SIGRID YVETTE KENNEBREW
Alienation and Stress: African American Graduate Students' Psychological Well-Being
   at a Traditionally White Institution
(Under the Direction of ROSEMARY ELAINE PHELPS)

As the demographics of traditionally White institutions (TWIs) in the United States become increasingly diverse, the need for awareness regarding the experiences of students from underrepresented groups is imperative. Past research on African American college students has generally focused on the traditional undergraduate matriculant; however, this study focuses on the experiences of African American graduate students who attend a TWI. Various factors can create a sense of alienation and stress that affect not only their academic success and career development, but also the psychological well-being of the African American graduate student. Counseling psychologists can incorporate knowledge of mental health needs into programming and retention efforts to enhance African American graduate students' overall experiences at TWIs.

The purpose of this study was to examine the psychological well-being of African American graduate students attending a large, state-supported, southeastern TWI. This research specifically investigated the influence of Black identity, spirituality, and social support on feelings of alienation, race-related stress, symptoms of depression, and hopelessness.

A mixed-method research design was utilized to conceptualize this study. Seventy-two African American male and female master's, specialists in education, and doctoral students participated in the quantitative component of the study. Participants in the qualitative component were 38 African American male and female graduate students who discussed their experiences at this institution, evaluated the impact of their

participation in the quantitative component, and discussed the present status and future of African American graduate students and TWIs.

Results indicated that Black identity did not significantly predict feelings of alienation, depression, or hopelessness; however, private regard significantly predicted race-related stress. Integrative spirituality significantly predicted race-related stress, while spirituality did not significantly predict alienation, depression, or hopelessness. Statistical significance was found in the predictive ability of social support for hopelessness, but not for alienation, race-related stress, or depression. Qualitative data analysis resulted in three categories (a) disempowerment, (b) exploration, and (c) empowerment which describe the focus group process as the participants' discussed their psychological well-being. Suggestions for future research, program development issues, and counseling implications are discussed.

INDEX WORDS: African Americans, African American Graduate Students, African
                Americans in Higher Education, Alienation, Black Identity,
                Counseling African Americans, Depression, Hopelessness,
                Mentoring, Race-Related Stress, Racial Identity, Social Support,
                Spirituality, Traditionally White Institutions

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AFRICAN AMERICAN GRADUATE STUDENTS' PSYCHOLOGICAL WELL-

BEING AT A TRADITIONALLY WHITE INSTITUTION

by

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DEDICATION

I am dedicating my dissertation to God and his angels, my late father Mr. Maurice Kennebrew and grandfather Jack Ryan, who have looked down from above to instill in me a heritage of triumph. I would also like to dedicate this project to my praying mother Patricia Kennebrew whose strength has motivated and supported me throughout this journey. I would like to dedicate this dissertation to my sister Tasha Hurley and brother-in-law Thomas Hurley for believing in me. Finally, this dissertation is dedicated to my dear Dhanfu Elston whose soothing character has comforted and inspired me to move forward towards my goals.

I must honor my forefathers and foremothers who blazed the trail for me to attend this institution. Without their perseverance, this dissertation would not exist.

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I would like to thank a host of family, especially praying grandmothers Melba Ryan and Bonnie Williams, as well as friends: Candice, Cynthia, Nicole, and Sheree for their patience with me and faith that I would succeed. I especially would like to thank the sisterhood who has gracefully displayed the power of women: Bernadine, Deb, Judi, Lori, Michelle, Melonie, Natasha, Sarah, Sonya, Stacie, Tara, and Tina, as well as the brotherhood who have supported me along this journey.

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CHAPTER I

INTRODUCTION

This study is based on an extension of the work on The University of Georgia's

Diversity Research Team's pilot study "African American Graduate Student Experiences

at Traditionally White Institutions." The pilot study examined the experiences of African

American graduate students at a TWI by measuring racial identity, ethnic identity,

alienation, race-related stress, spirituality, intellectual development, and career

development. One finding of this pilot study revealed instances whereby departmental

faculty and staff's inattentiveness and low student expectations led to difficulties for

African American graduate students. The current study is an extension of the pilot study

and examines campus climate in relation to the experiences of African American graduate

students attending a large, public, southeastern traditionally White institution (TWI).

Past research on African American students in higher education has generally

focused on the traditional undergraduate matriculant by examining various factors

associated with academic achievement, retention, and adjustment issues in relation to

depression, suicide, and problem-solving (Cheatham & Phelps, 1995). It has been well-

documented that African Americans face unique and varied challenges (i.e., racial

insensitivity, isolation, invisibility) associated with their minority status at TWIs

(Cheatham & Berg-Cross, 1992; Franklin, 1999; Hughes, 1987; Schwitzer, Griffin, Ancis,

& Thomas, 1999). Furthermore, racism, discrimination, and minority status concerns are

consistently reported in the African American academic experience (Lackland, McLeod-Bryant, & Bell, 1998).

Statement of the Problem

African American graduate students often face specific challenges as they attempt to manage financial, social, emotional, and academic issues associated with matriculation (McCollum, 1998). These factors can create a sense of alienation and stress that impact the academic and career development of African American graduate students. Studies examining the experiences of African American graduate students at TWIs have shown that they often feel alienated and isolated in their graduate programs, feel like unwelcomed guests, often feel disconnected from the institution, and often do not complete their degrees (Clewell, 1987; Feagin, Hernan, & Imani, 1996; Nettles, 1990a). *Black Issues in Higher Education* (The Graduate Record, 1996) reported that African Americans represented 5.4% of all graduate degree recipients. According to Benderson (1988), African American doctoral students had a retention rate that was 50% to 75% lower than that of Caucasian American students. Of those African Americans who enrolled in doctoral programs in education and completed their coursework, 57% never wrote their dissertations or completed their degrees (Brazziel, 1988).

Often at TWIs there is not only a scarcity of African American students, but also a dearth of African American professors and mentors (Allen, 1982). The limited number of African American students can lead to the low number of African Americans pursuing faculty positions; and in turn, the low number of African American faculty can cause heightened feelings of isolation for African Americans in graduate programs at TWIs (Allen, 1982). The negative receptivity of colleges and universities to African American

graduate students, as well as the scarcity of African American faculty, can lead to feelings of alienation and stress. Unfortunately, previous research on the mental health of African American graduate students has mainly focused on the importance of social support networks to their graduate school experiences (DeFour & Hirsch, 1990).

Few theories of development address the experiences of African American graduate students. Many of the current measures and models do not adequately explain the growth and changes that occur for African American graduate students during their post-adolescent years (Hughes, 1987). Without models, it is difficult for faculty and administrators to modify the manner in which they provide services to meet the needs of all students. Without efforts to respect the diverse populations at institutions of higher education, African American graduate students will continue to have negative experiences at TWIs. In order to assist African American students in obtaining degrees, it is necessary to better understand the developmental changes they encounter and to address their personal needs in relation to academic and psychosocial issues. Counseling psychologists can aid African American students in using their African American experience as an educational resource, rather than encouraging them to inadvertently strive to assimilate into a Caucasian American culture (Howard, 1968). Counseling psychologists can then incorporate that knowledge into programming and retention efforts to enhance African American graduate students' experiences at TWIs.

Rationale for Current Study

Previous research indicates that the racial and ethnic makeup of academic settings affect the psychological well-being of African American students. Relationships have been found among an increased African American presence on campus, a campus climate

that is welcoming and compatible with the African American experience, and the psychological well-being of African American college students (Kimbrough, Molock, & Walton, 1996). A review of the literature indicates that the experience as an African American undergraduate student at a TWI presents various race-related challenges (e.g., alienation, stress due to minority status) (Cheatham & Berg-Cross, 1992). However, there is little available research on the experiences of African American graduate students attending such institutions. Much of the literature explores general incidents and experiences within the educational system (e.g., faculty-student interactions, student attrition, social isolation) and are referred to as stressors without considering the influence of race-related issues (Burrell, 1997). Examples of overt situations that students perceive as race-related include colleagues' verbal questioning of African American graduate students' status and abilities, lowered expectations, exclusion from social events and study groups, problematic relationships with professors and advisors, and interpersonal conflicts due to sociopolitical issues and events. Covert race-related campus experiences include the nonverbal minimization of African American ideas, contributions, and ethnicity; lack of program and general support; and lack of African American culture incorporated into the educational environment (Burrell, 1997).

The purpose of this research is to examine the psychological well-being of African American graduate students attending a TWI. African American graduate students' specific and subtle experiences have not been explored in detail, especially the role of their interpersonal, environmental, and institutional perceptions. The mental health needs of African American graduate students related to their experiences at TWIs should be important to counseling psychologists and university counseling center staff in order to

extend their counseling knowledge base. Consequently, an institution can develop effective interventions that will improve overall student life and African American graduate students' psychological well-being. As a profession, Counseling Psychology is a leader in its incorporation of multicultural issues into theory, research, and practice (LaFromboise, 1985). In addition, a major theoretical focus of Counseling Psychology includes preventive and developmental interventions (Gelso & Fretz, 1992). With such knowledge, counseling psychologists can have a better understanding of African American graduate students' needs in order to promote institutional programming efforts and departmental changes to improve their experiences at TWIs.

Psychological well-being is among the most highly researched constructs in counseling. Research has found that social support systems are related to psychological well-being for African-American college students. This finding raises the concern that psychological well-being has been based on Euro-American cultural and historical roots, thus making the finding less relevant for people of color. An examination of more culturally and personally relevant variables seems warranted (Christopher, 1999).

Researchers have found a relationship between psychological well-being and self-esteem for African-American college students. Although self-esteem is not the focus of the current study, it is a central aspect of psychological well-being and is strongly related to a variety of measures of psychological well-being (i.e., higher levels of self-esteem are correlated with lower depression and reduced hopelessness). Additionally, individuals high in self-esteem tend to have a more positive experience of themselves, the world, and interpretation of information about themselves. This positive attitude towards life may

seem congruent with a positive sense of spirituality (Crocker, Luhtanen, Blaine, & Broadnax, 1994).

Researchers have suggested that racial and ethnic identity are crucial to psychological functioning for people of color (Crocker, et al., 1994). Sellers' (1998) Multidimensional Model of Racial Identity does not assume that race is the defining characteristic for all African Americans, that there is an optimal African American identity, or that the identity is a panacea for psychological functioning. The model does define racial identity as that part of a person's self-concept related to membership within a race. It addresses the significance of race in an individual's self-concept and the subjective meaning of what it means to be African American. Thus, Sellers' (1997) racial identity instrument, the Multidimensional Inventory of Black Identity (MIBI), includes a scale that measures one's private regard or evaluation of his or her own group, centrality or the importance of one's group membership, and ideology or the meaning one ascribes to being African American. For example, if race is central to a person's identity and he or she possesses a strong oppressed minority ideology, Black identity can help to buffer possible negative psychological effects of the awareness of racism. With this ideology, one realizes that he or she is accompanied by other marginalized groups, so feelings of alienation are reduced with the increase in one's support network (Sellers, Chavous, & Cooke, 1998).

Often for persons of color the collective aspect of the self indicates the importance of relationships with others to psychological well-being. The collective self is defined by social identity theory as that aspect of an individual's self-concept which derives from his or her knowledge of membership in a group, as well as the value and emotional significance attached to that membership. How individuals evaluate and relate to their

social groups has been found to be very important to persons of color (Crocker, et al., 1994).

Person-environment transactions have been shown to be influential to African Americans (Anderson, 1991; Nottingham, Rosen, & Parks, 1992). The psychological well-being of African Americans at TWIs often is diminished as a result of difficult personal adjustments required by these high-pressure and often non-supportive environments. A realistic understanding of racism and the existence of support systems are predictive of African American student retention; and thus, student retention may be affected by psychological well-being. When there is high vulnerability and low self-esteem in the face of stressors, African Americans may feel hopeless (Nottingham, et al., 1992). When looking at student adjustment, nonintellectual, psychosocial, and contextual factors (i.e., racial ideology, relationships within departments, experiences of racism and discrimination, feelings of social isolation) were some of the strongest predictors of negative outcomes (Nottingham, et al., 1992). Multidimensional models of stress have been suggested as useful conceptual tools with which to investigate the psychological well-being of African American students. It has been suggested that students matriculating at historically Black colleges and universities (HBCUs) are at reduced risks for psychological dysfunction (depression, hopelessness) and psychological stressors (feelings of alienation, stressful life events, perceived experiences of racism) than those at TWIs because they are better supported and experience an environment wherein a strong cultural heritage is instilled (Nottingham, et al., 1992).

Psychological well-being is often determined by the degree to which a person's positive or negative affect predominates (DeFour & Hirsch, 1990). In much of the

literature on African American graduate students, alienation (e.g., lack of social support), environmental stressors, depression, hopelessness, and ethnocentrism are considered dimensions of psychological well-being (Nottingham, et al., 1992). For members of racial and ethnic groups collective aspects of the self (e.g., dimensions of racial identity) are important to psychological well-being (Crocker, et al., 1994). For the general population, spirituality is often linked to psychological well-being such that belief in an external power is strongly connected to hope during situations that are difficult to understand (Carson, Soeken, Shanty, & Terry, 1990). Consequently for the purposes of this research, spirituality, racial identity, social support, alienation, race-related stress, depression, and hopelessness are considered as factors involved in psychological well-being.

<div align="center">Research Questions and Null Hypotheses</div>

The present study investigated the following research questions and hypotheses:

Research Question 1: To what degree does Black identity predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a traditionally White institution (TWI)?

Null Hypothesis 1: Black identity as measured by the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict alienation of African American graduate students at a TWI as measured by the University Alienation Scale (UAS) (Burbach, 1972).

Null Hypothesis 2: Black identity as measured by the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict race-related stress of African American graduate students at a TWI as measured by the Index of Race-Related Stress-Brief Version (IRRS-B) (Utsey, 1999).

Null Hypothesis 3: Black identity as measured by the <u>Multidimensional Inventory of Black Identity</u> (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict depression in African American graduate students at a TWI as measured by the <u>Center for Epidemiologic Studies Depression Scale</u> (CES-D) (Radloff, 1977).

Null Hypothesis 4: Black identity as measured by the <u>Multidimensional Inventory of Black Identity</u> (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict hopelessness in African American graduate students at a TWI as measured by the <u>Beck Hopelessness Scale</u> (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

<u>Research Question 2</u>: To what degree does spirituality predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

Null Hypothesis 1: Spirituality as measured by the <u>Life Attitude Inventory</u> (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict alienation of African American graduate students at a TWI as measured by the <u>University Alienation Scale</u> (UAS) (Burbach, 1972).

Null Hypothesis 2:   Spirituality as measured by the <u>Life Attitude Inventory</u> (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict race-related stress of African American graduate students at a TWI as measured by the <u>Index of Race-Related Stress-Brief Version</u> (IRRS-B) (Utsey, 1999).

Null Hypothesis 3: Spirituality as measured by the <u>Life Attitude Inventory</u> (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly

predict depression in African American graduate students at a TWI as measured by the Center for Epidemiologic Studies Depression Scale (CES-D) (Radloff, 1977).

Null Hypothesis 4: Spirituality as measured by the Life Attitude Inventory (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict hopelessness in African American graduate students at a TWI as measured by the Beck Hopelessness Scale (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

Research Question 3: To what degree does social support predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

Null Hypothesis 1: Social support as measured by the Social Support Questionnaire for Racial Situations (SSQRS) (Boyce, 1996) will not significantly predict alienation of African American graduate students at a TWI as measured by the University Alienation Scale (UAS) (Burbach, 1972).

Null Hypothesis 2: Social support as measured by the Social Support Questionnaire for Racial Situations (SSQRS) (Boyce, 1996) will not significantly predict race-related stress of African American graduate students at a TWI as measured by the Index of Race-Related Stress-Brief Version (IRRS-B) (Utsey, 1999).

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African American graduate students at a TWI as measured by the <u>Beck Hopelessness Scale</u> (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

<div align="center">Definitions of Terms and Theoretical Considerations</div>

Definitions of terms and theoretical considerations that are important in understanding this study are presented in this section.

<u>African American Graduate Students</u>: graduate students who are of African descent and identify as Black, African American, or West Indian.

<u>Graduate Students</u>: students enrolled in graduate study after completion of an undergraduate degree.

<u>Traditionally White Institutions (TWIs)</u>: institutions of higher education whereby traditionally the majority of its matriculants are Caucasian American. Individuals of other races and ethnicities who attend TWIs comprise a minority of the student population.

<u>Psychological Well-being</u>: overall psychological functioning which includes factors such as black identity, spirituality, social support, alienation, race-related stress, depression, and hopelessness.

<u>Racial Identity</u>

Traditional racial identity theory proposes that one's racial group membership is integral to one's identity (Helms & Piper, 1994). Racial identity is defined as a sense of group or collective identity based on one's perception that he or she shares a common racial heritage with a particular group (Helms, 1990). It assumes that certain stages of identity are healthier than others. Healthy and positive racial identity is viewed as an identification with a reference group of the same racial heritage (Bagley & Copeland,

1994). Accordingly, one's racial identity may influence a person's activities, beliefs, and daily decisions.

Black Identity

For the purposes of this study, the conceptualization of the Multidimensional Model of Racial Identity (MMRI; Sellers, Smith, Shelton, Rowley, & Chavous, 1998) will be utilized. The MMRI attempts to reconcile inconsistencies in the research literature on racial identity and maintains that racial identity has stable and situationally-specific properties. The MMRI focuses on black identity and defines it as African Americans' beliefs regarding the significance of race in how they define themselves and the qualitative meanings that they ascribe to membership in that racial group. According to the MMRI, there are four dimensions: racial saliency, centrality, ideology, and regard. Racial saliency refers to the extent to which a person's race is a relevant part of her or his self-concept at a particular moment in time.   Centrality indicates the extent to which a person's race is a core part of his or her self-concept. Ideology is an individual's beliefs, opinions, and attitudes about how African Americans should live and interact with other people in society. The MMRI delineates four ideologies: nationalist, oppressed minority, assimilationist, and humanist. Nationalist emphasizes the importance and uniqueness of being of African descent. Oppressed minority philosophy recognizes the commonalities between African Americans and other oppressed groups. Assimilationist emphasizes commonalities between African Americans and the rest of American society. Humanist philosophy emphasizes commonalities across all humans. The fourth dimension, regard, is the extent to which one feels positively or negatively towards African Americans and his or her membership in that group. Regard has both a public and private component.

Private regard refers to an individual's feelings, and public regard suggests an individual's feelings about others' views of African Americans.

Social Support

Thoits' Model of Social Support (1986) defines social support as assistance with providing supportive feedback on problems or distressing feelings (Boyce, 1996). Social support is an important factor in the psychological well-being of African Americans. High levels of involvement in church, fraternal, ethnic, and social organizations lead to satisfaction (Boyce, 1996). African Americans tend to place more importance on family and social relationships for social support than they do on professional help (Anderson, 1991).

Spirituality

Anderson and Worthen (1997) define spirituality as a "uniquely personal and subjective experience" (pp. 4-5). Worthington, Kurusu, McCullough, and Sandage (1996) define being spiritual as concern with valuing, belief in, or devotion to a higher power separate from the material world. Boykin, Jagers, Ellison, and Albury define spirituality as:

> A belief that all elements of reality contain a certain amount of life force. It entails believing and behaving as if nonobservable and nonmaterial life forces have governing powers in one's everyday affairs. Thus, a continuous sensitivity to core spiritual qualities takes priority in one's life. Indeed, it goes beyond [simple] church affiliation. Moreover, it connotes a belief in the transcendence of physical death and a sense of continuity of one's ancestors (cf. Jagers & Smith, 1996, p. 420).

For the purpose of this study, spirituality is defined as a "reality that guides all human beings" (Jackson-Lowman, Rogers, Zhang, Zhao, & Brathwaite-Tull, 1996, p. 99). A spiritual orientation is the foundation of an individual's discernment and interaction with reality. The spiritual experiences of African Americans are conceptualized to include a positive and negative discord called integration and disintegration, respectively. Integrative spirituality refers to the human need to progress toward interpersonal well-being. Conversely, disintegrative spirituality involves the human tendency to gravitate toward individual and communal instability and chaos (Jackson-Lowman, et al., 1996). The African American cultural context generally includes a spiritual dimension (Hughes, 1987; Kambon, 1996; Myers, 1988); yet, spirituality is seldom considered as part of traditional student development theory.

Alienation

Alienation is the feeling of meaninglessness, powerlessness, and social estrangement. As alienation increases, students (especially students of color) are likely to drop out of the university (Cooke, 1994). Initially, African American graduate students were legally segregated, but are now viewed as self-segregating when they attend TWIs and act in a similar fashion as do their Caucasian American counterparts (Bennett, 1998). Since there are so few African American students in graduate programs, it is often difficult for them to secure information about other graduate students, which can lead to a sense of isolation (Owens, 1976). With the difficult adjustment to living and working in a Caucasian American campus setting, African American graduate students can experience loneliness, poor self-esteem, value conflicts, and unfamiliarity with (un)written guidelines

and policies. The difficulties encountered can often influence students' decisions to separate emotionally and/or physically from institutions (Johnson, 1996).

African Americans are sometimes perceived as loners because they have been the only African American in many arenas for so long that their independent spirit impedes their networking with other students to learn about getting help with writing dissertations, conducting analyses, and packaging data (Fields, 1998a). One study on mentoring involved an interview in which one of two African American graduate students who completed a Ph.D. in engineering at Stanford in the Spring of 1997 commented that "sometimes you can feel like you're the only Black student even if you're not" (Fields, 1998b, p. 29). He expressed that he thought he had something to prove and had to accomplish that goal on his own until some key individuals reached out to him (Fields, 1998b).

One of the first race-related academic issues that many African American students face at TWIs is being perceived as academically inferior (Isaac, 1998). Some African American students believe that Caucasian American peers view affirmative action as a "weeding out" process. Therefore, only if African American graduate students meet their Caucasian American peers' standards will they be respected as peers and scholars (Isaac, 1998). African American graduate students believe their Caucasian American counterparts perceive them as inferior, which gives them permission to ostracize African American students or assume responsibility for the "white man's burden," (i.e. give them assistance because they are in need of special help) (Isaac, 1998). This marginalization often follows students throughout their graduate careers (Fields, 1998a).

Race-Related Stress

African Americans, especially those operating in majority culture environments, experience race- or culture-specific stressors (e.g., racial discrimination). Stress associated with experiences of racism ranks high on the list of problems African Americans present in counseling; however, the counseling profession has not extensively developed interventions to alleviate the harmful effects of race-related situations on the psychological well-being of African Americans (Utsey, 1999). Jones's (1982) research suggested that the experience of racism is multidimensional and can be classified using a tripartite typology. The first type of racism is individual and is experienced on a personal level. Institutional racism is the result of social and institutional policies that exclude people from fully benefiting from opportunities offered to other members of society. Cultural racism includes cultural practices of the dominant group that are generally regarded by society and its institutions as being superior to the culture of the subordinate group. Cultural racism empowers a majority group to reinforce conformity to an ethnocentric norm of behavior. This can be manifested in a majority group's indifference or even hostility toward cultural expressions of minority group members, especially African Americans.

Some African Americans may develop coping behaviors in response to the expectation that they will experience racial discrimination at some point in their interactions with Caucasian Americans (Utsey, Ponterotto, Reynolds, & Cancelli, 2000). It has been suggested that the perception of racist events has an impact on the degree to which it is experienced as stressful (Thompson, 1996).

Depression

Beck (1967) suggests that the term "depression" is often used to designate a complex pattern of deviations in feelings, cognition, and behavior; with symptoms conceptualized as a psychopathological dimension ranging in intensity (or degree of abnormality) from mild to severe. Jenkins' (1982) research emphasizes an individual's perception that he or she is unable and helpless to achieve the goals of being lovable, competent, and worthy. He suggested that for most people depression is caused by an inability to establish, maintain, or reestablish significant relationships with other people. Furthermore, he discusses how African Americans' ancestors valued linkage as essential to survival, and its absence caused depression to develop. These concepts suggest a significant connection between alienation, helplessness, hopelessness, and inadequacy with depression in African Americans as they experience life in traditionally White environments (Houston, 1990).

Hopelessness

Hopelessness is a psychological construct that has been observed to underlie a variety of mental health disorders (Beck, Weissman, Lester, & Trexler, 1974). It includes a system of cognitive schemas in which the common denominator is a negative expectancy about one's short- and long-term future. Individuals believe that nothing will turn out right for them, they will never succeed at what they attempt to do, important goals will never be obtained, and problems will never be solved (Beck, et al., 1974).

Limitations

The following are limitations in the design of this study related to the institution, sample, administration of the instruments, and participants' awareness of their experiences with race-related incidents at TWIs:

1. The research participants are attending a southeastern university which has a culture of its own. In addition, the university has a long history of problems with race relations, especially African American and White relations. Generalizations to other institutions and students attending those institutions may be inappropriate.

2. The timing of the administration of the instruments is a limitation. The administration takes place at the end of an academic year; thus, there is no opportunity for a longitudinal assessment of changes in students' experiences. In addition, the end of a semester (and year) is often stressful in its own right.

3. There is no assessment of personal or non-academic situations and factors that could contribute to depressive symptoms and stress in addition to those related to attending a TWI.

4. African American graduate students' prior interactions in traditionally White educational environments will not be considered as contributors to current experiences at a TWI.

5. Students may not honestly complete questionnaires for fear of the consequences of their academic future.

6. The outcome of the study may be influenced by the fact that individuals volunteered to participate in the study.

Delimitations

The scope of this study was confined to the following delimitations:

1. African American master's, specialist, and doctoral students attending a TWI in the southeastern region of the United States comprised the sample. Professional students were not included in the study because of different structures and requirements of their programs.

2. Only full-time matriculants were included in the study because their presence and activity within their programs was expected to be more consistent and active than students who spend less time on campus and in their departments.

3. There is no control for the influence of gender or age; although differences in life experiences related to these dimensions can have an effect on African American graduate students' psychological well-being at a TWI. African American women tend to report higher levels of depression and lower levels of psychological well-being than men (Munford, 1994). Previous research also indicates that older individuals have relatively higher rates of depression (Tran, 1997).

Assumptions

The following assumptions were made about the research participants in this study:

1. African American students may rely on non-African American faculty and students as well as African American faculty and students for academic guidance and social support throughout their matriculation.

2. African American students may not have had similar experiences in traditionally

White educational environments prior to attending a TWI; thus, they may vary in their perceptions of the significance of their race, the institution's racial makeup, and the campus climate for African American graduate students.

3. Self-report questionnaires will adequately measure racial identity, spirituality, social support, alienation, race-related stress, symptoms of depression, and hopelessness.

CHAPTER II

REVIEW OF LITERATURE

The Brown vs. Topeka Board of Education decision in 1954 declared that

discrimination in public education violated the United States Constitution. In addition,

African Americans were not legally permitted to attend TWIs until Title VI of the Civil

Rights Act of 1964 prohibited colleges and universities from discriminating against

students in admissions solely based on their skin color. Although these accomplishments

occurred over forty years ago, many African American students still experience negative

stressors in their attempts to become the first member of the family to attend college and

receive degrees in higher education (Burrell, 1997).

The Digest of Education Statistics reported that in the fall of 1976, African

American graduate students comprised 5.9*%* of all graduate students enrolled in graduate

school (National Center for Education Statistics, 1995). In the fall of 1993, African

Americans comprised 101,700 (6.0%) of the total number of graduate students enrolled in

colleges and universities. These statistics have been attributed to the Civil Rights

Movement (Allen, 1982). *Black Issues in Higher Education* reported that in 1996 African

Americans represented 5.4% of all graduate degree recipients (The Graduate Record,

1996).

In 1996, African Americans were awarded 6% of the master's degrees earned

nationwide; and they were awarded 3.5% of the doctoral degrees earned in the nation

(Nettles, Perna, & Freeman, 1999).   In 1976, 1 out of every 420 (.02%) American

doctorates were African American, and African Americans comprised .07% of doctorates earned nationwide between 1930 and 1972 (Carrington & Sedlacek, 1976). In 1980, African Americans, American Indians, Chicanos, and Hispanics earned 2% of the doctorates in the physical sciences, which minimally increased to 3.4% in 1990. By 1997, there was a pronounced drop in African American and Hispanic graduate student enrollment in related disciplines (Spencer Foundation, 2000).

The minimal number of African Americans earning doctorates has not changed in recent years. According to Benderson (1988), African American doctoral students had a retention rate that was 50% to 75% lower than that of Caucasian American students. Of those African Americans who enrolled in doctoral programs in education and completed their coursework, 57% never wrote their dissertations or completed their degrees (Brazziel, 1988). Studies on the experiences of African American graduate students have shown that students often feel alienated and isolated in their graduate programs, which can likely hinder them from fully achieving their original goals when they began their graduate education (Clewell, 1987; Nettles, 1990b).

Financing one's education is one of the most difficult barriers to overcome when African American students pursue graduate degrees; and the decline in completion, in part, has been attributed to worsened economic conditions and a conservative political climate (Allen, 1982; Hall & Allen, 1982). Since 1989, the University of Mississippi has greatly increased the numbers of African American graduate students by adopting a Minority Fellowship Program. However, they have found that students of color are often stigmatized as beneficiaries of affirmative action, quotas, or race-exclusive awards, which

can cause African American graduate students to possess negative self-esteem, and alienate themselves (Burrell, 1997; DeBord & Millner, 1993).

The unfair treatment may leave African American students not only feeling uncomfortable to the point that they may begin to question their own abilities and competence, but also they may feel the need to perform exceptionally better than Caucasian American students. When capable African American college students fail to perform as well as their Caucasian American counterparts, their explanations often have less to do with preparation or ability than with the threat of stereotypes about their capacity to succeed. Stereotyped threat has been defined as being viewed through the lens of a negative stereotype, or the fear of doing something that would inadvertently confirm that stereotype. The perception of stereotyped threat can be lessened by redesigning the level of preparation for African American students before entering TWIs and revamping the institutional experience itself. Stereotyped threat can affect the most achievement-oriented, skilled, motivated, and confident students, as well as the most impaired (Steele, 1999).

Low faculty expectations can result in chronic stress for African American students (Fields, 1998a). African American graduate students have experienced covert race-related incidents in discussions with professors (e.g., the importance of good writing skills without knowledge of students' abilities). However, a discussion with a Caucasian American student will lead to mention of upcoming examinations and study tips (Isaac, 1998). African American students are perceived as in need of constant help; and when they succeed, they are considered supernatural or that the achievement was the result of some outside intervention rather than their own abilities. Some students proclaimed that they "felt like [they were] being watched under a microscope more than Whites…and have to

work two times as hard to be perceived as equals…[but] are unable to make mistakes…[because] if [they] do poorly…[the school] will not accept any others because they cannot do the work" (Burrell, 1997, p. 11).

These stressors include concerns about completing the program, intelligence, (in)adequacy of undergraduate education and its influence on one's abilities in their graduate training, and race-related competence (e.g., whether acceptance into the graduate institution was due to identification as an African American or their intellectual abilities). These concerns can leave students with the sense that the institution's level of commitment is only tied to getting African American students enrolled and increasing their numbers, and not necessarily on insuring that the students complete their degrees—they are left to "sink or swim" (Burrell, 1997, p. 14). In the meantime, advisors seem too busy to answer African American graduate students' "unimportant questions" (Burrell, 1997, p. 15). Within the classroom, some students refuse to play the "congeniality game," and they express views counter to those of the professor, which can result in students receiving lower grades (Burrell, 1997, p. 16; Owens, 1976).

When racial problems arise, African American graduate students report little real follow-through in the actions of their Caucasian American colleagues. They seem to do just enough to look as if they are promoting racial equality and social justice (Isaac, 1998). African American graduate students' perspectives are not being incorporated into the "sphere of knowledge," so the students do not feel connected (Burrell, 1997, p. 17). Meanwhile, African American graduate students often believe that they must understand Caucasian American experiences in order to survive the system; however, their counterparts do not attempt to do the same. If Caucasian American students do attempt to

understand, they expect African American graduate students to educate them about the culture and usually see them as speaking for the entire race. When multicultural issues are discussed, African American graduate students often feel that their ideas and contributions are minimized. Consequently, African American graduate students believe that they are not validated until Caucasian Americans present the concerns of people of color. This is often accomplished by comparing their experiences of being a woman, homosexual, or White ethnic minority to the "African American experience," which seems to further ignore one's African American identity because "[they supposedly] don't even notice race" (Burrell, 1997, p. 19). Some African American students find it a burden to always be aware of racism and remain on their toes while attempting to excel and make great personal and professional gains.

In a 1976 study conducted at a TWI, there was agreement that the racial climate was generally tense on campus, but disagreement on several issues related to creating change. Perceptions of African American students included a lack of opportunities for African American graduate students to participate in policy-making, few available channels for expressing student complaints, lack of a good social life for African American graduate students and administrators, and a lack of effective communication between students and administrators. The most unappealing aspect of the African American graduate students' matriculation was the racism they encountered (reported by 28%). Many of the students wanted to see an increase in the number of African American faculty and students, as well as a change in the racist attitudes and practices of faculty, staff, and students. The more successful African American students were more likely to detect and understand racism (Carrington & Sedlacek, 1976).

Racial slurs and stereotypical remarks continue to be made in academic settings. This may be due to issues of freedom of ideas and expression; however, that should not give anyone the authority to demean a person because of his or her background. African American graduate students are excluded from study groups because of their skin color, and their opinions are not seen as valid. Ironically they are often asked to speak for the entire race when called upon to offer opinions. Caucasian American professors have been known to talk behind students' backs as if they are ill-prepared; however, the reality is that some Caucasian American students are just as less prepared academically and emotionally (Isaac, 1998).

The oppressive nature of society greatly influences the quality of African American graduate students' school experiences. These students must demonstrate a variety of academic characteristics (e.g., academic ability), as well as personal qualities (e.g., a positive self-image, understanding of and ability to deal with racism, ability to set long-term goals and delay gratification, demonstrate community service). A negative self-image and self-appraisal can have psychological implications for African American graduate students if they are the only one in their academic environment (Ewing, et al., 1996). Ewing and colleagues (1996) have described the imposter phenomenon as an inner experience of intellectual phoniness that results when African Americans have to work harder to keep up a "charade of competence" (p.54).

African American students have to "pay an extra tax on [their] investment" as they may constantly worry that their future will be compromised by society's perception and treatment of their group (Steele, 1999, p. 43). Steele reported that he was told to "buckle down, pay whatever tax is required, and disprove the d[arn] stereotype" (p. 50). A more

trusting educational environment may diffuse the racial divide between teacher and student, while weekly informal rap sessions may provide more racial security and reduced feelings of stereotyped threat (Steele, 1999).

Racism is extremely dangerous for African American graduate students because it can rob them of their self-esteem. They invest great amounts of time and effort in the pursuit of basic human rights granted to others without question. Racism in a graduate school environment takes away opportunities for students to immerse themselves in the thrill of learning. African American graduate students find that learning comes at a high price and can make "cynics of bright young stars waiting to make contributions to the world" (Isaac, 1998, p.127).

Some individuals engage in racist behavior out of sheer ignorance. Whose responsibility is it to educate the uneducated? Why is it that African American graduate students and faculty always take on the commitment of educating larger communities? It is a way to initiate change. All administrators, faculty, and students must seek to accept, support, and empower each other despite individual differences. TWIs cannot move forward employing the same tactics of degradation and "cultural castration" (Isaac, 1998, p.126).

The graduate student population includes a small, yet significant racial and ethnic minority. Many African American graduate students feel as though they were brought in and then abandoned due to a lack of support and the absence of academic advising (Burrell, 1997). Historically, universities have fallen short of providing culturally-sensitive services and welcoming environments critical to the academic success of graduate students of color because they do not take notice of their academic and social

developmental needs. Failure to examine, understand, and provide for the needs of racial and ethnic minority cultural groups results in their members having similar experiences (Cheatham & Phelps, 1995).

A study on the perceived needs of internationally and culturally different graduate students in the College of Education at a northern Colorado university indicated that there is little consideration given to cultural backgrounds. Universities seem to operate on mistaken assumptions (e.g., all students are alike, learning styles are the same, cultural heritage is of no importance). Students often feel isolated from activity groups different from their own, and the same isolation is reflected in academic and community life (White, 1976).

There is a need to maximize communication necessary to help with African American graduate students' decision-making process. Developing relationships with African American professors who can serve as guides and sounding boards is one way to facilitate the decision-making process (Isaac, 1998). African American graduate students often see faculty of color ignored and challenged with regard to their intellect, scholarship, abilities, and credentials in a similar fashion to their own treatment. When administrative policies and practices do not promote faculty mentoring, a message is sent that the institution does not care whether African American graduate students succeed or not. "When the door is shut on African American faculty, the door shuts for African American graduate students" (Burrell, 1997, p. 31). African American graduate students can develop mentoring relationships with African American faculty members and with other sincere faculty members of other racial and ethnic backgrounds, as well as discuss their concerns

in a forum, establish a cultural center, promote student involvement in recruitment efforts, conduct support groups, and facilitate peer monitoring (Burrell, 1997; Isaac, 1998).

Most African American graduate students acknowledge that their resilience and strength come from their families, friends, and churches, not from their graduate programs. Within graduate programs, student support comes from the other African American students who form support groups, engage in social interactions, and conduct their own peer monitoring. This behavior sometimes tends to cause Caucasian American graduate students to be suspicious of and paranoid about topics that are being discussed by African American students (Burrell, 1997). The rigors of academia involve significant cultural and philosophical adjustments for African American graduate students as they face many dilemmas due to personal and racial histories, and the economical and political structures in the United States and the world (Isaac, 1998).

Prior empirical research has examined the role of alienation in African American students. However, graduate study can be more isolating for African American students at TWIs (Burrell, 1997). Thus, it is important to examine past research on specific factors (e.g., racial identity, social support, spirituality) that may influence African American students' experiences of alienation, race-related stress, depression, and hopelessness at TWIs.

Racial Identity and Alienation

Academic institutions have been viewed as microcosms of the larger society, and thus are likely to reflect its shortcomings. In racial confrontations, African Americans' perceptions and decisions in dealing with this reality may influence their personality development and psychological adjustment, especially on a university campus with a majority of Caucasian American students. Although graduate study presents specific pressures for all students, it is of particular importance to examine African American students' needs since they may experience isolation and biases based on race (Bagley & Copeland, 1994).

Although matriculating in graduate school is already a symbol of strength, African American graduate students' experiences at TWIs may interfere with their abilities to reach their full potential (Bagley & Copeland, 1994). African American graduate students may likely encounter challenges of discrimination and racism in various overt and covert forms (e.g., alienation, silencing, singling out to speak for the entire race). The manner in which African American graduate students handle these challenges may be a result of their level of racial identity development. In Ewing and colleagues (1996) study on the imposter phenomenon, they hypothesized that worldview and racial identity would impact general academic self-concept and experiences of the imposter phenomenon. The findings indicated some support linking the imposter phenomenon in which a person feels like an outsider intruding on someone else's territory (e.g., graduate education at a TWI) to psychological and emotional distress. Specifically, the greater the degree to which one's belief system was optimal in nature, the less likely one was to experience imposter feelings in graduate school. These feelings, however, were not related to racial identity.

It has been suggested that African American students' racial identity (i.e., level of awareness, saliency of race) may be useful in understanding culture-specific adaptations of African Americans. According to Helms (1984), Black racial identity involves a dynamic maturation process in which African Americans move from the internalization of negative racial messages to adoption of a positive racial group orientation. In Parham and Helms's (1985) study on the role of racial identity attitudes on the psychosocial functioning of African American college students, students at the internalization stage of racial identity utilized more productive problem-solving skills in successfully dealing with the challenges of academe at a TWI.

In Neville, Heppner, and Wang's (1997) study on relationships among coping styles, racial identity attitudes, and perceived stressors in African American college students, results indicated the importance of racial identity in predicting stress and coping responses of African American students at TWIs. Lower stages of racial identity were characterized by increased anxiety, feelings of inadequacy, inferiority, lack of self-acceptance, poor mental health, and hypersensitivity. We may also need to focus on depression and stress related to alienation experienced by African American graduate students at TWIs (Neville, et al., 1997).

Racial Identity and Race-Related Stress

The relationship between racial identity and perceptions of racially hostile environments may lead to stress and isolation. If African American graduate students are experiencing first time encounters with race-related incidents, if they are aware of race relations, and if they have good support networks, their experiences are generally less

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stressful because their experiences may be related to their perceptions of this stress (Neville, et al., 1997).

In 1983, National Institute for Mental Health researchers identified stress as a causal factor in the declining health and emotional well-being of many African Americans (Anderson, 1991). Long-term effects of social and cultural change due to acculturation have not been recognized as a significant source of stress for African Americans (Anderson, 1991). The hostile environment in which many African Americans live should be considered a source of stress as it can pose significant challenges and threats for them. In working with African American graduate students who attend TWIs, there is a need to consider how their cultural experiences are reconciled with the values, attitudes, norms, and behaviors of TWIs and the larger society; and to understand how various compromises can be sources of vulnerability unique to African Americans. These acculturative factors can threaten racial identity, culture-specific values, and patterns of living, which all require adjustment for African Americans in a predominantly White environment (Anderson, 1991).

Lazarus's (Lazarus & Folkman, 1984) transactional model provides a framework for understanding stress and coping with regard to African Americans. The transactional model assumes that interactions between the environment and individual influence one's vulnerability to symptoms of distress. One's reactions to stress result from a mismatch between the environment and one's perceived capacity to cope. Self-esteem, social support, and cognitive coping have been found to be mediators of stress. Lazarus' model consists of three levels of antecedents to stress. Level I is characterized by chronic, static forms of environmental stress (e.g., crowding, poverty); Level II consists of major life

events (death of spouse, birth, illness); and Level III includes minor events (daily hassles, social roles) (Anderson, 1991). Level III events can lead to an "existential meaning of stress" and is the best predictor of psychological and physical well-being (Anderson, 1991, p. 692).

A majority cultural environment can greatly challenge African American individuals. In order to cope effectively they must be able to appropriately regulate their emotions, reframe threats as challenges, or change their sources of stress. An individual's appraisal of his or her strengths, abilities, and resources can serve to buffer stress. Accordingly, the ability to cope with a stressor is directly related to psychological and physical well-being (Anderson, 1991).

Efficacy, self-esteem, and identity are mediating personal variables in experiences of race-related stress. Bandura (1982) considers efficacy expectations as one's personal effort; wherein as efficacy increases, stress decreases. Self-esteem is tied to efficacy expectations; and for African Americans, self-esteem is particularly related to racial identity. The ability to gain and maintain an awareness of one's self and cultural heritage helps people cope with acculturative factors and to redirect negative acculturative influences outward. Being unaware of one's heritage has been hypothesized to lead to the internalization of negative acculturative influences that can lead to stress, especially academic difficulties for African American students attending TWIs. Academic environments and experiences that reaffirm an African American's sense of racial self have a positive effect on self-esteem (Anderson, 1991).

Racial Identity and Depression

In a study on the relationship of gender, self-esteem, social class, and racial identity to depression in African Americans, higher levels of racial identity on Helms's (1984) racial identity model were negatively associated with depression and low self-esteem (Munford, 1994). Lower depression scores for those who scored high on higher racial identity attitudes may be due to the fact that people who are secure with their identity may be less depressed and feel good about their positive qualities because they are African American. Lower racial identity attitudes on Helms's (1984) racial identity model were associated with higher depression scores on the <u>Beck Depression Inventory</u> (Beck, Rush, Shaw, & Emery, 1979). One possible explanation for this finding is the tendency for depressed individuals to focus on the negative aspects of a situation, so people with high scores on lower racial identity scales may focus on the negative aspects of the Black experience (e.g., being disrespected, devalued, and discriminated against). They may conclude that the entire experience of being Black is and always will be negative; which can, in turn, lead to a depressive mind-set (Munford, 1994).

Racial Identity and Hopelessness

Researchers have found a relationship between psychological well-being and self-esteem for African American college students. Although self-esteem is not the focus of the current study, it is a central aspect of psychological well-being and is strongly related to a variety of measures of psychological well-being (i.e., higher levels of self-esteem are correlated with lowered depression and reduced hopelessness) (Crocker, et al., 1994). Many researchers have suggested that racial or ethnic identity is crucial to the psychological functioning of people of color (Crocker, et al., 1994). Sellers' (1998)

Multidimensional Model of Racial Identity (MMRI) defines racial identity as that part of a person's self-concept related to membership within a race. Just as low self-esteem and self-concept are correlated with hopelessness; likewise self-concept is integral to racial identity, which is also correlated with hopelessness (Sellers, et al., 1998).

In Nottingham and colleagues' study (1992) comparing African American university students' psychological well-being, hopelessness and racial identity were two of the variables examined to determine differences between students attending TWIs and HBCUs. No differences in hopelessness were found between the two groups. However, feelings of alienation predicted a positive correlation between hopelessness and racial identity wherein membership as an African American was less salient and central (Nottingham, et al., 1992).

Social Support and Alienation

Aspects of the graduate education experience can have long-lasting and far-reaching negative effects on African American graduate students. Networking is essential because information is often communicated through informal channels that do not include students of color (Thompson, 1989). Many African American graduate students do not see majority culture peers as supportive and respectful. Often, they are not included in study groups or paired with Caucasian American students for class projects and assignments. Participating in peer reviews of class assignments and becoming immediately involved in laboratory and research teams are avenues for building professional relationships that can widen future opportunities. Unfortunately, these experiences are not sought often by African American graduate students in order to break through the initial feelings of isolation (Fields, 1998b). Since African American graduate students find themselves not

being asked to join clubs or groups, at times, they must force themselves into unwelcomed situations (Owens, 1976). They must often pay a price for their efforts to build and maintain social networks essential to their academic and psychological well-being (Allen, 1982). Ironically, those so visible by skin color really are treated as invisible. African American graduate students who are perceived as threatening are ignored in school, yet are actively involved in their communities outside of their graduate programs (Isaac, 1998).

African American graduate students who are seen by Caucasian Americans as an exception to the rule are found to be fascinating and are often embraced for the wrong reasons (e.g, guilt, novelty, "safe" persona because their appearance is not too radical) (Isaac, 1998). In addition, African American graduate students are often perceived as "tokens" and can be the recipients of animosity by same-race peers from whom they become separated (Burrell, 1997).

Manis, Frazier-Konassi, Hollenshead, and Burkhan's (1993) study explored the impact of the academic climate on African American graduate students' degree completion and professional development, as well as its contribution to these students' feelings of isolation and dissatisfaction. One African American male expressed, "I've never been so invisible in my life" (p. 22). African American doctoral students were less likely than other students to describe the University of Michigan or their own school or department as exciting and were less satisfied than other students with their overall academic experience. Other African American graduate students indicated that important information was not shared with them, they were unfairly passed over for teaching or research assistantships, they were treated in such a way that they felt ridiculed or humiliated, and they experienced some discriminatory or derogatory treatment that they interpreted as a reaction to their race

or ethnic group (Manis, et al., 1993). These findings are consistent with research literature indicating that African American students at TWIs are alienated and relatively dissatisfied with their graduate institutions (Nettles, 1990b).

In addition to the complexity of adjusting to graduate school, African American graduate students must also deal with issues of social acceptance, lack of close relationships, and lack of proper networking for future employment. African American graduate students' minority status in a majority environment is a paramount concern in faculty-student relations and can affect their academic and social experiences while attending a TWI. African American students sense discomfort from Caucasian American faculty during interactions with them (Allen, 1982; Hall & Allen, 1982). In a study by Hall and Allen (1982), 36% of the African American graduate students reported that Caucasian American professors rarely participated in African American graduate student organization activities; 45% believed that professors sometimes avoided interactions with African American graduate students outside of the classroom; 25% reported that faculty never involved African American students in research projects and activities; and over 33% claimed that professors never offered African American students opportunities to gain experiences as teaching assistants or instructors (Allen & Hall, 1982).

In a 1982 study, African American graduate students described academic interactions with other graduate students in a more positive light. Results indicated that 58% of the African American graduate students perceived their Caucasian American counterparts as eager to assist and share information and 70% described good relations with Caucasian American students (Allen, 1982). African American graduate students' social interactions with their peers were more problematic and were reported as follows:

51% felt that Caucasian American graduate students avoided them outside of academics, 77% of the African American graduate students had some interaction with other African American students within their programs, 57% of them interacted little with African Americans outside of their departments, 52% of these students felt no unity and sharing among African American graduate students, and 62% of the African American graduate students belonged to some type of club or organization. Regardless of their interactions with other peers and participation in organizations, 77% of the African American graduate students hardly felt a part of the general campus life, and 59% viewed extracurricular activities as barely reflecting their interests (Allen, 1982).

Burrell (1997) conducted a study about African American psychology graduate students' experiences and perceptions of racism within education and psychology training programs. African American graduate students expressed that they were expected to assimilate into an environment that lacked a reflection of their culture. They would not attend school-wide activities because they did not feel comfortable or welcomed due to the absence of advertisements for events inclusive of diverse interests. Within their specific training programs, African American graduate students were made to feel intellectually inferior as a result of daily minimizations of their questions in class and issues on campus due to their race. The participants suggested the need for mentors who are aware of the transitions related to being an African American graduate student at a TWI and who can enhance their integration into their courses, programs, and the campus-at-large (Burrell, 1997).

African American graduate students continue to experience powerful and alienating incidents of racism, discrimination, stereotyping, and hostile campus climates (Cheatham

& Phelps, 1995)*.* The lack of programming efforts at TWIs that are inclusive of diverse groups has caused African American graduate students to feel as if they do not belong, are not welcome, or are not expected to succeed (Cheatham & Phelps, 1995). A hostile environment with low numbers of African American faculty and few opportunities for African American graduate students to be mentored by non-African American faculty members are indicators of an institution's level of commitment to minority students and faculty. The institution and community environments are important factors in the adjustment and development of students (Cheatham & Phelps, 1995).

African American graduate students' recognition of the common experiences of isolation within a program and/or department shared with other same-race students and professors is unique in that there may be no verbal communication when students greet each other on campus, but the students are assured that the other individual understands his or her experiences in academia. This seems to be interpreted as comforting for African American graduate students who are accustomed to the constant tiring power struggle when explaining to Caucasian American colleagues their experiences of attending a TWI (Burrell, 1997). African American graduate students realize that the farther they advance in higher education, the likelihood increases that they will continue to be the "only one." African American graduate students then find themselves caught between Caucasian American academia and mainstream African American life, which are two distinct cultures and worlds. If they choose to become comfortable in one, they must give up "citizenship" in another. Tension develops because they cannot completely be a citizen in both (Burrell, 1997). Burrell gives an example of an African American graduate student having to compromise his or her connection with the African American community in order to earn a

degree at a TWI. Since there is a limited number of historically Black colleges and universities (HBCUs) offering graduate degrees, attending a TWI may be an African American student's most viable option in accomplishing the goal of obtaining a master's or doctoral degree.

Unfortunately at times, there are also intraracial conflicts that can factor into the educational experiences of African American graduate students at TWIs. Because the African American graduate student population is so small, the assumption is often made that these individuals will unite to provide a social support network for each other. However, at times, there can be divisiveness due to physical characteristics such as skin color and hair texture, racial identity, ethnic identity, marital status, and class issues. Being alienated by one's own race can be a challenge for students who need to be proud to see and acknowledge other African American graduate students in the "sea of White folks" (Burrell, 1997, p. 19).

Some African American graduate students are more familiar with the environments at large TWIs, thus their academic achievement may be higher (Hall & Allen, 1982). The establishment of personal ties with faculty is infinitely more important for graduate students than for undergraduates, so socialization and networking are strongly encouraged to insure a successful professional career (Hall & Allen, 1982). Some African American graduate students express that they had to learn how to play the game in order to pass initial mind tests that would prove them fit for academia. Since African American graduate students often feel left on their own without provision of necessary information and attention, they have to exemplify dedication and courage to know when and how to ask the right questions (Burrell, 1997).

Although little research has been conducted on African American graduate students, results have indicated that social alienation can have negative influences on academic performance, well-being, and retention. In DeFour and Hirsch's (1990) study on Black graduate students' adaptation to a TWI, African American graduate students reported feeling "on the fringes" of their departments and rarely dialogued with other graduate students and faculty (p. 488). It has also been reported that such alienation provides few opportunities for African American graduate students to participate in informal learning activities with Caucasian American peers. The lack of exposure to study groups and peer mentoring makes it difficult for African American graduate students to develop and maintain realistic perceptions of their competencies and liabilities. Such exclusion from educational networks can negatively influence African American graduate students' appraisals of graduate school. Failure of departments to develop and nurture a social climate that readily invites and facilitates African American graduate students in becoming part of departmental activities can result in low retention rates for African American graduate students (DeFour & Hirsch, 1990).

In Smith and Davidson's (1992) study on mentoring and the development of African American graduate students, one-third of their sample reported receiving no help from faculty and staff at the university or from professionals in the community. African American graduate students tended to have ambivalent and sometimes negative perceptions of the support received from faculty and students, particularly at TWIs.

DeFour and Hirsch (1990) examined the adaptation of African American graduate students to TWIs. Results indicated that these students felt isolated from much of their academic environment and were not well integrated into their departments. The African

American graduate students' social integration was related to their psychological well-being and academic performance, so students in better integrated departments were better adjusted, perceived themselves to be making good progress in their graduate work, and were less likely to have considered dropping out of school (DeFour & Hirsch, 1990).

If outgroup members comprise a numerical minority, the likelihood that negative attributions will be associated with outgroup members increases. To avoid internalizing negative attributions, as well as the pain and indignities that can accompany experiences of isolation in a predominantly Caucasian American environment, some African Americans cope by withdrawing from interracial situations (Anderson, 1991). Apprehension in mixed-group situations may be highlighted when there is greater cultural and behavioral disparity among people in the setting. Some African Americans may withdraw from interracial situations as a way of maintaining self-esteem, which tends to lower stress and increase problem-solving (Anderson, 1991). Extreme withdrawal may lead to a social pattern of marginality and alienation in which individuals feel caught between two cultures. Distinguishing between those who withdraw and those who feel alienated is particularly important in understanding influential factors in how African Americans experience predominantly White environments (Anderson, 1991).

Social Support and Race-Related Stress

To buffer the stress and negative impact of race-related incidents, African Americans depend more on family and friends for social support and less on professional help to provide information and strategies to manage their emotions (Anderson, 1991; Boyce, 1996). Therefore, African Americans often depend on same-race individuals who share experiences of racial situations specific to their identity as an African American.

Social support mediates stress in two ways: (a) it provides individuals with resources to cope with stressful situations, and (b) it helps individuals reduce their negative perceptions of stress. The composition and size of one's social network, as well as one's satisfaction with the network, may be most important for African Americans when dealing with stressful racial situations (Boyce, 1996).

Social Support and Depression

Social support is an important factor in the psychological well-being of African Americans. The African American kinship system is instrumental in economic upward mobility, educational achievement, and psychological well-being. African Americans who felt their extended family was supportive reported fewer symptoms of depression (Boyce, 1996). However, in Kimbrough, et al.'s (1996) study on African American college students at TWIs and HBCUs and their perceptions of social support, acculturation, depression, and suicidal ideation, findings suggested that there was less depression found in African Americans regardless of where the support came from because of the decrease in alienation and isolation. No differences were found in depression and suicidal ideation for students in either setting, yet African American students with nonsupportive families and friends were more likely to experience suicidal ideation and depression.

Social Support and Hopelessness

Hopelessness has been identified as one of the core characteristics of depression (D'Zurilla, Chang, Nottingham, & Faccini, 1998). During times of stressful life events, some individuals experience low self-esteem and/or reduced ability to draw upon someone close for social support, which can increase their vulnerability to hopelessness and

depression. Social support can help to decrease psychological difficulties (i.e., hopelessness, depression) during periods of high stress (Brown & Andrews, 1986).

Spirituality and Alienation

A central theme related to spirituality is one's perception of being interconnected with the rest of life around him or her. This theme is consistent with the assumption underlying the development of the Life Attitude Inventory (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) that the major problems facing African Americans, individually and communally, are the result of heightened states of disintegration in relation to self, family, community, nation, and the world. If one looks deeply at some of the more visible problems that face African Americans, one will find the issue of personal and communal integration-disintegration. This issue has implications for African Americans surviving in a White male-dominated society (Jackson-Lowman, et al., 1996).

Spirituality and Race-Related Stress

Spirituality is an important resource in perseverance, encouragement, and success in spite of overwhelming challenges for African American students (Hughes, 1987). It seems important to understand how spirituality may affect African American graduate students' ability to cope with experiences at TWIs.

Spirituality and Depression

Interest has grown in the role of spirituality and its importance in adaptive functioning (Jackson-Lowman, et al., 1996). African American graduate students have been reported to believe in a Higher Power empowering them to succeed despite adversity. This sense of spirituality can provide them with a sense of peace and harmony when facing

distressing situations. The myth of inferiority based upon one's skin color or race is not a truth about African American students, and they must hold close to their hearts the truth from their faith and beliefs in their own strengths and abilities to enhance their psychological well-being (Burrell, 1997; Isaac, 1988).

Spirituality and Hopelessness

Hope has been found to be positively related to spiritual well-being (Carson, Soeken, Shanty, & Terry, 1990). In Maton's 1989 study, it was hypothesized that spirituality provides support through two pathways: cognitive mediation and emotional support. Cognitive mediation indicates the meaning that spiritual beliefs provide to events. Emotional support refers to the feeling of being cared for and valued. For example, understanding of life events resulting from belief in a Higher Power that is in control would be considered cognitive mediation. Comfort in knowing that one is not alone would be referred to as emotional support. Consequently, spiritual support has been found to be positively related to personal and emotional adjustment in college students, such that it helps them cope with stressful life events (Lindgren & Coursey, 1995).

CHAPTER III

METHODOLOGY

A mixed-method design was used for this study. Both quantitative and qualitative methods were employed in this study to provide a unique breadth of understanding needed to inform future research.

Quantitative Component of the Study

Research Design

The quantitative portion of this study was designed to explore factors influencing participants' psychological well-being. The independent variable for Research Question 1 was racial identity, with alienation, race-related stress, depression, and hopelessness as the dependent variables. The independent variable for Research Question 2 was spirituality, and the independent variable for Research Question 3 was social support. The dependent variables for Research Questions 2 and 3 were the same as noted for Research Question 1.

The design of this study included an observation without a treatment or intervention. Given this design, a possible internal threat to validity may have been history, resulting in an interaction with the observation setting. Thus, participants in the study may have shared a similar history of alienation and other race-related issues from prior experiences at a TWI which could have shaped a similar type of response from many participants in this study (Isaac & Michael, 1997).

The sample size for the quantitative data was determined by using an a priori power analysis. The power analysis involved three variables: power, an alpha coefficient, and an effect size (Kraemer & Thiemann, 1987, p. 55). Multiple Regression sample size tables were used to determine the sample size for the current study. Using an alpha of .05, power of 80%, and an effect size of .30, it was determined that approximately 66 participants were needed for inclusion in this study (personal communication, Wisenbaker, 2001).

Description of the Sample

Participants for the quantitative component were 72 African American master's, specialist, and doctoral students enrolled full-time at a large state-supported, southeastern Traditionally White Institution (TWI). The number of participants represented 20.7% of the estimated 347 part-time and full-time African American graduate student population at the institution. The male and female participants volunteered to participate and were enrolled in graduate study full-time during the 2000-2001 academic year. Sixty-four (89%) of the participants self-identified as African American, 7 (10%) Caribbean/West Indian, and 1 (1%) African. Fifty-one (71%) of the participants were female, and 21 (29%) were male. Participants ranged in age from 21 to 52. The majority of the participants were between the ages of 23 and 27 (38%). Forty-four (58%) of the participants were doctoral students; twenty-seven (41.7%) of the participants were master's students; and one (.3%) was a specialist in education student.

Multidimensional Inventory of Black Identity (MIBI)

The Multidimensional Inventory of Black Identity (MIBI; Sellers, Rowley, Chavous, Shelton, & Smith, 1997) was created to measure the three stable dimensions of the MMRI: centrality, ideology, and regard. The MIBI consists of the Centrality scale, four Ideology subscales (Nationalist, Oppressed Minority, Assimilationist, Humanist), and one Regard subscale (Private Regard). Centrality indicates the extent to which a person's race is a core part of his or her self-concept. Ideology is an individual's beliefs, opinions, and attitudes about how African Americans should live and interact with other people in society. Nationalist ideology emphasizes the importance and uniqueness of being of African descent. The Oppressed Minority ideology recognizes the commonalities between African Americans and other oppressed groups. Assimilationist ideology emphasizes commonalities between African Americans and the rest of American society. Humanist ideology emphasizes the commonalities across all humans. The third dimension, regard, is the extent to which one feels positively or negatively towards African Americans and his or her membership in that group. Private regard refers to an individual's feelings. On the 51-item measure, participants respond to items on a 7-point Likert-type scale with anchors ranging from 1 = Strongly Disagree to 7 = Strongly Agree.

Cronbach's alphas for African American students at a TWI are as follows: Centrality = .78, Private Regard = .55, Assimilationist = .66, Humanist = .68, Oppressed Minority = .75, and Nationalist = .78 (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). In a study exploring interracial contact and the six MIBI subscales, contact with other African Americans was positively correlated with Centrality: r = .39, Nationalist: r = .39,

and Private Regard: r = .27 subscales, and was unrelated to Assimilationist, Humanist, and Oppressed Minority ideologies. Contact with Caucasian Americans was negatively related to Centrality: r = -.46 and Nationalist: r = -.41 subscale scores, and unrelated to Assimilationist, Humanist, Oppressed Minority, and Private Regard subscale scores.

Life Attitude Inventory (LAI)

The Life Attitude Inventory (LAI; Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996, p. 99) examines spiritual orientation as a potentially integrative or disintegrative "approach to living. Integrative spirituality refers to the human need to progress toward interpersonal well-being. Conversely, disintegrative spirituality involves the human tendency to gravitate toward individual and communal instability and chaos (Jackson-Lowman, et al., 1996). It is a paper-and-pencil measure consisting of 60 items. A 5-point Likert scale is used to evaluate each item, where a rating of 1 = Not in the least agree and 5 = Entirely agree.

The inventory consists of two subscales with 30 items each: Integrative and Disintegrative, with Cronbach's alpha coefficients of .82 and .80, respectively. The LAI was found valid in predicting marital problems in comparison to the Religious Variables Scale when correlated with the Index of Marital Satisfaction (IMS). The more spiritually integrated, the fewer marital problems reported; and thus, lower the IMS score (Jackson-Lowman, et al., 1996).

Social Support Questionnaire for Racial Situations (SSQRS)

The Social Support Questionnaire for Racial Situations (SSQRS; Boyce, 1996) is a 5-item measure that assesses perceptions of social support for racial situations across two dimensions: (a) average size and race of social support network (number of persons

perceived to be available), as well as (b) average satisfaction with social support network (satisfaction). A participant responds with a two-part answer wherein he or she nominates a list of people on whom the individual relies and indicates how satisfied he or she is with the level of social support from those individuals. A 6-point Likert-type scale (1 = Very Dissatisfied, 2 = Fairly Dissatisfied, 3 = Little Dissatisfied, 4 = Little Satisfied, 5 = Fairly Satisfied, 6 = Very Satisfied) is utilized for participant responses. Participants also indicate the race of people they list as providers of support: Black, White, or Other. The measure allows participants to indicate the level of comfort, acceptance, consolation, reliance, and guidance or advice they receive for stressful racial situations.

The alpha coefficients of internal consistency for the 5-item scale are Network = .89, and Satisfaction = .88. The SSQRS was compared to the Social Support Questionnaire (SSQ) with a sample of 105 African American undergraduate students attending a TWI in the southeastern region of the country. The SSQ is a measure of global satisfaction and has an internal consistency of .83 for social support network and .78 for satisfaction with social support network. The findings reported higher means for satisfaction with social support networks and number of social support network members for global situations, as measured by the SSQ, than the means for racial situations as measured by the SSQRS.

University Alienation Scale (UAS)

The University Alienation Scale (UAS; Burbach, 1972) was designed to measure a college student's sense of connection and disconnection from the university environment. The scale is a 24-item, Likert-type scale with three distinct dimensions: Meaninglessness, Powerlessness, and Social Estrangement. Meaninglessness is defined as a sense of loss of

direction as to one's purpose and meaning in a university, including the internalization of conflicting values and the absence of goals. Powerlessness is characterized as a feeling of lack of control and influence over one's own life in the university. Social estrangement is the feeling of loneliness.

Burbach (1972) reported split-half reliabilities of .92 for the total scale, .79 for the Powerlessness subscale, .89 for the Meaninglessness subscale, and .72 for the Social Estrangement subscale. Item analysis indicated that all items correlated significantly (p<.01) with the total scale. The UAS also correlated significantly (r=.58, p<.01) with the Dean Alienation Scale. Factor analyses indicated that the groupings around the three factors were cohesive enough to lead to a three-dimensional interpretation. Correlations between the three factors (Factors I & II, r=.69; Factors II & III, r=.46; Factors I & III, r=.68) indicated that the relationships were strong enough to consider the existence of a generalized factor of alienation.

Index of Race-Related Stress-Brief Version (IRRS-B)

The Index of Race-Related Stress-Brief Version (IRRS-B; Utsey, 1999) is a 22-item, multidimensional measure of race-related stress experienced by African Americans as a result of their encounters with racism. The original Index of Race-Related Stress (Utsey & Ponterotto, 1996) was developed according to the theoretical framework proposed by Lazarus and Folkman (1984) and Essed's (1990) concept of everyday racism. Utsey and Ponterotto's 4-component model measures stress experienced by African Americans as a result of their daily encounters with racism and discrimination. The first type of racism is individual and is experienced on a personal level. Institutional racism is the result of social and institutional policies that exclude people from fully benefiting from

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the opportunities offered to other members of society. Cultural racism includes cultural

practices of the dominant group that are generally regarded by society and its institutions

as being superior to the culture of the subordinate group. In completing the IRRS-B,

respondents are asked to indicate all of the race-related events they have experienced in

their lifetime. On a 5-point Likert-type scale (0 = this has never happened to me, 4 = event

happened and I was extremely upset), respondents indicate their reaction to the events.

The IRRS-B is scored by summing the items of each subscale. The IRRS Global racism

scale is summed from the transformed scores of the four subscales and is intended as an

index reflecting the level of stress associated with racism.

Utsey (1999) determined validity for the IRRS by correlating the subscales with

the Racism and Life Experiences Scale-R (RaLES-R; Harrell, 1995), which is a measure of

racism-related stress and coping behaviors in minority populations. Positive and

significant correlations were found among all subscales of the IRRS-B, and the Perceived

Influences of Race and Group Impact subscales of the RaLES-R. These results suggested

that the subscales of the IRRS-B and its global measure are related measures of the

psychological distress experienced by African Americans as a result of their encounters

with racism. The Cronbach's alphas for a college sample are as follows: Cultural Racism

= .78, Institutional Racism = .69, and Individual Racism = .78.

Center for Epidemiologic Studies Depression Scale (CES-D)

The Center for Epidemiologic Studies Depression Scale (CES-D; Radloff, 1977).

The CES-D is a 20-item self-report scale designed to measure depressive symptomatology

in the general population. Scale items address depressed mood, feelings of guilt and

worthlessness, feelings of helplessness and hopelessness, loss of energy, and sleep and

appetite disturbances; and are divided among Depressed, Affect, Happy, and Interpersonal subscales. Respondents rate the frequency (over the past week) of 20 symptoms (ranging from rarely or none of the time to most or all of the time). A total score is calculated by summing all items, and ranges from 0 to 60. Acceptable reliability and validity have been found across a wide variety of demographic characteristics, including age, education, geographic area, and racial, ethnic, and language groups (Radloff, 1977). For this study, the total score was used.

A study by DeFour and Hirsch (1990) examining the relationship between social integration and social support with academic performance and psychological well-being among African American graduate students indicated a mean score that was almost double the mean score of a community sample of African American adults. Sixty-nine percent of the respondents reported scores above 16, which are obtained by individuals who exhibit depressive symptomatology. Participants' high scores on the CES-D suggested that they were under stress, yet the findings were only suggestive (DeFour & Hirsch, 1990).

Beck Hopelessness Scale (BHS)

The Beck Hopelessness Scale (BHS; Beck, Weissman, Lester, & Trexler, 1974) is a 20-item, true-false, self-report scale designed to measure the extent of negative attitudes about the future (pessimism) as perceived by adolescents and adults. The BHS was originally developed to measure pessimism in psychiatric patients considered to be suicidal risks, but it has been used subsequently with adolescent and adult normal populations (Greene, 1981; Johnson & McCutcheon, 1981). Each statement is scored 0 or 1. Nine of the 20 items are keyed false, and 11 are keyed true to indicate endorsement of pessimism about the future. Item scores are summed to yield a total score that can range from 0 to 20,

with higher scores indicating greater hopelessness (Beck, Weissman, Lester, & Trexler, 1974).

The BHS has a high degree of internal consistency, with an alpha coefficient of .93 (Crocker, et al., 1992). Kuder-Richardson reliability for a college student sample was .65 in a 1992 study comparing psychometric characteristics of the BHS. In addition, Beck reported high correlations with clinical ratings and other measures of hopelessness (r=.74) (Nottingham, et al., 1994).

Demographic Questionnaire

The Demographic Questionnaire (Appendix A) includes questions for the participant to answer regarding her or his personal identification (e.g., racial and/or ethnic self-identification, gender, religious affiliation), undergraduate and graduate education (e.g., racial makeup of institution), graduate department characteristics (e.g., African American faculty and African American students), and perceived stress (e.g., attributable to graduate study, attributable to end-of-the-year timeframe).

Procedures

Recruitment of Participants

In March, 2001 an official roster with all currently enrolled full-time specialists in education, master's, and doctoral African American students at a large, state-supported, southeastern TWI was obtained from the University's Institutional Research and Planning Office and the Office of Recruitment and Retention in the Graduate School.

In May, 2001 potential participants were sent an introductory letter formally requesting their participation (Appendix D). The letter stated the purpose of the study, gave a brief description of the investigation, requested their participation, and informed

participants of a drawing for a $50.00 gift certificate to the university bookstore as an incentive. The letter also informed potential participants that they would receive a follow-up phone call from the researcher requesting their participation.

<u>Data Collection</u>

Group administrations were the primary format for data collection for those persons who agreed to participate. The researcher also scheduled individual appointment times to accommodate participants' schedules as necessary. The researcher contacted each participant the evening before the scheduled appointment for confirmation of attendance. The estimated time to complete the instruments was forty-five minutes to one hour.

The researcher was available at the beginning of the test administrations to answer questions and address any concerns. Participants were given two copies of a consent form (Appendix C). The participants read and signed the consent forms, and were instructed to keep one for their records and the other to be returned to the researcher. Participants' packets were assigned a research number in an effort to protect confidentiality. A master list of participant names and identification numbers was kept by the researcher in a locked file and later destroyed in accordance with stipulations provided on the University's Institutional Review Board forms.

An instruction/invitation letter (Appendix E) was included in the packets, and participants were encouraged to ask the researcher questions at the beginning of the administration of the instruments. The letter also directed participants to contact the researcher by phone regarding any concerns that might arise after the administration.

Participants' packets contained the following measures: Demographic Questionnaire, <u>University Alienation Scale</u> (Burbach, 1972), <u>Index of Race-Related Stress-</u>

Brief Version (Utsey, 1999), Center for Epidemiologic Studies Depression Scale (Radloff, 1977), Beck Hopelessness Scale (Beck, Weissman, Lester, & Trexler, 1974), Multidimensional Inventory of Black Identity (Sellers, Rowley, Chavous, Shelton, & Smith, 1997), Life Attitude Inventory (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996), and Social Support Questionnaire for Racial Situations (Boyce, 1996). After participants completed the instruments, they sealed their envelopes and returned them to the researcher.

Participants received thank you letters for their participation (Appendix F). The letter also informed participants that the bookstore gift certificate had been awarded.

Data Analysis

Research Question 1: To what degree does Black identity predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a traditionally White institution (TWI)?

To investigate the effect of one predictor variable on more than one criterion variable, a multiple regression analysis was used (Kraemer & Thiemann, 1987). The predictor variable for this analysis was Black identity; the criterion variables were alienation, race-related stress, symptoms of depression, and hopelessness.

Research Question 2: To what degree does spirituality predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

To investigate the effect of one predictor variable on more than one criterion variable, a multiple regression analysis was used (Kraemer & Thiemann, 1987). The

predictor variable for this analysis was spirituality; the criterion variables were alienation, race-related stress, symptoms of depression, and hopelessness.

Research Question 3: To what degree does social support predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

To investigate the effect of one predictor variable on more than one criterion variable, a multiple regression analysis was used (Kraemer & Thiemann, 1987). The predictor variable for this analysis was social support network; the criterion variables were alienation, race-related stress, symptoms of depression, and hopelessness.

Validity and Reliability

Validity

Internal validity addresses whether the treatment produced a change in the outcome. Since there was no treatment in this study there were no foreseeable threats to internal validity. External validity refers to the variables, populations, and settings, to which the results be generalized. The characteristics of the participants and the volunteers who agreed to participate in this study may not be representative of all African American graduate students. Furthermore, since this study was conducted at a southeastern university with African American graduate students, the results may not be generalizable to other populations, settings, or regions (Isaac & Michael, 1997).

Reliability

Reliability refers to the accuracy of measurement by a test (Isaac & Michael, 1997). Cronbach's alpha coefficients were computed to assess the reliability of the instruments utilized in this study. The Multidimensional Inventory of Black Identity (Sellers, Rowley,

Chavous, Shelton, & Smith, 1997) alpha coefficients were Centrality .78, Private Regard .55, Assimilationist .66, Humanist .68, Oppressed Minority .75, and Nationalist .78. The Life Attitude Inventory (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) alpha coefficients were Integrative .82 and Disintegrative .80. Alpha coefficients for the Social Support Questionnaire for Racial Situations (Boyce, 1996) were Network .89 and Satisfaction .88. The University Alienation Scale (Burbach, 1972) subscale alpha coefficients were Powerlessness .79, Meaninglessness .89, Social Estrangement .72, and Total .92. The alpha coefficients for the Index of Race-Related Stress (Utsey, 1999) were Cultural Racism .78, Institutional Racism .69, and Individual Racism .78. The Center for Epidemiologic Studies - Depression Scale (Radloff, 1977) alpha coefficient for the total score was .83. The alpha coefficient for the Beck Hopelessness Scale (Beck, Weissman, Lester, & Trexler, 1974) was .65.

Qualitative Component of the Study

Research Design

There is great debate over the efficacy of traditional quantitative assessment methods when measuring issues related to nontraditional groups (Schwitzer, Griffin, Ancis, & Thomas, 1999). Much attention has been directed towards the potential limitations of information collected by quantitative measures (e.g., surveys, standardized instruments) because they are primarily normed on majority group members, and thus, are often inappropriate for African American populations. Such data are sometimes insufficient for answering subtle questions about individual experiences or for providing detailed information required to develop and implement programming or educational intervention plans. Alternatively, there is a trend toward greater use of qualitative methods

(e.g., focus groups) to more fully examine questions regarding nontraditional groups. Focus groups allow for free reflection of individual experiences (Schwitzer, Griffin, Ancis, & Thomas, 1999).

In qualitative research, reality is assumed to be holistic, multidimensional, and ever-changing. The goal is to observe people's constructions of reality (i.e., how they understand the world). Since the participants are the primary instruments of data collection and analysis, researchers are closer to reality than if a traditional data collection instrument separated them from the participants. Qualitative researchers aim to describe and explain the world from an emic perspective (Merriam, 1998).

Focus groups were selected for this study to supplement the quantitative findings by gaining a deeper and more comprehensive understanding of African American graduate students' psychological well-being. Individual experiences triggered by participating in the study, suggestions for future research, and recommendations for programmatic change were revealed.

Sample Size

All of the participants in the quantitative component of the study were invited to participate in the focus groups. They were mailed thank you letters for participating in the quantitative component, which also reminded them that those who volunteered to participate in the qualitative component of the study would receive a follow-up phone call to schedule an appointment for a group meeting that was convenient for their schedules. There were 38 participants in the focus groups, with group size ranging from 5 to 8 members in each of the 6 groups.

The focus groups were not a mandatory component of this study, so only those who volunteered to disclose more information about their experiences were included in the qualitative component of this study. Purposeful sampling was utilized in order to involve those who were willing and comfortable in sharing more information that would enhance my discovery, understanding, and insight about the psychological well-being of African American graduate students at a TWI. Using maximum variation, participants represented a wide spectrum of the university's colleges, departments, and programs.

Description of the Sample

The qualitative (focus group) sample consisted of members from the quantitative component of the study who volunteered to participate in the focus groups. Thirty-eight individuals were involved. There were 25 females and 13 males. There were 9 master's students; 1 specialist in education student; and 28 doctoral students.

Procedures

The researcher contacted all of the participants who signed up to participate in the focus groups to schedule the meetings. Participants were assigned to 1 of 6 focus groups that best accommodated their schedules. The focus groups began one week following the last administration of the quantitative component.

Data Collection

Focus Group Sessions

At the beginning of each focus group, the researcher provided an introduction to the qualitative component of the study, discussed the purposes for the focus group, allowed participants to select pseudonames to conceal their identities, and presented an overview of the quantitative results in order to generate discussion of open-ended questions about

African American graduate students at a TWI. The open-ended questions on the

Qualitative Protocol for Focus Groups (Kennebrew, 2001) (Appendix B) were designed to

ascertain participants' reactions to the content contained in the quantitative component of

the study and to provide additional information to the results obtained from the quantitative

component of the study. Questions were also included that addressed specific research-

related concerns (e.g., recommendations for future research, African American graduate

students, and programming efforts). The audiotaped focus groups met for 60 minutes,

followed by a debriefing.

Data Analysis

Analysis is the process of making meaning out of data that constitutes the findings

of the data. The constant comparative method, which was developed by Glaser and

Strauss (1967), is the most common method of analysis, and was used to analyze the data

in this study. The constant comparative method is an intuitive and inductive process for

developing a master lists of concepts from the data collected in a study. The continuous

process of examining individual units to developing a classification system or outline

eventually reflects patterns in the data (Bogdan & Biklen, 1998).

After the researcher transcribed the audiotaped recordings of the focus group

sessions, participants' responses were assigned to categories on the basis of similarity.

These categories were identified by a key word or phrase to designate various aspects of

the data. In another round of sorting according to relationships among the original

categories, the findings were reorganized into gradually fewer more meaningful categories

and themes more compatible to the experiences related to the psychological well-being of

African American graduate students at a TWI. When patterns began to regularly reemerge

and no new information was produced in continued reviews of the data, the final phase of the analysis ended because the categories were considered saturated (Bogdan & Biklen, 1998).

Validity and Reliability

Validity and reliability in qualitative research refer to the trustworthiness of the findings. This concept is concerned with how well a particular study does what it is designed to do. The goal of qualitative research is for the findings to reflect the experiences and lives of real people in order to improve practice (Merriam, 1995).

Validity

Validity refers to how congruent the findings are with reality, which yields more credible research (Merriam, 1995). The researcher used the following three strategies to enhance the validity of this study.

Member checks

Member checks involve the researcher verifying the data and discussing tentative interpretations gathered from the participants with them in order to examine the accuracy in the representation of their responses (Merriam, 1995). During the constant comparative method of analysis, the researcher reviewed the data with the participants who provided this information by phone or face-to-face contact.

Peer Examination

Peer examination is the use of peers or colleagues to analyze the data to produce analyses that are relatively free of the researcher's biases (Merriam, 1995). The researcher used three students from her doctoral program that were familiar with group process, African American graduate students' experiences, and research to examine accuracy in the

themes developed from the researcher's analysis of the participants' responses. Two of the peers had experience in studying and conducting qualitative research.

Researcher's Biases

A statement of the researcher's biases allows the researcher to present his or her biases, experiences, or assumptions at the outset of the study. This enables the reader to better understand how the data might have been interpreted in a certain manner (Merriam, 1995). The researcher's biases consisted of personal spiritual beliefs, racial identity development, and ethnocentrism. The researcher continuously questioned her biases throughout the data analysis process to ensure that themes which originated from the participants' responses were theirs and not the researcher's assumptions.

Reliability

Reliability is concerned with whether the results are consistent with the data collected, not whether the same findings will result from replications of the study such as in quantitative research. Since there are many interpretations of reality, "there is no benchmark by which one can take repeated measures and establish reliability in the traditional sense" (Merriam, 1998, p. 295).

Peer Examination

Peer examination was utilized to ensure dependability in this study. Again, this strategy provides a check that the researcher is interpreting the data accurately. Colleagues can verify whether the emerging results are consistent with the data collected (Merriam, 1995).

CHAPTER IV

RESULTS

The current study examined the degree to which Black identity, social support, and spirituality predict feelings of alienation, race-related stress, depression, and hopelessness. This chapter provides detailed information on the procedures and results of the analyses conducted for this study.

Demographic Data

Data were collected from 72 graduate students. Sixty-four of the participants self-identified as African American, 7 West Indian/Caribbean, and 1 African. Participants ranged in age from 21 to 52. The majority of the participants were between the ages of 23 (11%) and 27 (15%). Fifty-one (71%) of the participants were female, and twenty-one (29%) were male. Forty-four percent of the participants were doctoral students; 42% of the participants were master's students; and .3% were specialist in education students. Detailed demographic data can be found in Table 4.1.

Preliminary Statistical and Conceptual Considerations

<u>Descriptive Statistics</u>

<u>Black Identity Descriptive Statistics</u>

Black identity scores were derived by summing and averaging all items for each subscale to yield 7 subscale mean scores (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). Mean scores for Centrality, Private Regard, Ideology, Assimilationist, Oppressed Minority, Nationalist, and Humanist subscales were 4.71, 5.51, 4.46, 4.26, 5.23, 4.89, and

3.45, respectively. Table 4.2 provides the Black identity scores for African American graduate students at UGA.

Spirituality Descriptive Statistics

Spirituality scores for each subscale were calculated by summing the ratings for each subscale (Jackson, Lowman, Zhang, Zhao, & Braithwaite-Tull, 1996). Scores for the Integrative and Disintegrative subscales were 118.22 and 58.97, respectively. Additional information is presented in Table 4.3.

Social Support Descriptive Statistics

Social Support Network, Satisfaction, and Race subscale scores were obtained from the mean score of the responses for each these subscales (SSQRS; Boyce, 1996). Network, Satisfaction, and Race mean scores were 3.96, 5.34, and 1.14, respectively. Table 4.4 provides additional descriptive information on social support.

University Alienation Descriptive Statistics

Each university alienation subscale score was summed from each item response in its respective subscale. The Total University Alienation score was calculated by summing the three subscale scores. Scores for the Meaninglessness, Powerlessness, Social Estrangement subscales, and the Total scale were 21.21, 26.76, 19.29, and 67.26, respectively. Table 4.5 provides additional information on alienation.

Index of Race-Related Stress Descriptive Statistics

A race-related stress score for each of the IRRS-B subscales was obtained by summing raw scores for all items in each subscale. To obtain the global racism score, the summed scores for each subscale score were transformed into z-scores and then summed.

Individual, Institutional, Cultural, and Global subscale scores were 2.87, 1.29, 3.03, and

7.19, respectively. Table 4.6 provides additional information on race-related stress.

<u>Depression Descriptive Statistics</u>

The depression score was calculated by summing all items. The mean depression

score was 21.46. Table 4.7 provides additional information.

<u>Hopelessness Descriptive Statistics</u>

Hopelessness scores were derived by summing responses for each of the 20 items

to yield a total score. The mean hopelessness score was .009. Table 4.8 provides

additional information.

<u>Conceptual Considerations</u>

<u>Basic Assumptions of Regression Analysis</u>

To appropriately conduct regression analyses, some basic assumptions regarding

the participants' responses and variables should be considered. When interpreting the

results, the researcher must be confident that the data assumptions have been met. Four

data assumptions that are made when testing hypotheses and interpreting results include (a)

the mean value of the dependent variable is a straight line function of the independent

variable; (b) errors are independent of each other; (c) errors are normally distributed at

each fixed value of the independent variable; and (d) variability of errors at each fixed

value of the independent variable is the same across all dependent variables. If the

assumptions are not met, then the probability of a Type I error may be greater or less than

the significance level (Pedhazur, 1997).

Table 4.1

Demographic Characteristics of the Total Sample

Variable	Frequency	Percent
Gender		
Female	51	70.8
Male	21	29.2
Self-Identification		
African American/Black	64	88.9
African	1	1.4
Caribbean/West Indian	7	9.7
Age		
21-24	16	27.6
25-28	28	38.8
29-32	15	20.9
33-38	5	7.0
43-52	2	4.2
Religion		
Protestant	69	95.8
Non-Affiliate	3	4.2
Geographical Region of Hometown		
Northeast	6	8.3
Mid-Atlantic	2	2.8
Southeast	38	52.8
Midwest	8	11.1
West	1	1.4
South	8	11.1
Southwest	2	2.8
Mid-South	1	1.4
Nigeria	1	1.4
England	1	1.4
Caribbean	4	5.6

Table 4.1 Continued

Variable	Frequency	Percent
Degree		
M.Ed.	11	15.3
M.A.	12	16.7
M.S.	3	4.2
M.P.A.	1	1.4
Ed.S.	1	1.4
Ph.D.	42	58.3
Ed.D.	2	2.8
College		
Agriculture	5	6.9
Arts & Sciences	14	19.4
Business	2	2.8
Education	36	50.0
Family and Consumer Sciences	1	1.4
Forest Resources	1	1.4
Journalism	3	4.2
Pharmacy	7	9.7
Social Work	3	4.2
Department		
Adult Education	3	4.2
Advertising/Public Relations	1	1.4
Chemistry	1	1.4
Child & Family Development	3	4.2

Table 4.1 Continued

Variable	Frequency	Percent
Counseling & Human Development	21	29.2
Educational Psychology	6	8.3
English	3	4.2
Environmental Health	1	1.4
Food Science Technology	3	4.2
Forest Resources	1	1.4
History	1	1.4
Institute of Higher Education	1	1.4
Journalism	1	1.4
Marketing	1	1.4
Occupational Studies	1	1.4
Pharmaceutical & Biomedical Sciences	7	9.7
Political Science	2	2.8
Printing-Magazines Newspaper	1	1.4
Psychology	4	5.6
Real Estate	1	1.4
Science Education	1	1.4
Social Foundations of Education	2	2.8
Social Work	2	2.8
Sociology	2	2.8
Speech Communications	1	1.4

Table 4.1 Continued

Variable	Frequency	Percent
Assistantship Type and Status		
Teaching	26	36.1
Research	18	25.0
Other	15	20.8
None	11	15.3
Teaching and Research	2	2.8
Years in Current Graduate Program		
1-4	65	90.3
5-7	7	9.7
Years at The University of Georgia		
1-4	56	77.8
5-8	12	16.7
9-15	4	5.5
Number of African American Graduate Students in Program		
1	7	9.7
2	9	12.5
3	10	13.9
4	7	9.7
5	6	8.3
6	2	2.8
7	1	1.4
8	1	1.4
9	9	12.5
10	3	4.2
11	1	1.4
12	4	5.6
Do not know	6	8.4

Table 4.1 Continued

Variable	Frequency	Percent
13	2	2.8
20	1	1.4
26	2	2.8
28	1	1.4
Number of African American Graduate Students in Department		
0	2	2.8
1	4	5.6
2	6	8.3
3	8	11.1
4	5	6.9
5	4	5.6
6	1	1.4
7	3	4.2
8	2	2.8
9	5	6.9
10	2	2.8
14	1	1.4
20	4	5.6
26	18	25.0
28	1	1.4
Do not know	6	8.3
Number of African American Faculty in Program		
0	25	34.7
1	12	16.7
2	25	34.7
3	5	6.9
4	1	1.4

Table 4.1 Continued

Variable	Frequency	Percent
5	2	2.8
7	1	1.4
Do not know	1	1.4
Number of African American Faculty in Department		
0	10	13.9
1	17	23.6
2	27	37.5
3	11	15.3
4	3	4.2
5	1	1.4
Do not know	3	4.2
Racial Make-Up of Participants' Undergraduate Institutions		
TWI	44	61.1
HBCU	28	38.9
Number of Participants Who Attended UGA for Undergraduate Education		
Yes	16	22.2
No	56	77.8
Participants' Rating of Their Undergraduate Experience		
Positive	63	87.5
Negative	1	1.4
Neutral	8	11.1
Racial Make-Up of Institution of Participants' Master's Programs		
TWI	31	43.1
HBCU	6	8.3
N/A (Currently at UGA)	35	48.6
Number of Participants Who Attended UGA for Master's Degree		
Yes	13	18.1

Table 4.1 Continued

Variable	Frequency	Percent
No	24	33.3
N/A (Currently at UGA)	35	45.8
Participants' Rating of Current Graduate Experience		
Positive	39	54.2
Negative	8	11.1
Neutral	25	34.7
Participants' Rating of Amount of Stress Attributable to the End of the Year		
0-20%	16	22.2
21-40%	7	9.7
41-60%	19	26.4
61-80%	24	33.3
81-100%	6	8.3
Participants' Rating of Amount of Stress Attributable to Typical Graduate Study		
0-20%	7	9.7
21-40%	17	23.6
41-60%	19	26.4
61-80%	16	22.2
81-100%	13	18.1

Note. $N = 72$.

Table 4.2

Descriptive Statistics for the Multidimensional Inventory of Black Identity (MIBI)

Subscale	M	SD	Range
Centrality	4.71	.61	2.75
Private Regard	5.51	.54	3.00
Ideology	4.46	.30	1.33
Assimilationist	4.26	.48	2.44
Oppressive Minority	5.23	.52	2.56
Nationalist	4.89	.49	2.11
Humanist	3.45	.47	3.00

Note. N = 72.

Table 4.3

Descriptive Statistics for the Life Attitude Inventory (LAI)

Subscale	M	SD	Range
Integrative	118.22	9.42	44.0
Disintegrative	58.97	12.00	57.0

Note. N = 72.

Table 4.4

Descriptive Statistics for the Social Support Questionnaire for Racial Situations (SSQRS)

Subscale	M	SD	Range
Network	3.96	2.36	9.00
Satisfaction	5.34	.55	4.00
Race	1.14	.33	15.0

Note. N = 72.

Table 4.5

Descriptive Statistics for the University Alienation Scale (UAS)

Subscale	M	SD	Range
Meaninglessness	21.21	5.05	77.0
Powerlessness	26.76	4.77	22.0
Social Estrangement	19.29	2.53	12.0

Note. N = 72.

Table 4.6

Descriptive Statistics for the Index of Race-Related Stress-Brief Version (IRRS-B)

Subscale	M	SD	Range
Individual	2.87	.96	4.00
Institutional	1.29	1.08	4.00
Cultural	3.03	.75	3.40

Note. N = 72.

Table 4.7

Descriptive Statistics for the Center for Epidemiologic Studies - Depression Scale (CES-D)

Subscale	M	SD	Range
Total	21.46	6.22	27

Note. N = 72.

Table 4.8

Descriptive Statistics for the Beck Hopelessness Scale (BHS)

Subscale	M	SD	Range
Total	.009	.12	.60

Note. N = 72.

Multicollinearity

Multicollinearity is the degree to which two or more independent variables are correlated. The greater the relationship between the variables, the higher the variance of the regression coefficients. A multicollinearity problem means that although an overall model may be significant, the individual coefficients may not be significant. .80 is often considered the guideline used to determine multicollinearity. Data can be examined for a multicollinearity problem in several ways; however, tolerance is one commonly used statistic. Tolerance is the reciprocal of how much variance of the estimated regression coefficients is increased in comparison to when the variables are not linearly related (Pedhazhur, 1997). Values less than .01 are an indication of a multicollinearity problem; thus, the larger the tolerance value, the less the multicollinearity. While a tolerance value of 1.00 means that there is no relationship between the independent variables (Grapentine, 1997; Pedhazur, 1997).

Pearson Product Moment Correlation coefficients were calculated to examine the degree to which each independent variable correlated with the other variables in the individual regression analyses. None of the correlations exceeded the .80 cutoff for indicating the presence of multicollinearity (Pedhazur, 1997). A summary of the correlation matrices for black identity (and ideology), spirituality, and social support can be found in Tables 4.9, 4.10, 4.11, and 4.12 respectively.

To investigate the presence of multicollinearity in the individual regression analyses, tolerance level was also calculated. The tolerance level was not less than .01 for

the independent variables; thus, no multicollinearity problem was indicated (Pedhazur, 1997). A summary of these results can be found in Table 4.13.

<div align="center">Quantitative Findings</div>

Research Question 1: To what degree does Black identity predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate studentsat a traditionally White institution (TWI)?

To investigate the degree to which Black identity predicts alienation, race-related stress, symptoms of depression, and hopelessness of African American graduate students at a TWI, four separate multiple regression analyses were conducted. Since there was one predictor variable and more than one criterion variable, a multiple regression analysis was used (Kraemer & Thiemann, 1987). Separate analyses were conducted to decrease the risk of Type II error. The predictor variable for the multiple regression analyses was black identity, and the criterion variables were alienation, race-related stress, depression, and hopelessness.

Black Identity Multiple Regression Analyses

Null Hypothesis 1: Black identity as measured by the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict alienation of African American graduate students at a TWI as measured by the University Alienation Scale (UAS) (Burbach, 1972).

Black identity scores on the Ideology subscale significantly predicted powerlessness scores on the UAS, $\underline{F}$ (3, 68) = 1.94, $\underline{p}$ = .042. A summary of this analysis is found in Table 4.14. These findings indicate that racial identity explained 8% of the variance in powerlessness.

Based on the results of the multiple regression analysis, it is possible to reject hypothesis 1 for Research Question 1.

Null Hypothesis 2: Black identity as measured by the Multidimensional Inventory for Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict race-related stress of African American graduate students at a TWI as measured by the Index of Race-Related Stress-Brief Version (IRRS-B) (Utsey, 1999).

Black identity private regard significantly predicted race-related stress scores: cultural, F (3, 68) = 1.44, p = .042; institutional, F (3, 68) = 2.55; p = .023, individual, F (3, 68) = 2.02, p = .020; and global, F (3, 68) = 1.41, p = .012. These findings indicate that Black identity private regard explained 6% of the variance in cultural racism, 10% of the variance in institutional racism, 8% of the variance in individual racism, and 12% of the variance in global racism. This information is contained in Table 4.15. Based on the results of this multiple regression analysis, it is possible to reject null hypothesis 2 for Research Question 1.

Null Hypothesis 3: Black identity as measured by the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict depression scores of African American graduate students at a TWI as measured by the Center for Epidemiologic Studies- Depression Scale (CES-D) (Radloff, 1977).

Black identity scores did not significantly predict depression scores F (3, 68) = .206, p = .892. Additional information is contained in Table 4.16. Based on the results of the multiple regression analysis for African American graduate students, it is not possible to reject null hypothesis 3 for Research Question 1.

Table 4.9

Pearson Product Moment Correlation Coefficients for Black Identity

Variable	Centrality	Private Regard	Ideology
Centrality		.335	.213
Private Regard			.318

Table 4.10

Pearson Product Moment Correlation Coefficients for Black Identity Ideology

Variable	Assimilationist	Humanist	Oppressed Minority	Nationalist
Assimilationist		.384	.160	.318
Humanist			.083	.124
Oppressed Minority				.043

Table 4.11

Pearson Product Moment Correlation Coefficients for Spirituality

Variable	Integrative	Disintegrative
Integrative		-.121

Table 4.12

Pearson Product Moment Correlation Coefficients for Social Support

Variable	Race	Network	Satisfaction	
Race		-.042	-.177	
Network			-.264	

Table 4.13

Multicollinearity Diagnostic Tolerance for Black Identity, Spirituality, and Social Support
with Dependent Variables Alienation, Race-Related Stress, Depression, and Hopelessness

_____

Variable	Tolerance
Centrality	.761
Private Regard	.619
Assimilationist	.712
Humanist	.572
Oppressed Minority	.888
Nationalist	.863
Integrative	.791
Disintegrative	.752
Network	.789
Satisfaction	.775
Race	.920

Note. * significant at $p < .01$.

Null Hypothesis 4: Black identity as measured by the <u>Multidimensional Inventory of</u> <u>Black Identity</u> (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997) will not significantly predict hopelessness scores of African American graduate students at a TWI as measured by the <u>Beck Hopelessness Scale</u> (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

Black identity centrality did not significantly predict hopelessness scores F (3, 68) = 1.45, $\underline{p}$ = .06. Additional information is contained in Table 4.17. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 4 for Research Question 1.

Research Question 2: To what degree does spirituality predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

To investigate the effect of spirituality on alienation, race-related stress, symptoms of depression, and hopelessness, four separate multiple regression analyses were conducted. Since there was one predictor variable and more than one criterion variable, a multiple regression analysis was used (Kraemer & Thiemann, 1987). The predictor variable for this analysis was spirituality, and the criterion variables were alienation, race-related stress, symptoms of depression, and hopelessness.

<u>Spirituality Multiple Regression Analyses Results</u>

<u>Null Hypothesis 1:</u> Spirituality as measured by the <u>Life Attitude Inventory</u> (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict alienation of African American graduate students at a TWI as measured by the <u>University Alienation Scale</u> (UAS) (Burbach, 1972).

Table 4.14

Multiple Regression Analysis of Black Identity and University Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange		Total	
MIBI	β	t	β	t	β	t	β	t
Centrality	.132	1.04	-.021	-.172	-.020	-.160	.076	.599
Private Regard	.076	.581	.068	.533	.037	.281	.064	.492
Ideology	.026	.207	.256	2.07*	.222	1.77	.172	1.38
	$R^2 = .034$		$R^2 = .079$		$R^2 = .054$		$R^2 = .055$	
	$F(3,68)=.788$		$F(3,68)=.1.94$		$F(3,68)=1.29$		$F(3,68)=1.32$	
	$p = .505$		$p = .042*$		$p = .081$		$p = .274$	
Assimilationist	N/A		N/A		N/A		.192	1.42
Humanist	N/A		N/A		N/A		-.148	-1.16
Oppressed Minority	N/A		N/A		N/A		.056	.467
Nationalist	N/A		N/A		N/A		.244	1.97
							$F(4,67) = 2.23$	
							$p = .054*$	

Note. $N = 72$.

 * $p < .05$

Table 4.15

Multiple Regression Analysis of Black Identity and Race-Related Stress

Variable	Cultural		Institutional		Individual		Global	
MIBI	β	t	β	t	β	t	β	t
Centrality	-.079	-.628	-.164	-1.33	-.133	-1.07	-1.14	.258
Private Regard	.269	2.08*	.295	2.33*	.306	2.39*	2.59	.012*
Ideology	-.046	-.372	.092	.753	-.018	-.142	No Information	
	$R^2 = .060$		$R^2 = .101$		$R^2 = .082$		$R^2 = .121$	
	$F(3,68) = 1.45$		$F(3,68) = 2.55$		$F(3,68) = .020$		$F(3,68) = 1.41$	

Table 4.15 Continued

Variable	Cultural		Institutional		Individual		Global	
	$p = .042*$		$p = .023*$		$p = .020*$		$p = .012*$	
MIBI	β	t	β	t	β	t	β	t
Assimilationist	.080	.559	-.105	-.748	.025	.174	-.148	.883
Humanist	.042	.311	.223	1.69	-.026	-.193	-.044	.965
Oppressed Minority	-.020	-.156	.106	.852	.082	.643	.431	.668
Nationalist	-.094	-.711	.062	.482	.018	.139	-.007	.994
	$R2 = .014$		$R2 = .058$		$R2 = .008$		$R2 = 121$	
	$F_{(4,67)} = .219$		$F_{(4,67)} = .971$		$F_{(4,67)} = .134$		$F_{(4, 67)}=1.41$	
	$p = .927$		$p = .097$		$p = .969$		$p = .227$	

Note. $N = 72$.

 * $p < .05$

Table 4.16

Multiple Regression Analysis of Black Identity and Depression

Variable	CES Total	
MIBI	β	t
Centrality	.072	.558
Private Regard	.045	.336
Ideology	-.006	-.048
	$R2=.009$	
	$F_{(4,67)} = .206$	
	$p = .892$	

Table 4.16 Continued

Variable	CES Total		
MIBI	β	t	
Assimilationist	.210	1.49	
Humanist	-.171	-1.28	
Oppressed Minority	-.035	-.279	
Nationalist	-.002	-.018	
	R2 = .045		
F(4,67) = .749			
p = .563			

Note. N = 72.

Table 4.17

Multiple Regression Analysis of Black Identity and Hopelessness

Variable	BHS Total		
	β	t	
Centrality	.241	1.92	
Private Regard	.029	.220	
Ideology	-.043	-.341	
Assimilationist	.065	.452	
Humanist	.033	.239	
Oppressed Minority	-.031	-.247	
Nationalist	-.061	-.463	
R2 = .008			
F(4, 67) = .126			
p = .060			

Note. N = 72.

85

Spirituality scores did not significantly predict alienation scores $\underline{F}$ (2, 69) = .517, $\underline{p}$ = .599. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 1 for Research Question 2. Additional information pertaining to the spirituality and alienation multiple regression analysis can be found in Table 4.18.

Null Hypothesis 2:   Spirituality as measured by the Life Attitude Inventory (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict the race-related stress scores of African American graduate students at a TWI as measured by the Index of Race-Related Stress-Brief Version (IRRS-B) (Utsey, 1999).

Integrative spirituality scores significantly predicted race-related stress scores on institutional racism $\underline{F}$ (2, 69) = 3.00, $\underline{p}$ = .027 and global racism $\underline{F}$ (2, 69) = 3.25, $\underline{p}$ = .033. This finding indicates that integrative spirituality explained 8% of the variance in institutional racism and 9% of the variance in global racism. Additional information is contained in Table 4.19. Based on the results of the spirituality and race-related stress multiple regression analysis, it is possible to reject null hypothesis 2 for Research Question 2.

Null Hypothesis 3:   Spirituality as measured by the Life Attitude Inventory (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict depression in African American graduate students at a TWI as measured by the Center for Epidemiologic Studies – Depression Scale (CES-D) (Radloff, 1977).

Disintegrative spirituality scores did not significantly predict depression scores. This information is contained in Table 4.20. Based on the results of the spirituality and depression multiple regression analysis, it is not possible to reject null hypothesis 3 for Research Question 2.

Null Hypothesis 4:   Spirituality as measured by the <u>Life Attitude Inventory</u> (LAI) (Jackson-Lowman, Rogers, Zhang, Zhao, & Braithwaite-Tull, 1996) will not significantly predict hopelessness in African American graduate students at a TWI as measured by the <u>Beck Hopelessness Scale</u> (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

Spirituality did not significantly predict hopelessness scores $\underline{F}$ (2, 69) = 2.38, $\underline{p}$ = .055. This information can be found in Table 4.21. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 4 for Research Question 2. Research Question 3: To what degree does social support predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate studentsat a TWI?

To investigate the effect of social support on alienation, race-related stress, symptoms of depression, and hopelessness, a multiple regression analysis was used. Since there was one predictor variable and more than one criterion variable, a multiple regression analysis was conducted (Kraemer & Thiemann,1987). The predictor variable for this analysis was social support network; and the criterion variables were alienation, race-related stress, depression, and hopelessness.

<u>Social Support Multiple Regression Analyses Results</u>

Null Hypothesis 1: Social support as measured by the <u>Social Support Questionnaire for Racial Situations</u> (SSQRS) (Boyce, 1996) will not significantly predict alienation of African American graduate students at a TWI as measured by the <u>University Alienation Scale</u> (UAS) (Burbach, 1972).

Table 4.18

Multiple Regression Analysis of Spirituality and Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange		Total	
LAI	β	t	β	t	β	t	β	t
Integrative	.153	1.28	.045	.371	-.136	-1.15	.028	.235
Disintegrative	.087	.727	.070	.583	.141	1.18	.122	1.01
	R^2=.166		R^2=.006		R^2=.043		R^2=.015	
	$F_{(2,69)}$ = .983		$F_{(2,69)}$ = .216		$F_{(2,69)}$ = 1.55		$F_{(2,69)}$ = .517	
	p = .379		p = -.807		p = .219		p = .599	

Note. N = 72

Table 4.19

Multiple Regression Analysis of Spirituality and Race-Related Stress

Variable	Cultural		Institutional		Individual		Global	
LAI	β	t	β	t	β	t	β	t
Integrative	.162	1.38	.263	2.26*	.184	1.55	.253	2.18*
Disintegrative	-.155	-1.32	-.078	-.674	-.059	-.498	-.122	.298
	R^2 = .238		R^2 = .080		R^2 = .040		R^2 = .086	
	$F_{(2,69)}$ = 2.07		$F_{(2,69)}$ = 3.01		$F_{(2,69)}$ = 1.44		$F_{(2,69)}$ = 3.25	
	p = .134		p = .027*		p = .056		p = .033*	

Note. N = 72

* p < .05

Table 4.20

Multiple Regression Analysis of Spirituality and Depression

Variable	CES Total	
LAI	β	t
Integrative	-.008	-.068
Disintegrative	.220	1.86
R2 = .222		
$F(2,69) = 1.78$		
p = .067		

Note. N = 72

Table 4.21

Multiple Regression Analysis of Spirituality and Hopelessness

Variable	BHS Total	
LAI	β	t
Integrative	.140	1.19
Disintegrative	.229	1.95
R2 = .064		
$F(2,69) = 2.38$		
p = .101		

Note. N = 72

Social support scores did not significantly predict scores on alienation $\underline{F}$ (3, 68) = 1.23, $\underline{p}$ = .307. This finding indicates that social support did not explain scores on alienation. This information can be found in Table 4.22. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 1 for Research Question 3.

Null Hypothesis 2:   Social support as measured by the <u>Social Support Questionnaire for Racial Situations </u>(SSQRS) (Boyce, 1996) will not significantly predict race-related stress of African American graduate students at a TWI as measured by the <u>Index of Race-Related Stress-Brief Version</u> (IRRS-B) (Utsey, 1999).

Social support scores did not significantly predict race-related stress scores $\underline{F}$ (3, 68) = .307, $\underline{p}$ = .820. Additional information can be found in Table 4.23. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 2 for Research Question 3.

Null Hypothesis 3:   Social support as measured by the <u>Social Support Questionnaire for Racial Situations </u>(SSQRS) (Boyce, 1996) will not significantly predict depression in African American graduate students at a TWI as measured by the <u>Center for Epidemiologic Studies – Depression Scale</u> (CES-D) (Radloff, 1977).

Social support scores did not significantly predict depression scores $\underline{F}$ (3, 68) = .061, $\underline{p}$ = .980. This finding suggests that social support did not explain depression scores. Additional information can be found in Table 4.24. Based on the results of the multiple regression analysis, it is not possible to reject null hypothesis 3 for Research Question 3.

Null Hypothesis 4: Social support as measured by the <u>Social Support Questionnaire for Racial Situations </u>(SSQRS) (Boyce, 1996) will not significantly predict hopelessness in

African American graduate students at a TWI as measured by the <u>Beck Hopelessness Scale</u> (BHS) (Beck, Weissman, Lester, & Trexler, 1974).

Social support scores significantly predicted hopelessness scores $\underline{F}$ (3, 68) = 2.45, $\underline{p}$ = .01. This finding indicates that social support explained 10% of the variance in hopelessness scores. This information can be found in Table 4.25. Based on the results of this multiple regression analysis, it is possible to reject null hypothesis 4 for Research Question 3.

<u>Supplemental Analyses and Other Findings</u>

After the six focus group sessions were completed, supplemental analyses were conducted based on participants' curiosity regarding group differences in responses. The demographic questionnaire included questions that were of particular interest to focus group members (e.g., gender, type of department, type of undergraduate institution attended, type of previous master's institution attended, number of African American graduate students in graduate program, number of African American professors in the graduate program). Although their concerns were not specific research questions of interest to the researcher at the conceptualization of this study, a brief review of the analyses and results are reported in Appendix G.

Table 4.22

Multiple Regression Analysis of Social Support and Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange		Total	
SSQRS	β	t	β	t	β	t	β	t
Network	.073	.585	.093	.749	.117	.947	.155	1.26
Satisfaction	-.192	-1.52	-.199	-1.58	-.072	-.568	-.202	-1.62
Race	.043	.351	.093	.766	.151	1.24	.091	.758
	$R2 = .034$		$R2 = .041$		$R2 = .036$		$R2 = .051$	
	$\underline{F}(3,68) = .790$		$\underline{F}(3,68) = .967$		$\underline{F}(3,68) = .851$		$\underline{F}(3,68) = 1.23$	
	$\underline{p} = .504$		$\underline{p} = .413$		$\underline{p} = .471$		$\underline{p} = .307$	

Note. $\underline{N}$ = 72.

Table 4.23

Multiple Regression Analysis of Social Support and Race-Related Stress

Variable	Cultural		Institutional		Individual		Global	
SSQRS	β	t	β	t	β	t	β	t
Network	.058	.462	.115	.924	.020	.156	.080	.636
Satisfaction	.088	.689	-.024	-.193	-.011	-.084	.022	.172
Race	-.021	-.169	-.147	-1.21	-.023	-.189	-.646	.521
	$R2 = .013$		$R2 = .032$		$R2 = .001$		$R2 = .012$	
	$\underline{F}(3,68) = .307$		$\underline{F}(3,68) = .752$		$\underline{F}(3,68) = .021$		$F(3,68) = .281$	
	$\underline{p} = .820$		$\underline{p} = .525$		$\underline{p} = .996$		$\underline{p} = .839$	

Note. $\underline{N}$ = 72

Table 4.24

Multiple Regression Analysis of Social Support and Depression

Variable	CES Total	
SSQRS	β	t
Network	.030	.234
Satisfaction	-.050	-.390
Race	-.006	-.046
	$R^2 = .003$	
	$F(3,68)= .061$	
	$p = .980$	

Note. N = 72

Table 4.25

Multiple Regression Analysis of Social Support and Hopelessness

Variable	BHS Total	
SSQRS	β	t
Network	-.050	-.420
Satisfaction	-.120	-.987
Race	.307	2.61*
	$R^2 = .097$	
	$F (3,68) = 2.45$	
	$p = .011*$	

Note. N = 72.

* $p < .05$

Qualitative Findings

The constant comparative method was used to analyze the qualitative data in this study. The constant comparative method is an inductive process for developing a master lists of concepts or categories from the data collected in a study. The continuous process of examining individual units to developing classifications eventually reflects patterns in the data, which are organized into categories in this study (Bogdan & Biklen, 1998).

The transcripts of the focus group data were read, and the researcher made descriptive notations in the margins. The participants' responses were then assigned to categories on the basis of similarities in the findings. In this process of open coding, these categories were identified to designate various significant aspects of the data.

The second process of coding involved another round of sorting according to relationships among the original categories. The data were reorganized into fewer more meaningful categories and themes more compatible to the experiences related to the psychological well-being of African American graduate students at a TWI (Merriam, 1998). The three categories that emerged during the focus group process included disempowerment, exploration, and empowerment.

In the final phase of the analysis, each original category was subdivided to enhance the findings. These subcategories included administrators' lack of understanding of the needs of the students, unwelcoming environment, unequal access and opportunities, poor relationships with Caucasian American colleagues, previous experiences as preparation for attending a TWI, ineffective African American graduate student recruitment and retention, ineffective African American faculty recruitment and retention, ineffective African American grammar and high school recruitment and retention, relationships with other

African American graduate students and faculty, spirituality, and social support. When patterns began to regularly reemerge and no new information was produced in continued reviews of the data, the final phase of analysis ended because the categories were saturated (Bogdan & Biklen, 1998). The categories and subcategories can be found in Table 4.26.

Disempowerment

Many participants discussed feeling that African American graduate students lack a voice, and thus, feel disempowered at a TWI. Focus group members presented problems within the system that perpetuate dissatisfaction among African American graduate students at a TWI, especially in the area of recruitment and retention.

Administrators do not understand was the perception of many participants who discussed their dissatisfaction with the institution, as well as the likelihood that changes were possible. Participants felt like administrators and faculty members are unable to understand their needs in order to make change. They accept students into programs and maybe give them money, as well as waive their tuition, but they do not know how to deliver education and services that appropriately help nontraditional students deal with experiences at a TWI.

"At least put up an effort. They throw out money and give assistantships but don't really get at what will keep someone connected or here."

"It's not us that's hopeless. It's them. The powers that be are hopeless. You're teaching it but I'm not getting it. Bridge that gap so that I can get it. There are differences at [an HBCU I attended because] there's a definite connection."

"I'm happy that you did the study because other people need to know this. But it doesn't mean a great deal to me because it tells a lot that I already know. There is long-term significance for people who are not aware."

"In order to address the masses, I still don't think they'll get it…[the situation] might not improve much…they won't do anything with this."

"Graduate school doesn't value action research, why should I come if you only present theories and don't come up with a plan, what Sigrid is doing can be valuable…this is what she did, this is what the students' said, and this is what they think should be done, but they're only concerned about the theories you used to back it all up."

"A lot of different factors influencing [us], none overwhelming, but a lot of things predict [our] experience. [You] may try to design a program…give schools an opportunity to learn what to do to better the experience. Do you have enough faculty of color? Do you offer enough experiences for spiritual outlets? Do you have opportunities to voice pride and racial heritage? All are a part of the experience, not just diversity classes…that's the power of this study because it's telling the institution we know this is important because we have evidence that all of these things are impactful."

An unwelcoming environment was perceived by some participants. They indicated that the local and campus communities did not cater to graduate students, and especially African American graduate students. One participant disclosed,

"If I come in I get a little mad because I know this is a TWI, but I only see the [janitors] who are majority Black. Even when I go work out…same thing. There's

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value in numbers! I wrote a poem about the culture here, and I get down, because it's not a place for us."

"In my department they talk to me like I don't belong and make small talk like I'm a janitor or something, they ask what made you go into [my area of study] and you're from Atlanta, you must want to be White. It's something I want to do and be Black. It's like a form of racial profiling, they want to know why I'm not gang banging and rapping, but Black people do it too."

Another student agreed, and also suggested that you have to actively seek out opportunities to improve your experience.

"It's not that bad, [but] you have to make it what you want. It's happening for White people 18-22. I don't have fun within my department, but with my African American friends who are here in graduate school, too."

"There may be different feelings towards departments, the institution, and the larger[Athens] community. When they're put together it does not look that bad. Maybe Athens is not a terrible place, but the departments are damaging…I'm only 1 of 2 and no Black males, which is a whole different thing because they're fearful of Black males, is it the university or department? No matter how satisfied you are with your support system at home and community, when I go to school I'm still unhappy because [my social support network] can't give me the Ph.D. Being Black in America instead of the Caribbean I just don't think about it…you just go through the motions, disregard your feelings, and don't try to move outside and change things. You can feel like we'll never make change…this research is good, but do not let it depress you, but inform you of the moves that need to be made."

Unequal access and opportunities were identified as problems facing African American graduate students.   One student commented,

> " I would like to feel like we all had the same chance…when my office mate is invited to lunch by my major professor and I'm not, that's an unequal opportunity for access to his attention and mindpower."

Another student responded,

> "I'm wondering why you would not have the same chance…don't think like that because the cards are already stacked up against us. When you start thinking that way I believe it just makes it worse. The last two semesters I've been in classes where [some of the Caucasian American] people were only missing white sheets [like the Klu Klux Klan]… but I'm not going to let it stop me, it is real. I come from the Caribbean, so from top to bottom everyone is Black. Here, you can't let them take [your ability] away from you…that does not worry me because I'll work hard to get my Ph.D. to get out. Maybe I don't get the opportunity to chill out at my professor's house, but still get the same thing."

> "We don't appreciate the extra stretch it takes to make it through, some Blacks won't go through all of this because they'd rather be in a comfortable environment…the amount of effort exerted to attain is different...and it's been that way since we've been here…we've been busting our tails to get here since day one."

> "We need to get rid of the mentality that Whites are better; tell them to prove it; I get tired of proving it to them."

"I'm here to get my degree to improve my community. I'm on a whole other level…it's about empowering us. I don't have to prove anything to anybody, we need to encourage other African Americans to do this, not try to be like [the Caucasian American graduate students]."

"Some professors are not concerned about the psychosocial. Others want to know how you are doing. My mentors are not all in my college but serve different roles. I had to decide do I need this person as my chair because she or he knows most about my topic or she or he understands my psychosocial needs. At one point, I got upset and had to think about what it will take to get me out of here because I got to graduate. Feelings of perceived hostility, may be less or high, some would say [the environment is] not that hostile in comparison to other TWIs…there's kind of a middle ground, so [African American graduate students here] don't [have] strong feelings [about the environment]."

Departmental relationships with Caucasian American faculty and students included experiences wherein African American students' intelligence was questioned, and they were excluded from many opportunities for academic success.

" A lot of what your experience will be like in graduate school is dictated by relationships already formed within the department. When you invest and get treated badly that's the problem. If you feel like people are not listening to you they can be very condescending they're like that in my department, too…you're like are you kidding, I'm not 5 you don't need to talk to me like that and you feel like that on a regular basis…I think one of the things that I wanted to see more of in the survey is your relationships with faculty within in the department because that

was one of the key things for me. I'm a second year Ph.D. student and have been

trying to leave for the past two semesters…it's very personal, the whole experience

is very personal but when you're a graduate student you need to have a good

relationship with those people within the department because your future really

depends on that in a lot of key ways; and if that's not there, it can make your

experience miserable and I think that a lot of people don't understand but that

relationship is important in a lot of ways. A lot of them have the inside track [and

go drinking together, but] I don't want to hang out downtown and drink. That's

how important information comes out…like someone is leaving or someone's not

getting tenure, and if that's your major professor you need to know that

[information]. [On one occasion when I was] just going out in Athens [for] lunch

with some of my friends, [there were members of] one fraternity that [has been

reported to be] very racist who were yelling things and talking about us loudly.

You want to get a social experience and that's hard to come by and it makes it even

harder when the social…and the departmental [support] isn't there, and a lot of it's

race-related."

Another participant commented on Caucasian Americans' attempts to encourage African

American graduate students to socialize with them.

"I didn't feel like being with [Caucasian American students] all of the time and

anytime you're not conforming or didn't want to laugh at their jokes, you're

perceived as an angry Black woman. There's a lot of stress, pressure, and

frustration just because there's a lack of sensitivity and understanding from the

professors or rest of the cohort regarding the emotional drain [we experience] just

because we're Black."

The focus group members shared experiences in which they were treated condescendingly,

excluded, or pressured to conform through participation in activities that did not appeal to

African American graduate students. Many participants expressed disappointment in the

low number of African American faculty available to mentor African American graduate

students at this institution. Yet, some resolved to learn how to interact with Caucasian

American colleagues in order to survive and graduate.

Exploration

Previous Experiences as Preparation for Attending a TWI

Participants explored the influence of previous experiences that prepared them for

experiences at a TWI. Students from undergraduate and master's programs at HBCUs and

TWIs, as well as those who have worked in corporate America, expressed how their

previous experiences played a role in their psychological well-being during their graduate

matriculation.

One focus group member concluded,

"[You reported that] there was a good mix of [participants] from HBCUs and

TWIs…most [of the participants] went to TWIs, so they may already possess

coping mechanisms [helpful for graduate study at a TWI] because they went to a

TWI [for their undergraduate education]. [Therefore], students who previously

attended HBCUs may have to make more of an adjustment."

Other students discussed educational and work experiences that prepared them for graduate

study at a TWI. They mentioned,

"I went to an all white high school and undergraduate so I had many more chances to assimilate, so may be better able to handle it."

"I went to [this same institution] for my undergraduate education. The study made me become more aware of previous experiences here. I remembered certain things were put on the backburner, [which is easy to do while attending a TWI] because I do not want to think that certain incidents are racial because you don't want to confirm the stereotype of an angry Black who is always the one to speak about black issues, when situations may not be racist."

"If identity plays a role during undergraduate years, what you experienced at that time and how you experienced that situation will influence one's graduate school experience. I'll always experience race-related stress, [it is] less blatant but [I] experience [it more]. There definitely are differences between TWIs and HBCUs because I didn't have to explain my point of view there, so if you never experienced a TWI, you need to experience at least a week, semester, or something to see what it's really like."

"Look at what type of support they felt they had before. If students were at HBCUs, they may have had more social support, which has implications for the state, school, and affirmative action. Less will come here."

"It's like you need to be prepared for what you're getting yourself into from the standpoint of knowing that you're not going to get that much support, like at an HBCU you're trained to do better than they do here."

"I went to an all Black high school, college, and master's program…I never thought I wouldn't be supported…my doctors, dentist, pastor, grocery store owner

were all Black…the president of my college was Black…it never occurred to me. [Faculty at HBCUs] say they prepare you for [graduate school at a TWI]…[but that's not true]."

 "I went to an HBCU for my undergraduate education and then went to a TWI for graduate school. I was around a lot of Blacks in Atlanta and asked why do I have to deal with racial stuff like this, but realized that others are going through it too, it made me angry that I have to deal with these issues."

"[For future research on this topic], you may want to look at previous work experience because work[ing] in a traditionally White work environment, even though I went to an HBCU, better prepared me [for graduate school at a TWI]. That may explain why you did or didn't have a big difference in the students' experiences since they may have had a different experience before graduate school."

Focus group discussions suggested that previous experiences including the racial makeup of African American graduate students' residential, academic, and work environments influenced their preparation for attending a TWI.

African American graduate student recruitment and retention efforts were viewed as needing attention by the university. Many focus group members indicated that the institution has attempted to increase the number of African American graduate students, but has not concentrated on improving services to ensure the completion of their degrees. One student commented,

"It'll take alot of work because we're losing numbers, [the institution at large] must make connections with the community…they don't think it will happen."

Others discussed problems in current recruitment efforts that involve inadequate resources, insufficient staff, and inadequately publicized services. One student said,

"Recruitment and retention is important, but we don't have funding. One organization like GAPS (Graduate and Professional Scholars) or Office of Recruitment and Retention can't do it all. We need a center for counseling or place to specifically deal with this. For instance, I was told we don't have the resources, when I was at a place where felt like I was going to die (you know personal things and issues in department) by a person in the university's mental health clinic. She told me 'I can't help you, I don't have experience with this and neither does anyone else on staff so here are some numbers of professionals in the community.'"

"I never thought I could go to C & T…thought it was just for career, they don't publicize well."

"I did not know there was a Student Services Office on ground floor of Aderhold Hall for students that they don't even know about, so [the] services [are] not publicized well…even information about scholarships are posted on a wall around a corner."

"I have to question the recruitment attempts because they could hurt [potential African American graduate students]. Would I lie and tell someone to come here? My family is close by and if someone else's isn't and they're coming from farther away, I might be hurting you to tell you to come here. The [prospective African American graduate student] may have a very different experience."

"Whoever applies and can get in great, that's it and they'll do well…it's like [faculty members think] so what, maybe 1 Black graduates every 6 years."

"...a lot of effort on recruitment, but not enough on retention, they do a lot to get you here, but not enough to keep you here and happy…so pressed to get numbers of Blacks, but don't care about what percentage are content. They need to pay more attention to resources and programs to support Black students. The Office of Minority Students and Programs is for undergraduate students, there's hardly anything for grads, and if so GAPS does it, which is too much with classes, research, and assistantship for it to be your responsibility to recruit, it's not fair."

"I don't know if [the institution formally designing programs to] meet the needs is necessarily good because a lot of information is transferred through informal means. Not only is counseling needed, but a structure headed by a director who oversees recruitment and scholarships. I know a lot of people after being here so long. I know of one support group, but I'm not sure how successful it has been. We need an office to start building informal networks and bridge gaps between other programs."

"The mentality at a TWI is once we get them here they will plug themselves into the 300 student organizations and activities…the administration doesn't have our life experiences so they don't look at it."

African American faculty recruitment and retention was of great interest to focus group members as a means of increasing the number of African American graduate students. Students suggested that as students see more faculty who look like them, they may be more inclined to know that they can survive at a TWI. One student commented,

"Good to look at diversifying student population, but need minority faculty [and] administrators. [If you] look at this institution and their [goal] to increase the

minority enrollment [and then you] look at the professors in my department, they are all old White male professors who can't relate or have no clue that we need more diversity all over. They just got rid of the only woman…we need to make a change in faculty to make changes in the student body."

"Efforts [at this institution] need to be more inclusive [of African American graduate students' desire for more African American faculty]. If you look at the number [of African American faculty], there is insanity [in] having a department decide [what faculty to hire]. [For instance], the application goes straight to the department. [You reported that] 35% [of the African American graduate students in this study] don't have a Black person [in their department]. So I'm Black and I [decide to] apply to a department full of White folks and I'm talking about what I want to do for my community, what's the likelihood that they're going to push my stuff forward [to the graduate school]? So I think that's a huge [problem]. That's why [changes have] to start at the top from the president down, everybody's got to make sure they don't just have goals [to increase the number of African American faculty] on paper, but make sure that changes are really being done. Until that commitment is made [by the institution], if the CEO isn't saying yes [to the need for change], nothing will happen."

"We need someone probably White at the top to make change, otherwise not much will change. As long as alumni hold the power and tell the president what to do, they keep the good ole boy network the same."

"[African American graduate students] have like a legacy here at this institution. If [you are the] first or only [one here], you want to see others [here too]…you want to make a way for others on the gravy chain."

Some participants felt like part of the answer lies with those who are here and can speak to the concerns of African American graduate students, as well as the changes that need to be made. One focus group member spoke about being overlooked in her suggestions and said,

"They need to listen to students…we feel isolated…and we need to talk about it… increase the numbers of Black faculty and administrators…better educate professors…we need to talk about diversity issues. When I was on a selection committee in my department, they overlooked my input about a quality Black professor, so what could I do."

Other students voice similar incidents regarding lack of attention to the need to increase the number of African American faculty, which, in turn, could increase the number of African American graduate students. They added,

"[Institutions do not only need] to hire people of color…we need people who are committed [to the concerns of diverse groups]. Professors coming to get tenure aren't going to be [committed]…we need more administrators to help recruit. Some people of color like being the only one and special. Your program is special and everyone is very supportive. We don't talk to each other in mine, you sit on one side and I sit on the other because African American graduate students are in competition. There was a Black faculty member [from one southeastern TWI] who was trying to come to our program, but they couldn't give her tenure or transfer her

tenure. So we tried, but we lost out again. She had a lot in place, the woman is so published, researched, and respected throughout the country."

"If you're going to offer professors of color positions, offer them ones in which they can get tenure. I'm not going to stick around if I tried once and done everything I'm supposed to do and someone not of color who doesn't bring as much to the table gets it, how serious are you about your commitment?"

<u>Grammar school and high school recruitment and retention</u> was a suggestion presented by some students in order to catch potential graduate students while they are young in order to expose them to the possibility of graduate education. In the meantime, early molding and disciplining can occur in preparation for the skills they will need to survive in graduate school at a TWI. One participant said,

"Start earlier, where I'm from start in 5th or 6th grade reaching out or coming to get exposure to grad school experience."

"We need to show future students that we'll be the professors, so we can improve overall education for Blacks…it might not improve drastically overnight because we have a majority of Black students in our department and no professors. It would mean starting at the undergraduate level, we need to seek the students who are serious and have what it takes to make it in graduate school, we cannot have them graduate from undergraduate and can't do anything with the degree. Yeah, I think there's hope, I mean in terms of not having Black faculty. See my department is different, they do a little too much to get them in and keep them in, they want their 1st Black professors in the department, it will probably be one of us."

"Gender is also important with Black males, but when you get to graduate school there is a big problem…some of it has to do with comfort level in working with a Black man who knows his direction and doesn't need everything explained to him…so Black males feel like I got better things to do and grad school gets pushed aside…something better to do with time. If they don't have something saying this is what you were called to do with your time, the desire to go to graduate school goes away…they may have started, but did they finish?"

"This [study] may not help [increase awareness] much [for the institution to begin making major changes]. But, we helped another sister graduate [by participating in this study] which can be helpful by helping people on your committee see more clearly…and it has all kind of potential."

Participants expressed that it is important for research on African American graduate students to be conducted in order to increase an institution's awareness of problems that contribute to the low number of African American graduate students' matriculation and degree completion. One participant concluded,

"I believe this research can make a change at the school level, you can develop a model that you can show at conferences, there is a certain amount of power at conferences on the multicultural level, but immediate change will be hard; this could serve as a link as far as building a large support network…for us to get together like this you can't help but see what's going on; minority services and programs doesn't work with us much, but maybe they can expand their budget to include us."

<u>Empowerment</u>

    <u>Social Support</u>

Participants in the study revealed that relationships at the institution were important sources of strength. The support of individuals within their departments and in other areas of campus provided them with a sense of motivation and encouragement. With such encouragement, they felt that their goals were attainable; and without it, they felt very alienated.

Relationships with other African American graduate students were viewed as integral to a strong support system during participants' graduate matriculation. The participants discussed the need to see other African American students and build a sense of community with them to serve as a social support network. One participant expressed this concern by saying,

> "We need to build support for those who are here or interested, [we] need to see students who look like us even when Blacks come to interview. Getting everybody to connect within their own [race] is important…even though the results might not greatly indicate this, that's why depression and hopelessness is high because there is no one to turn to. If you feel like you're by yourself and no one hears you, your level of depression is going to increase, so that's why it's important to have a place for people to go to talk about experiences. What's really unfortunate is that there are many African Americans in our building, and we don't take the time to find out who they are so that when we need some backup we have it. That's the [big] part…[this institution] is a big campus but undergraduate and graduate can walk past each other and never look [at each other] to say, 'Hi, how are you doing?' [I'd

be] glad to see someone who looks like me, [but there's] nothing. It's hard enough to feel like you're by yourself on a little boat rowing in this big ocean, but it would help if you feel like someone else is around who knows your experience. Graduate and undergraduate students need to make connections that aren't made."

Another participant discussed his experience of being alone for such an extended period of time in contrast to the opportunity of meeting other African American graduate students. He commented,

"I've been living this all of my life…used to being the only young African American male, but I had a class outside of my department and saw 2 others and we talked more about our experiences which was very different from my department, but you can feel the Whites asking why the Black kids all sit together and I want to say we've been sitting with Whites all day…it makes me sad to look at how low the numbers are. I'm on staff and see the numbers dropping, 90 African American men and 350 African American women in the incoming freshmen class."

"If you have a meaningful social support network then racial incidents don't affect you as severely, you need to interact with other Black folks on campus."

Other students also commented on the importance of interactions with other graduate students of the same race. For instance, one participant stated,

"It's good that this forum came out of this study, we need discussions like this, we're a hot commodity and there are important implications. We have a responsibility to start training early on, because graduate school and [attending this

institution] are attainable, we need to continue to have dialogues like this to build support."

"There are other students in other departments who experience the same thing and can make you feel more satisfied and supported even if they're not in your department. I was fortunate enough to have an advisor who felt like I could do it, that's when I felt like I could go ahead and get out. You got to find someone knowledgeable who can assist you and you may have to teach [faculty]. [African American graduate students must learn about] politicking and negotiating graduate school to figure how to get [your] degree, otherwise you will want to drop out."

Other participants disclosed that their experiences were different and possibly being the only one did not bother them since they had a strong sense of self before they came to the institution. One student said,

"There was not enough space for me to list the number of people I had to talk to as support through race-related incidents. People I'm in school with now know what I deal with. I can't relate to feeling depressed, hopeless, or alienated; and I don't see anyone Black, female or male, in [my department] struggling that much…people in other departments say just get them off my back."

Another participant who often felt depressed and alienated added,

"I thought about a lot of that anger and pressure I had been feeling about my graduate experience and who my social support system is and began to wonder if I'm the only one feeling like I'm ready to flunk out…some people I don't even want to call anymore [because] I have called them so much. There's a strong tradition in my family of perseverance, you can do anything. To me it means you

have to come in knowing who you are, have a strong sense of self, know what your
goals are, and know that you're not going to find a supportive environment…so
your attitude will really affect how you're going to do. You have to be goal-
oriented and when you want that support you have to reach out to people. I'm one
of those people that there's only one other Black student in my program, so I'll go
across campus and reach out because I know there are Black people over in the
College of Education."

Participants also indicated that African Americans are often outside of the loop that many
Caucasian American students have open access. One member mentioned,

"White people already have the informal unspoken support systems, and we got to
do research to show that Black students need mentors, and [White students] come
in and they already have them so it's not an issue for them because it's
automatic…but we have to seek them out, but we're not asking for anything extra
that they don't already have."

Some members offered suggestions on how students need to find alternatives and said,

"I think it's important to find something in Athens that gives you that foundation
similar to that from your family, like a church, getting involved in minority
organizations on campus, talking to people prior to coming will give you some kind
of perspective."

"Having a social support network of students and loved ones grounds me and tells
me that this is not the end all be all…The reality is that this is only a stop for me to
stop here and move on, this is not my whole world, which is outside of UGA, this
department…if I have a bad day here it doesn't mean that the whole world is bad."

"I talk about [this institution's African American graduate student organization] bad[ly sometimes]… but I went to meetings and it took another year or so before I started meeting a few folks and that was definitely a turning point for me, particularly when I was ready to leave.

Departmental relationships with African American faculty were discussed as very influential in African American graduate students' psychological well-being. These relationships were also viewed as an integral source of support during their graduate matriculation. One student commented on the need for African American graduate faculty to support her; however, they are absent in her department. Yet, she is able to seek their support elsewhere.

"When [a guest lecturer] spoke, he showed students that [as] graduate students you can have the best of both worlds of activist and scholar…so students need to know that you'll have a support network, that you'll have inspiration, you have people who are here for you even if you decide to go out and challenge something in your department, [which I do, but not within my department]. If something happened in [my department], I have nobody Black or White who will go to bat for me, nobody."

"I can't believe the culture difference…all but two professors were Black at the HBCU I attended for my undergraduate and master's degrees…they were like parents, so I knew I was being missed. Here, you overhear meetings with [Caucasian American] professors or [students] recommending study groups that don't include you. I can't see myself being as depressed at an HBCU. The number of African American faculty in the department will influence the experience."

"I wonder if there is a critical number of African American graduate students and professors that makes the experience easier…more comfortable…like 1 vs. 10 in a program or department can make you be seen as the representative or an individual."

"I'm not sure how actively the anger and hostility about the lack of support from faculty plays out or affects my day-to-day attitude and what it will take for me to finish, how much I have to mask to make it and get out."

"It's very sad that there's no faculty of color in some programs…how do [Caucasian American] faculty know what I'm going through as a student, because most of the students applying to some of these programs are Black."

Some participants expressed challenges in working with and finding support from African American professors who are confronted with their own race-related ordeals as faculty members. Some students experienced frustration in understanding that some African American faculty face similar challenges while attempting to achieve their goals at a TWI. One student said,

"If [there are African American professors, most of them are] assistant professors [who are] trying to get tenure because they are trying to survive. They don't have [a lot of] extra time, so who's there for you. I understand that but [I wish they were allowed] to make time [to support us] because I'll be at the same place [one day].

Other participants added comments regarding their relationships with African American professors by saying,

"There are a lot of studies on Black students and White professors, but I hear that

there are many Black graduate students who have more problems with Black

professors than with White professors…that needs to be explored. [There is] some

kind of dynamic going on between [African American faculty and students

because] the students get hazed. On top of that, a lot of Black professors are

assistant professors, why?"

 Participants indicated the importance of relationships with African American

faculty as a source of support. However, some participants agreed that these faculty

members were facing similar challenges that affected African American graduate students

in a manner that can cause the students to feel more alienated.

Spirituality

Participants discussed the importance of spirituality and faith in one's ability to

persevere, which is often dismissed as irrelevant to African American graduate students'

psychological well-being. Students indicated that a spiritual connection and belief in some

larger entity that was in control of their fate help to keep them grounded and to view their

academic life in a healthy manner that is not detrimental to their psychological well-being.

One group member proclaimed,

"If you don't understand the connection, the spirituality basis and social support

network, you're not going to get it. We're in the psychology field but can't talk

about spirituality. [My] faith…has gotten me this far and it's going to get me even

further, but if you don't understand that it's just numbers on paper. [Researchers]

need to explain [the meaning and importance of faith]…[a number] of studies don't

[discuss the significance of faith]…and that is what makes the African American

student [feel] connect[ed] in situations like this."

"The field is lacking in scales that measure spirituality or happiness with overall

life, and what we use as a refuge for Blacks; takes a Black person to develop a scale

about how left out or estranged we are."

Other students agreed that spirituality served as a source of strength to help them endure

the difficulties of being an African American graduate student at a TWI,

"Definitely a big part is the spiritual connection, so we need to explain what it is

and why it's necessary to keep people connected during [their] graduate study. It's

what keeps a lot of people grounded as far as [the differences in their experience]

when they don't have a network."

"This institution, being that it's jacked up, racist, sexist, and oppressive as it is,

can't do anything to hold me down as an African American child of God. Make the

situation how you want but [the institution will try to defeat] you in the meantime."

It is clear from the data that participants value the importance of spirituality as a "saving

grace" and source of strength during challenging ordeals associated with graduate school.

Data from these categories indicate that the focus group served as an intervention

for the participants to process feelings of disempowerment, exploration, and empowerment

in order to better understand factors that are influential in the psychological well-being of

African American graduate students at this institution. These are indeed areas that may not

have been captured intricately from the quantitative measures, yet greatly complement the

quantitative findings.

Table 4.26

Qualitative Categories and Subcategories

Category	Subcategory
Disempowerment	
	Administrators' lack of understanding
	Unwelcoming environment
	Unequal access and opportunities
	Relationship with Caucasian American colleagues
Exploration	
	Previous experiences as preparation for a TWI
	African American graduate student recruitment and retention
	African American faculty recruitment and retention
	African American grammar school and high school student recruitment and retention
Empowerment	
	Social Support
	Spirituality

CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to empirically examine the psychological well-being of African American graduate students attending a large, state-supported, southeastern traditionally White institution (TWI). More specifically, this research investigated the influence of black identity, spirituality, and social support on feelings of alienation, race-related stress, symptoms of depression, and hopelessness. As the demographics of TWIs in the United States have become increasingly diverse, the need for awareness regarding the experiences of students from underrepresented groups is imperative. Theoretical and empirical bodies of literature have identified the need for more inclusive programming efforts and student services that incorporate cultural differences. This study attempted to enhance our understanding of the various influences that affect the well-being of African American graduate students to inform the future development of inclusive student services.

The research questions that guided this study were**:** (a) To what degree does Black identity predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a traditionally White institution (TWI)?; (b) To what degree does spirituality predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?; and (c) To what degree does social support predict alienation, race-related stress, symptoms of depression, and hopelessness for African American graduate students at a TWI?

The sample for this study consisted of 72 graduate students at The University of Georgia. The participant group included 64 African American, 7 West Indian/ Caribbean, and 1 African. Fifty-one of the participants were female, and 21 were male. Participants ranged in age from 21 to 52.

Seventy-two students volunteered to participate in the quantitative component of the study after receiving an invitation from the researcher. Focus groups began a week after the last quantitative administration was completed; thirty-eight of the original participants volunteered to continue with the qualitative component of the study. The focus groups were designed for students to discuss their experiences at this institution, evaluate the impact of their participation in the quantitative component of the study, and explore the present status and future of African American graduate students at TWIs.

Four multiple regression analyses were conducted to investigate the degree to which Black identity predicted feelings of alienation, race-related stress, symptoms of depression, and hopelessness. Results of the Black identity multiple regression analyses indicated that Black identity for African American graduate students did not significantly predict alienation, depression, or hopelessness. However, the regression coefficient for private regard was significant, indicating its predictive ability for race-related stress.

A second set of four multiple regression analyses was conducted to investigate the degree to which spirituality predicted feelings of alienation, race-related stress, symptoms of depression, and hopelessness. Results of the spirituality multiple regression analyses indicated that spirituality for African American graduate students did not significantly predict alienation, depression, or hopelessness. However, the regression coefficient for

integrative spirituality was significant, indicating its predictive ability for institutional and global racism.

A third set of four multiple regression analyses was conducted to investigate the degree to which social support predicted feelings of alienation, race-related stress, symptoms of depression, and hopelessness. Results of the social support multiple regression analyses indicated that social support for African Americans did not significantly predict alienation, race-related stress, or symptoms of depression. However, the regression coefficient for racial makeup of social support network was significant, indicating its predictive ability for hopelessness.

The qualitative component of the study, which consisted of data from 6 focus groups involving 38 participants, was analyzed using the constant comparative method of qualitative analysis to assess the experiences of African American graduate students and the impact of participating in the quantitative component of the study. The qualitative data appear to fall into three categories relevant to the participants' psychological well-being: (a) disempowerment, (b) exploration, and (c) empowerment. Additionally, focus group members discussed suggestions for improvements within the institution's programming and recruitment efforts.

Conclusions and Discussion

The current study focused on the psychological well-being of African American graduate students at a TWI by examining the influence of Black identity, spirituality, and social support on feelings of alienation, race-related stress, symptoms of depression, and hopelessness.

Findings Regarding Black Identity and Alienation (Research Question 1)

The results of the multiple regression analyses indicated that Black identity scores for African American graduate students did not significantly predict alienation. At the $\alpha = .10$ level, nationalist ideology scores did significantly predict total alienation scores, so these analyses should be interpreted with caution. A significant positive correlation was found between the two subscales for African American graduate students.

Sellers, et al. (1997) proposes that the nationalist viewpoint is characterized by a viewpoint that emphasizes the importance and uniqueness of being of African descent. At a TWI where African American graduate students felt that the institution and departments did not appreciate their values, it is likely that they would feel meaninglessness, powerlessness, and social estrangement (Cooke, 1994). Nevertheless, the sample may not have been large enough to represent the portion of the population who experienced such feelings. Although the prediction was not statistically significant at the .05 alpha level, many participants discussed these feelings in the focus groups.

Findings Regarding Black Identity and Race-Related Stress (Research Question 1)

The results of the multiple regression analyses indicated that Black identity private regard scores significantly predicted institutional, cultural, individual, and global racism scores at the .05 alpha level. Significant positive correlations were found between Black identity private regard scores with all racism scores. Black identity humanist ideology scores significantly predicted institutional racism scores at the .10 alpha level, but should be interpreted with caution. A significant positive correlation was also found between humanist ideology scores and institutional racism.

Private regard relates to the extent to which one feels positively or negatively about African Americans and his or her membership (Sellers, et al., 1997). If an individual possesses more positive private regard, there may be a heightened awareness and influence of beliefs, acts, and policies that place the interests of African Americans inferior to another group, which may be referred to as institutional racism (Utsey, 1999). Several participants referred to this form of racism as a means to exempt departments from a requirement to hire more African American faculty to create a diverse environment. Some participants were not discouraged from completing their goals because they felt the need to convince TWIs to offer them an opportunity to become a faculty member since they were developing into qualified educators who possess a positive view of their race that they could share with other faculty and students. Many research participants felt positively about being African American and developed networks with other African American graduate students, but were deeply affected by the acts of racism and related stress because the institution did not include diverse interests in their programming efforts, which is a form of cultural racism. Similarly, with individual racism, students were aware of and reported incidents wherein they were intentionally excluded from various academic and social activities among departmental faculty and peers. Participants reported a heritage of perseverance because of their race, which provided them with the ability to overlook individual acts of racism. In terms of the humanist ideology scores predicting institutional racism, this viewpoint is characterized by a focus on commonalities of all people without race being central to their identities (Sellers, et al., 1997). Therefore, an awareness of biased institutional policy and practice that could affect all underrepresented groups may be more pertinent in their experiences than personal, race-related incidents (Utsey, 1999).

Findings Regarding Black Identity and Symptoms of Depression (Research Question 1)

The results of the multiple regression analyses indicated that Black identity scores for African American graduate students did not significantly predict depression scores. This finding suggests that Black identity does not predict depression symptomatology.

One explanation for the failure to find a significant predictive relationship between Black identity and depression may be that these African American graduate student participants are not depressed. The Center for Epidemiologic Studies Depression Scale (Radloff, 1977) has been normed on the general population and utilized with African American college student populations. It is possible, however, that these students' experiences at a TWI do not cause them to feel depressed about life in general; instead they may experience some symptoms specifically related to their status in their current graduate programs and departments. Some students discussed in the qualitative component of the study that if they are feeling symptoms typically associated with depression (e.g., worthlessness, helplessness, loss of energy), they have to wear a mask and push those emotions aside in order to survive each day. Thus, they may not even recognize that they are experiencing symptoms of depression.

Findings Regarding Black Identity and Feelings of Hopelessness (Research Question 1)

The results of the multiple regression analyses indicated that Black identity scores for African American graduate students did not significantly predict hopelessness scores. This finding suggests that Black identity does not predict hopelessness. At the .10 level, however, Black identity centrality scores did significantly predict hopelessness scores for African American graduate students. A significant positive predictive relationship was

found between Black identity centrality scores and hopelessness. This finding should be interpreted with caution.

One explanation for the failure to find a significant predictive relationship between Black identity and hopelessness may be that African American graduate student participants do not feel hopeless about their overall psychological well-being. The Beck Hopelessness Scale has been normed on psychiatric patients and normal populations, with reliability for college student samples being average (Beck, et al., 1974). Participants may not experience hopelessness in the form of pessimism about the future in general as described in the instrument. During the focus group discussions, participants indicated that they possess negative attitudes about surviving in their present graduate programs and departments. Similarly to the depression scale, the symptoms may not be typical of their overall psychological well-being, but only specific to their experiences in their graduate programs and departments. With regard to the predictive relationship between Black identity centrality scores and hopelessness, if an individual defines himself or herself with regard to race, which is integral to his or her self-concept, in racially ambiguous situations race may become more salient (Sellers, et al., 1997). In an environment where one's race is important to him or her yet is not valued (as is often the situation at a TWI), he or she may have a negative attitude about the future of that situation. Nevertheless, if participants possess a healthy Black identity in which they are proud of their heritage and possess the knowledge of the strength of African Americans to overcome race-related trials throughout history, this can serve to mediate symptoms of hopelessness.

Findings Regarding Spirituality and Alienation (Research Question 2)

The results of the multiple regression analyses indicated that spirituality scores for African American graduate students did not significantly predict alienation scores. This finding indicates that spirituality does not predict alienation.

One explanation for the failure to find a significant predictive relationship between spirituality and alienation may be the ambiguity of the term "spirituality," which is defined and measured in various ways, and has different meanings for different people. It is possible that Jackson-Lowman, et al.'s (1996) definition of spirituality as the "reality that guides all human beings and their approach to living," (p. 99) might not capture the role of spirituality in the lives of the African American graduate students in the sample. For example, participants in the qualitative component of the study discussed their spirituality clearly as a relationship with God who instilled faith in them and helped them feel supported and less alienated. When discussing the importance of spirituality in the participants' psychological well-being, they mentioned how the connection with a church home and participation in related activities served as a source of social support. Thus, the role of religion and religious activities may be more clearly conceptualized by the participants to include a sense of strength and support from their beliefs about the power of God and his followers.

Findings Regarding Spirituality and Race-Related Stress (Research Question 2)

The results of the multiple regression analyses indicated that spirituality scores for African American graduate students significantly predicted race-related stress scores. A significant positive correlation was found between integrative spirituality and institutional and global racism scores.

Integrative spirituality which emphasizes the human need to progress toward interpersonal well-being was significantly predictive of stress related to exclusive policies and practices, as well as overall racism (Jackson-Lowman, et al., 1996; Utsey, 1999). Thus, individuals with a positive approach to life, which values positive interpersonal well-being would be discontent with imbalance in humankind. So individuals who possess an integrative spirituality may not become mired down with daily, one-on-one acts of racism, but may be greatly affected by larger-scale race-related situations that may be found at TWIs. In the focus groups, some participants disclosed that their faith protects them from becoming overwhelmed with race-related stress, although they are very aware of the occurrence of racial incidents.

Findings Regarding Spirituality and Symptoms of Depression (Research Question 2)

The results of the multiple regression analysis indicated that spirituality scores did not significantly explain depression scores. This finding suggests that spirituality does not predict symptoms of depression. Nevertheless, at an alpha = .10 level, disintegrative spirituality scores were significantly predictive of higher depression scores, which should be interpreted with caution.

One explanation for the failure to find a significant predictive relationship between spirituality and depression at the .05 level may be that these African American graduate students do not consider themselves depressed overall. The Center for Epidemiologic Studies Depression Scale has been normed on the general population and used with African American college student populations (Radloff, 1977). Additionally, they discussed in the qualitative component of the study that if they are feeling those symptoms, they have to mask and push them aside in order to survive each day. It may be that the

participants are able to compartmentalize those emotions into the academic component of their lives and do not generalize them to their overall psychological well-being. Disintegrative spirituality refers to a human tendency toward individual and community instability and chaos (Jackson-Lowman, et al., 1996). When one's approach to living is more unstable, it may be that one experiences disturbances in his or her daily well-being and belief in his or her abilities to overcome difficult situations.

Findings Regarding Spirituality and Feelings of Hopelessness (Research Question 2)

Multiple regression analysis indicated that spirituality scores did not significantly explain hopelessness scores. This finding suggests that spirituality does not predict hopelessness. However, at an alpha = .10 level, a positive predictive relationship was found between disintegrative spirituality and greater feelings of hopelessness.

One explanation for the failure to find a significant predictive relationship between spirituality and hopelessness may be that these African American graduate student participants do not feel hopeless about life in general, although they may have some mild feelings of hopelessness regarding graduate study and their specific programs and departments. Although the Beck Hopelessness Scale has been normed on psychiatric patients and normal populations, reliability on college student samples was average (Beck, et al., 1974). It is possible that the participants may not experience hopelessness as pessimism about the future as described in the instrument. Participants discussed in the focus groups that they do possess negative attitudes about surviving in their current programs and departments, however.

Disintegrative spirituality refers to a negative, unstable approach to living (Jackson-Lowman, et al., 1996). If an African American graduate student at a TWI proceeds

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throughout life in this manner, it is likely that he or she foresees no positive interpretations or outcomes during challenging life events. Thus, an individual with a negative view of life may possess greater feelings of hopelessness.

Findings Regarding Social Support and Alienation (Research Question 3)

The results of the multiple regression analysis indicated that social support scores for African American graduate students did not significantly predict alienation scores. This finding suggests that social support does not explain alienation.

In the Social Support Questionnaire for Racial Situations, Boyce (1996) assesses social support by measuring the average size and race of the network, as well as the respondents' satisfaction with their social support network. One possible explanation for the failure to find a significant predictive relationship between social support and alienation is that many participants in this study possessed a relatively large support network that was predominantly African American with which they were fairly to very satisfied. In the qualitative component of the study, most participants disclosed that they were satisfied with their personal social support networks (e.g., loved ones, friends), but were disappointed with institutional and departmental support. The measure does not specify general social support or institutional support, which could be a limitation of the study.

Findings Regarding Social Support and Race-Related Stress (Research Question 3)

The results of the multiple regression analysis indicated that social support scores for African American graduate students did not significantly predict race-related stress. This finding suggests that social support does not explain race-related stress.

One possible explanation for the failure to find a significant predictive relationship between social support and race-related stress is that many participants' social support networks included individuals on whom they could rely specifically for race-related incidents. Although participants reported satisfaction with these networks, they were smaller than the support system they utilize for more general issues. Additionally, if they experienced or knew someone who experienced the race-related situations described in the Index of Race-Related Stress (Utsey, 1999), participants knew that the individuals in their support network could help them prevent these situations from creating extensive amounts of stress. Thus, the awareness of racism may exist for these African American graduate students, but they manage to process race-related incidents in a manner that decreases the degree to which they are affected.

Findings Regarding Social Support and Symptoms of Depression (Research Question 3)

Results of this multiple regression analysis indicated that social support scores for African American graduate students did not significantly predict depression scores. This finding suggests that social support does not explain symptoms of depression.

One possible explanation for the failure to find a significant predictive relationship between social support and depression is that many participants in this study possessed a relatively large support network for racial situations that was predominantly African American with which they were fairly to very satisfied. Likewise, this sample feels supported and comforted. During the focus groups, most participants disclosed that they were satisfied with their personal social support networks, particularly when they were at points of despair and what they considered to be depression. Their networks helped them

prevent their experiences from causing them to discontinue their graduate study and leave the institution.

Another explanation is that there may be limitations of the instrument. Although the Center for Epidemiologic Studies Depression Scale (Radloff, 1977) has been normed on the general population and used with African American college student populations, participants may not experience depression in forms described in the scale (e.g., guilt, worthlessness, hopelessness, loss of energy, sleep and appetite disturbances). In addition, the instrument assesses for the frequency of symptoms within the past week. The symptoms described in the instrument may not be typical of African American students' experiences throughout their graduate study. Some students discussed in the qualitative component of the study that if they are feeling those symptoms, they have to mask and push them aside in order to survive each day.

Findings Regarding Social Support and Feelings of Hopelessness (Research Question 3)

Multiple regression analysis results indicated that social support scores based on the race of the members of their network did significantly explain hopelessness scores. This finding suggests that social support does predict hopelessness. A negative predictive relationship was found between a sizable African American social support network and lower feelings of hopelessness.

Although the Beck Hopelessness Scale has been normed on psychiatric patients and normal populations, reliability for college student samples was average (Beck, et al., 1974). If indeed the items in the hopelessness scale are more accurate descriptions of negative attitudes held by some African American graduate students at TWIs, the lack of a network of individuals to motivate and encourage someone to move forward to attain their

goals can create a negative outlook for the future; and there is less likelihood that they can succeed at whatever they attempt to do. These characteristic thoughts of a hopeless individual could likely develop in an environment where support may be less accessible (e.g., a TWI).

Restriction of Range Problem

Many participants discussed that they did not have strong feelings and perceptions of their current matriculation at a TWI as being a stressful, hostile, and alienating environment in comparison to experiences at other TWIs. This conclusion may possibly explain the restriction of range in the participants' depression, hopelessness, race-related stress, and alienation scores. Additionally, these students who chose to attend this particular TWI are a narrow sample of individuals with several commonalities by nature of similarity, which may create a homogeneous picture. There may be similarities in their backgrounds, previous experiences that prepared them to attend a TWI, a sense of integrative spirituality, and satisfaction with a predominantly African American social support network which provided them with a source of strength and buffer for stressors related to challenges of traditionally White environments.

Findings from Qualitative Component

The qualitative data from the focus groups revealed three intervention categories (a) disempowerment, (b) exploration, and (c) empowerment. The three categories that were identified from the focus group discussions described internal and external factors influencing their psychological well-being, as well as to develop recommendations to improve experiences for current and future African American graduate students attending a TWI. These categories were divided into ten subcategories. The first category was

participants' feelings of disempowerment that stemmed from African American graduate students' unmet needs. The first subcategory under that theme was the feeling that the administration does not understand their needs (e.g., a place or office for African American graduate students to convene for support or counseling regarding their experiences at a TWI). They indicated that students were expected to easily assimilate into the culture of the institution and join unresponsive student activities and organizations after they were admitted to the institution. The participants further discussed that a TWI caters to traditional Caucasian American students, so the lack of activities and events that incorporate cultural differences into the fabric of the institution results in an unwelcoming environment [the second subcategory]. The third subcategory discussed by the research participants included feelings of exclusion and unequal opportunity for African American graduate students at a TWI. Participants debated about the need for African Americans to prove their competence while academic, professional, and social support may be more accessible to Caucasian American students. Focus group members indicated the need to understand the rules of the game in order to survive the system and complete their graduate education; however, they should not sacrifice their Black identity and commitment to the African American community in the process. The final subcategory was relationships within the department with Caucasian American faculty and students. Focus group members often mentioned being excluded by Caucasian American colleagues from study groups, research projects, receptions, and other activities in which important information was shared that could affect their academic and professional careers. The lack of inclusion often complicated African American graduate students' success in school.

The second intervention theme was an exploration process for the participants to reflect on their preparation for graduate study at a TWI and their views about TWIs' attempts to improve the environment for African American graduate students. The first subcategory consisted of the participants' previous experiences in preparation for attending a TWI. Participants discussed the fact that the racial makeup of neighborhoods in which they lived during their youth, as well as their elementary and high school and undergraduate institutions were influential in their transition to a TWI for graduate school. The students said that experiences in traditionally Caucasian American environments exposed them to and gradually increased their comfort level in interacting with Caucasian Americans in academic and social settings. Participants whose previous experiences were in predominantly African American environments in which they felt very supported led to a difficult transition resulting in culture shock and feelings of alienation for many individuals. Some focus group members who worked in corporate America for even one year after a lifetime of living and matriculating in majority African American settings felt better prepared for the politics, alienation, and race-related incidents they experience at a TWI. The second subcategory was ineffective African American graduate student recruitment and retention efforts made by the institution. Students felt as though they were admitted to the institution only to increase the number of African American graduate students without concern for their satisfaction and progression towards degree completion. Also, participants felt that the institution failed to build relationships with undergraduate students to expose them to graduate school life. The third subcategory was ineffective African American faculty recruitment and retention efforts. Many students indicated that most of their program and departmental faculty are all Caucasian American males.

Unfortunately in some previous instances, when a qualified African American candidate interviewed, he or she had not been offered a position to join the institution as a faculty member. Departmental faculty continue to lack diversity, lack an awareness of the needs of African American graduate students, and lack a strategic plan to address these students' concerns. The last subcategory was ineffective African American grammar and high school student recruitment efforts. Some focus group members suggested that the institution does a poor job of building ties with elementary and high schools in order to expose African American children to the possibility of graduate school. These issues keep current African American graduate students dissatisfied and present barriers for African Americans who apply for matriculation.

The third intervention category was the development of a sense of empowerment by the African American graduate student participants who shared alternative tools that serve as sources of strength for their psychological well-being at a TWI. Social support was the first subcategory that the research participants valued as part of their psychological well-being while attending a TWI. Although the number of African American graduate students are low at this TWI, students discussed the fact that relationships with same-race students comforted them during their graduate study. Some individuals mentioned the loneliness of being the only African American graduate student in their department and program. They had to actively seek out other African American graduate students with whom they could build relationships and be reassured that they were not alone in the challenges of being an African American graduate student at a TWI. Participants also discussed the motivational effect of relationships with African American faculty. The participants wished that there were more African American faculty with whom they could

build relationships. Some focus group members described the difficulty in developing relationships with African American faculty because many of them were assistant professors, and thus, were too busy to dedicate the time and energy that the African American graduate students wanted. In other instances, participants described African American faculty members as placing unrealistic demands on them as students because of the need for these faculty to prove their excellence in the profession. The second subcategory was the importance of spirituality to African American graduate student participants. Several participants mentioned that spirituality is a component of their well-being and that often a majority Caucasian American administration does not understand. They described the concept as an integral source of strength and motivation to overcome feelings of stress and sadness from graduate life at a TWI and to succeed in completing their degrees.

Conclusively, participants expressed that the qualitative component of the study served as a therapeutic tool for them in their ability to share their experiences, feelings, and opinions about African American graduate students' psychological well-being at TWIs with individuals who understood the challenges they face during their graduate study.

<center>Implications</center>

Implications Regarding Discrepancies Between Quantitative and Qualitative Findings

Graduate study experiences at a TWI may not indicate African American graduate students' overall psychological well-being. This study may suggest that African American graduate students feel less inhibited expressing themselves through qualitative methodology. After completion of the quantitative component of the study, many participants commented that they looked forward to the focus groups because they wanted

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to share more feelings and opinions of graduate study at a TWI. Participants reported that they could not compartmentalize their feelings objectively, but wished to explore and discuss the subjective nature of their frustrations and other emotions associated with graduate study at a TWI.

Because of the unstructured nature of the qualitative methodology utilized in this study, African American graduate students were able to expound upon program- and department-specific experiences during their graduate study that they considered influential in their psychological well-being. Some participants expressed their difficulty in completing the self-report measures, which they described as too general.

Several participants added that their psychological well-being within their departments and programs differed entirely from their feelings related to the wider campus community. In the larger environment, they discussed their ability to establish a support network wherein they could connect with other graduate students from similar racial backgrounds who understand the race-related stressors they face and who can relate to the importance of spiritual nourishment. Consequently, some African American graduate students may feel somewhat hopeless and mildly depressed about their present situations within their specific graduate programs; however, when they assess their overall psychological well-being, they do not experience symptoms of depression, alienation, or feelings of hopelessness about their future in general.

Participants were not only able to present more details about their individual experiences in response to the open-ended focus group questions, but also they freely disclosed their feelings, which provided more comprehensive information for the study. The comfort level of the participants was likely enhanced by their previous relationships

with the researcher. The researcher was someone that many of the students knew and trusted; thus, rapport was established and information was shared with greater ease.

Stress Inoculation Concept: A few participants in the qualitative component of the study suggested that previous experiences in traditionally White environments and comparisons of various TWIs can influence African American graduate students' perceptions to the extent that they view life in their current programs as less hostile. This concept has been referred to as stress inoculation, wherein a stressful experience is less disturbing if one knows what to expect (Sharf, 1996). Yet, it is difficult to know what to expect if he or she has not previously participated in the experience. If an individual is provided with a small-scale preview of a stressful experience they have to face later, he or she may be immunized against certain kinds of stressors.

Unfortunately, students may decide against attending such institutions if they feel the need to protect themselves from situations where they may feel overly stressed, alienated, and hopeless. On the other hand, students may decide that they have been prepared and equipped to overcome challenges in a potentially unwelcoming, hostile environment. Allowing prospective students the opportunity to meet with members of the African American faculty/ staff and graduate student organizations, as well as tour the campus will provide a small glimpse of life at a TWI. For current African American graduate students, student affairs offices can provide services for students to help them learn how to manage their fears and anxieties related to stressful situations often faced by this population at TWIs.

Implications for Student Services Regarding Black Identity, Social Support, Spirituality, and Other Personal Needs (Research Questions 1, 2, and 3 and Focus Group Discussions)

<u>Tokenism vs. Integration of African American Graduate Student Needs:</u>

Participants in the qualitative component of the study expressed that their needs were often unmet, and appreciated university personnel genuinely inquiring about their personal experiences in an honest attempt to create change. Yet, some individuals mentioned that they did not want to be singled out or tokenized as spokespersons for the entire African American race. They believed that Caucasian American faculty and staff seek African American graduate students' opinions only to appear interested in their retention as part of the institution's requirement to document that they addressed related issues during each academic year. An ultimate concern for administrators, faculty, and student affairs professionals as they seek to improve student services for African American graduate students should be students' perceptions of the institution's motives.

Although many participants expressed the desire for more African American mentors, they commented that they had benefited from relationships with Caucasian American colleagues who have a genuine interest in not only their recruitment, but also their retention. In addition, African American graduate students may feel less singled out if they are approached in a group format (e.g., graduate student associations, African American graduate student organizations) to collaborate with staff psychologists, other student affairs professionals, and other predominantly African American community organizations to discuss their needs and improve programming efforts. Otherwise, administrators may easily assume that African American graduate students are satisfied and adjusting well due to a lack of communication with them. Although the lines of communication must be open on both sides, some African American students may be less likely to "rock the boat" in an environment they perceive as hostile and unwelcoming.

Therefore, leaders in the campus and larger communities must unite and confront apprehension regarding students' possible feelings of tokenism and alienation in the academic setting.

Counseling: Many students addressed the need to have a place located on campus where they could discuss concerns facing African American graduate students at a TWI. Counseling psychologists are in an ideal position to address issues pertinent to African American graduate students, particularly through empirical research and advocacy. They can respond to the need for personal and community-wide interventions by collaborating with racial and ethnic communities on matters of most urgency to their population. Building ties with campus community members who are actively involved in research related to African American graduate student adjustment and/or attrition should be encouraged. Enlisting the assistance of African American graduate students in counseling psychology programs is an important way counselors can provide benefits to this portion of the campus community. Making counseling and peer support groups available specifically for African American graduate students can allow them to explore personal issues (e.g., racial identity development, relationships), verbalize feedback about research on their own population, and discuss their questions and concerns about the research. Psychology research assistants and student clinicians could use their knowledge and skills to establish weekly support groups for African American graduate students in need of such services. It is absolutely essential to network because these students often are left outside of the loop, yet it is necessary to overcome the boundaries (Thompson, 1989).

Mentoring: Surviving Ph.D. programs requires someone who is willing to show the way. This can make a tremendous difference in the experiences of African American

graduate students at a TWI. Some African American graduate students who previously

attended an HBCU reported feeling that they have to prove something to Caucasian

American faculty and students without any assistance from them. Once some participants

realized that they were creating undue pressure for themselves, they were more likely to

welcome and appreciate support from Caucasian American faculty and students.

Caucasian American mentors who expect no difference between Caucasian American and

African American students, yet recognize that African American students are under

different kinds of pressure can be very helpful. However, some students indicated that

finding an African American mentor made coming to a TWI a plus (Fields, 1998b).

In a study on African American graduate students, an African American professor

urged graduate institutions to recognize the complexity of issues that can impede the

success of underrepresented graduate students and take immediate action to provide the

additional support these students require and deserve (Fields, 1998a). The current status of

African American graduate students' experiences has implications for the future of the

diversification of higher education. This has been described as a pipeline problem, so in

order to increase the number of African American candidates for academic positions, the

number of students from various backgrounds who enroll in and complete graduate

programs must be augmented (Smith & Davidson, 1992).

The pipeline problem can begin to be corrected with good mentoring, wherein a

mentor is an experienced adult who befriends and guides a less experienced adult. The

individual provides a variety of functions: guidance, example, counseling, moral support,

and facilitating the realization of a dream. Caucasian American faculty and staff should

not be overlooked by African American graduate students and vice versa. They must

utilize innovative methods to facilitate the connection, and students must assume an active role in locating sources of support. In the meantime, individual and institutional action must also be taken (Smith & Davidson, 1992).

Mentoring programs are being implemented in many institutions to attract graduate students of color and to retain them until graduation. However, if these programs are ineffective, students will be unable to cope with the demands of the graduate school environment, to enhance their educational experience, and to facilitate successful adjustment to living and working in a campus setting. Some departments fail to encourage and allow them to become an integral part of programs, departments, and the university. Unfortunately, some students are not aware of the (un)written rules, so they inadvertently depend on faculty and staff to teach them vital survival skills. Without these skills, students can experience loneliness, poor self-esteem, and value conflicts, which often influence students' decisions to separate from TWIs. Minimal mentoring efforts can lead to high dropout rates, so it may be necessary to schedule meetings and student receptions with faculty and key administrators to develop resources. These settings can incorporate informal discussions concerning departmental, college, and university culture and politics that should be avoided, roles of support staff/ resources, and procedures and protocol. These exchanges can decrease isolation and increase assimilation into the culture (Johnson, 1996).

Other Student Services: Participants were concerned that TWIs must increase their awareness that as shifts in the overall picture and campus environment take place, a beneficial environment that appreciates how African American graduate students comprehend and adapt to the graduate school environment is needed (Cheatham & Phelps,

1995; Cooper, 1997). Counseling psychology and student affairs professionals should seek training in culturally diverse issues and build ties in order to provide a positive, accepting educational environment of inclusion that celebrates cultural differences. Together they can develop long-term programs that will allow all students to participate in cultural exchanges (Cooper, 1997). Student affairs personnel and university counseling psychologists must address the extent to which they diligently and consistently promote inclusive educational practices, which improve recruitment, retention, academic and personal progress, and program completion for African American graduate students. Campus administrators and student affairs professionals can advocate for improved academic and psychosocial adaptations for African American graduate students at TWIs by reviewing, interpreting, and brokering policies and procedures that affect them (Cheatham & Phelps, 1995). Feelings of inclusion are important to the African American experience at TWIs. As African American graduate students become more involved, they are less likely to leave school. It is important for administrators to address and eliminate problems and situations that foster the development of feeling marginalized (Cooper, 1997).

Additional programming efforts that can be beneficial for African American graduate students is providing academic support services; housing and daycare facilities; research on issues related to African American graduate students and share with students, faculty, administration, and staff; and programs to address personal and academic concerns of graduate school life. Student affairs professionals and faculty can serve as consultants to academic environments receptive to implementing interventions that ease transitions through graduate study. In addition, they should be encouraged to educate the campus

community about African American graduate students' special interests and developmental needs, and involve students in professional development activities.

Opportunities to interact with individuals throughout the community leave students less dependent on the institutions for social and academic support. Connections with area churches, social clubs and organizations, schools, day-care facilities, housing, and shopping can help African American graduate students adjust to the area and to achieve satisfaction with the graduate experience. Institutions should work with community, business, and industry to identify available resources and support groups for students, as well as for their partners.

Implications Regarding Recruitment of Professors and Graduate Students (Focus Group Discussions)

Participants expressed the importance of increasing the numbers of African American faculty and faculty of other backgrounds who practice flexible teaching strategies that appreciate cultural differences. Such changes in hiring and training practices can serve as a model for African Americans which will encourage them to apply to graduate school and complete their degrees.

Teaching: Focus group members suggested that not only will diversifying higher education enhance mentoring efforts, and thus improve the experiences of African American graduate students, but the change will also influence the curriculum at TWIs. Employing diverse faculty and training present faculty to educate more inclusively by incorporating an appreciation of cultural differences into their courses will influence what students learn and may help retain African American graduate students and other faculty because they see the institution's active commitment to their needs. All faculty must take

responsibility for developing an environment that is respectful and supportive of all departmental faculty, staff, and students. Small classes often found in graduate school facilitate opportunities for faculty and students to actively interact with each other and require more inclusion of African American graduate students. Consequently, students will build more open relationships with each other wherein they can share and learn through various cultural experiences. Professors should aim to develop a foundation of various teaching skills that complement the learning styles of all students. Faculty must be willing to evaluate their teaching success, attitudes toward students, diversity of teaching skills, and respect for cultural differences in their curriculum and interactions. There is also a need for social consciousness among faculty wherein they challenge personal, departmental, and institutional agendas that are not inclusive of diverse students (Cheatham & Phelps, 1995).

Recruitment: Participants agreed that satisfied graduate students can serve as excellent recruiters (Cheatham & Phelps, 1995). Yet, some programs have been established with the Council of Graduate Schools, Minority Access to Research Careers, Honors Undergraduate Research Training, Summer Research Opportunity programs, and Doctoral Summer Research Programs wherein faculty and graduate students serve as role models for students interested in pursuing graduate education. The Minority Biomedical Research Support Programs and Health Career Opportunity Programs (Public Health Service) have provided government funding for structured programs to help minority students enter and graduate from health and allied health programs. African American undergraduate students must be encouraged to pursue Ph.D. degrees and consider careers in the academy.

Recommendations

The following recommendations include suggestions proposed by the research participants in the qualitative component of the study. The recommendations are based on lessons learned from conducting this study, including changes regarding research procedure and instrumentation. These changes present measures for improving this study.

1. It is recommended that future research on this population be conducted in diverse geographical regions within the United States to consider the influence of different regional cultures.

2. It is recommended that future research consists of more representation of other groups of Blacks (e.g., West Indian/ Caribbean, African, biracial).

3. It is recommended that precise records are kept of students according to their appropriate racial self-identification for efficient access in future research.

4. It is recommended that more representation of male participants be included in future research, although the sample may reflect the current ratio of men to women.

5. It is recommended that future research consist of a longitudinal study to explore possible changes in African American graduate students' psychological well-being from the beginning of their graduate education until degree completion.

6. It is recommended that qualitative in-depth one-on-one interviews be conducted to attain a more comprehensive personal account of the influence of Black identity, spirituality, and social support on alienation, race-related stress, depression, and hopelessness for each African American graduate student participant.

7. It is recommended that future research include measures of departmental climate to assess the relationships and involvement in the department (e.g., major professor, other faculty, support staff, students, social and professional development activities).

8. It is recommended that the social support measure assess specifically the network within the institution.

9. It is recommended that future research utilize other racial identity measures that consider the developmental nature of one's identity.

10. It is recommended that future research utilize other spirituality measures that may emphasizes a relationship with a Supreme Being.

11. It is recommended that future research utilize a measure to assess depression that has been normed on African American college students.

12. It is recommended that measures to assess anxiety be considered in future research as a possible factor related to psychological well-being.

13. It is recommended that personality style (e.g., extroversion, introversion) be considered a variable in one's psychological well-being at a TWI.

14. It is recommended that previous experiences growing up and immediately before graduate study (e.g., neighborhood racial make-up, elementary and high school racial make-up, employment environments, familial values on education) be examined in relation to psychological well-being at a TWI.

15. It is recommended that marital status or involvement in committed relationships in one's social support network be considered as a variable.

16. It is recommended that the influence of being the first in the family to pursue higher education or the death of a loved one as a source of strength and perseverance for African American graduate students at a TWI be considered a as a research variable.

17. It is recommended that a larger sample be utilized to test a model for the predictive relationship between variables.

18. It is recommended that the quantitative administration take place earlier in the academic year and use a longitudinal design to assess changes throughout the graduate curriculum.

In summary the goal of the current study was to investigate the psychological well-being of African American graduate students at a TWI. This study examined the degree to which Black identity, spirituality, and social support could predict alienation, race-related stress, symptoms of depression, and hopelessness. Findings from this study provide important information to inform the development and implementation of programming efforts to meet the needs of African American graduate students at TWIs. Additional research is needed to enhance generalizability and programming effectiveness.

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APPENDIX A

Demographic Information

Gender: _____

Age: _____

How do you self-identify?: ___ **African-American/Black**
___ **African**
___ **Caribbean/West Indian**

Religious Affiliation: _____

Geographical Region of Hometown: _____

Degree: M.Ed. M.A. M.S. Ph.D. Ed.D. Ed.S. M.PA. (circle one)

College: ___ **College of Agricultural and**   ____**College of Pharmacy**
Environmental Sciences   ____**School of Accounting**
____**College of Family and**   ____**School of Environmental**
Consumer Sciences   **Design**
____**College of Journalism**   ____**Daniel B. Warnell School of**
____**College of Arts and Sciences**   **Forest Resources**
____**College of Business**   ____**School of Social Work**
____**College of Education**

Department: _____

Do you have a teaching, research, or other form of an assistantship? (circle one)

Years in Current Graduate Program: _____

Years at The University of Georgia (UGA): _____

Number of African American Graduate Students in Program: _____

Number of African American Graduate Students in Department: _____

Number of African American Faculty in Program: _____

Number of African American Faculty in Department: _____

Earned Undergraduate Degree from a Traditionally White Institution (TWI) or Historically Black College or University (HBCU) (circle one)

Earned Undergraduate Degree from UGA: Yes or No (circle one)

How would you characterize your undergraduate experience?: Positive, Negative, or Neutral (circle one)

**Earned Master's Degree from a Traditionally White Institution (TWI) or
          Historically Black College or University (HBCU) (circle one)**

Earned Master's Degree from UGA: Yes or No (circle one)

How would you characterize your graduate experience?: Positive, Negative, or Neutral (circle one)

How much of the stress you are currently experiencing can you attribute to the end of the year/semester? (circle one)

Minimal	**Some**	**Moderate**	**Most**	**All**
0-20%	**21-40%**	**41-60%**	**61-80%**	**81-100%**

How much of the stress you are currently experiencing can you attribute to being typical of your graduate study?

Minimal	**Some**	**Moderate**	**Most**	**All**
0-20%	**21-40%**	**41-60%**	**61-80%**	**81-100% Appendix B**

APPENDIX B

Protocol for Focus Groups

1. After hearing the results from this study on African American graduate students psychological well-being at The University of Georgia (UGA), what does this information mean to you as an African American graduate student?

2. What were some of your thoughts as you completed the instruments?

3. How do you explain the results of this study?

4. What do the results of this study mean for your future at UGA and the future of other African American graduate students at TWIs?

5. What do the results mean for the future of a TWI that aims to increase their numbers of African American graduate students?

6. What do the results mean for programming efforts promoted by organizations, services, departments, and graduate programs at a TWI?

7. How do you think your participation in this study will affect your future experiences at UGA?

8. Is there anything that we have not discussed that you would like to add?

Thank you for your participation!

APPENDIX C

Consent Form

I agree to participate in a research study concerning African American graduate students' experiences at traditionally White institutions (TWIs), which is being conducted by Ms. Sigrid Y. Kennebrew, a doctoral student in Counseling Psychology, under the supervision of Dr. Rosemary E. Phelps in the Department of Counseling and Human Development Services, The University of Georgia, 402 Aderhold Hall, (706) 542-1812. I understand that my participation is voluntary and that I can discontinue my participation in the study at any time. I understand that my results will be removed from the research records or destroyed upon my request.

The following points have been explained to me:
1) The reason for the research is to gain an understanding of the factors that contribute to the experiences of African American graduate students who attend traditionally White institutions.

2) My participation in this study may help The University of Georgia in meeting the needs of new African American graduate students, developing new programs and services, and providing better services to currently enrolled African American graduate students. I may also learn more about myself that can be helpful in making the most of my graduate experience at The University of Georgia.

3) If issues arise while I am participating in this study, I can discuss them with Sigrid Kennebrew at (706) 542-1812 or I will be referred to the UGA Center for Counseling and Personal Evaluation, the UGA Psychology Clinic, the UGA Counseling and Testing Center, or the Northeast Georgia Mental Health Center.

4) I understand that if I decide not to participate in this study it will not affect my degree completion nor will it affect any of the services that I currently receive at The University of Georgia.

5) I understand that I will be asked to complete several instruments about my experience as an African American graduate student at a TWI, and later invited by a letter and a follow-up phone call from the principal researcher to participate in a focus group to discuss my reactions to the study and the results from the study.

6) Sigrid Kennebrew will be available at the beginning of the administration to answer any questions or concerns. A research assistant will be present during the entire administration to answer any additional questions. My instruments will be coded by number and a pseudoname will be utilized during the audiotaped focus groups to further conceal my identity. Only Sigrid Kennebrew will have access to my name and code number. My information will be destroyed by September 1, 2001.

7) The results of this study will not be released in an individually identifiable form to other students, faculty, or staff without prior consent, unless required by law.

8) Sigrid Kennebrew will be available after the administration to debrief the participants.

Please sign two copies of the consent form. I will keep one copy for myself and return the other copy to Sigrid Kennebrew.

_____   _____
Signature of Participant   Date   Signature of Researcher   Date

APPENDIX D

May 3, 2001

The University of Georgia
Athens, Georgia 30602

Dear (Graduate Student):

I am writing this letter to invite you to participate in a study about African American graduate students' experiences at traditionally White institutions (TWIs). I hope that the information gathered in this study will further our understanding of the experiences of African American graduate students and improve programming efforts at TWIs. One of my long-term goals is to use the information gathered in this study to examine issues related to the satisfaction of African American graduate students at TWIs.

This study will involve one administration of seven self-report instruments that will take approximately 45-60 minutes to complete. The administration will begin the **week of May 7, 2001** and will be given in Aderhold Hall or a location on campus that is more convenient for you, if necessary. I will schedule the test administration during convenient times for you. In a few days, you will receive a phone call to see if you are willing to participate in the study and the day(s) and time(s) that are convenient for you to complete the instruments. As a token of my appreciation for your participation, I will offer an incentive in the form of a raffle for a $50 gift certificate for the University of Georgia Bookstore.

I will also be conducting audiotaped focus groups, wherein participants' names will be replaced with pseudonames to conceal your identity, to discuss your reactions to this study and the results that I obtained. I would like to invite you, if you are interested and your schedule permits, to participate in a focus group that will last approximately one hour and refreshments will be served. You will be contacted in a few weeks to schedule the meetings for the focus groups, and we will have an opportunity to discuss any concerns that may have about the study.

Please feel free to contact me at (706) 542-1812 or (706) 355-3919 with any questions or concerns regarding this study.   It is my sincere hope that participation in this project will be beneficial for you personally as well as for future African American graduate students.

Sincerely,

Sigrid Y. Kennebrew, M.Ed.
Principal Researcher
Department of Counseling and
Human Development Services

APPENDIX E

Dear Participant,

Thank you for agreeing to participate! Welcome to this study about African American graduate students' experiences at traditionally White institutions (TWIs). I hope to provide as much flexibility as possible in completing the instruments, however, they can be completed in one setting.

Attached you will find two consent forms. Please read and sign both of them. One consent form is to be returned to me for my records, and the other copy is for you to keep.

If you have any questions or concerns about the questionnaires, please feel free to ask the research assistant present during this administration.

Enclosed in this packet you will find several instruments. Please complete them in the order presented. Please follow the instructions given at the top of each instrument and indicate the number that corresponds with the answer you have selected next to each question. Please keep in mind that there are no right or wrong answers. Do not spend too much time on any one item, but try and answer as honestly and candidly as possible.

Sincerely,

Sigrid Y. Kennebrew, M.Ed.
Principal Researcher
Department of Counseling &
Human Development Services
(706) 542-1812
(706) 355-3919

APPENDIX F

May 21, 2001

Dear Participant:

I would like to convey my sincere appreciation for your participation in this study about African American graduate students' experiences at traditionally White institutions (TWIs). I am aware of the time involved in completing the questionnaire packet, and I thank you for making time in your busy schedule. As a token of my appreciation I have conducted a raffle. I have notified the winner and would like to congratulate the individual who won.

As previously mentioned, I will also be conducting audiotaped focus groups to discuss your reactions to this study and the results that I obtained from you. All participants' names will be replaced with pseudonames to conceal identities. I would like to invite you, if you are interested and your schedule permits, to participate in a focus group that will last approximately one hour and refreshments will be served. You will be contacted in a few weeks to schedule the meeting for the focus group, and we will have an opportunity to discuss any concerns that you may have about the final component of the study.

Again thank you very much for completing the instruments and your consideration of participating in a focus group.

Sincerely,

Sigrid Y. Kennebrew, M.Ed.
Principal Researcher
Department of Counseling &
Human Development Services
(706) 542-1812
(706) 355-3919

APPENDIX G

Supplemental Analyses and Other Findings

Results of t-test analyses based on gender found no statistically significant differences between male and female participants in any scores. It should be taken into consideration that there were twice as many female participants than males, so there were unequal cells in this study. See Tables G.1 to G.7 for further information on gender differences in the sample.

Results of one-way ANOVA analyses based on types of departments indicated a statistically significant difference between students in the social sciences and those in the physical/biological sciences in their social support network. Participants in the social sciences had a larger support network than those in the physical/biological sciences, which may be a result of a greater number of African American graduate students in those areas on whom they can rely for support. For additional information on these group differences, see Tables G.8 to G.14.

The results of the t-test analyses based on undergraduate institutions indicated no statistically significant differences between students who attended HBCUs or TWIs for their undergraduate degrees. See Tables G.15 to G.21 for more information on these differences.

The results of the one-way ANOVA analyses based on master's institutions indicated statistically significant differences between those who attended HBCUs, TWIs, or had not earned master's degrees (e.g., attending this institution is their first graduate experience).   Participants who had attended TWIs for previous master's degrees had higher integrative spirituality scores than the other groups, which may be indicative of their previous reliance on spirituality in the midst of being an African American student at

a TWI. Participants who were in graduate school for the first time scored higher on the disintegrative spirituality subscale, which could be attributed to the instability of adjusting to graduate school.   Participants who attended TWIs for their master's degrees had higher scores on cultural racism, which may indicate a greater awareness of race-related stress from incidents on a larger scale in which African Americans are treated inferior to Caucasian Americans. See Tables G.22 to G.28 for more information.

The results of the one-way ANOVA analyses based on the number of African American graduate students in participants' programs indicated a statistically significant difference in social estrangement scores between students in programs wherein they were the only African American graduate student, one of two students, or one of more than two African American graduate students in the program. Participants who were the only African American graduate student in their programs scored higher on social estrangement than those in programs with at least one or more other African American graduate students. This finding may indicate that students feel more alienated when they have no one else in their program who is experiencing similar race-related situations or an indication that they are coping as best as possible given that they are the only African American in their program. See Tables G.29 to G.35 for more information on these group differences.

The results of t-test analyses based on the number of African American faculty in participants' programs indicated there was no statistical significance. Further information on these group differences can be found in Tables G.36 to G.42.

Table G.1

T-test Between Gender and Black Identity

Variable	Centrality		Private Regard		Ideology	
	t	p	t	p	t	p
Male-Female	.315	.754	.711	.479	.587	.559

Note. N=72

Table G.2

T-test Between Gender and Spirituality

Variable	Integrative		Disintegrative	
	t	p	t	p
Male-Female	.201	.842	-.116	.908

Note. N=72

Table G.3

T-test Between Gender and Social Support

Variable	Network		Satisfaction	
	t	p	t	p
Male-Female	.337	.737	.694	.490

Note. N=72

Table G.4

T-test Between Gender and Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange	
	t	p	t	p	t	p
Male-Female	-1.96	.054*	-1.94	.056	-.113	.910

Note. N=72

* p < .05

Table G.5

T-test Between Gender and Race-Related Stress

Variable	Cultural		Institutional		Individual	
	t	p	t	p	t	p
Male-Female	1.15	.254	1.53	.131	-.01	.992

Note. N=72

Table G.6

T-test Between Gender and Depression

Variable	CES Total	
	t	p
Male-Female	-1.20	.235

Note. N=72

Table G.7

T-test Between Gender and Hopelessness

Variable	BHS Total	
	t	p
Male-Female	-1.65	.105

Note. N=72

Table G.8

ANOVA Between Types of Departments and Black Identity

Variable	Centrality			Privilege			Ideology		
	N	M	SD	N	M	SD	N	M	SD
Social Sciences	57	4.63	.580	57	5.54	.565	57	4.46	.302
Physical Sciences	13	5.04	.685	13	5.39	.392	13	4.49	.289
Business	1	5	NA	1	4.86	NA	1	4.53	NA
	$F_{(2,68)} = 2.63$			$F_{(2,68)} = 1.12$			$F_{(2,68)} = .063$		
	MS b/w = .360			MS b/w = .290			MS b/w = 8.98E-02		
	p =.079			p = .331			p = .939		

Note. N=71.

Table G.9

ANOVA Between Types of Departments and Spirituality

Variable	Integrative			Disintegrative		
	N	M	SD	N	M	SD
Social Sciences	57	118	9.33	57	57.9	11.6
Physical Sciences	13	116	9.38	13	64.9	12.4
Business	1	130	NA	1	58.0	NA
	F(2,68) = 1.13			F (2,68) = 1.88		
	MS b/w = 87.2			MS b/w = 138.5		
	p = .330			p = .161		

Note. N=71

Table G.10

ANOVA Between Types of Departments and Social Support

Variable	Network			Satisfaction		
	N	M	SD	N	M	SD
Social Sciences	57	4.80	2.13	57	5.40	.664
Physical Sciences	13	3.11	2.69*	13	5.43	1.01
Business	1	2.20	NA	1	5.20	NA
	F(2,68)=3.55			F(2,68) = .047		
	MS b/w=5.01			MS b/w=.544		
	p = .034*			p = .954		

Note. N=71

*p < .05

Table G.11

ANOVA Between Types of Departments and Alienation

Variable	Meaninglessness			Powerlessness			Social Estrangement		
	N	M	SD	N	M	SD	N	M	SD
Social Sciences	57	21.0	5.02	57	26.6	4.97	57	19.2	2.61
Physical Sciences	13	22.1	5.64	13	27.6	4.29	13	20.0	2.24
Business	1	20.0	NA	1	27.0	NA	1	16.0	NA
	$F(2,68) = .294$			$F(2,68) = .250$			$F(2,68) = 1.41$		
	MS b/w = 26.4			MS b/w = 23.6			MS b/w = 6.49		
	$p = .746$			$p = .779$			$p = .251$		

Note. N=71

Table G.12

ANOVA Between Types of Departments and Race-Related Stress

Variable	Cultural			Institutional			Individual		
	N	M	SD	N	M	SD	N	M	SD
Social Sciences	57	3.08	.756	57	1.33	1.09	57	2.89	.969
Physical Sciences	13	2.88	.736	13	1.15	1.14	13	2.83	.969
Business	1	2.40	NA	1	1.50	NA	1	2.50	NA
	$F(2,68) = .699$			$F(2,68) = .148$			$F(2,69) = .100$		
	MS b/w = .569			MS b/w = 1.22			MS b/w = .938		
	$p = .501$			$p = .863$			$p = .905$		

Note. N=71

Table G.13

ANOVA Between Types of Departments and Depression

Variable	CES Total			
	N	M	SD	
Soft Sciences	57	21.4	5.94	
Hard Sciences	13	21.5	7.77	
Business	1	18.0	NA	

$F(2,68) = .146$

MS b/w = 39.7

$p = .864$

Note. N=71

Table G.14

ANOVA Between Types of Departments and Hopelessness

Variable	BHS Total			
	N	M	SD	
Soft Sciences	57	.009	.128	
Hard Sciences	13	.008	.007	
Business	1	.100	NA	

$F(2,68) = .024$

MS b/w = .001

$p = .977$

Note. N=71

Table G.15

T-test Between Undergraduate Institutions and Black Identity

Variable	Centrality		Private Regard		Ideology	
	t	p	t	p	t	p
TWI-HBCU	1.31	.195	1.39	.167	-1.82	.073

Note. N=72.

Table G.16

T-test Between Undergraduate Institutions and Spirituality

Variable	Integrative		Disintegrative	
	t	p	t	p
TWI-HBCU	-.071	.944	-.356	.723

Note. N=72

Table G.17

T-test Between Undergraduate Institutions and Social Support

Variable	Network		Satisfaction	
	t	p	t	p
TWI-HBCU	1.97	.053*	-.307	.760

Note. N=72

* p < .05

Table G.18

T-test Between Undergraduate Institutions and Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange	
	t	p	t	p	t	p
TWI-HBCU	-.965	.338	-1.41	.163	-1.91	.060

Note. N=72

Table G.19

T-test Between Undergraduate Institutions and Race-Related Stress

Variable	Cultural		Institutional		Individual	
	t	p	t	p	t	p
TWI-HBCU	-.029	.977	.750	.452	-.910	.366

Note. N=72

Table G.20

T-test Between Undergraduate Institutions and Depression

Variable	CES Total	
	t	p
TWI-HBCU	.574	.568

Note. N=72

Table G.21

T-test Between Undergraduate Institutions and Hopelessness

Variable	BHS Total	
	t	p
TWI-HBCU	-.743	.460

Note. N=72

Table G.22

ANOVA Between Types of Previous Master's Institutions Attended and Black Identity

Variable	Centrality			Private Regard			Ideology		
	N	M	SD	N	M	SD	N	M	SD
TWI	31	4.62	.529	31	5.62	.639	31	4.49	.296
HBCU	6	4.27	.823	6	5.67	.637	6	4.49	.281
NA	35	4.86	.605	35	5.38	.386	35	4.43	.303
	$F(2,69) = 3.04$			$F(2,69) = 1.89$			$F(2,69) = .296$		
	MS b/w = .352			MS b/w = .280			MS b/w = .009		
	p =. 054*			p = .158			p = .745		

Note. N=72.

* p < .05

Table G.23

ANOVA Between Types of Previous Master's Institutions Attended and Spirituality

Variable	Integrative			Disintegrative		
	N	M	SD	N	M	SD
TWI	31	121.1	7.83*	31	55.8	13.5
HBCU	6	120.0	9.47	6	52.5	8.83
NA	35	115.4	10.1	35	62.9	9.79*
	$F(2,69) = .3.37$			$F(2,69) = 4.21$		
	MS b/w = 83.1			MS b/w = 132		
	p = .040*			p = .019*		

Note. N=72.

* p < .05

Table G.24

ANOVA Between Types of Previous Master's Institutions Attended and Social Support

Variable	Network			Satisfaction		
	N	M	SD	N	M	SD
TWI	31	4.59	1.98	31	5.49	.597
HBCU	6	6.28	2.35	6	5.70	.276
NA	35	4.05	2.46	35	5.27	.849
	$F(2,69) = 2.59$			$F(2,69) = 1.39$		
	MS b/w = 5.08			MS b/w = .517		
	p = .082			p = .256		

Note. N=72.

Table G.25

ANOVA Between Types of Previous Master's Institutions Attended and Alienation

Variable	Meaninglessness			Powerlessness			Social Estrange		
	N	M	SD	N	M	SD	N	M	SD
TWI	31	2.98	5.06	31	26.2	5.43	31	19.1	2.19
HBCU	6	24.2	6.74	6	29.7	4.08	6	20.2	2.93
NA	35	22.0	4.46	35	26.7	4.17	35	19.3	2.82
	$F(2,69) = 2.91$			$F(2,69) = 1.32$			$F(2,69) = .437$		
	MS b/w = 24.2			MS b/w = 22.6			MS b/w = 6.62		
	$p = .061$			$p = .648$			$p = .274$		

Note. N=72.

Table G.26

ANOVA Between Types of Previous Master's Institutions Attended and Race-Related Stress

Variable	Cultural			Institutional			Individual		
	N	M	SD	N	M	SD	N	M	SD
TWI	31	3.30	.486*	31	1.62	1.07	31	2.98	.933
HBCU	6	3.00	1.22	6	1.22	1.25	6	2.39	1.26
NA	35	2.79	.779	35	1.02	1.02	35	2.85	.923
	$F(2,69) = 4.23$			$F(2,69) = .955$			$F(2,69) = 2.65$		
	MS b/w = .510			MS b/w = 1.12			MS b/w = .913		
	$p = .018*$			$p = .078$			$p = .390$		

Note. N=72.

*$p < .05$

Table G.27

ANOVA Between Types of Previous Master's Institutions Attended and Depression

Variable	CES Total		
	N	M	SD
TWI	31	21.5	6.39
HBCU	6	20.8	3.19
NA	35	21.5	6.56
$F_{(2,69)} =. 033$			
MS b/w = 39.7			
$p = .968$			

Note. N=72.

Table G.28

ANOVA Between Types of Previous Master's Institutions Attended and Hopelessness

Variable	BHS Total		
	N	M	SD
TWI	31	.008	.124
HBCU	6	.008	.007
NA	35	.104	.121
$F_{(2,69)} = .197$			
MS b/w = .001			
$p = .822$			

Note. N=72.

Table G.29

ANOVA Between African American Graduate Students in Program and Black Identity

Variable	Centrality			Private Regard			Ideology		
	N	M	SD	N	M	SD	N	M	SD
1	33	4.71	.599	33	5.51	.569	33	4.48	.282
2	19	4.68	.704	19	5.37	.427	19	4.33	.206
>2	18	4.65	.498	18	5.58	.486	18	4.54	.376
	$F(2,69) = .059$			$F(2,69) = .832$			$F(2,69) = 2.48$		
	MS b/w = .368			MS b/w = .264			MS b/w = .008		
	p =.943			p =.440			p = .092		

Note. N=70.

Table G.30

ANOVA Between African American Graduate Students in Program and Spirituality

Variable	Integrative			Disintegrative			
	N	M	SD	N	M	SD	
1	33	117	10.6	33	57.1	10.9	
2	19	118	7.62	19	60.0	12.3	
>2	18	119	9.14	18	61.1	12.8	
	$F(2,69) = .317$			$F(2,69) = .737$			
	MS b/w = 90.2			MS b/w =146			
	p = .729			p = .482			

Note. N=70.

Table G.31

ANOVA Between African American Graduate Students in Program and Social Support

Variable	Network			Satisfaction		
	N	M	SD	N	M	SD
1	33	4.38	1.77	33	5.31	.678
2	19	4.83	2.56	19	5.44	.669
>2	18	4.09	2.76	18	5.47	.881
	$F(2,69) = .497$			$F(2,69) = .347$		
	MS b/w = 5.19			MS b/w= .537		
	p = .610			p = .708		

Note. N=70.

Table G.32

ANOVA Between African American Graduate Students in Program and Alienation

Variable	Meaninglessness			Powerlessness			Social Estrange		
	N	M	SD	N	M	SD	N	M	SD
1	33	21.2	5.25	33	26.9	5.39	33	19.2	2.49*
2	19	21.2	6.18	19	25.8	3.91	19	18.4	2.41
>2	18	20.9	3.49	18	27.0	4.42	18	20.5	2.12
	$F(2,69) = .020$			$F(2,69) = .402$			$F(2,69) = 3.81$		
	MS b/w = 26.5			MS b/w = 22.9			MS b/w = 5.66		
	p = .981			p = .671			p = .027*		

Note. N=70.

* p < .05

Table G.33

ANOVA Between African American Graduate Students in Program and Race-Related Stress

Variable	Cultural			Institutional			Individual		
	N	M	SD	N	M	SD	N	M	SD
1	33	3.16	.622	33	1.28	1.09	33	2.67	.929
2	19	2.98	.902	19	1.34	1.33	19	2.97	1.09
>2	18	2.83	.808	18	1.33	.817	18	2.99	.819
	$F(2,69) = 1.19$			$F(2,69) = .022$			$F(2,69) = .977$		
	MS b/w = .569			MS b/w = 1.22			MS b/w = .901		
	$p = .311$			$p = .978$			$p = .382$		

Note. N=70.

Table G.34

ANOVA Between African American Graduate Students in Program and Depression

Variable	CES Total					
	N	M	SD			
1	33	21.5	6.12			
2	19	21.5	4.99			
>2	18	19.7	5.76			
	$F(2,69) = .614$					
	MS b/w = 32.9					
	$p = .544$					

Note. N=70.

Table G.35

ANOVA Between African American Graduate Students in Program and Hopelessness

Variable	BHS Total		
	N	M	SD
1	33	.008	.114
2	19	.116	.128
>2	18	.009	.122
	$F(2,69) = .586$		
	MS b/w = .001		
	p = .560		

Note. N=70.

Table G.36

T-test Between African American Faculty and Black Identity

Variable	Centrality		Private Regard		Ideology	
	t	p	t	p	t	p
0-1<	.050	.960	-1.53	.133	-.676	.502

Note. N=46

Table G.37

T-test Between African American Faculty and Spirituality

Variable	Integrative		Disintegrative	
	t	p	t	p
0 - 1<	-.855	.397	-.857	.396

Note. N=46

Table G.38

T-test Between African American Faculty and Social Support

Variable	Network		Satisfaction		
	t	p	t	p	
0 – 1<	-.272	.787	-1.21	.231	

Note. N=46

Table G.39

T-test Between African American Faculty and Alienation

Variable	Meaninglessness		Powerlessness		Social Estrange	
	t	p	t	p	t	p
0 – 1<	-.652	.518	-.353	.726	-1.97	.055

Note. N=46

Table G.40

T-test Between African American Faculty and Race-Related Stress

Variable	Cultural		Institutional		Individual	
	t	p	t	p	t	p
0 – 1<	.559	.579	.117	.907	-.193	.848

Note. N=46

Table G.41

T-test Between African American Faculty and Depression

Variable	CES Total		
	t	p	
0 – 1<	-.213	.833	

Note. N=46

Table G.42

T-test Between African American Faculty and Hopelessness

Variable	BHS Total		
	t	p	
0 – 1<	-.420	.676	

Note. N=46