.26
Adolescent Communal	-0.14	0.05	-0.23	-2.61	0.01
Step Three					
(Constant)	2.74	0.28		9.79	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.67	0.50
Adolescent Communal	-0.14	0.05	-0.23	-2.70	0.01
Parent Cautious-Defensive	-0.17	0.06	-0.26	-3.07	0.00
Step Four					
(Constant)	3.04	0.30		10.15	0.00
Out of School Interracial Contact	0.02	0.06	0.03	0.38	0.70
Adolescent Communal	-0.14	0.05	-0.22	-2.71	0.01
Parent Cautious-Defensive	-0.12	0.06	-0.18	-2.02	0.05
Adolescent Cautious-Defensive	-0.16	0.06	-0.22	-2.50	0.01

Dependent Variable: Ethnic Identity Achievement

Model Summary		R Square	R Square Change	Change Statistics F Change	df1	df2
	1	0.02	0.02	2.96	1	130
	2	0.07	0.05	6.79	1	129
	3	0.13	0.06	9.42	1	128
	4	0.18	0.04	6.23	1	127

Table 24.6 Ethnic Identity Achievement and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	1.76	0.18		9.61	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.70	0.09
Adolescent Privatistic	0.00	0.05	-0.01	-0.08	0.94
Step Three					
(Constant)	1.44	0.29		4.98	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.73	0.09
Adolescent Privatistic	-0.02	0.05	-0.03	-0.29	0.77
Parent Individualistic-Universalistic	0.10	0.07	0.12	1.41	0.16
Step Four					
(Constant)	1.84	0.35		5.24	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Adolescent Privatistic	0.01	0.05	0.02	0.24	0.81
Parent Individualistic-Universalistic	0.08	0.07	0.10	1.14	0.26
Adolecent Individualistic-Universalistic	-0.13	0.07	-0.17	-1.95	0.05

Dependent Variable: Ethnic Identity Achievement

Model Summary

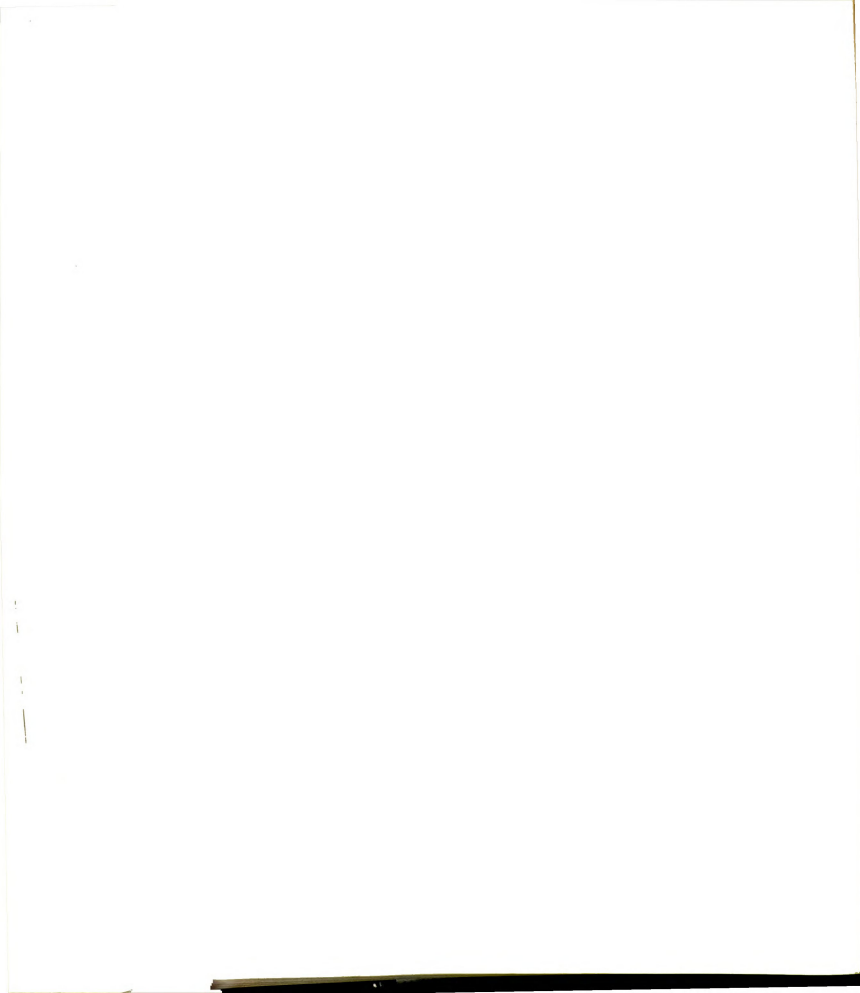| R Square	Change Statistics			
	R Square Change	F Change	df1	df2
0.02	0.02	2.96	1	130
0.02	0.00	0.01	1	129
0.04	0.01	1.98	1	128
0.07	0.03	3.82	1	127

Table 24.7 Hypothesis 8 Ethnic Identity Achievement and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.75	0.14		12.36	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.72	0.09
Step Two					
(Constant)	1.76	0.18		9.61	0.00
Out of School Interracial Contact	0.11	0.06	0.15	1.70	0.09
Adolescent Privatistic	0.00	0.05	-0.01	-0.08	0.94
Step Three					
(Constant)	2.27	0.25		9.20	0.00
Out of School Interracial Contact	0.08	0.06	0.11	1.31	0.19
Adolescent Privatistic	-0.02	0.05	-0.03	-0.31	0.76
Parent Cautious-Defensive	-0.17	0.06	-0.26	-2.99	0.00
Step Four					
(Constant)	2.59	0.27		9.44	0.00
Out of School Interracial Contact	0.06	0.06	0.09	1.03	0.31
Adolescent Privatistic	-0.02	0.05	-0.03	-0.37	0.71
Parent Cautious-Defensive	-0.12	0.06	-0.18	-1.96	0.05
Adolescent Cautious-Defensive	-0.16	0.06	-0.22	-2.49	0.01

Dependent Variable: Ethnic Identity Achievement

	Model Summary R Square	R Square Change	Change Statistics F Change	df1	df2
1	0.02	0.02	2.96	1	130
2	0.02	0.00	.01	1	129
3	0.09	0.06	8.94	1	128
4	0.13	0.04	6.19	1	127

Table 24.8 Affirming and Belonging Identity and Integrative-Assertive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.40	0.15		9.58	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.62	0.54
Step Two					
(Constant)	2.00	0.26		7.78	0.00
Out of School Interracial Contact	0.01	0.06	0.01	0.09	0.93
Adolescent This-Worldly	-0.16	0.06	-0.25	-2.82	0.01
Step Three					
(Constant)	2.08	0.28		7.32	0.00
Out of School Interracial Contact	0.00	0.06	0.00	0.05	0.96
Adolescent This-Worldly	-0.14	0.06	-0.22	-2.30	0.02
Parent Integrative-Assertive	-0.04	0.06	-0.06	-0.66	0.51
Step Four					
(Constant)	2.25	0.27		8.50	0.00
Out of School Interracial Contact	-0.02	0.06	-0.02	-0.26	0.79
Adolescent This-Worldly	-0.02	0.06	-0.02	-0.25	0.80
Parent Integrative-Assertive	0.05	0.06	0.08	0.84	0.40
Adolescent Integrative-Assertive	-0.31	0.06	-0.48	-4.78	0.00

Dependent Variable: Affirming
 and Belonging

Model Summary

	R Square	R Square Change	Change Statistics F Change	df1	df2
1	0.00	0.00	0.38	1	129
2	0.06	0.06	7.94	1	128
3	0.06	0.00	0.44	1	127
4	0.21	0.14	22.88	1	126

Table 24.9 Affirming and Belonging Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	2.00	0.26		7.80	0.00
Out of School Interracial Contact	0.01	0.06	0.01	0.10	0.92
Adolescent This-Worldly	-0.16	0.06	-0.25	-2.84	0.00
Step Three					
(Constant)	2.03	0.29		6.98	0.00
Out of School Interracial Contact	0.00	0.06	0.01	0.07	0.94
Adolescent This-Worldly	-0.16	0.06	-0.24	-2.76	0.01
Parent Cautious-Defensive	-0.01	0.06	-0.02	-0.20	0.84
Step Four					
(Constant)	2.29	0.31		7.37	0.00
Out of School Interracial Contact	-0.01	0.06	-0.02	-0.17	0.86
Adolescent This-Worldly	-0.15	0.06	-0.23	-2.65	0.01
Parent Cautious-Defensive	0.04	0.06	0.05	0.57	0.57
Adolescent Cautious-Defensive	-0.14	0.07	-0.20	-2.18	0.03

Dependent Variable: Affirming and Belonging

Model Summary		R Square	R Square Change	Change Statistics F Change	df1	df2
	1	0.00	0.00	0.39	1	130
	2	0.06	0.06	8.04	1	129
	3	0.06	0.00	0.04	1	128
	4	0.10	0.03	4.75	1	127

288

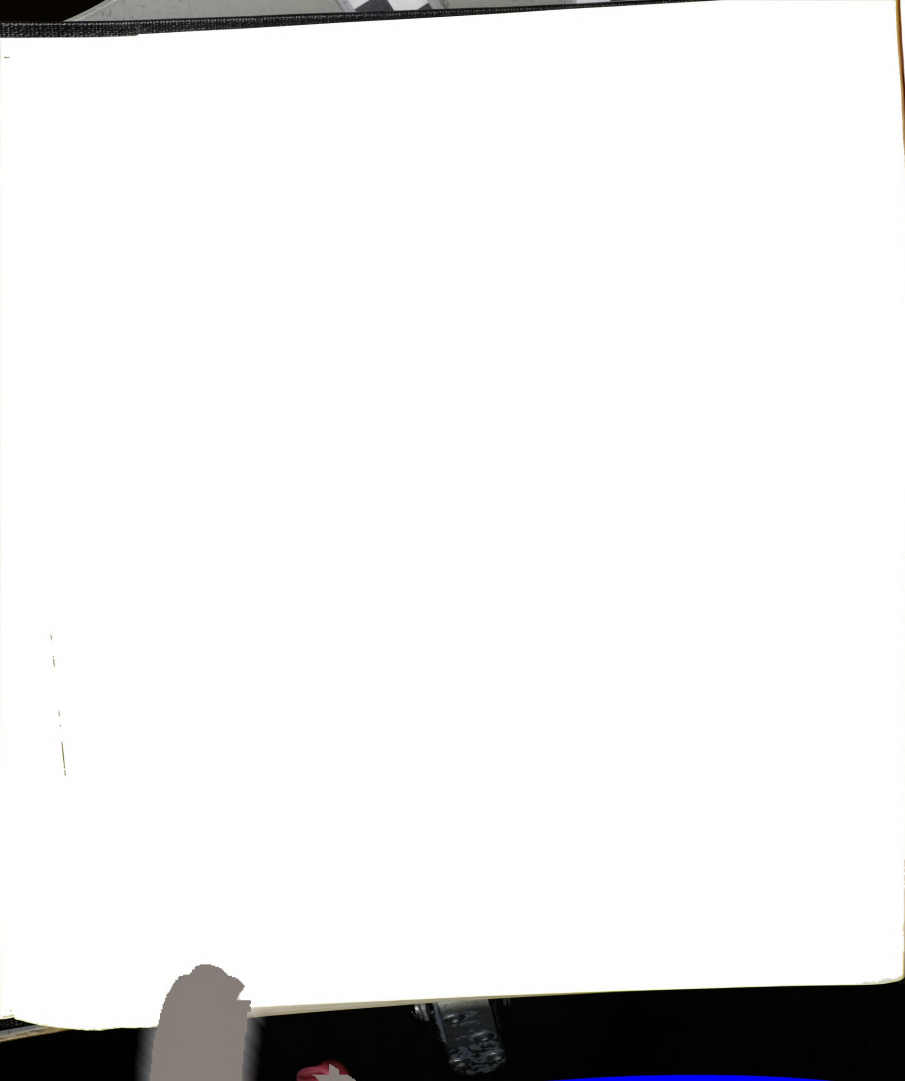Table 24.10 Affirming and Belonging Identity and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	1.37	0.24		5.70	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.62	0.54
Adolescent Other-Worldly	0.01	0.05	0.01	0.12	0.90
Step Three					
(Constant)	1.26	0.31		4.00	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.62	0.53
Adolescent Other-Worldly	0.00	0.06	0.00	-0.05	0.96
Parent Individualistic-Universalistic	0.04	0.08	0.05	0.57	0.57
Step Four					
(Constant)	1.58	0.37		4.24	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.66	0.51
Adolescent Other-Worldly	0.02	0.06	0.03	0.28	0.78
Parent Individualistic-Universalistic	0.02	0.08	0.03	0.33	0.74
Adolescent Individualistic-Universalistic	-0.11	0.07	-0.14	-1.58	0.12

Dependent Variable: Affirming and Belonging

Model Summary

	R Square	Change Statistics			
		R Square Change	F Change	df1	df2
1	0.00	0.00	.39	1	130
2	0.00	0.00	.02	1	129
3	0.01	0.00	.32	1	128
4	0.02	0.02	2.48	1	127

Table 24.11 Affirming and Belonging Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	1.37	0.24		5.70	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.62	0.54
Adolescent Other-Worldly	0.01	0.05	0.01	0.12	0.90
Step Three					
(Constant)	1.49	0.31		4.80	0.00
Out of School Interracial Contact	0.03	0.06	0.05	0.52	0.60
Adolescent Other-Worldly	0.00	0.05	0.00	0.05	0.96
Parent Cautious-Defensive	-0.04	0.06	-0.05	-0.60	0.55
Step Four					
(Constant)	1.83	0.34		5.39	0.00
Out of School Interracial Contact	0.02	0.06	0.02	0.24	0.81
Adolescent Other-Worldly	-0.01	0.05	-0.01	-0.10	0.92
Parent Cautious-Defensive	0.02	0.06	0.02	0.24	0.81
Adolescent Cautious-Defensive	-0.16	0.07	-0.22	-2.30	0.02

Dependent Variable: Affirming and Belonging

Model Summary		R Square	Change Statistics			
			R Square Change	F Change	df1	df2
	1	0.00	0.00	.39	1	130
	2	0.00	0.00	.02	1	129
	3	0.01	0.00	.37	1	128
	4	0.05	0.04	5.27	1	127
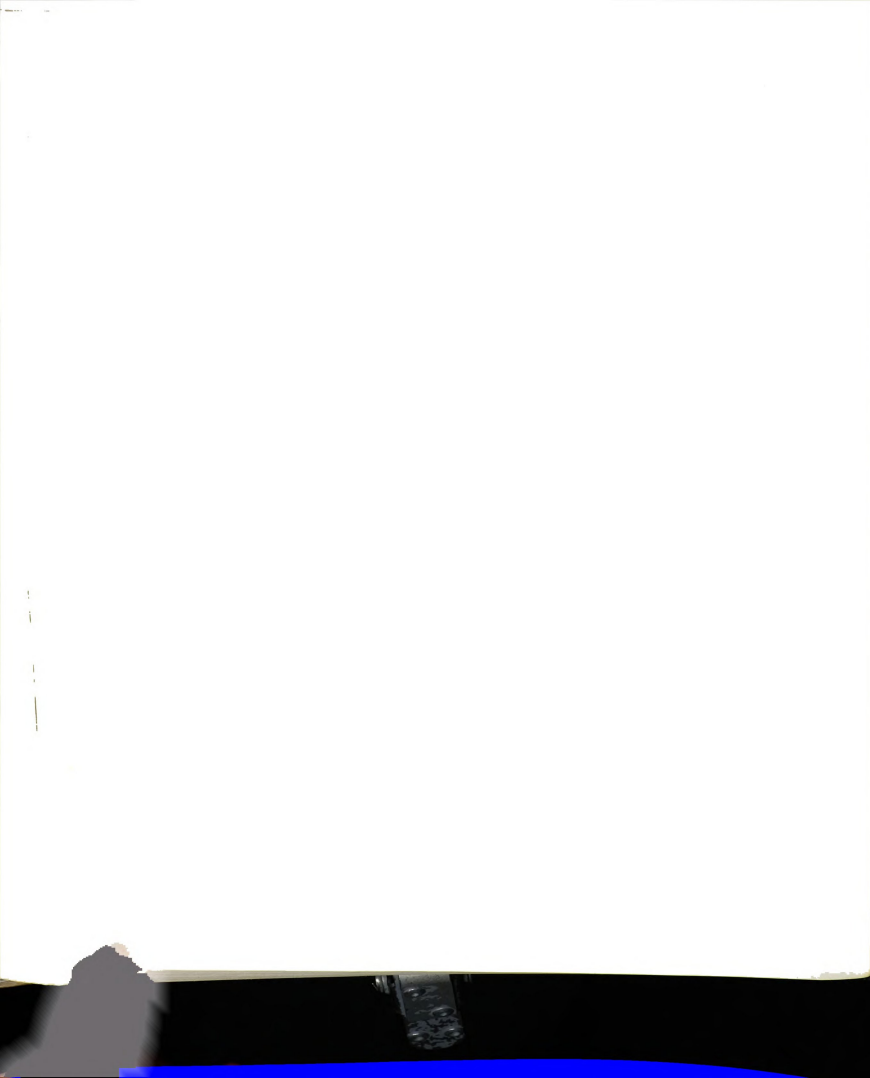
Table 24.12 Affirming and Belonging Identity and Integrative-Assertive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.40	0.15		9.58	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.62	0.54
Step Two					
(Constant)	1.50	0.25		5.94	0.00
Out of School Interracial Contact	0.03	0.07	0.04	0.48	0.63
Adolescent Communal	-0.03	0.06	-0.05	-0.51	0.61
Step Three					
(Constant)	1.77	0.30		5.93	0.00
Out of School Interracial Contact	0.02	0.07	0.03	0.34	0.74
Adolescent Communal	-0.01	0.06	-0.01	-0.14	0.89
Parent Integrative-Assertive	-0.10	0.06	-0.15	-1.66	0.10
Step Four					
(Constant)	2.21	0.28		7.83	0.00
Out of School Interracial Contact	-0.01	0.06	-0.02	-0.21	0.84
Adolescent Communal	0.01	0.05	0.01	0.12	0.90
Parent Integrative-Assertive	0.05	0.06	0.07	0.77	0.44
Adolescent Integrative-Assertive	-0.32	0.06	-0.49	-5.38	0.00

Dependent Variable: Affirming and Belonging

Model Summary		R Square		Change Statistics			
			R Square Change	R Square Change		df1	df2
	1	0.00	0.00	0.38		1	129
	2	0.00	0.00	0.26		1	128
	3	0.03	0.02	2.74		1	127
	4	0.21	0.18	28.98		1	126

Table 24.13 Hypothesis 14 Affirming and Belonging Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	1.49	0.25		5.98	0.00
Out of School Interracial Contact	0.03	0.06	0.05	0.50	0.62
Adolescent Communal	-0.03	0.06	-0.04	-0.48	0.63
Step Three					
(Constant)	1.60	0.30		5.26	0.00
Out of School Interracial Contact	0.03	0.07	0.04	0.40	0.69
Adolescent Communal	-0.03	0.06	-0.04	-0.49	0.63
Parent Cautious-Defensive	-0.04	0.06	-0.06	-0.62	0.54
Step Four					
(Constant)	1.90	0.33		5.81	0.00
Out of School Interracial Contact	0.01	0.07	0.01	0.13	0.89
Adolescent Communal	-0.03	0.06	-0.04	-0.45	0.65
Parent Cautious-Defensive	0.02	0.06	0.02	0.24	0.81
Adolescent Cautious-Defensive	-0.15	0.07	-0.22	-2.29	0.02

Dependent Variable: Affirming and Belonging

Model Summary		R Square	R Square Change	Change Statistics F Change	df1	df2
	1	0.00	0.00	0.39	1	130
	2	0.00	0.00	0.24	1	129
	3	0.01	0.00	0.38	1	128
	4	0.05	0.04	5.23	1	127

Table 24.14 Affirming and Belonging Identity and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	1.37	0.19		7.29	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.57	0.57
Adolescent Privatistic	0.01	0.05	0.02	0.24	0.81
Step Three					
(Constant)	1.24	0.30		4.15	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.58	0.56
Adolescent Privatistic	0.01	0.05	0.01	0.15	0.88
Parent Individualistic-Universalistic	0.04	0.07	0.05	0.55	0.58
Step Four					
(Constant)	1.59	0.36		4.37	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.56	0.58
Adolescent Privatistic	0.03	0.06	0.06	0.59	0.56
Parent Individualistic-Universalistic	0.02	0.07	0.03	0.32	0.75
Adolescent Individualistic-Universalistic	-0.11	0.07	-0.15	-1.65	0.10
Dependent Variable: Affirming and Belonging					

| Model Summary		R Square	Change Statistics			
			R Square Change	F Change	df1	df2
	1	0.00	0.00	.39	1	130
	2	0.00	0.00	.05	1	129
	3	0.01	0.00	.30	1	128
	4	0.03	0.02	2.72	1	127
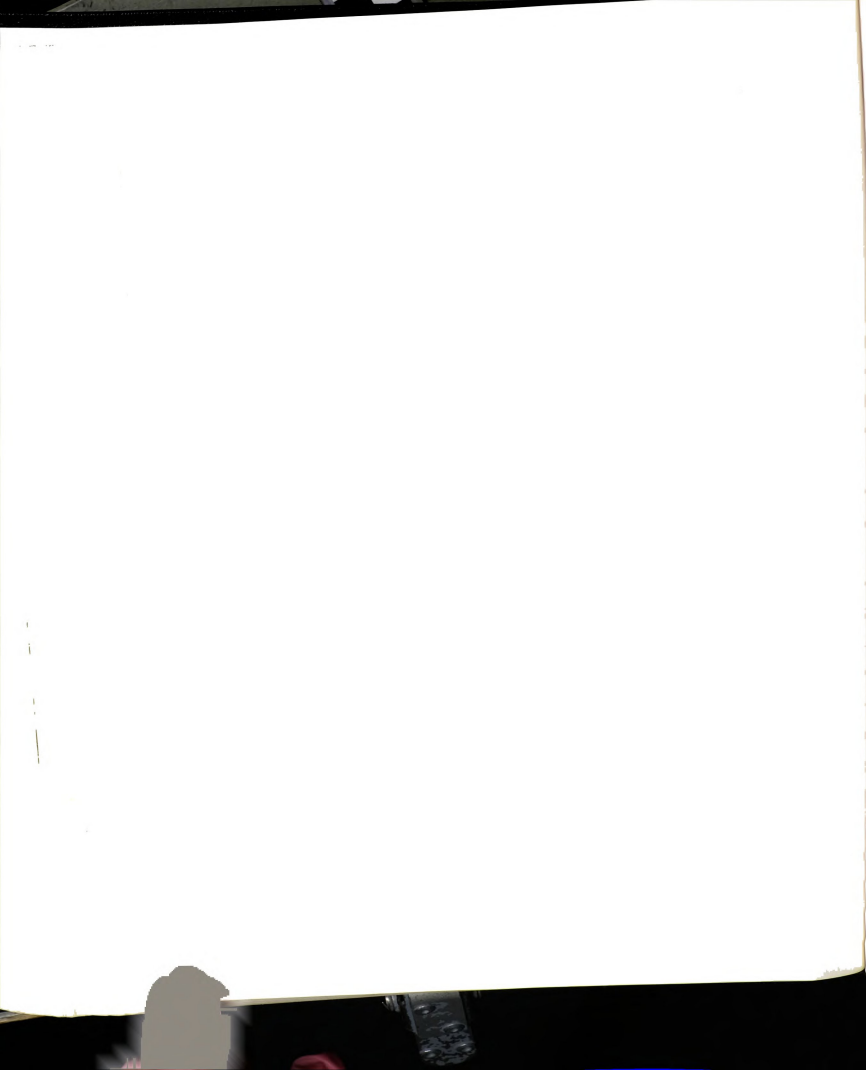
Table 24.15 Affirming and Belonging Identity and Cautious Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	1.39	0.14		9.62	0.00
Out of School Interracial Contact	0.04	0.06	0.06	0.63	0.53
Step Two					
(Constant)	1.37	0.19		7.29	0.00
Out of School Interracial Contact	0.04	0.06	0.05	0.57	0.57
Adolescent Privatistic	0.01	0.05	0.02	0.24	0.81
Step Three					
(Constant)	1.48	0.26		5.65	0.00
Out of School Interracial Contact	0.03	0.07	0.04	0.48	0.63
Adolescent Privatistic	0.01	0.05	0.02	0.19	0.85
Parent Cautious-Defensive	-0.04	0.06	-0.05	-0.60	0.55
Step Four					
(Constant)	1.79	0.29		6.14	0.00
Out of School Interracial Contact	0.01	0.06	0.02	0.21	0.83
Adolescent Privatistic	0.01	0.05	0.01	0.15	0.88
Parent Cautious-Defensive	0.02	0.06	0.02	0.25	0.80
Adolescent Cautious-Defensive	-0.16	0.07	-0.22	-2.29	0.02
Dependent Variable: Affirming and Belonging					

Model Summary		R Square	R Square Change	Change Statistics F Change	df1	df2
	1	0.00	0.00	.39	1	130
	2	0.00	0.00	.05	1	129
	3	0.01	0.00	.35	1	128
	4	0.05	0.04	5.24	1	127
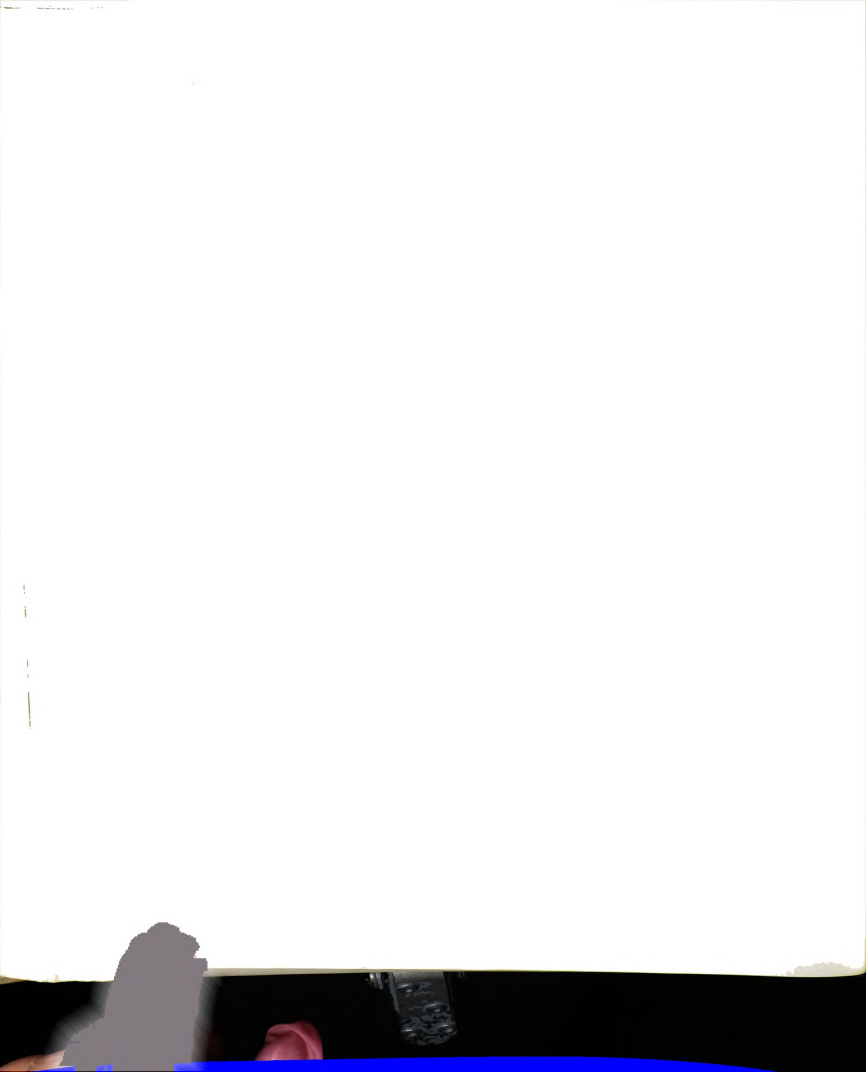
Table 24.16 African American Identity and Integrative Assertive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covairiates - Step One					
(Constant)	4.36	0.13		34.54	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.14	0.03
Step Two					
(Constant)	3.65	0.22		16.67	0.00
Out of School Interracial Contact	-0.08	0.05	-0.12	-1.45	0.15
Adolescent This-Worldly	0.18	0.05	0.32	3.86	0.00
Step Threee					
(Constant)	3.59	0.24		14.83	0.00
Out of School Interracial Contact	-0.08	0.05	-0.12	-1.40	0.16
Adolescent This-Worldly	0.17	0.05	0.30	3.25	0.00
Parent Integrative-Assertive	0.03	0.05	0.06	0.61	0.54
Step Four					
(Constant)	3.51	0.24		14.67	0.00
Out of School Interracial Contact	-0.07	0.05	-0.10	-1.25	0.21
Adolescent This-Worldly	0.11	0.06	0.19	1.95	0.05
Parent Integrative-Assertive	-0.01	0.06	-0.02	-0.22	0.83
Adolescent Integrative-Assertive	0.15	0.06	0.26	2.51	0.01

Dependent Variable: African American Identity

Model Summary

|	R Square	Change Statistics			
		R Square Change	F Change	df1	df2
1	0.03	0.03	4.56	1.00	130
2	0.13	0.10	14.87	1.00	129
3	0.14	0.00	0.37	1.00	128
4	0.18	0.04	6.28	1.00	127

295
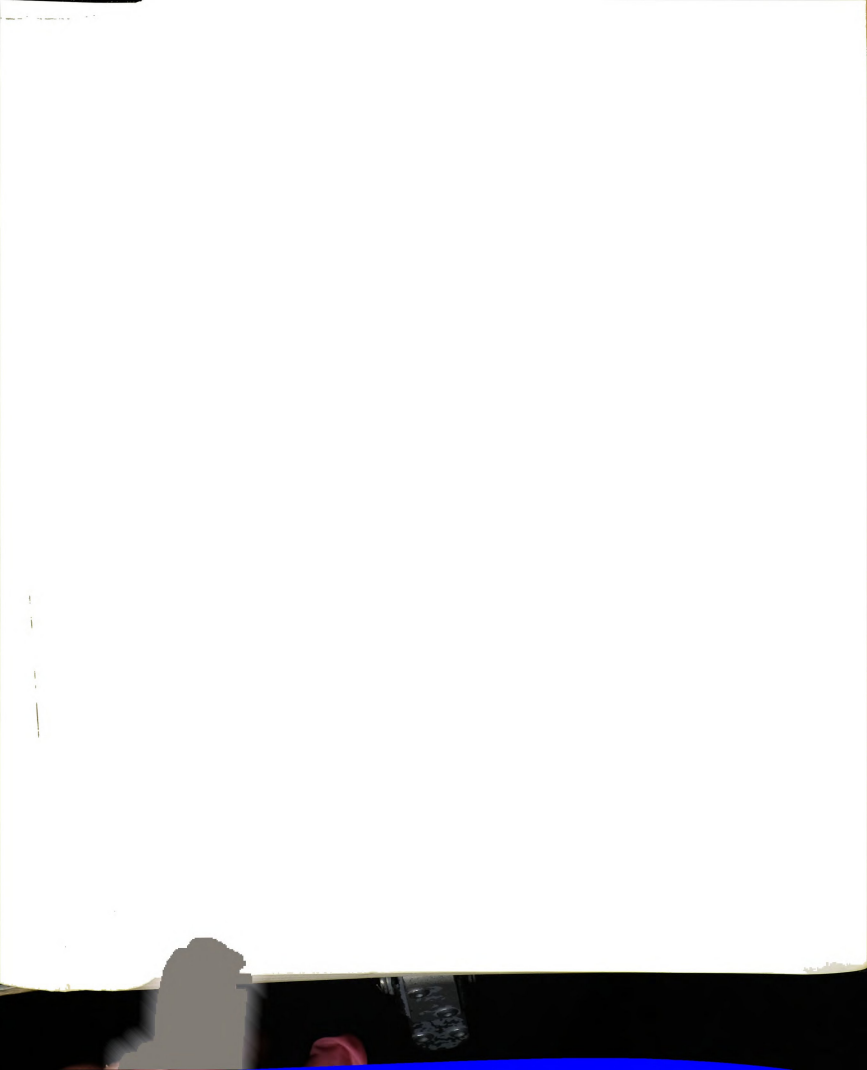
Table 24.17 African American Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	3.66	0.22		16.73	0.00
Out of School Interracial Contact	-0.08	0.05	-0.12	-1.47	0.14
Adolescent This-Worldly	0.18	0.05	0.32	3.87	0.00
Step Three					
(Constant)	3.53	0.25		14.35	0.00
Out of School Interracial Contact	-0.07	0.05	-0.11	-1.31	0.19
Adolescent This-Worldly	0.17	0.05	0.31	3.64	0.00
Parent Cautious-Defensive	0.05	0.05	0.09	1.10	0.27
Step Four					
(Constant)	3.34	0.26		12.69	0.00
Out of School Interracial Contact	-0.06	0.05	-0.09	-1.08	0.28
Adolescent This-Worldly	0.17	0.05	0.30	3.53	0.00
Parent Cautious-Defensive	0.02	0.05	0.03	0.34	0.74
Adolescent Cautious-Defensive	0.11	0.06	0.17	1.94	0.05

Dependent Variable: African American Identity

	Model Summary				
	R Square	Change Statistics R Square Change	F Change	df1	df2
1	0.03	0.03	4.67	1	131
2	0.13	0.10	14.99	1	130
3	0.14	0.01	1.21	1	129
4	0.17	0.03	3.78	1	128

Table 24.18 African American Identity and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	4.40	0.21		20.96	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.13	0.03
Adolescent Other-Worldly	-0.01	0.05	-0.02	-0.20	0.85
Step Three					
(Constant)	4.45	0.27		16.47	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.12	0.04
Adolescent Other-Worldly	0.00	0.05	-0.01	-0.10	0.92
Parent Individualistic-Universalistic	-0.02	0.06	-0.03	-0.31	0.75
Step Four					
(Constant)	4.50	0.32		14.10	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.10	0.04
Adolescent Other-Worldly	0.00	0.05	0.00	-0.04	0.96
Parent Individualistic-Universalistic	-0.02	0.07	-0.03	-0.34	0.73
Adolescent Individualistic-Universalistic	-0.02	0.06	-0.03	-0.29	0.77

Dependent Variable: African American Identity

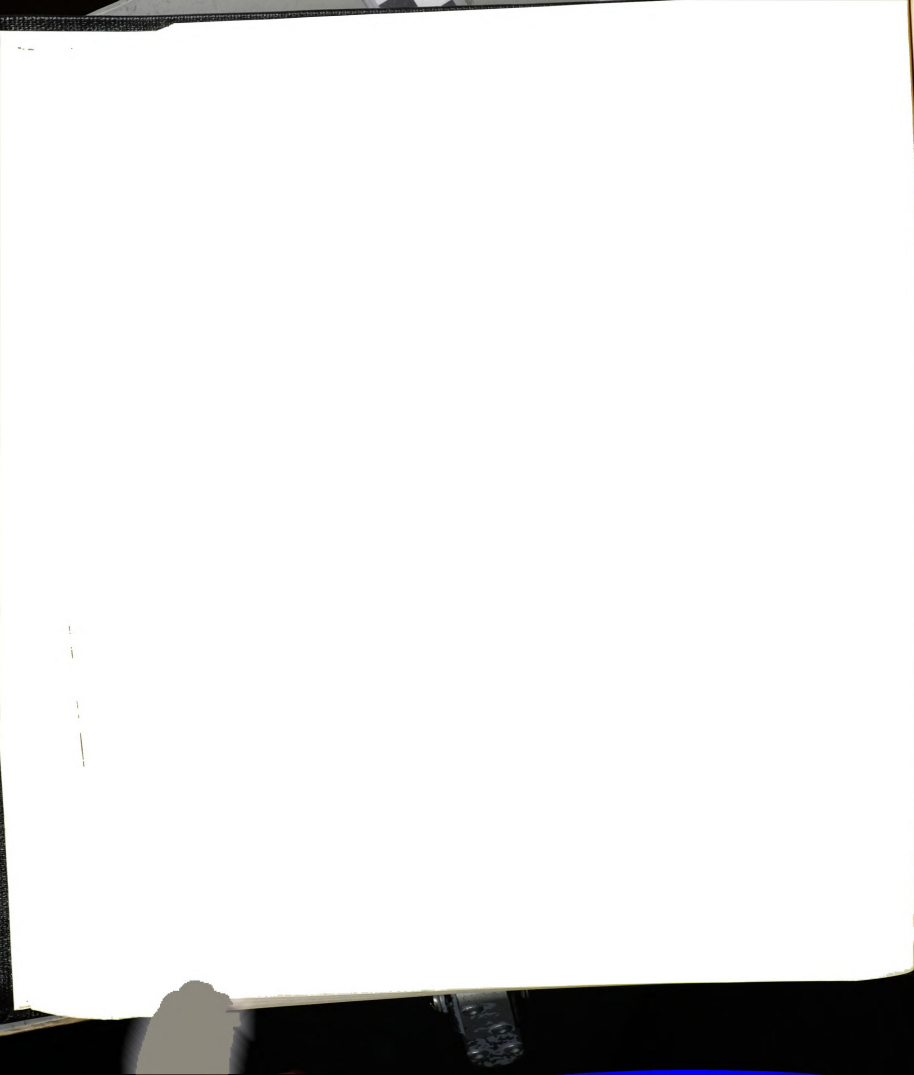|	Model Summary R Square	Change Statistics			
		R Square Change	F Change	df1	df2
1	0.03	0.03	4.67	1	131
2	0.03	0.00	0.04	1	130
3	0.04	0.00	0.10	1	129
4	0.04	0.00	0.08	1	128
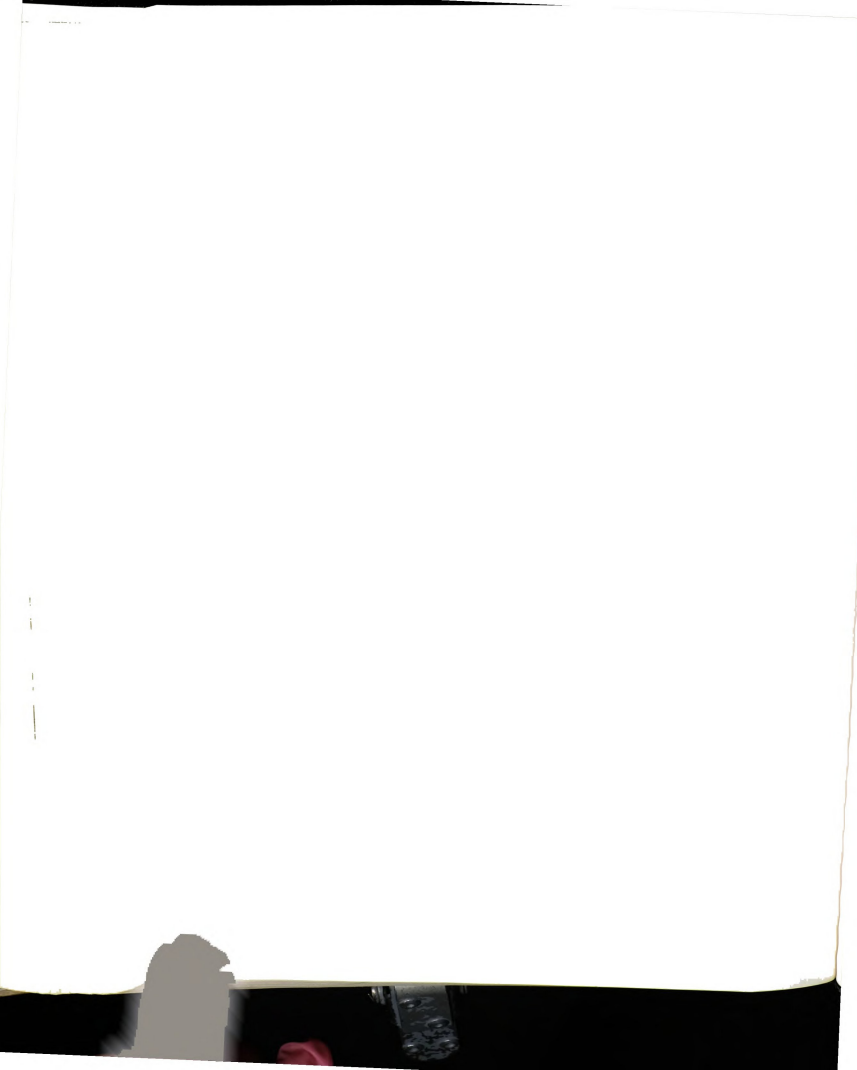
Table 24.19 African American Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	4.40	0.21		20.96	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.13	0.03
Adolescent Other-Worldly	-0.01	0.05	-0.02	-0.20	0.85
Step Three					
(Constant)	4.12	0.27		15.37	0.00
Out of School Interracial Contact	-0.10	0.06	-0.16	-1.86	0.07
Adolescent Other-Worldly	0.00	0.05	0.00	-0.01	0.99
Parent Cautious-Defensive	0.08	0.05	0.14	1.62	0.11
Step Four					
(Constant)	3.85	0.29		13.13	0.00
Out of School Interracial Contact	-0.09	0.06	-0.14	-1.59	0.11
Adolescent Other-Worldly	0.01	0.05	0.01	0.11	0.91
Parent Cautious-Defensive	0.04	0.06	0.07	0.76	0.45
Adolescent Cautious-Defensive	0.12	0.06	0.20	2.10	0.04

Dependent Variable: African
American Identity

Model Summary		R Square	Change Statistics R Square Change	F Change	df1	df2
	1	0.03	0.03	4.67	1	131
	2	0.03	0.00	0.04	1	130
	3	0.05	0.02	2.64	1	129
	4	0.09	0.03	4.43	1	128

Table 24.20 African American Identity and Integrative-Assertive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covairiates - Step One					
(Constant)	4.36	0.13		34.54	0.00
Out of School Interracial Contact	-0.12	0.06	-0.18	-2.14	0.03
Step Two					
(Constant)	4.04	0.22		18.56	0.00
Out of School Interracial Contact	-0.09	0.06	-0.15	-1.66	0.10
Adolescent Communal	0.09	0.05	0.16	1.83	0.07
Step Threee					
(Constant)	3.80	0.26		14.79	0.00
Out of School Interracial Contact	-0.08	0.06	-0.13	-1.51	0.13
Adolescent Communal	0.07	0.05	0.13	1.42	0.16
Parent Integrative-Assertive	0.09	0.05	0.15	1.72	0.09
Step Four					
(Constant)	3.53	0.26		13.76	0.00
Out of School Interracial Contact	-0.06	0.05	-0.10	-1.16	0.25
Adolescent Communal	0.06	0.05	0.11	1.31	0.19
Parent Integrative-Assertive	0.00	0.06	0.00	-0.01	0.99
Adolescent Integrative-Assertive	0.19	0.05	0.33	3.57	0.00

Dependent Variable: African American Identity

Model Summary

|	R Square	Change Statistics			
		R Square Change	F Change	df1	df2
1	0.03	0.03	4.56	1	130
2	0.06	0.02	3.36	1	129
3	0.08	0.02	2.97	1	128
4	0.16	0.08	12.73	1	127

Table 24.21 African American Identity and Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covairiates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	4.05	0.22		18.80	0.00
Out of School Interracial Contact	-0.10	0.06	-0.15	-1.71	0.09
Adolescent Communal	0.09	0.05	0.16	1.80	0.07
Step Threee					
(Constant)	3.80	0.26		14.63	0.00
Out of School Interracial Contact	-0.08	0.06	-0.13	-1.43	0.16
Adolescent Communal	0.09	0.05	0.16	1.81	0.07
Parent Cautious-Defensive	0.08	0.05	0.14	1.66	0.10
Step Four					
(Constant)	3.57	0.28		12.77	0.00
Out of School Interracial Contact	-0.07	0.06	-0.10	-1.17	0.24
Adolescent Communal	0.09	0.05	0.15	1.79	0.08
Parent Cautious-Defensive	0.04	0.05	0.07	0.78	0.44
Adolescent Cautious-Defensive	0.12	0.06	0.19	2.09	0.04

Dependent Variable: African American Identity

Model Summary

|	R Square	Change Statistics R Square Change	F Change	df1	df2
1	0.03	0.03	4.67	1	131
2	0.06	0.02	3.23	1	130
3	0.08	0.02	2.76	1	129
4	0.11	0.03	4.37	1	128

Table 24.22 African American Identity and Individualistic-Universalistic Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covariates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	4.62	0.16		29.25	0.00
Out of School Interracial Contact	-0.09	0.05	-0.14	-1.66	0.10
Adolescent Privatistic	-0.12	0.05	-0.22	-2.59	0.01
Step Three					
(Constant)	4.60	0.25		18.62	0.00
Out of School Interracial Contact	-0.09	0.05	-0.14	-1.65	0.10
Adolescent Privatistic	-0.12	0.05	-0.22	-2.55	0.01
Parent Individualistic-Universalistic	0.00	0.06	0.01	0.07	0.94
Step Four					
(Constant)	4.54	0.30		15.05	0.00
Out of School Interracial Contact	-0.09	0.06	-0.14	-1.64	0.10
Adolescent Privatistic	-0.12	0.05	-0.23	-2.55	0.01
Parent Individualistic-Universalistic	0.01	0.06	0.01	0.12	0.91
Adolescent Individualistic-Universalistic	0.02	0.06	0.04	0.40	0.69
Dependent Variable: African American Identity					

Model Summary		R Square	Change Statistics R Square Change	F Change	df1	df2
	1	0.03	0.03	4.67	1	131
	2	0.08	0.05	6.68	1	130
	3	0.08	0.00	0.01	1	129
	4	0.08	0.00	0.16	1	128

Table 24.23. Cautious-Defensive Racial Socialization Practices

Variables	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
Covairiates - Step One					
(Constant)	4.36	0.13		34.69	0.00
Out of School Interracial Contact	-0.12	0.05	-0.19	-2.16	0.03
Step Two					
(Constant)	4.62	0.16		29.25	0.00
Out of School Interracial Contact	-0.09	0.05	-0.14	-1.66	0.10
Adolescent Privatistic	-0.12	0.05	-0.22	-2.59	0.01
Step Threee					
(Constant)	4.39	0.22		19.90	0.00
Out of School Interracial Contact	-0.08	0.06	-0.12	-1.43	0.16
Adolescent Privatistic	-0.11	0.05	-0.21	-2.46	0.02
Parent Cautious-Defensive	0.07	0.05	0.12	1.45	0.15
Step Four					
(Constant)	4.15	0.25		16.78	0.00
Out of School Interracial Contact	-0.06	0.05	-0.10	-1.18	0.24
Adolescent Privatistic	-0.11	0.04	-0.21	-2.42	0.02
Parent Cautious-Defensive	0.03	0.05	0.05	0.60	0.55
Adolescent Cautious-Defensive	0.12	0.06	0.19	2.08	0.04

Dependent Variable: Ethnic Identity Achievement

Model Summary

	R Square	Change Statistics			
		R Square Change	F Change	df1	df2
1	0.03	0.03	4.67	1	131
2	0.08	0.05	6.68	1	130
3	0.10	0.01	2.10	1	129
4	0.13	0.03	4.31	1	128
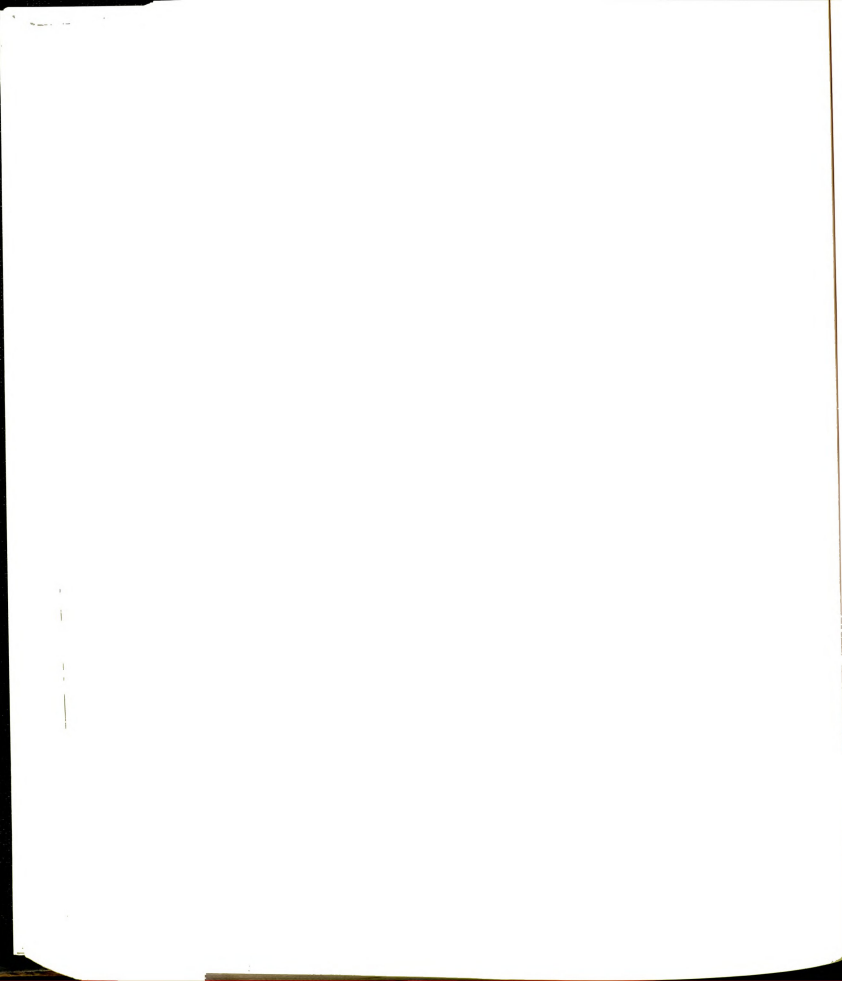
REFERENCES

Akbar, N. (1989). Nigrescence and identity: Some limitations. The Counseling Psychologist, 17 (2), 258-263

Allen, R. L., Dawson, M. C., & Brown, R. E. (1989). Toward a schema based model of an African American racial belief system. American Political Science Review, 83 (2) 422-438

Alston, J. P., Week, C. W., & Wingrove, C. R. (19XX). Religiosity and Black Militancy: A Reappraisal * 252-261.

Andrews, P. T. (1971). A study of the effects of Black studies on the self-concept of Negro children. Unpublished doctoral dissertation, University of Illinois at Urbana-Champaign.

Arp, W. & Boeckelman, K. (1997). Religiosity A source of Black environmentalism and empowerment? Journal of Black Studies, 28 (2), 255-267.

Arroyo, C. G., & Zigler, E. (1995). Racial identity, academic-achievement, and the psychology well-being of economically disadvantaged adolescents. Journal of Personality and Social Psychology, 69 (5), 903-914.

Asante, M. K. (1980). Afrocentricity: The theory of social change. Buffalo. NY: Amulefi Publishing Company.

Baer, H. A. (1988). Black mainstream churches, emancipatory or accommodative responses to racism and social stratification in American society. Review of Religious Research, 30 (2) 162-175.

Baldwin, J. A. & Bell, Y. R. (1985). The African American self-consciousness scale: An African personality questionnaire. The Western Journal of Black Studies, 9 (2), pp. 61-68.

Baron, R.M., & Kenny, D. A. (1986). The Moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. Journal of Personality and Social Psychology, 51 (6), 1173-1182.

Billingsley, A. (1968). Black families in White America. Englewood Cliffs: Prentice-Hall.

Billingsley, A. & Caldwell, C. H. (1994). The church, the family, and the school in the African American committee. Journal Negro Education, 60 (30), 427-440

Billingsley, A. (1999). Mighty like a river: the Black church and social reform. New York: Oxford University Press.

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

Bowman, P.J. & Howard, C. (1985). Race-related socialization, motivation and academic achievement: A study of black youths in three-generation families. Journal of the American Academy of Child Psychiatry, 24 (2), 134-141.

Boykin, W. A. (1986). The triple quandary and the schooling of Afro-American children. Ulric Neisser (Ed.) The school achievement of minority children new perspectives. New Jersey: Lawrence Erlbaum.

Boykin, W. A. & Toms, F. D. (1985). Black child socialization: A conceptual framework. In H. P. McAdoo, & J. L. McAdoo, (Eds.) Black Children: Social, Educational, and Parental Environments. Newbury Park, CA: Sage Publications.

Brookins, C.C., Anyabwile, T. W., & Nacoste, R. (1996). Exploring the relationship between racial identity attitudes and psychological closeness in African American college students. Journal of Applied Social Psychology, 26 (3), 243-264.

Brown, D. R. & Gary, L.E. (1991). Religious Socialization and Educational Attainment among African Americans: Empirical Assessment. Journal of Negro Education, 60 (3), 411-426.

Brown, D. R. & Gary, L.E. (1985). Social support network differentials among married and nonmarried Black families. Psychology of Women Quarterly, 9, 229-241.

Burlew, K. A., & Smith, L. R. (1991). Measures of Racial Identity: An overview and proposed framework. Journal of Black Psychology, 17, 53-71.

Calhoun-Brown, A. (1998). While Marching to Zion: Otherwordliness and Racial Empowerment in the Black Community. Journal of Scientific Study of Religion, 37, (3), 427-439.

Carter, R. T. (1991). Racial identity attitudes and psychological functioning. Journal of Multicultural Counseling and Development, 19, 105-114.

Cohen, J. (1988). Statistical Power Analysis for the Behavioral Sciences. Hillsdale, New Jersey: Lawrence Erlbaum Associates, Publishers

Cohen, J. (1992). A Power Primer. Psychological Bulletin, 112 (1), 155-159.

Constantine, M. G., Richardson, T. Q., Benjamin, E. M., Wilson, J. W. (1998). An overview of Black racial identity theories: Limitations and considerations for future theoretical conceptualizations. Applied & Preventive Psychology, 7, 95-99.

304
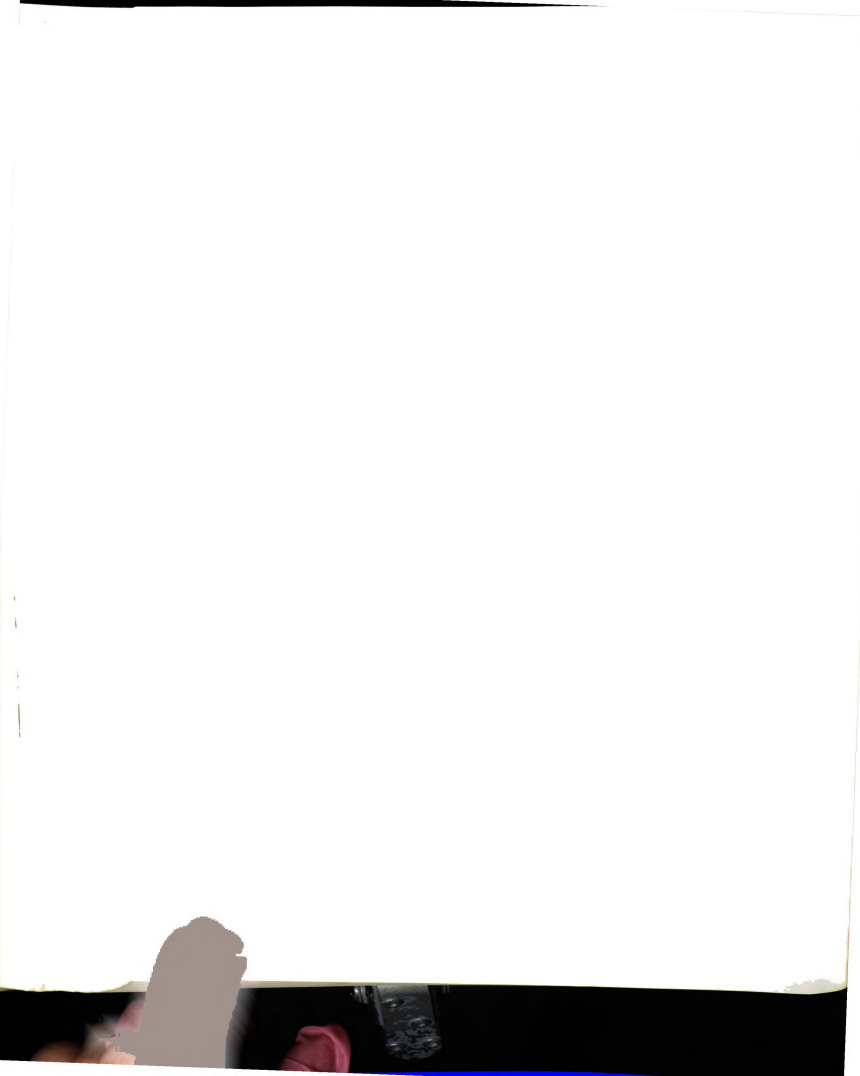
Cone, J. H. (1970). <u>A Black theology of liberation</u>. Philadelphia: Lippincott.

Cone, J. H. (1990). <u>A Black theology of liberation</u>. Maryknoll, NY: Orbis Books.

Cone, J. H. (1997). <u>Black theology and Black power</u>. Maryknoll, NY: Orbis Books.

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

Cross, W. E. (1978). The Thomas and Cross models of psychological nigrescence: A literature review. <u>Journal of Black Psychology, 4</u>, 13-31.

Cross, W. E. (1991). <u>Shades of Black: Diversity in African-American Identity.</u> Philadelphia. PA: Temple University Press.

Cross, W. E. (1994). Nigrescence theory-historical and explanatory notes. <u>Journal of Vocational Behavior, 44</u> (2), 119-123.

Dawson, M. C., Brown, R. E., & Allen, R. A. (1990). Racial Belief Systems, Religious Guidance, and African-American Political Participation. <u>National Political Science Review, 2</u> 22-44.

Demo, D.H. & Hughes, M. (1990). Socialization and racial identity among black Americans. <u>Social Psychology Quarterly, 53</u> (4), 364-374.

DuBois, W. E. B. (1967). The Philadelphia Negro; A Social Study. New York: Schocken Books.

Ellison, C. G., (1991). Identification and Separatism: Religious Involvement and Racial Orientations among Black Americans. <u>Sociological Quarterly, 32</u> (3), 477-494.

Ellison, C. G. (1993). Religious involvement and self-perception among Black American*. Social Forces, 71 (4), 1027-1055.

Ellison, C. G. & Powers, D. A. (1994). The contact hypothesis and racial attitudes among Blacks. <u>Social Science Quarterly, 75</u> (2) 385-400.

Ellison, C. G. (1997). Religious involvement and the subjective quality of family life among African Americans. Taylor, R. T., Jackson, J. S., & Chatters, L. M. (Eds.) <u>Family Life in Black America</u>, (pp. 117 131) Newbury Park, CA: Sage Publications

Erickson, E. (1964). <u>Childhood and Society</u>. New York: Norton

Franklin, A. J. & Boyd-Franklin, N. (1985). A psychoeducational perspective on Black parenting. McAdoo, H. P & McAdoo, J. L. (Eds.) Black Children: Social, Educational, and Parental Environments (pp. 194-210). Newbury Park, CA: Sage Publications.

Fishman, P., Salem, D. Allen, N., & Farbach, K. (1999). Ecological factors impacting provider attitudes towards human service delivery reform. American Journal of Community Psychology, 27 (6), 785-816.

Frazier, E. F. (1963). The Negro church in America. New York: Schocken Books.

Frazier, E. F. (1966). The Negro family in the United States. Chicago: University Press.

Frazier, E. F. (1967). Negro youth at the crossways, their personality development in the Middle States. New York: Schocken Books.

Gaines, S. O., & Reed, E. S. (1994). Two social psychologists of prejudice: Gordon W. Allport, W. E. B. Du Bois, and the legacy of Booker T. Washington. Journal of Black Psychology, 20, 8-28.

Gaines, S. O., & Reed, E. S. (1995). Prejudice: From Allport, to Du Bois. American Psychologist, 50, 96-103.

Greene, B. A. (1992a). Racial socialization as a tool in psychotherapy with African American children. In L.A. Vargas & J. D. Koss-Chiono (Eds.), Working with Culture: Psychotherapeutic interventions with ethnic minority children and adolescents (pp. 63-81). San Francisco: Jossey Boss.

Gordon, K. A. (1995). Self-concept and motivational patterns of resilient African American high school students. Journal of Black Psychology, 21 (3) 239-255.

Gustafson, J. M. (1961). Treasure in earthen vessels. Chicago: University of Chicago Press.

Haight, W. L. (1998). Gathering the sprit at First Baptist Church: Spirituality as a protective factor in the lives of African American children.

Hale, J. (1991). The transmission of cultural values to young African American children. Young Children, 6-15.

Harris, F. C. (1994). Something Within: Religion as a Mobilizer of African-American Political Activism. Journal of Politics, 56 (1), 42-68.
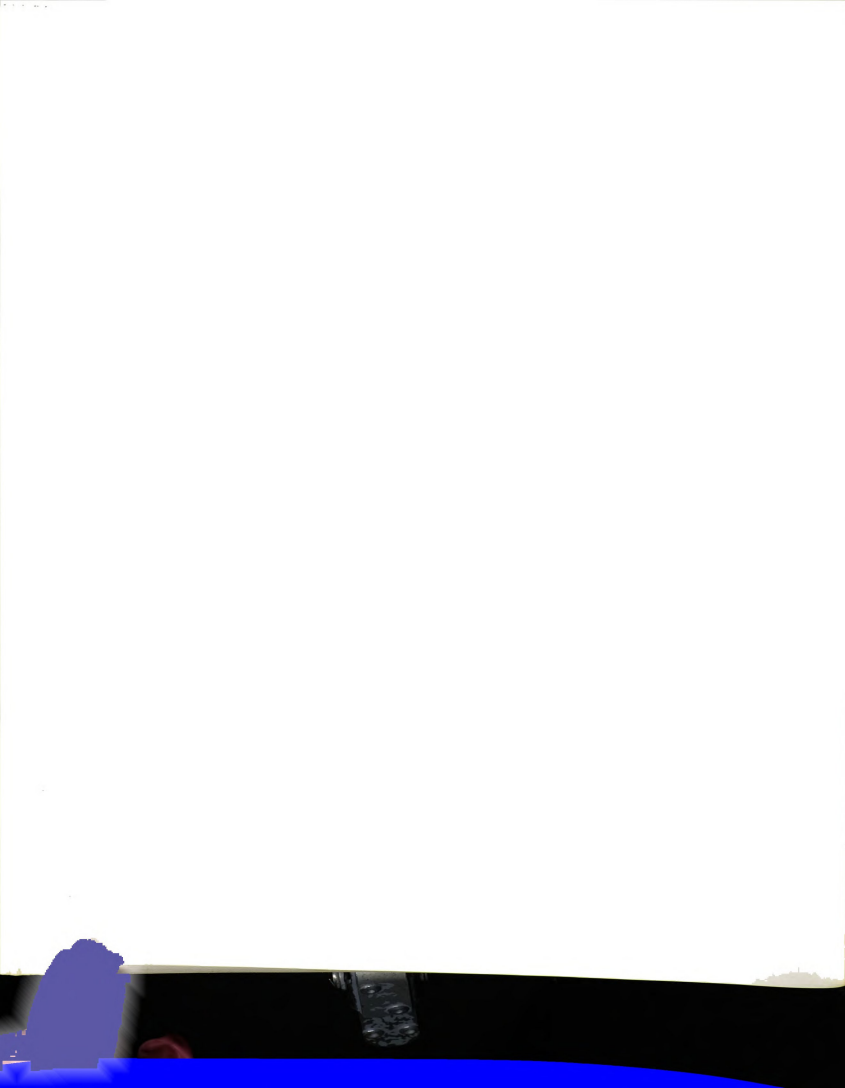
Helms, J. E. (1986). Expanding racial identity theory to cover counseling process. Journal of Counseling Psychology, 33 (1), 62-64.

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

Hrabowski, F., Maton, K., & Greif, G. (1998). Beating the odds: Raising academically successful African American males. New York: Oxford University.

Hu, L. & Benter, P. (1998). Fit indices covariance structure modeling: Sensitivity to underparameterized model specification. Psychological Methods, 3 (4), 424-453.

Hunt, L. H. & Hunt, J. G. (1997). Black religion as both opiate and inspiration of civil rights militance: Putting Marx's data to the test. Social Forces, 56 1-14.

Jackson, J. S., McCullough, W. R., Gurin, G., Bowman, C. L. (1991). Racial Identity. In J. S. Jackson (Ed.) Life in Black American, (pp. 238 -253). Thousand Oaks, CA: Sage Publications.

Jackson, J. S., McCullough, W. R., & Gurin, G. (1988). Family, socialization environment, and identity development in Black Americans. In H. P. McAdoo (Ed.) Black Families, (pp. 242-256). Newbury Park, CA :Sage Publications.

June, S. S. (1991). The role of the home in the spiritual development of Black children. In L. N. June (Ed), The Black Family: Past, Present, and Future (pp. 99-114). Grand Rapids: Zondervan Publishing House.

Kelly, S. (1998). The effects of racial issues on Black couple relationships. Unpublished doctoral dissertation, Michigan State University.

King, W. (1995). Stolen childhood: slave youth in nineteenth-century America. Bloomington: Indiana University Press.

Kunjufu, J. (1994). Adam! Where are you? Why most Black men don't go to church. Chicago, Ill: African American Images.

Levin, J. S., Taylor, L. M., & Chatters, L. M. (1995). A multidimensional measure of religious involvement for African Americans. The Sociological Quarterly, 36 (1), 157-173.

Lincoln, E. C. (1999). Race and Religion. Durham, NC: Duke University Press

Lincoln, E. C. & Mamiya, L. H. (1990). The Black church in the African American experience. Durham, NC: Duke University Press
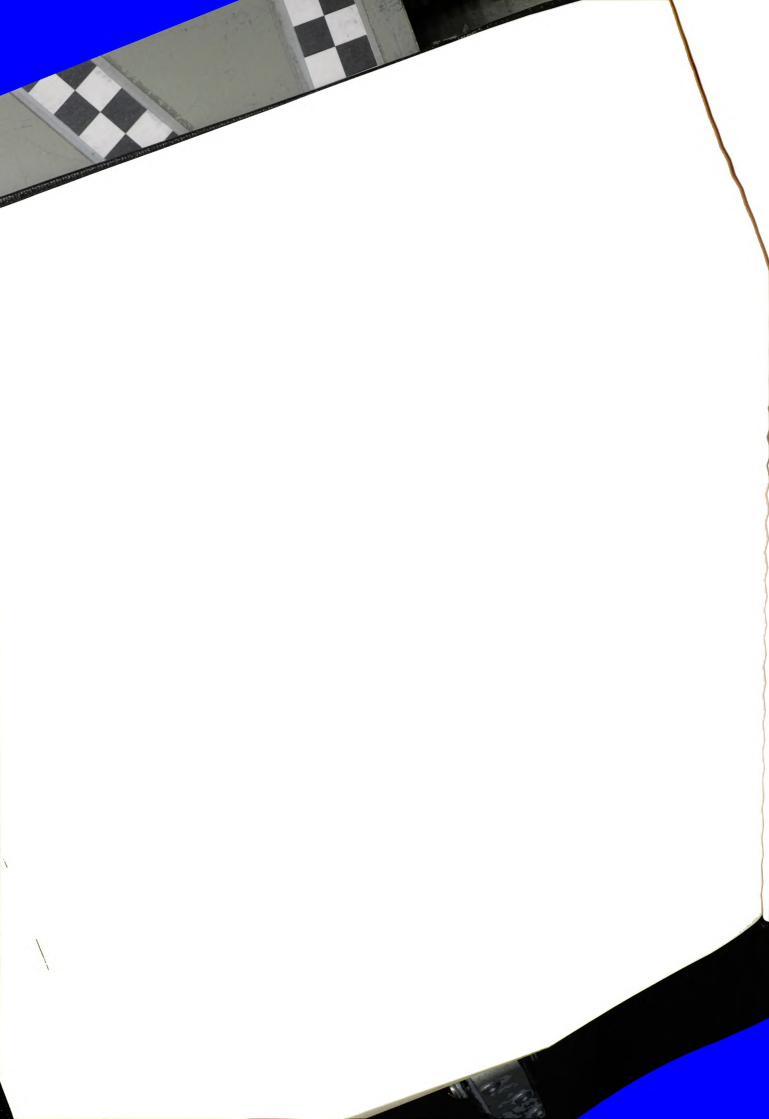
Lofton, F. (1991). Teaching Christian values within the Black family. In L. N. June (Ed), The Black Family: Past, Present, and Future (pp. 125-139). Grand Rapids: Zondervan Publishing House.

Makkar, J. K. & Strube, M. J. (1995). Black women's self perceptions of attractiveness following exposure to White versus Black beauty standards: The moderating role of identity and self-esteem. Journal of Applied Social Psychology, 25 (17) 1547-1566.

Marable M. (1989). Religion and Black protest thought in African American history. In G. S. Gilmore (Ed.) African American Religious Studies: An Interdisciplinary anthology, (pp. 318-339). Durham, NC: Duke University Press.

Marx, G. T. (1967a). Religion: Opiate or inspiration of civil rights militancy among Negros? American Sociological Review 32 64-77.

Marx, G. T. (1967b) Protest & Prejudice. New York: Harper Row.

Marshall, S. (1995). Ethnic socialization of African American children: Implications for parenting, identity development, and academic achievement. Journal of Youth and Adolescence, 24, (4), 377-396.

Marcia, J. (1966). Development and validation of ego-identity status. Journal of Personality and Social Psychology, 3 551-558.

Martin, J. K., & Hall, G. C. (1992). Thinking Black, thinking internal, thinking feminist. Journal of Counseling Psychology, 39 (4), 509-514.

McAdoo, H. P. (1995). Stress levels, family help patterns, & religiosity in middle-and working-class single African American single mothers. Journal of Black Psychology, 21 (4), 424-449.

McAdoo, H. P. (1985). Racial attitude and self-concept of young Black children over time. McAdoo, H. P. & McAdoo, J. L. (Eds.). Black Children: Social, Educational, and Parental Environments, (pp. 213-2433). Newbury Park, CA: Sage Publication.

Millstones, J. (1980). Construction of a Black consciousness measure: Psychotherapy: Theory, Research, and Practice, 17 175-182.

Mitchell, H. H. & Thomas, E. T. (1994). Preaching for Black self-esteem. Nashville: Abingdon Press.

Mont-Reynaud, R., Ritter, P., & Chen, Z. (1990). Correlates of perceived discrimination among minority and majority youth in the Dornbush-Steinberg dataset. Paper presented at the meeting of the Society for Research on Adolescence, Atlanta, GA.

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

Nelson, H. M. & Nelson, A. K. (1975). Black church in the sixties. The University of Kentucky Press.

Nelson, H. M., Maldron, T. W., & Yokley, R. L. (1981). Black religion's promethean motif: orthodoxy and militancy. American Journal of Sociology, 81 (1), 139-149.

Ogbu, J. (1990). Minority education in comparative perspective. Journal of Negro Education, 59 (1) 45-57..

Pargament, K. I. (1999). The psychology of religion and spirituality? Yes and no. International Journal for the Psychology of Religion 9, (1) 3-16.

Parham, T. A., & Helms, J. E. (1981). The influence of Black-students racial identity attitudes on preferences for counselors race. Journal of Counseling Psychology, 28 (3), 250-257.

Paris, P. J. (1985). The social teachings of the Black churches. Philadelphia,: Fortress Press.

Parham, T. A., & Helms, J. E. (1985). Attitudes of racial identity and self-esteem of Black –students – An exploratory investigation. Journal of College Student Development, 26 (2), 143-147.

Parham, T. A. (1989). Cycles of psychological nigrescence. Counseling Psychology, 17 (2), 187-226.

Peck, G. R. (1982). Black radical consciousness and the Black Christian experience: Toward a critical sociology of Afro-African religion. Sociological Analysis 43, 155-169.

Pedhauzer, E. J. (1997). Multiple regression in behavioral science: Explanation and prediction. New York: Harcourt Brace College Publishers.

Penn, M. L., Gaines, S. O., & Phillips, L. (1993). On the desirability of own-group preference. Journal of Black Psychology, 19 303-321.

Peters, M. F. (1985). Racial socialization of young Black children. McAdoo, H. P. & McAdoo, J. L. (Eds.). Black Children: Social, Educational, and Parental Environments, (pp. 159-173). Newbury Park, CA: Sage Publication.

Peters, M. F. (1997). Historical note: Parenting of young children in Black families. In H. P. McAdoo (Ed.) Black Families, (pp. 167-182). 3rd Ed., Newbury Park, CA: Sage Publication.

Phinney, J.S. (1989). Stages of ethnic identity development in minority group adolescents. Journal of Early Adolescence, 9 34-49.

Phinney, J. S. & Alipuria, L. L. (1990). Ethnic identity attitudes in college students from four ethnic groups. Journal of Adolescence, 13 (2)171-183.

Phinney, J. S. & Chavira, V. (1995). Parental Ethnic Socialization and Adolescent Coping with Problems Related to Ethnicity. Journal of Research on Adolescence, 5 (1), 31-53.

Phinney, J.S. (1992). The Multigroup Ethnic Identity Measure: A New Scale for Use With Diverse Groups. Journal of Adolescent Research, 7 (2), 156-176.

Phinney, J. S. & Rosenthal, D. A (1992). Ethnic identity in adolescence : Process context, and outcome. Adolescent identity formation advances in adolescent development, In G.R. Adams & T. P. Gullotta (Eds). Adolescent identity formation advances in adolescent development (pp. 145-172). Thousand Oaks, CA: Sage Publication.

Phinney, J. S. (1996). Understanding ethnic diversity: the role of ethnic identity. American Behavioral Scientist, 40 (2) 143-152.

Plummer, D. L (1995). Patterns of racial identity development of African American adolescent males and females. Journal of Black Psychology, 21 (2) 168-180.

Reese, L. A., & Brown, R. E. (1995). The effects of religious messages on racial identity and system blame among African Americans. Journal of Politics, 57 (1), 24-43.

Roberts, V. E. (1996). A confirmatory analysis of Baldwin's theory of Black personality development. Unpublished master's thesis, Michigan State University

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

Sellers, R..M., Shelton, J. N., Cooke, D. Y., Chavous, T. M., Rowley, F. A., Smith, M. A. (1997). A multidimensional model of racial identity: Assumptions, findings, and future directions. Jones, R. L. (Ed.). African American identity Development. Hampton: Cobb & Henry.

Sellers, R..M., Smith, M. A, Shelton, J. N., Rowley, F. A., Chavous, T. M., (1998). Multidimensional model of racial identity: A reconceptualization of African American racial identity. Personality and Social Psychology Review 2, (1) 18-39.

Sigelman, L., Bledsoe, T., Welch, S. & Combs, M. (1996). Making contact? Black-White social interaction in an urban setting. American Journal of Sociology, 101 (5) 1306-1332.

Smith, E. P., & Brookins, C. C. (1997). Toward the development of an ethnic identity measure for African American youth. Journal of Black Psychology, 23 (4), 358-377.

Smith, E. P., Fogle, V., & Jacobs J. (2001). Assessing Parental Ethnic Socialization: Issues and Implementation. Unpublished Manuscript.

Spencer, M. B. (1983). Children's cultural values and parental child rearing strategies. Developmental Review 3, 351-370.

Spencer, M. B. (1984). Black children's race awareness, racial attitudes, and self-concept. A reinterpretation. Journal of Child Psychology and Psychiatry, 25, 433-441.

Stevenson, H.C. & Renard, G. (1993). Trusting ole' wise owls: Therapeutic strengths in African American families. Professional Psychology: Research and Practice 24, (4) 433-442.

Stevenson, H.C. (1994). Theoretical considerations in measuring racial identity and socialization: Extending the self-further. Unpublished manuscript, University of Pennsylvania.

Stevenson, H.C. (1994). Racial socialization in African-American families: The art of balancing intolerance and survival. The Family Journal: Counseling and Therapy for Couples and Families, 2 (3), 190-198.

Stevenson, H. C. (1994). Buffer zone: Impact of racial socialization experiences on anger expression in African American adolescents. In R. Jones (Ed.) Advances in African American Psychology.

Stevenson, H. C. (1995). Relationship of adolescent perceptions of racial socialization to racial identity. Journal of Black Psychology, 21, 1, 49-70.

St. George, A. & McNamara, P. H. (1984). Religion, race, and psychological well-being. Journal for the Scientific Study of Religion, 23 (4), 351-363.

Tabachnick, B. G., & Fidell, L. S. (1995). Using Multivariate Statistics. New York, NY: Harper Collins College Publishers.

Taylor, R. J., Thornton, M.C., & Chatters, L. M. (1988). Black Americans' perceptions of the sociohistorical role of the church. Journal of Black Studies, 18 (2), 123-138.

Tatum, B. D. (1997). "Why are all the Black kids sitting together in the cafeteria?" and other conversations about race. New York: Basic Books.

Thomas, A. J. & Speight, S. L. (1999). Racial identity and racial socialization of African American Parents. Journal of Black Psychology, 25 (2) 152-170.

Thomas, R. (1992). Life is what we make it: building Black community in Detroit, 1915-1945. Bloomington: Indiana University Press.

Thornton, M.C., Chatters, L.M., Taylor, R.J. & Allen, W.R. (1990). Sociodemographic and environmental correlates of racial socialization by black parents. Child Development, 61, 401-409.

Thornton, M.C. (1990). Strategies of racial socialization among Black parents: Mainstream, minority, and cultural messages. Taylor, R. T., Jackson, J. S., & Chatters, L. M. (Eds.) Family Life in Black America, (pp. 201 215) Newbury Park, CA: Sage Publication.

Thornton, M. C. (1995). Indigenous resources and strategies of resistance: informal caregiving and racial socialization in Black communities. McCubbin, H. I., Thompson, E. A. & Futrell, J. L. (Eds.).Resiliency in African American Families, (pp. 49-69). Newbury Park, CA: Sage Publication.
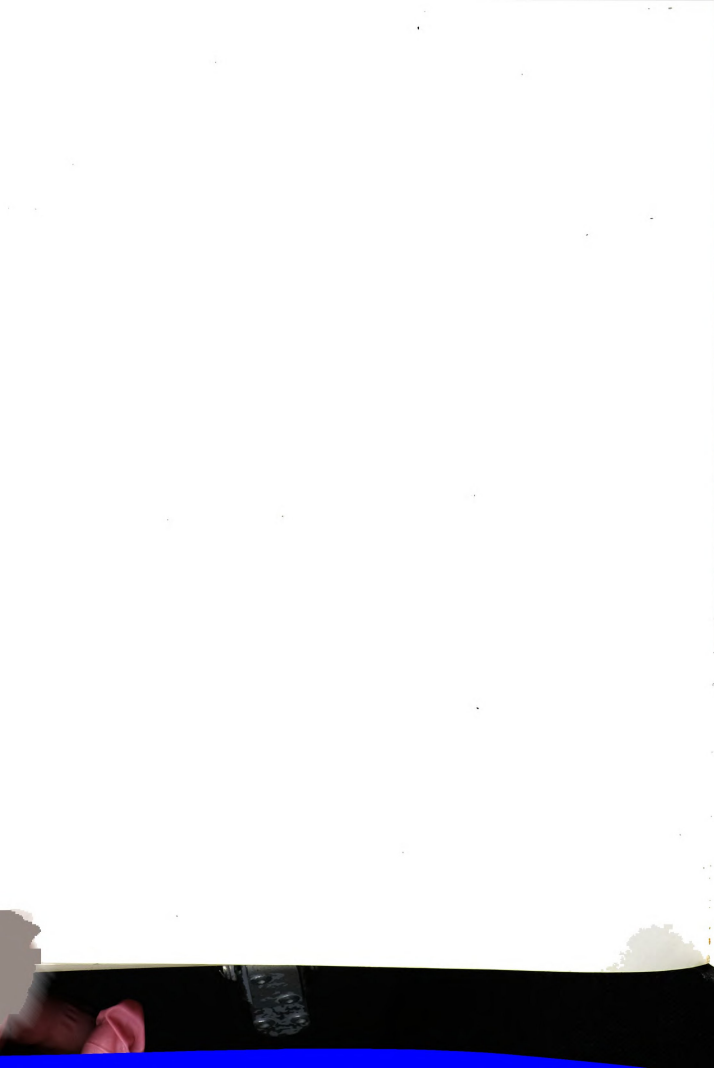
Thornton, M. C. (1997). Strategies of racial socialization among Black Parents: Mainstream, minority, and cultural messages. In R. J. Taylor, J. S. Jackson, and L. M. Chatters (Eds.) Life in Black American, (pp. 201 –2i5). Thousand Oaks, CA: Sage Publications.

Wilmore, G. S. (1972). Black religion and Black radicalism. Garden City, NY: Doubleday.

Young, J. L. (1994). Sapphires-in transition: Enhancing personal development among Black female adolescents. Journal of Multicultural Counseling and Development, 22 86-95.

Zinnbauer, B. J., Pargament, K. I., Cole, B., Butter, E. M., Belavich, T. G., Hipp, K. M., Scott, A. B., & Kadar, J. L. (1997). Religion and spirituality: Unfuzzying the fuzzy. Journal for the Scientific Study of Religion, 36 (4) 549-564.