

EXPLORING RACIAL SOCIALIZATION AND RACIAL IDENTITY IN AFRICAN
AMERICAN COLLEGE WOMEN

by

SAMANTHA WILSON MURFREE

(Under the Direction of Dr. Merrily S. Dunn)

ABSTRACT

Research has been conducted with African American college students exploring a variety of constructs. Much of this work specifically addressed racial identity development. However, racial socialization has not been extensively studied with African American college students, particularly with African American college women. The literature on racial socialization has primarily focused on Black families and how they prepare their children to cope with being in a society where racism and discrimination are still very present regardless of progress. Additionally, this research has involved how parents assist their children in understanding what it means to be an African American or Black person. In recent years, the literature has expanded to include other influences in this process beyond parents, giving support to extended family, friends and others having an influence on individual racial socialization. There is a paucity of research exploring both racial socialization and racial identity development of African American college students. To this date, there has not been a study that solely focuses on African American college women in two different campus environments, a historically Black college and university (HBCU) and predominantly White institution (PWI). This study explored racial socialization and racial identity in African American college women at an HBCU and PWI. Study participants

were selected from two public institutions, one HBCU and one PWI, in the southeast, to participate in this study. The Comprehensive Race Socialization Inventory (CRSI) was utilized to evaluate racial socialization and the Multidimensional Model of Racial Identity (MMRI) was used to explore racial identity.

INDEX WORDS: African American college women, Black women, racial socialization, racial identity, racial identity development, historically Black colleges and universities (HBCU), and predominantly White institutions (PWI)

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SAMANTHA WILSON MURFREE

Bachelor of Arts, Tougaloo College, 1995

Master of Arts, University of Missouri-Columbia, 1997

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SAMANTHA WILSON MURFREE

Major Professor:	Merrily S. Dunn
Committee:	Diane L. Cooper Rosemary E. Phelps

Electronic Version Approved:

Maureen Grasso
Dean of the Graduate School
The University of Georgia
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DEDICATION

This work is dedicated to my mother, Mrs. Earnestine “Wilson” Braxton, for all the years that she sacrificed to help me get an education. It was not easy, but I am immensely blessed by your love and support. Additionally, I am grateful for the wisdom you have gained from your life experiences and how you have carefully and cautiously provided me with great insight to assist in my decision making. Mom, I am so thankful for your example of showing unconditional love and modeling that for me. I hope I continue to make you proud.

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CHAPTER I
EXPLORING RACIAL SOCIALIZATION AND RACIAL IDENTITY IN AFRICAN
AMERICAN COLLEGE WOMEN
INTRODUCTION

African American women attend colleges and universities with similar ambitions and expectations as do most college students- to be successful, to fulfill their career aspirations and/or to enhance their earning potential. This is common for many college students regardless of age or background. Also common for African American college women are the challenges they have to overcome to attend college. These include challenges presented by their race and their sex (Shorter-Gooden & Washington, 1996; Giddings, 1984) as well as being part of a world that has historically considered them less than valuable (hooks, 1991). Consequently, African American college women have historically had to navigate two worldviews, the one imposed as a result of race and the ones created by societal norms, stereotypes and perceptions. A number of existing images about Black women bring attention to the stereotypes, perceptions and social norms as established by Eurocentric views, some of which inform their socialization and subsequent identity. Stereotypes and perceptions persist about their ideal weight, hair texture, and skin color; about whether or not it is acceptable to express anger versus whether circumstances warrant the emotion; and lastly, how Black women function as sexual beings (West, 1995).

African American college women may not always be conscious of these historical stereotypes and perceptions, but they exist and may influence how they will navigate the collegiate environment. Their actions in college will either reinforce those notions for some or negate them for others. The process of how these women relate to, interact and communicate with others, as well as behave, starts at home. Socialization is learned primarily from parents (Thomas & Speight, 1999). Once African American women enter a college environment the dynamics of their interactions change significantly from high school and home. They communicate messages verbally and non-verbally, explicitly and implicitly. They develop new relationships that assist in shaping how they will perceive themselves and others. It is with this understanding that the constructs of racial socialization and racial identification will be explored in this study.

Operational Definitions

Racial socialization is often defined in the context of parents and the messages they communicate to their children about race and ethnicity and the methods they used to accomplish this. It has been acknowledged that there is not a consistent or universal definition for the term racial socialization (Lesane-Brown, 2006). It can be described as a process that encapsulates all the components of the psychosocial and cognitive structural developmental processes, either explicitly or implicitly as individuals are exposed to various dimensions of their environment with family, friends and community members. The sphere of influence is immense. Racial socialization, in essence “is a complex, multidimensional construct” (Lesane-Brown, p. 403). For instance, Barr and Neville (2008) stated that it “is an important way in which parents prepare their children to negotiate inter- and intraracial interactions” (p. 131). Hughes (2003) believed that racial socialization takes place when “parents’ attitudes and behaviors transmit worldviews about race and ethnicity to children by way of subtle, overt, deliberate and unintended

mechanisms” (p. 15). This description of racial socialization reflects how common lifestyle patterns are displayed and developed from parents to their children. It has included the transmission of ethics and principles as transferred through generations (Demo & Hughes, 1990). The process has involved fostering engaged and productive citizens within our society (Thompson, 1994). Additionally, it is depicted as a “concept that describes the process of communicating messages and behaviors to children to bolster their sense of identity given the possibility and reality that their life experiences may include hostile encounters” (Stevenson, 1995, p. 51). For the purpose of this study racial socialization (i.e. transmission of messages, values, behaviors) will be defined as the transmission and receiving of an individual’s worldview about race and ethnicity through intentional and unintentional methods, including verbal and non-verbal messages, attitudes, observations, and behaviors. The distinction between previous definitions and this one is that the span of the definition is broadened to include membership beyond parental influences. This also makes it more applicable to friends/peers or extended family members (Lesane-Brown, Brown, Caldwell, Sellers, 2005; Thompson, 1994) as opposed to limiting its focus to parents. In each of these definitions, there is an emphasis on what is passed on, conveyed or modeled advertently and inadvertently, which speaks to its capacity to influence a multitude of developmental aspects.

A key aspect of psychosocial development is establishing a sense of identity. This process occurs throughout the lifespan (Evans, Forney, Guido, Patton, & Renn, 2010) and is influenced by a number of factors, not excluding personal characteristics, familial background, personal encounters, environmental dynamics, socioeconomic factors, and cognitive abilities (Helms, 1993). Each contributes to the process of racial identity development.

Racial identity has a number of definitions that could be utilized for this study. The phrase became popular with African Americans/Black scholars as a result of social, cultural and political/legal changes and challenges in the United States, particularly during and after the Civil Rights Movement (Cross & Vandiver, 2001; Helms, 1993). Cross (1991) described a person's journey toward Black racial identity as Nigrescence. This word reflects the evolution of an African American into Blackness and their willingness to identify with their group. Racial identity has been described by some as "that part of an individual's self-concept that is related to their membership within a race" (Nesbitt, Smalls, Ford, Nguyen, & Sellers, 2009, p. 190). This description, along with aspects of Cross's Nigrescence Model, takes into account self-concept. Racial identity is "the significance and meaning that African Americans place on race in defining themselves" (Sellers, Smith, Shelton, Rowley, & Chavous, 1998, p. 19). Helms (1993) simply presented it as the extent to which a person recognizes their association or connection to a specific racial group. In this study the Seller's et al. definition will be used.

Purpose of the Study

This study explored racial socialization and racial identity in African American women at an historically Black college and university (HBCU) and a predominantly White institution (PWI). Further, the study examined racial socialization messages and the differences in use by African American college women who attend an HBCU and a PWI. Additionally, the relationship between racial socialization and racial identity development was investigated. Lastly, this research sought to determine what influence, if any, racial socialization has on racial identity development. Many of the studies previously conducted on racial socialization of African Americans have focused on African American families. These have primarily concentrated on parental influences and the messages transmitted to children (Biafora, Taylor,

Warheit & Zimmerman, 1993; Branch & Newcombe, 1985; Constantine & Blackmon, 2002; Johnson, 2001; Marshall, 1995; McKay, Atkins, Hawkins, Brown & Lynn, 2003; Spencer, 1983). Other studies have had an emphasis on adolescents (Harris-Britt, Valrie, & Kurtz-Costes, 2007; Jones & King, 2007; Miller, 1999; Nesbitt, Smalls, Ford, Nyguyen, & Sellers, 2009; Scott, 2003; Stevenson, 1994, 1995, 1997; Stevenson, Cameron, Herrero-Taylor, & Davis, 2002; Stevenson, McNeil, Herrero-Taylor, & Davis, 2005; and Stevenson, Reed, & Bodison, 1996). Only a few studies have focused on African American college students (Barr & Neville, 2008; Bynum, Burton, & Best, 2007; Fischer & Shaw, 1999; Lesane-Brown, Brown, Caldwell, & Sellers, 2005; Thompson, Anderson, & Bakerman, 2000) and none to date have had a central focus on African American college women at either HBCUs or predominantly White institutions (PWIs). The need to investigate this area of research was further enhanced by the void in the literature regarding specific gender socialization in a college setting. One study described the concept as “gendered racial socialization” (Thomas & King, 2007, p. 138). The concept of gendered racial socialization will not be the focus in this paper; however, an emphasis is placed on the socialization perspectives of African American college women.

Parents are a powerful influence on their children. They are expected to nurture and teach their children everything they want and need them to know. As children transition developmentally from one stage to the next, it is expected that there will be other strong influences in their lives, particularly if they attend college. The next most logical and likely group to have persuasive power over young adults, in addition to teachers, coaches and other mentors, is their peer group. Young adults may have their first encounters with people different from themselves while interacting with peers. This was also a notable gap in the racial socialization literature; there was very little mention of alternate sources through which

socialization messages can be transmitted. Lesane-Brown et. al (2005) acknowledged that “not just parents but peers, teachers, and other adults may socialize children to race and racism” (p. 168).

The current generation of college students may view issues of race and racism very differently from previous generations. This could influence what messages are being communicated to their peers. It is plausible that the racial progress that has been made in the United States could have an impact on the messages that college students communicate to each other. For instance, if college students perceive that racial matters are no longer as large an issue as in their parents generation, their communication with others would reflect that perspective. Another example would be whether or not parents transmitted different messages to their children based on any perceived positive, progressive, generational changes in society, such as greater access and increased equity. Only one study sought to understand racial socialization from a historical perspective (Brown & Lesane-Brown, 2006). The study suggested that parents socialized their children based on social changes in our society. Specifically, the researchers reviewed three critical time periods “pre-Brown v. Board of Education, protest, and post-protest” for African Americans living in the United States. (Brown & Lesane-Brown, p. 201).

The pre-Brown v. Board of Education was clearly the darkest period in the life of African Americans. During this time period, oppression, racial inequality and injustices were rampant and pervasive and the dehumanization of African Americans was widely accepted by many White Americans. The protest time period is described as the time after the ruling on Brown v. Board of Education (Brown & Lesane-Brown, 2006). More concretely, it was the Civil Rights era for African Americans. African Americans began to take a noticeable stand against laws, policies and practices that hindered their progress as a race. Lastly, Brown and Lesane-Brown

(2006) discuss the post-protest time period, which focused on the progress made as a result of the Civil Rights movement and the economic and social progress that had been made between 1969 through 1980. The progress noted was not all positive. It was still plagued with “ambiguity produced by the tension between racial progress and latent regression” (Brown & Lesane-Brown, p. 205).

According to Brown & Lesane-Brown (2006) we live in a post Civil Rights society. However, even as progress has been made, issues of race and racism are still prevalent and have influence on individual interactions. While this study will not compare racial socialization messages across a historical time period with college women, it is worth acknowledging the social changes in the United States. These powerful and positive historical changes could affect how African American females perceive themselves and what they might communicate to others. It should also be noted that for the purposes of this study, African American and Black will be used interchangeably to reference this population because of the historical nature of the literature and due to common usage. This study explored racial socialization and racial identity of African American college women by asking the following research questions.

Research Questions

- (RQ1) Is there a difference in the racial socialization as measured by the Comprehensive Race Socialization Inventory of African American women at an HBCU and a PWI?
- a) Is there a difference in the frequency of racial socialization messages received from family and friends for African American women at an HBCU and PWI?
 - b) Is there a difference in the timing in which racial socialization messages were received by African American women at an HBCU and PWI?

- c) Is there a difference in the utility of messages received between African American women?
- d) What differences exist in the types of messages told to African American women about what it means to be Black and deal with people outside their race?
- e) Is there a difference in the messages that African American women would transmit to their children?
- f) Is there a difference in the socializing behaviors experienced by African American women?

(RQ2) Is there a difference in racial identity of African American women at an HBCU and PWI?

(RQ3) What aspects of racial socialization have the most influence on the racial identity of African American women at an HBCU and PWI?

(RQ4) Is there a relationship between the content of messages (i.e. CRSI#3) and aspects of racial identity in African American women at an HBCU and PWI?

(RQ5) Is there a relationship between the anticipatory socialization messages (i.e. CRSI #5) and aspects of racial identity in African American women at an HBCU and PWI?

CHAPTER II

REVIEW OF LITERATURE

The purpose of this study was to explore racial socialization and racial identity development in African American college women at an HBCU and a PWI. Additionally, a relationship with racial socialization and racial identity was investigated. This chapter discusses the salient issues related to racial socialization and racial identity development. Specific attention was given to studies where both constructs were researched.

Racial Identity Development

Racial identity development or the Nigrescence (Cross, 1991, 1995) concept emerged during the late 1960's and throughout the 1970's. It was originally called the "[N]egro-to-Black conversion experience" (Cross, 1971, p. 14). Because of the progression in research on this theoretical framework, even Cross (2001) acknowledged that it is overwhelming to present a comprehensive literature review on this topic given the strides made in exploring and critiquing its use and relevancy. The concept of Nigrescence materialized during a time of social, political and economic unrest in the United States as a result of the Civil Rights Movement. The Nigrescence model, as articulated in stages of development, focused on Black identity development and issues of Black consciousness in African American people (Cross, 1971). It is described as "a model that explains how *assimilated* Black adults, as well as *deracinated*, *deculturalized* or *miseducated* Black adults are transformed by a series of circumstances and events into persons who are more Black or Afrocentrically aligned" (Cross, 1991, p. 190). Twenty years after the initial presentation of the model led to other theoretical expansions as efforts were made to measure the concept of racial identity in counseling settings (Cross). In

addition to Cross's model, the Racial Identity Attitudes Scale-Black (RIAS-B) by Parham and Helms (1981) and a later version, the RIAS long or short form (Helms & Parham, 1985) was presented.

Today, racial identity development is no longer specific to African Americans, but other races as well. According to Helms (1993) racial identity development theory "concerns the psychological implications of racial-group membership; that is, belief systems that evolve in reaction to perceived differential racial-group membership" (p. 4). The concept of racial identity in relationship to theory focuses on an individual's acknowledgement, attitude, and beliefs about their affiliation and connection to a racial or ethnic group (Helms).

To provide an appropriate context for the evolution of racial identity development as illustrated by Cross's Nigrescence theory, it is necessary to compare the original version to the current version. In Cross's (1971) original work five identities were depicted; four stages were presented in the revised version (Cross, 1991, 1995). The five stages include: pre-encounter, encounter, immersion-emersion, internalization, internalization-commitment (Cross, 1971). Though the five stages remain the same, the revised version excludes the stage internalization-commitment as presented in the original model because research suggested that there were minor differences between stage four (i.e. internalization) and stage five (i.e. internalization-commitment) (Cross, 1991). However, the five stages continue to be cited in research literature despite the changes (Vandiver, 2001).

Cross made significant changes in the pre-encounter stage by addressing race salience as well as reference group orientation (RGO) and personal identity (PI) (Cross, 1991; Cross & Vandiver, 2001; Vandiver, 2001; Worrell et al., 2004). In the revised model, Cross determined that there were multiple attitudes under each stage except for the encounter stage, which include:

pre-encounter assimilation, pre-encounter anti-Black; anti-White and intense Black involvement for immersion-emersion; and Black Nationalist, biculturalist & multiculturalist for the internalization stage (Cross, 1991; Vandiver, 2001; Worrell et al., 2004). He clarified race salience, reference group orientation and personal identity in the following ways:

Race Salience. An individual with low salience attitudes places value on everything other than their identity as an African American person (Cross, 1991). It is further noted that individuals have a range of attitudinal responses which could be low, neutral, high, positive, negative or “anti-Black” (Cross, p. 190). Vandiver (2001) defines race salience as “the importance or significance of race in a person’s approach to life and is captured across two dimensions: degree of importance and the direction of valence” (p. 168).

Reference Group Orientation. RGO is considered the “basis of the nigrescence theory” (Vandiver, 2001, p. 167). It is defined as “the complex of social groups used by the person to make sense of oneself as a social being” (Cross & Vandiver, 2001, p. 372). In short, RGO focuses on social memberships or other ways of self-identification such as social class, ethnicity, sexual orientation or gender (Cross & Vandiver, 2001; Worrell et al., 2004).

Personal Identity. Cross & Vandiver (2001) described PI as “the multitude of traits, psychological processes, and deep-structure personality dynamics that are commonplace in the psychological makeup of all human beings...” (p. 372). Personal identity not only entails personality traits, but also involves self-esteem, cognitive abilities and a range of affective modes.

The Nigrescence theory has been expanded to include the same four stages presented in the revised version, however, each stage, excluding the encounter stage, contains multiple identities totaling six overall (Cross & Vandiver, 2001; Vandiver, 2001; Vandiver et al., 2002;

Worrell et al., 2004). For the purposes of this research, the Cross 1991 revised model will be used for this study as it is reflected in the Cross and Vandiver (2001) expanded model.

The beginning of the racial identity paradigm shift begins with the pre-encounter stage. African Americans who adopt the characteristics associated with the pre-encounter stage tend not to begin critically evaluating their worldview until they have an encounter that challenges their perspective. Pre-encounter African Americans assimilate into White culture abhorring any of the cultural nuances associated with African American life. The new model categorizes this as pre-encounter assimilation and anti-Black. The assimilated African American would fall into the low salience category and the anti-Black attitude would be considered high negative salience (Cross, 1991; Cross & Vandiver, 2001; Vandiver, 2001). The anti-Black sentiments of African Americans in the pre-encounter stage are indicative of “miseducation” and “self-hatred” (Cross, 1991, p. 192). In summary,

Whether low salience or anti-Black, the spectrum of Pre-encounter attitudes and world views transcends social-class boundaries...Pre-encounter people can be rich or poor, light skinned or ebony hued, live in Vermont or Harlem, and attend overwhelmingly [W]hite schools or all-Black institutions. (Cross, 1991, p. 197)

African Americans in the pre-encounter stage are not aware of the possibility for changes in their perspective; however, the “need” arises when the individuals have an encounter that usually is negative. Encounter is the second stage in the racial identity development model.

The encounter stage is the one aspect of the original model that did not undergo significant changes. African Americans who have an “encounter” are faced with views that conflict with the attitudes held in the previous stage. The encounter could be with a person, a situation, circumstances or a personal experience that impacts their world view in terms of race

and personal identity (Cross, 1991). This experience may cause them to change their perspectives immensely, therefore transitioning into the third stage, immersion-emersion.

Immersion-emersion identity can be described as one of intense conflict for the individuals in this stage due to the need to maintain balance in the extreme perspectives held. The battle between the anti-White attitudes versus the intense Black involvement is apparent. The individual in this stage has “immersed” themselves into African American culture, its history, literature, attire, activities, etc. (Cross, 1991; Cross & Vandiver, 2001; Vandiver, 2001). Subsequently, the individual then tries to migrate from this intense “total Black frame of reference” (Cross, p. 159), which also carries with it some racist perspectives about White people, in an effort to take on a new identity-emersion. In the emersion perspective, emotions are less heightened, there is “an emergence from the emotionality and dead-end, either/or, racist, and oversimplified ideologies of the immersion experience” (Cross, 1991, p. 207). This leads to the internalization stage.

Internalization and internalization-commitment were collapsed into one stage leading to a new identity. This stage represents transitioning into a multicultural perspective void of the conflicts associated with the previous stage. Cross would describe persons in this stage as more psychologically healthy. Individuals in this stage become activists against oppression, for social justice and institutional forms of racism (Cross, 1991). Three other identities were revealed under this stage as listed below.

Black Nationalist. This type of identity is representative of African Americans “who stresses an Africentric perspective about oneself, Black people, and the surrounding world” (Cross & Vandiver, 2001, p. 376).

Biculturalist. The internalization biculturalist represents “a Black person who gives equal importance to ‘Americanness’ as well as Africanity (e.g. the comfortable fusion of White and Black cultures), and engages Black issues and culture but openly engages aspects of the mainstream culture” (Cross & Vandiver, 2001, p. 376).

Multiculturalist. Person’s in this category “eschews solutions that rely on single-group interests and prefers solutions, instead, that address multiple oppressions” (Cross & Vandiver, 2001, p. 376). Multiple perspectives exist under this identity that impacts how a person perceives themselves (Cross & Vandiver). The person appreciates African American history and culture as well as other diverse programs, events, and activities (Cross & Vandiver).

The Multidimensional Model of Racial Identity

Additional advancements have been made in exploring racial identity to consider it from other perspectives. The development of the Multidimensional Model of Racial Identity (MMRI) (Sellers et al., 1998) was created to expand our view of racial identity. The MMRI considers aspects that differ from Cross’s Nigrescence model. Rather than view racial identity in stages, the MMRI views racial identity in statuses and dimensions. It does not dismiss previous approaches but combines the approaches by providing a “conceptual framework for understanding both the significance of race in the self-concepts of African Americans and the qualitative meanings they contribute to being members of that racial category” (Sellers et al., 1998, p. 19). The MMRI presents four dimensions that will be outlined below: salience, centrality, regard, and ideology. Sellers et al., noted that there is an interrelationship with each of the dimensions that has an impact on individual behavior at various points when a situation arises. A signature aspect of the MMRI that makes it very relevant to this study is that it

considers variations in the perspectives people have about what it means to be Black. Sellers et al. (1998) placed this point of view in the following context

...some individuals may see their racial membership as defining who they are, while others may see their racial membership as the defining characteristic of their self-concept. Even when individuals place similarly high levels of significance on race in defining themselves, they may differ a great deal in what they believe it means to be Black.

The MMRI also has four assumptions that researchers should take into consideration when using it. The first assumption is that identities are impacted by situations and circumstances and serves as “being stable properties of the person” (Sellers et al., 1998, p. 23). The second assumption is that individuals have multiple identities and each identity has a hierarchy of order (Sellers et al.). The third assumption regarding the MMRI is that it believes that “an individuals’ perception of their racial identity is the most valid indicator of their identity” (Seller et al., 1998, p. 23). Lastly, the fourth assumption is that MMRI focuses on statuses rather than the development of an individuals’ racial identity (Sellers et al.). The following contains the four dimensions of the MMRI.

Salience. Identity salience or racial salience “refers to the extent to which one’s race is a relevant part of one’s self-concept at a particular moment or in a particular situation” (Sellers et al., 1998, p. 24).

Centrality. Centrality is the dimension of the MMRI that addresses “the extent to which a person normatively defines himself or herself with regard to race” (Sellers et al., p. 25).

Regard. Regard refers to a person’s affirming and/or pessimistic views about being African American or Black (Sellers et al.). Regard has two sub-dimensions, private and public regard. Private regard refers to the positive and negative feelings a person has about being Black

or African American. Public regard is concerned with whether a person believes that other people view African Americans in a positive or negative manner.

Ideology. The MMRI's fourth dimension, ideology, consists of a person's values, views, and attitudes about race regarding how others within their race should behave (Sellers et al.). There are four philosophical perspectives under ideology: the philosophy of the nationalist, the oppressed minority, an assimilation philosophy, and the humanist philosophy. An individual with a *nationalist* philosophy emphasizes the distinctiveness of being Black. The nationalist philosophy has a great appreciation for the African American experience and therefore is more inclined to engage in various aspects of Black culture (Sellers et al., 1998). An *oppressed minority* philosophy is not only cognizant of oppression as it impacts African Americans, but also is aware of oppression in the lives of other minority groups (Sellers et al.). The *assimilationist* ideological philosophy focuses on the parallels between African Americans and mainstream society (Sellers et al.). The assimilationist works diligently to merge their life into the established systems. The *humanist* philosophy has a broad, inclusive and open perspective by which to view people. The humanist sees people as one human race, without making distinctions regarding what separates individuals (Sellers et al.).

Racial Identity Development in African American College women

The literature on African American women and racial identity in most studies has been coupled with other constructs for exploration or this population is subsumed under studies referencing African Americans or Black students. African American women and racial identity or racial identity attitudes have been researched with womanist identity in several studies (Parks, Carter, & Gushine, 1996); womanist identity and self-esteem (Poindexter-Cameron & Robinson, 1997; Watt, 2006) and lastly, racial identity, gender role attitudes and psychological well-being

(Pyant & Yanico, 1991). Although none of the aforementioned studies are directly related to this study, there were relevant aspects worth noting.

Watt (2006) found in her study while using the RIAS-B (Parhelm & Helms, 1981) that there was a negative correlation with self-esteem on the pre-encounter scale, but self-esteem was higher for women attending the PWI. These findings, in part, provided insight into how African American women feel about themselves and race. Two institutional types were used in this study, an HBCU single-sex institution and an HBCU coeducational campus. Watt (2006) noted that the women at the coeducational institution scored higher on the racial encounter and womanist immersion-emersion scale than the women at the single-sex HBCU. She presumed from this outcome that there were more opportunities at the single-sex institution “to discuss what it means to be a Black woman and therefore have more resolved feelings about their existence in America” (Watt, 2006, p. 331). However, in the study by Poindexter-Cameron and Robinson (1997) the impetus for the Watt study, findings varied. Self-esteem and the internalization stage were highly and positively correlated on both scales. Poindexter-Cameron and Robinson further explored whether the group means on the RIAS pre-encounter and remaining stages of the RIAS would differ from scores of students from the HBCU versus the PWI and only found partial support for their hypothesis. The results indicated that “RIAS pre-encounter scores from the TBU (i.e. traditionally Black university) were significantly higher than PWU (i.e. predominantly White university) pre-encounter scores and RIAS internalization scores were significantly higher for the PWU students” (Poindexter-Cameron and Robinson, 1997, p. 293). There were extreme similarities in the RIAS immersion scores between the two campuses. Self-esteem was higher for students at the predominantly White institution for this study.

Overall, the findings suggested that there are variations in the ways that African American college women view themselves while interacting in certain campus environments.

Tatum (1993) studied racial identity development in African American women in the context of relationships in White communities using the Cross's model on racial identity development as the theoretical framework. She stated that "the identification with the dominant society occurs in relationship with White friends and teachers" (Tatum, 1993, p. 3). She challenged aspects of racial identity development theory and its relevancy to the experiences of Black women when they live in predominantly White communities. Specifically, she noted that some of the experiences that Black women encounter in White communities could be considered classic stages of the racial identity model, however, the responses that Black women had countered the description. Tatum (1993) explained that:

for young Black women to sever ties with their White friends in communities where there are few other choices available would mean certain isolation... This may mean denying those aspects of herself which are perceived as culturally different from the majority, or denying her own perceptions of racism. (p. 4)

African American women in this study were willing to disregard subtle and not so subtle acts of racism in order to preserve established relationships because of limited options. Tatum (1993) described these responses as "internalized oppression" (Tatum, 1993, p. 4). Many of the participants in this study did not transition to later stages of racial identity development until they attended college, according to Tatum. She concluded by challenging practitioners who have the opportunity to work with African American women in "mutually empathic relational modes" to "ask ourselves if we are prepared to hear, see, and understand their authentically told experience"

(Tatum, p. 6). The capacity to facilitate the racial identity development process in the lives of these women is diminished if practitioners are not prepared to so.

Racial Socialization as a Concept

Research on the concept of racial socialization emerged during the 1980's at a time when negative images from the previous decades were slowly beginning to transition to more positive images (i.e. the Cosby Show). Establishing a conceptual framework for what was once referred to as Black child socialization or Black cultural socialization proved to be difficult due to the complexities associated with African American families in the United States (Boykin & Toms, 1985). Research was precipitated by a need to explore and understand how African American parents' equipped their children to operate in a society with racial barriers and where racism existed. This body of literature also emanated from "psychologists' efforts to understand how families of color experience and discuss social inequalities and injustices and how they teach children to manage them" (Hughes, Rodriguez, Smith, Johnson, Stevenson, & Spicer, 2006, p. 748). Furthermore, the research emphasized aspects such as the processes undergone to socialize children, the content and frequency of messages, predictor's and outcomes of racial socialization (Hughes et al., 2006). Racial socialization research was designed incorporating several other concerns about parental interaction and communication with their children. Specifically, scholars wanted to understand how African American families reared their children, influenced their cultural values and how self-esteem was reflected in the midst of race-related challenges (Boykins & Toms, 1985; Spencer, 1983, 1985; Tatum, 1997; Thornton, 1997; Thornton, Chatters, Taylor, & Allen, 1990). The responsibilities that Black families had then and now, to raise their children, are no different from any other family; however the perspectives are different.

The tasks Black parents share with all parents-providing for and raising children-not only are performed within the mundane extreme environmental stress of racism but include the responsibility of raising physically and emotionally healthy children who are Black in a society in which being Black has negative connotations. This is racial socialization.

(Peters, 1985, p. 161)

Legitimate questions arose over how African American families should respond to the complexities associated with these societal concerns, but little was known about what that looked like in these families. Boykin & Toms (1985) were concerned with perplexing questions such as: What was the influence of mainstream America? How to navigate the various social agendas of that time? How was culture defined by African American families and what was African American culture? What did sufficient adulthood look like in African Americans? What role did African Americans play in society and where was their place in it? How was the African American lifestyle manifested and conveyed? Lastly, what was appropriate socialization for African Americans? It was these questions and many others that resulted in a scholarly journey to understand racial socialization.

Boykin & Toms (1985) determined that African American parents' socialization processes included unintentional methods they might not be aware of or able to articulate. Three unique spheres of influence are described in their efforts to develop a framework, referenced as the triple quandary: mainstream, minority and the Black cultural experience (Boykins & Toms). Mainstream parents are the ones who instill specific values that assist in building self-esteem and motivating children to accomplish their goals. Parents who are characterized in the category of minority are intentional about addressing issues that impact their family, financially and racially (Boykin & Toms; Thornton, 1997). The parents inculcated by

cultural experiences have entrenched beliefs that their behavior is associated with West African traditions and culture, whether parents are cognizant of this or not (Boykins & Toms; Thornton, 1997). Specifically, it is posited:

As such, Black culture is socialized more so through a tacit cultural conditioning process, a process through which children pick up ‘modes, sequences, and styles of behavior’ through which their day-to-day encounters with parents and other family members; ...[and are] displayed to these young children in a consistent, persistent and enduring fashion. (Boykin & Toms, 1985, p. 42)

It is further noted that these cultural approaches occur with other family members and friends, who also serve to transmit methods to children out of “habitual forms of behavior, ingrained patterns of actions...with such consistency and that help to provide ambience so compelling that the child can pick them up through an unarticulated conditioning process” (Boykin & Toms, 1985, p. 42). Parents in the cultural experiences category are intentional about teaching their children about their heritage. Much of what is demonstrated comes from the lifestyle practices within the African American family life and culture, however, there is still evidence that cultural practices from mainstream America has had an influence (Boykin & Toms, 1985; Thornton, 1997).

Several measures have been developed to evaluate and assess racial socialization, though many studies conducted in the early 80’s used qualitative methods such as open-ended questions. Spencer (2002) presented two scales that measure racial socialization in African American youth, the Scale of Racial Socialization-A (SORS-A), which was created to measure the beliefs of youth, and the Teenager Experience of Racial Socialization Scale (TERS), which was

developed to measure “frequency of the messages or practices they have received or experienced from their parents or guardians” (p. 87).

A method of assessing racial socialization in college students is more recent. Lesane-Brown, Brown, Caldwell & Sellars (2005) designed the Comprehensive Race Socialization Inventory (CRSI), normed primarily on college students. The CRSI was designed to expand the scope of how racial socialization was measured. Lesane-Brown et al.’s (2005) CRSI increased how racial socialization was measured by taking into consideration the following:

Source and frequency. This assesses who transmitted the messages and how often.

Onset and recency. Assessment is on the “first and last time” a message was received (Lesane-Brown et al., 2005, p. 171).

Content. Content measures a variety of previously identified messages told to individuals across their lifetime.

Most useful messages. This item asks respondents to identify which message was most useful based upon options from the content section.

Anticipatory socialization messages. This item assesses whether or not respondents would transmit any of the messages they received on to their children.

Socializing behaviors. Respondents are asked to recall specific instances where people demonstrated what it meant to be an African American or Black and to identify how they were taught to respond to non-Black persons.

The aforementioned instruments served to assist scholars in adequately capturing empirical evidence of the experiences of African American parents, adolescents and college students. Both instruments have been used with adolescents and college students.

Peters (1985) expressed and believed that African Americans would always be subject to racism in its various forms regardless of any social and economic progress, thus giving parents a responsibility to respond. She further stated that only other underrepresented groups could really identify with this perspective and perhaps feels the burden Black families experience in trying to prepare their children to function under these circumstances. The research that follows gives evidence that many African American parents socialized their children in light of this intrinsic belief.

The literature on racial socialization has evolved over the years even though similar questions have been explored from different perspectives. To answer questions regarding the content and practices of racial socialization by African American parents, Thornton et al. (1990) resolved that specific sociodemographic and environmental correlates influenced the types of racial socialization messages that parents transmitted to their children. The sociodemographics identified included: “gender, age, marital status, region and racial composition of the neighborhood” (Thornton et al., 1990, p. 401). Each variable uniquely influenced the perspectives of parents. Data were collected using a national probability sample of African Americans. Illustrations with age related differences indicated that African American parents who were older felt more strongly about the necessity of racial identity in the racial socialization process than their younger African American counterparts. Mothers in this study were more likely than the fathers to have race related conversations with their children. These mothers had more educational attainment and were older. Whether African Americans were married or not, as well as the types of neighborhood families lived in, played a significant role in whether children received socialization messages. Single parents were less likely to communicate racial messages (Thornton et al., 1990; Thornton, 1997) in comparison to married couples and mother’s who

lived in predominantly African American neighborhoods were not as likely to racially socialize their children as those who lived in diverse neighborhoods. Furthermore, fathers' level of racial socialization seemed to be impacted by the region of the country where they resided. Ironically, men living in the Northeast were more likely than men living in the south to have discussions about race with their children in this study.

Parallels have also been drawn regarding parental racial socialization of their children when parents perceived that their children were unfairly treated by another adult or their peers as a result of race (Hughes & Johnson, 2001). Hughes and Johnson (2001) determined that parents were more likely to provide cautionary tales and warnings (i.e. promotion of mistrust) to their children if race was a factor in their belief regarding perceived mistreatment. This perspective was also a factor in the frequency of messages that the children received about prejudice, called preparation for bias in this study (Hughes & Johnson). The study focused on African American parents of third and fourth graders in an effort to understand what was happening in the lives of young children. Data were collected through a larger study sample called the Early Adolescent Development Study (EADS). Parents' in this study were no more distinct than in any other study in that parents transmitted messages about their own race as well as other racial and ethnic groups, which was referenced as cultural socialization/pluralism (Hughes & Johnson, 2001). It was most common in this study for parents to discuss cultural socialization/pluralism versus preparation for bias or promotion of mistrust, the two other factors that emerged in this study.

As students develop they are likely to interact in a variety of settings and with multiple peer groups. Racial socialization, as noted, is going to take place in all of the varied environments they inhabit, home, school, and other places. The experiences gained from these settings have significant impact on the messages received and transmitted. Constantine &

Blackmon (2002) explored African American adolescents' racial socialization experiences in the home and school in conjunction with peer self-esteem. Racial socialization was measured by using the TERS (Stevenson et al., 2001) and self-esteem was measured by the Hare General and Area-Specific Self-Esteem Scale (HGASSES). The study found a positive correlation in peer self-esteem and cultural pride reinforcement in African American adolescents. As a result of this specific finding, Constantine & Blackmon (2002) suggested that it may be possible that "some of the racial values and practices taught by many Black American parents or caregivers are expressed and validated within Black adolescents' peer groups" (pp. 330-331). The researchers further noted that the influence parents have on adolescents and adolescents have on their peers could be a contributing factor in their overall success socially (Constantine & Blackmon). This study also found:

higher cultural endorsement of the mainstream racial socialization messages were negatively associated with school self-esteem...suggest[ing] that adopting more Eurocentric cultural values and behaviors (i.e. "acting White" assumption) could serve as a detriment to Black students' academic self-efficacy in the context of predominantly Black school setting. (Constantine & Blackmon, 2002, p. 331)

As stated by the researchers of this study, African American adolescents who largely experience racial socialization messages regarding cultural approval of mainstream values may develop more comfort in milieus that are predominantly White, which also reflects values and beliefs (Constantine & Blackmon). These findings have suggested that peers have an influence on their peers in the racial socialization process, which has implications for this current research study.

Studies related to college students on racial socialization are minimal; however, efforts have been made to expand the scope of literature with this population. Racial socialization was explored with the construct, afrocentricity (Mutisya & Ross, 2005). The study stated that “afrocentricity can aid African Americans to revitalize their cultural identity (p. 236)...[and] may assist individuals of African descent to have a better appraisal of their culture and its values” (Mutisya & Ross, 2005, p. 237). A strong relationship between afrocentricity and racial socialization was determined. Embedded in this notion of afrocentricity are perspectives about identity, culture, heritage, generational transmission of information, values, etc. as it relates to people of African descent (Mutisya & Ross, 2005). One of the primary goals of this study was to create scales measuring the two constructs. In utilizing the scales, the findings indicated that racial socialization and afrocentricity are messages used in concert with each other when parents are socializing their children. Mutisya & Ross (2005) described an interrelation between afrocentricity and racial socialization, but emphasized that more often racial socialization messages conveys afrocentric messages.

African American college freshmen from two college campuses, an HBCU and PWI, participated in a study exploring whether racial socialization was a buffer for them when considering racism experiences and psychological functioning (Bynum et al., 2007). Specifically, Bynum and colleagues’ (2007) explored messages transmitted by parents related to cultural pride and resources from within African American culture that helped to manage racism. More experiences with racism were connected to inadequate psychological functioning (Bynum et al.). Students with elevated levels of psychological stress and distress served as an indicator for those results. Additionally, parental messages about cultural resources from the African American community did serve as a buffer for psychological stress to students who depended on this to

cope with racism (Bynum et al.). However, cultural pride messages did not yield similar results in either case. How racial socialization as an aspect of psychological functioning, operates in African American college students, is a complicated phenomenon. That conclusion was reflected in this statement “cultural pride messages predicted less psychological distress while messages emphasizing the use of cultural resources predicted greater psychological distress” (Bynum et al., 2007, p. 64).

Barr and Neville (2008) investigated the link between parental racial socialization messages and racial ideology in African American college students. Their findings, similar to those of several other studies, showed that racial socialization messages served as a source of protection. It was identified in this study as the promotion of mistrust, racial barriers and counter stereotypes (Barr & Neville). Racial ideology was described as color-blind racial beliefs, which served to explain whether parents and college students acknowledged or denied current practices of racism (Barr & Neville). They found that “students who reported receiving protective racial socialization messages were more likely to reject color-blind racial beliefs than students who did not receive protective racial socialization” (Barr & Neville, 2008, p. 150). Racial color-blindness in parents’ and students, respectively, was related to providing limited messages about racial mistrust and racial socialization experiences while developing as a child. It was discovered that individuals who significantly diminished racism received less messages regarding protective racial socialization for the future. This study further suggested that the students who had an awareness of institutional racism were ones who had previous discussions with their parents regarding racism (Barr & Neville, 2008). The study hypothesized that the level of awareness that parents’ exhibited about “modern-day racism would influence the types of racial socialization they give their children” (Barr & Neville, p. 150). There was only limited support for this

hypothesis. Nonetheless, the recent findings in the literature from this study suggested that racial socialization still has significant implications in the life of African Americans families and college students.

Racial socialization will be influenced by a series of dynamics in an individual's life and there will be similarities in the experiences of all African Americans. However, "there is no monolithic Black experience. There is no singular socialization pathway. Indeed, there is a tapestry of variegated socialization possibilities" (Boykin & Toms, 1985, p. 47). Every aspect must be explored to expand our understanding of this concept.

Racial Socialization and Racial Identity Development

The constructs, racial socialization and racial identity have been researched in tandem for decades from several perspectives (Demo & Hughes, 1990; Lalonde, Jones, & Stroink, 2008; Miller, 1999; Neblett, Smalls, Ford, Nguyen, & Sellers, 2009; Stevenson, 1995; Thomas & Speight, 1999; Sanders Thompson, 1994; Scott, 2003; and Thompson, Anderson & Bakeman, 2000). Conceivably it could be argued that racial identity influences how individuals are socialized or that the racial socialization messages received aids in establishing racial identity. Much of the literature examining this phenomenon has reported that there is a relationship. Racial socialization and racial identification are uniquely intertwined as several studies show.

Demo and Hughes (1990) examined socialization and racial identity in African Americans. This seminal work was focused not only on racial socialization, but also on how social structures and social experiences impact Black identity in children and adults. It was their contention that socialization messages from parents would be a predictor in shaping racial identity. These research findings also revealed that parents were not the only influential factors in this process. Group identity is fostered through extended relationships with immediate,

extended family members, friends and others in the larger community (Demo & Hughes). Racial socialization and its impact on racial identity have been substantiated in other studies (Stevenson, 1995; Sanders Thompson, 1994). Sanders Thompson (1994) explored the relationship between the two constructs from the perspective of socialization and the levels associated with racial identification. There were four identification parameters and at every level there was an association in this study. The parameters were: physical racial identification, sociopolitical identification, psychological racial identification and cultural racial identification (Sanders Thompson, 1994).

Stevenson (1995) used the Scale of Racial Socialization (SORS) for Adolescents to measure racial socialization and the Racial Identity Attitudes Scale (RIAS) to measure racial identity. The RIAS is based on Cross's Nigrescence Model (Parham and Helms, 1981; Helms, 1990). Interestingly, his study indicated that "specific factors of race socialization differentially predict all of the racial identity stages for females and the preencounter and internalization identity stages for males (Stevenson, 1995, p. 49). Consequently, Stevenson (1995) resolved that racial socialization was and is "multidimensional" (p. 49).

Strategies for coping with discrimination were explored in adolescents along with the relationship of racial identity and racial socialization (Scott, 2003). The study considered approach and avoidance coping strategies as a response to discrimination. This study suggested that psychological outcomes are connected to prejudice and racial discrimination, which would likely affect coping strategies. Approach and avoidance coping strategies result from whether you are actively striving to resolve distressing situations or to avoid them. Scott (2003) infers that an adolescent choosing either strategy has an emotional response that either increases or lowers feelings of self-efficacy. The importance of race to adolescent's self concept and identity

was not related to approach or avoidance coping strategies (Scott). However, the extent to which adolescents received messages about race “from their parents and/or guardians was related to the use of approach coping strategies but unrelated to the use of avoidance coping strategies” (Scott, p. 533).

In a recent study, the interconnectedness of racial socialization and racial identity has been further revealed. This study purported that the messages that adolescents received from their parents’ about race serve as precursors to their identity development (Neblett et al., 2009). Researchers used several complex ways to determine the relationship between these variables while placing prominence on the “patterns of African American racial socialization as they relate to the personal significance and meaning that African American adolescents ascribe to race” (Neblett et al., 2009, p. 190). The findings in this study favorably suggested that meaning and significance about race are derived from the various patterns of racial socialization practices (Neblett et al., 2009). Socialization occurs with messages, activities and experiences, which provide a framework for how the adolescents in this study came to think about their personal identity and significance. Parental emphases on messages that are deemed important to their development played a role in shaping adolescents views. Conversely, the lack of emphasis on messages about issues such as racial pride or racial barriers had a different effect on adolescents. “It is plausible that for youth whose parents do not mention or engage race in any meaningful way, the message that race is significant is not conveyed or incorporated in the self concept, and being African American is no different than being American” (Neblett et al., 2009, p. 199). These results are consistent with findings decades prior.

By the nature of the definitions of racial socialization, one of its premises is that it exists to prepare children for potential racism and discrimination (Boykin & Toms, 1985; Bowman &

Howard, 1985; Stevenson, 1994). Miller (1999) believed that racial socialization and racial identity had the capacity to promote “resiliency” (p. 493) in urban African American children and serves as a form of protection when combined with racial identity. Other studies have suggested that racial socialization and racial identity can serve as a defense against racial negativity (Stevenson, 1994, 1995). Several scholars maintained that it serves “to defend and protect a person from psychological insults, and where possible, to warn of impending psychological attacks that stem from having to live in a racist society” (Cross, Parham, & Helms, 1991, p. 328). Miller (1999) determined that it is possible with the right resources to “enable African American adolescents to overcome covert and overt obstacles present in a hostile environment” (p. 499). These adolescents had the ability to persevere and become productive citizens through the use of messages that empower and protect (Miller). Harris-Britt et al. (2007) proposed a similar perspective regarding racial socialization as a protective factor when analyzing perceived racial discrimination and self-esteem in African American adolescents. The negative effects of possible racism and discrimination can be alleviated in these youth if they are socialized the handle it (Harris-Britt et al., 2007).

Thomas & Speight (1999) conducted a mixed-methods study on racial identity and racial socialization attitudes in African American parents. The study focused on the relationship between racial identity and racial socialization along with messages transmitted based on gender. The Racial Identity Attitudes Scale (RIAS) (Parham & Helms, 1981) was utilized to measure racial identity and the subscale, Racial and Social Awareness, of the Black Parental Attitudes (BPA) (Johnson, 1980) was used to measure racial socialization (Thomas & Speight). Additional data were obtained on specific racial socialization messages by asking open-ended questions. The researchers discovered that parents at the internalization attitude stage were more likely to

socialize their children and had a positive relationship with racial socialization attitudes. However, “strong encounter attitudes were associated with negative attitudes toward racial socialization...” (Thomas & Speight, 1999, p. 166). Racial identity and racial socialization also had a significant relationship as reflected in Cross’s theory on racial identity development. Other findings also support that there is a relationship with racial socialization and racial identity (Demo & Hughes, 1990; Marshall, 1995; Stevenson, 1994; Thompson, 1994).

Parents in this study also felt that “they are the ones who must socialize their children, as peers and teachers may give children misinformation or no information...” (Thomas & Speight, 1999, p. 164). This finding informs the current study that seeks to determine the racial socialization practices of African American college women and the content of those messages. As previously reported, the Thomas and Speight (1999) study determined a difference in socialization messages transmitted to boys and girls. Messages given to both boys and girls included “racial pride, self-pride, the importance of achievement, negative societal messages, overcoming racism, moral values and the important of family” (Thomas & Speight, 1999, p. 165). On the contrary, there were messages that differed. Parents sent more messages to Black boys about how to prevail over racism and insisted that their Black girls obtain a quality education. Additionally, racial pride messages were received more by Black girls (Thomas & Speight). Parents in this study had some universal parental concerns related to their daughters on messages about sex and relationships with men. Prominent messages about premarital sex, valuing their natural beauty and not allowing any man to take advantage of them were expressed. Parents also reinforced messages about social and economic independence to their daughters. Implications can be drawn from this about the mentality that African American women may develop from receiving such messages. Parents’ unique socialization exhibited towards girls in

this study is a result of parental concerns regarding sexism, racism and male abandonment (Thomas & Speight). The parents were cognizant of statistics regarding teen pregnancy and single motherhood, which also is a reflection of the sociocultural concerns that exist about African American women.

Limited research has been conducted on racial socialization and racial identity development together in college students. To date, only one study has combined the two factors in a study for this group (Thomas et al., 2000). Thompson et al., (2000) explored the outcomes associated with racial socialization and racial identity on acculturative stress in African American college students. The study endeavored to find a “mediational model of acculturative stress in African American university students in which the relationship between racial socialization and acculturative stress is mediated by racial identity” (Thomas et al., 2000, p. 205). In other words, does racial identity act as a go-between (i.e. mediates the relationship) with acculturative stress and racial socialization? Acculturative stress is derived from the pressure to conform to Eurocentric patterns of living at the expense of denying your own values (Thompson et al., 2000). The context of this terminology is used from a mental health perspective. This study implied the following:

In all likelihood, Black students who experience less acculturative stress would feel more comfortable dealing with White individuals, and they would therefore be in a better position to deal with college life at predominantly White universities than would Blacks who are experiencing higher levels of acculturative stress. (Thompson et al., 2000, p. 197)

African American students who are not compelled to conform to the dominant culture have the capacity to function well at PWIs and those who do feel the pressure to acculturate may not

manage life as well in those settings. Similar to previous studies, a relationship was determined to exist with racial socialization and racial identity attitudes. There was a positive relationship between racial socialization and all levels of racial identity attitudes. However, only partial support was demonstrated for the mediational model proposed, with the “best predictors of acculturative stress being immersion attitudes and internalization attitudes” (Thompson et al., p. 196).

African American College Women: Socialization and Identity Development

African American college women today are receiving a variety of messages through multiple mediums. They have many positive and negative images as well as messages in which to draw on and serve to influence their racial identity development and socialization. As noted, it does not begin in college; it starts in the home where the primary influence is parental (Thomas & Speight, 1999). Because these students have so many competing interests vying for their attention, it is difficult to determine what messages, images or behaviors are shaping the various aspects of their life. Some of the messages these young women are receiving are rooted in current cultural trends derived from within the African American community and from media outlets, namely rhythm and blues and the hip-hop culture (O'Connor, Brooks-Gunn, & Graber, 2000). This was explored with 8 and 9 year old Black and White girls. The study was concerned with racial preferences as determined by specific media outlets-music and television, peer choices and its role in socializing Black girls (O'Connor et al.). It compared these racial preferences between Black and White girls and determined that girls of each race preferred more Black music and each chose more White television programs. This was significant of the cultural times. They also were partial to peer interactions representative of their own racial group. The study included Black mother's who engaged in racial socialization with their daughters and

determined that mother's who encouraged their daughters to maintain distance from White people had daughters who preferred to be with peers of their own race (O'Connor et. al).

Apparently, this study shows how influential parents can be in shaping the attitudes, behaviors, and perspectives of their children.

There are not many studies on racial socialization that isolate Black mothers and their influence in socializing their children. However, research has shown that these mothers are more than likely to play an integral role in the process of racial socialization and that Black girls are socialized differently than Black boys (Thomas & Speight, 1999). This is significant because of the implications for shaping the identity and values of African American women. Thomas & King (2007) presented a study, as referenced earlier in this paper, on what they termed "gendered racial socialization" (p. 138) of African American mothers and their daughters. Gendered racial socialization was considered a result of the processes associated with socialization and the "identity development of African American girls [being] unique because of the interaction of racism and sexism" (Thomas & King, 2007, p. 138). It was found that mothers and daughters are actively engaged in the racial socialization process with a variety of messages specific to gendered racial socialization. In this study many of the response messages from mothers focused on "self-determination and assertiveness," and "helping daughters to develop self-pride," (Thomas & King, p. 139). To a lesser degree mothers were communicating messages about the "importance of respecting others and recognizing equality"; "male-female relationships"; "the importance of spirituality and religious beliefs"; "racial pride"; and "cultural heritage and legacy" (p. 139). The messages reported from the daughters in the study were similar to the primary messages reported by the mothers. However, the messages were expressed significantly more by the daughters. It was clear those specific messages from the mothers were being

received by their daughters. The mothers in this study “seemed to feel that it [was] important for their daughters to not allow their gender and race to serve as barriers for identity development or for functioning as adults” (Thomas & King, p. 140). It is conceivable to see how these socialization messages may aid in perpetuating the idea of what it means to be a strong Black woman and contribute to creating strong Black women. The notion of being strong and determined against all odds has been reflected in other studies of African American women (Shorter-Gooden & Washington, 1996).

African American mothers socialize their daughters the way they do, in part, because of the images, stereotypes, and perceptions that still exist in our society about Black women. West (1995) has described these historical images from slavery as: the “Mammy”; “Sapphire”; and “Jezebel” (p. 458). The images associated with these titles are often substituted for a more glamorized and acceptable image of their White female counterparts. The descriptions served to exploit African American women and resulted in the “devaluation of [B]lack womanhood” in America (hooks, 1991, p. 52). The Mammy image is one plagued with perceptions and misperceptions about self-image as well as being this nurturer. These are cultural nuances that African American women have to navigate for themselves. The Mammy images leads to debates about obesity versus thinness versus healthiness. West (1995) also noted that the Mammy image is the most common image of the three presented and the one that seems to reflect more family values. The Sapphire image lends itself towards sassiness, hostility, or outward expressions of anger. This is also a popular stereotype among Black women. Credence as to whether these women have a reason to feel this way is often never debated. West (1995) acknowledged that their experiences and history gives them valid reasons for their emotional response. She does not condone staying in this mindset, but merely validates the reasons for that feeling. The Jezebel

image has been perpetuated by the music videos of hip-hop culture. This image could be described as the worst image of the three because the connotation is clearly negative and bad. This image is derived from a dark period in history where slave owners sexually assaulted Black women and utilized them for sexual pleasure and procreation (West, 1995). It is worth noting that the Jezebel image was “often portrayed as a mixed-race woman with more European features, such as thin lips, straight hair, and a slender nose” (West, 1995, p. 462). The Jezebel image provides much discussion regarding African American women’s sexual expression. This image creates dialogue about passivity over sexual prowess and assertion, morality against immorality and sexual manipulation. The deliberation is further compounded by the images viewed on television and in music videos, which gives creditability to a seductive and promiscuous image of Black women (West, 1995).

All of the aforementioned have to be considered when African American women enter the college environment. These students bring this with them either consciously or unconsciously. The ways these students communicate with each other are a result of their individual experiences, beliefs, and influences. History will inevitably play some role in racial identity and racial socialization of African American college women.

Perspectives on African Americans at HBCU’s and PWI’s

Historically Black colleges and universities were formed to educate African American students. When these institutions were created, predominantly White institutions denied admission to African Americans on the basis of race (Levine, 1997). However, desegregation, at least in theory, paved the way for several significant changes in higher education. A major milestone was the 1955 Supreme Court decision of *Brown v. Board of Education*, “however, it took another decade for the first [B]lack students to gain admittance to several major southern

institutions” (Weschler, 1997, p. 425). Examples of its impact were seen at the University of Mississippi in 1962 when James Meredith became the first African American to attend the institution. According to Allen (1992), the 1960’s were an unusual time in the life of higher education. There was significant increase in access and options for African Americans.

Unlike other groups, which confronted administrators with an “excess” number admitted by normal entrance processes, [B]lack students demanded modifications of admissions policies so as to insure inclusion of an adequate contingent....In more “selective” institutions, that is, in colleges where subjective considerations entered into a competitive admissions process, admissions officers agreed either to take race explicitly into account or at least make special efforts to recruit minority students who met traditional criteria. (Weschler, 1997, p. 426)

Today, African American students have the choice of attending an HBCU or a PWI without having to contend with the challenges of the 1960’s. According to the American Council on Education, African American enrollment increased “by 46% between 1995 and 2005 to nearly 2 million students” (Ryu, 2009, p. 2). HBCU’s are not exempt from fulfilling an agenda, “to a large extent, Black colleges enroll students who otherwise might not be able to attend college because of social, financial, or academic barriers” (Allen, 1992, p. 28). The reasons African Americans choose one type of institution over another vary. Nonetheless, they each have experiences in these institutions that shape their development in both positive and negative ways.

Environmental Differences and Impact

Exposing college students to new environments and diverse perspectives can be considered positive by most standards because it cultivates interpersonal and socialization skills while broadening a person’s worldviews (Chang, 1999). The saying is that it helps students to

become “well-rounded individuals.” This was debatable among researchers when an increase in African American college students emerged in the 1990’s on predominantly White campuses. Researchers grew particularly concerned with the experiences of African American college students on predominantly White campuses as a result of a surge in racial incidents (Allen, 1992) and the impact these experiences were having on their development. In recent years, the concern has been over whether HBCU’s are really offering the best environment for African American students, particularly since the loss of accreditation at Morris Brown College and the soaring accreditation issues at other HBCU’s. Jackson and Nunn (2003) stated that “the closing of many HBCUs, and the precarious existence of many others, is related to the symbiotic relationship between fiscal deficits and regional accreditation” (p. 59). Students are still choosing to attend both types of schools. How do African American students adjust in either environment? How successful are they? What type of support is available? What has been the impact?

The choice to attend a predominantly White institution over an historically Black college or university comes with sacrifice for some and comfort for others, challenges and even criticisms. Apparently, in many instances it has come at great sacrifice and with many challenges according to a qualitative study by Feagin and Sikes. Feagin and Sikes (1995) provided answers to the question of how African American students survive on predominantly White campuses when faced with racism. The responses from the study participants are aligned with much of the data on racial socialization and racial identity development. Some students are not equipped socially to respond to racism due to lack of preparation by parents and others conform to certain behaviors and develop various attitudes to assist them in coping. Several themes emerged: “problems with White students,” “subtle discrimination,” “professors as obstacles,” “cultural bias,” “Black support groups,” and “window into Whites’ minds.” Each theme is reflective of an

encounter that African American students had in this study in response to racism or discrimination and conclusions that were drawn as a result of the experiences that helped them cope.

Allen (1992) examined success outcomes of African American students at PWI's and HBCU's. His study resulted from concerns over the increase in racial incidents that African American students were having at PWI's across the country (Allen). This study highlighted clear distinctions in the experiences of African American college students when choosing to attend an HBCU versus a PWI. African American students tend to experience more successful outcomes in campus environments that primarily consist of African American students (Allen). In general, the experiences of African American students on either campus type depends on several factors such as the characteristics of student and campus environment, socialization, interpersonal skills, setting and context of the university, academic skills, aspirations, community involvement, etc. (Allen, 1992). However, the findings revealed several aspects regarding African American students' experiences on HBCU and PWI campuses. Racial composition is the most significant predictor for successful student outcomes for African American students when social involvement and occupational aspirations were factors (Allen). When academic achievement was a factor, racial composition ranks second in predicting student outcomes (Allen). Additionally, students who feel that they chose the right college to attend and who have healthy, positive relationships with White students, have high aspirations, college grades and interactions with faculty demonstrates successful student outcomes (Allen). Though the study presented several findings with significant implications regarding African American student experiences, the following is still acknowledged.

On predominantly White campuses, Black students emphasize feelings of alienation, sensed hostility, racial discrimination, and a lack of integration. On historically Black campuses, Black students emphasize feelings of engagement, connection, acceptance, and extensive support and encouragement. (Allen, 1992, p. 39)

One additional finding in the Allen study revealed that African American college women in this study reported lower professional aspirations than their male counterparts. This is in stark contrast to current data and trends in higher education where there are less African American males in degree granting institutions across the United States (Ryu, 2009). More African American women are attending and graduating from colleges and universities than African American males, suggesting the opposite of what this study presented.

Racial composition, and the various nuances associated with it, was a signature point of research for several scholars (Chang, 1999; Cokely, 1999; DeSouza & Kuh, 1996; Flowers, 2002; and Pascarella, Edison, Nora, Hagedorn, Terenzini, 1992). Chang (1999) wanted to know was there any merit or value to the notion of a having a diverse campus environment and discovered that there is a positive influence on all students. He stated that “the presence of racially underrepresented students contributes to the total educational environment and to the education of all students” (Chang, 1999, p. 391). Pascarella et al. (1996) sought to dismiss the negative perspectives about the academic rigor of HBCU’s in comparison to their White counterparts. They presented data showing that students at two HBCU’s “demonstrate[d] at least equal, and perhaps on some dimensions superior, cognitive development during the first two years of college” (Pascarella et al., 1996, p. 499). Pascarella et al. (1996) acknowledged that racially homogeneous campus environments could reinforce segregation, however, noted this should be tempered with increasing evidence, at that time, suggesting that HBCU environments

are more successful than PWI's in fostering climates for its students that lead to greater persistence and higher graduation rates without sacrificing rigor. Flowers (2002) had similar finding when he investigated the impact of racial composition, along with academic and social gains of African American students from HBCU's and PWI's. African American students experienced greater academic and social gains while attending an HBCU (Flowers). However, there was one study that differed from the previous findings. While most literature has suggested that racial composition makes a difference in what African American gain from attending an HBCU and PWI, DeSouza and Kuh's (1996) research suggested the opposite in certain cases. Their study was consistent in suggesting that African Americans have better learning experiences and are more engaged in academic activities at HBCU's versus PWI's. However, their study found that "institutional racial composition does not seem to matter with regard to Black students' involvement in social and interpersonal activities (i.e. participation in clubs and organizations...)" (DeSouza & Kuh, 1996, p. 264) as most of the literature has suggested.

Cokely (1999) explored racial composition and racial identity. Cokely wanted to understand whether racial identity was influenced by the racial composition of a campus environment. Using the Multidimensional Inventory of Black Identity (MIBI) to measures aspects of racial identity, African American students at HBCU's had higher levels of African self-consciousness than African Americans attending PWI's (Cokely, 1999). Significant differences were also revealed on other aspects of this racial identity inventory, the nationalist (i.e. Afrocentric views), assimilationist (i.e. American views) and humanist ideologies (i.e. individualism over race). African Americans at HBCU's scored higher on the nationalist scale than students at PWI's and African American's at PWI's scored higher on the assimilationist and humanistic ideologies scale (Cokely). The results indicate that variations in the campus

environments have some influence on the racial identity of African Americans. Values congruent with those environments may be reinforced in the lives of the students attending.

Watson and Kuh (1996) investigated the relationship between African American and White students at two private liberal arts HBCUs and two private liberal arts PWIs with student involvement, perceptions and educational gains. Their results indicated that African American students on HBCUs were more involved than White and African American students on PWI campuses. The African American students at PWIs received less support academically and encouragement from the environment and had less motivation toward academic achievement (Watson & Kuh). There were benefits for both Black and White students at the PWIs in terms of preparation for professional occupations. However, there seemed to be several explanations for why their results for African American students in this study were consistent with other studies exploring the impact and experiences of African Americans on PWIs and HBCUs. Watson & Kuh (1996) offered these propositions to explain the similarity in findings: (1) HBCUs do not have to contend with assimilation issues or racial problems that serve as hindrances to involvement (2) African Americans on PWI campuses have a smaller number of students in proportion to the total student population and White students may try to be more accommodating (3) Location of PWI's may provide White students with more options off campus while causing alienation for African American students in those communities and forcing them to choose to engage in campus activities (Watson & Kuh, 1996). Students at HBCU's, who were identified in this study as Black-majority "benefited more from their investment in college related activities than did Black-minority and White-majority students" (Watson & Kuh, 1996, p. 421). Black-minority and White majority students, as identified in this study, all attended the private liberal arts PWI's.

Sedlacek (1999) conducted a signature twenty year study in which he investigated the experiences of African American students on White campuses. The study resulted in a model of eight non-cognitive variables believed to be significant to African Americans, which stemmed from the Non-Cognitive Questionnaire (NCQ). Sedlacek (1999) explained that these non-cognitive variables are not only relevant to African Americans but could be to White students; however, White students do not have the same racial and cultural challenges as the corresponding population. The model is detailed below.

Positive self-concept or confidence. African American students persevere against all obstacles to achieve success in unusual ways and under stressful circumstances. Self-esteem has been evidenced to change as African Americans go through the racial identity stages (Parham and Helms, 1985). Self-concept is described as “possess[ing] strong self-feeling, strength of character, determination, independence” (Sedlacek, 1999, p. 539).

Realistic self-appraisal. Significant efforts are made to improve upon weaknesses and deficiencies, as well as expand individual perspectives for personal and academic development. African American students had encounters with White faculty that were plagued with ambiguity regarding their performance either due to the professor’s perception or poor communication with the students (Sedlacek, 1999). Hence, these students want a realistic assessment of how they are progressing academically as well as communally.

Understands and deals with racism. Individuals have a clear understanding of the impact of racism as a result of personal experiences. There is a refusal to submit to injustices or exhibit resentment to people and an unwillingness to use racism as an excuse. Individuals can respond as necessary to institutionalized racism using the positions they acquire as a student. Students have the capacity to differentiate when action is warranted in response to racism (Sedlacek).

Demonstrated community service. Individuals are intentionally engaged in voluntary services to communities reflective of their culture. There is an inclination to give back to African American community.

Prefers long-range goals to short term or immediate needs. These students have learned what it means to wait for things they desire. Sedlacek (1999) describes this as the “ability to respond to deferred gratification” (p. 539).

Availability of strong support person. These students need and have found persons who they can trust and call upon when there is a problem. Supportive figures are vital to their progress and success.

Successful leadership experience. These students acquire skills and leadership experiences occasionally in non-traditional ways based upon their background and exposures. Sedlacek (1999) notes that leadership experiences could come from leading a gang as well as sports or at church.

Knowledge acquired in the field. Individuals are resourceful in acquiring information. Knowledge may come from culturally significant experiences and be expressed from that worldview. African American students have not always been exposed to formal or mainstream ways learning and “have developed ways of learning outside the system” (Sedlacek, 1999, p. 544).

African American College Women Experiences

Previously, literature has been presented on the various stereotypical images of African American women and how they are socialized. More studies have provided a lens by which to view the experiences of African American college women, particularly when they attend a PWI versus an HBCU. Earlier research provides some historical context for the experiences of

African American college women, which may or may not be reflective of today's generation of African American college women. Fleming (1983) studied African American women in what she described as Black and White college environments and which environment perpetuated a matriarchal role of African American women. Fleming (1983) pointed out that African American women are often portrayed as "victims of 'double jeopardy' of being both Black and female" (p. 41) on the one hand and being strong and resilient (i.e. matriarch image) on the other. Fleming believed, as other research has stated, that environmental circumstances and responses to it have an impact on student experiences and it varies individually. Fleming (1983) suggested that institutional climate and social atmosphere was a factor to consider as major distinctions between the two institutional types and that it was not favorable at PWIs for African Americans. Several constructs were considered to determine the outcomes of this study: academic performance, confidence and motivation and the development of social assertiveness. Consistent with other findings, HBCUs in this study "seem to foster improved academic performance among [B]lack women students..." (Fleming, 1983, p. 48). An interesting finding was that "in [B]lack colleges, there appear[ed] to be a significant loss in assertive abilities, while in [W]hite colleges consistent gains in assertiveness are strongly suggested by the observed differences" (Fleming, 1983, p. 49). There were also differences in the confidence and motivation levels of students. This increased for African American women from freshman to senior year on HBCU campuses. Seniors at PWIs were less inclined to describe themselves as "energetic," (Fleming, p. 49) which was the terminology used to assess motivation. Consequently, this data led Fleming to conclude that the challenges and negative conditions of PWIs encourage behaviors and characteristics associated with the matriarchal image of African American women and that social passivity may be encouraged in the HBCU environment. Studies involving African American women who

attend HBCUs and PWIs have evolved since the time of this study, but certainly provide a glimpse of the transition.

The social adjustment of African American females was studied at a Midwestern PWI using qualitative methods (Roberston, Mitra, & Delinder, 2005). Three themes emerged related to the experiences of African American females' adjustment on this campus: racial prejudice, social alienation and faculty-student relations. The findings regarding encounters with racial prejudice and social alienation are not uncommon to the research; however, there were some distinctions with faculty-student relations. Some students reported having positive experiences with White faculty while others reported difficulty communicating. This further supports and affirms that there are deviations in the experiences that African American students have and in this case, African American women.

Constantine and Watt (2002) endeavored to understand several constructs, cultural congruity, womanist identity attitudes and life satisfaction and the influences on African American college women attending HBCU's and PWI's. Cultural congruity addressed how well African American women's personal values fit into the campus ethos given their diverse background (Constantine & Watts, 2002). Womanist identity has to do with the abandonment of traditional definitions of womanhood and developing a personal meaning of womanhood, also parallels the stages of development in Cross's Racial Identity development model (Constantine & Watts). Life satisfaction simply focuses on general well-being. The researchers found that African American women at HBCU's "reported higher levels of cultural congruity and life satisfaction than their counterparts attending predominantly White institutions" (Constantine & Watt, 2002, p. 184). Cultural congruence plays a significant part in African American students being satisfied.

CHAPTER III

METHODOLOGY

This study explored racial socialization and racial identity in African American college women at an HBCU and PWI. African American college women from two public institutions in the southeast participated in this study. The Comprehensive Race Socialization Inventory (CRSI) (Lesane-Brown et al., 2005) was utilized to explore racial socialization and the Multidimensional Model of Racial Identity (MMRI) (Sellers et al., 1997) was used to examine racial identity. This chapter is a presentation of the methodology that was utilized to conduct this study, including: (a) participants, (b) procedures, (c) demographics, (d) assessment and measures, and (e) research questions and analysis.

Participants

Participants were African American college women at an HBCU and PWI. Participants were classified as either a freshman, sophomore, junior or senior. Data were collected from a total of 191 participants from the two public universities. The final participant sample was reduced to 184 due to incomplete surveys and participants who were outside the specified age range. The following demographic information was collected: age, race, ethnicity, classification, highest educational level obtained by parents/guardians, raised by single or two-parents, socio-economic status, racial composition of home community, and first generational college attendance status. Participants were asked to respond to a perception question that was not considered a research question on the demographics form. The question was related to whether First Lady Michelle Obama had any influence on their perception of what it meant to be a woman of color.

Procedures

The researcher identified two public universities in the southeast with populations including significant representation of African American women. Each school was contacted regarding participation in the study. These institutions required approval from the researcher's degree granting institution prior to reviewing and approving participation in the study. Upon approval from each institution's Human Subjects and Institutional Review Board, the researcher worked through the appropriate offices on each campus to obtain information on student clubs and organizations, events, activities, and facilities that would yield a potential pool of study participants. Participants came from a variety of settings, groups or events on each campus. At the HBCU, significant participation came from residential halls and only one student group, the football cheerleaders. Additionally, data were collected at an event, "Girls Night Out," sponsored by the Office of Student Activities, which is a book club and gathering that features topics relevant to the lives of African American women. At the PWI, the majority of the participants came from student clubs and organizations. There were two African American sororities, the gospel choir, the campus NAACP chapter, a campus ministry group and a modeling troupe. Similar to an event on the HBCU campus, one of the sororities held their monthly "Girl Talk" event and allowed the researcher to use the event to explain her study and collect data.

Data were collected through purposive sampling as well as through snowball sampling. According to Vogt (2005) a purposive sample is "a sample composed of subjects selected deliberately (on purpose) by researchers, usually because they think certain characteristics are typical... [and] is the only way to increase representativeness" (Vogt, 2005, p. 252). Snowball sampling consisted of finding research participants through contacting other participants (Vogt, 2005). A power analysis was conducted to determine the necessary size of the sample. Because

this study was specifically targeting African American college women on each campus, efforts were made to obtain responses from this population in locations and settings that were convenient to this group on their campuses. The researcher contacted the offices of student activities and residence life to receive access to students through student clubs, organizations, residence hall communities and relevant events. The offices provided the names of the contact persons along with contact information for each organization that fit my research criteria. The research communicated directly with the advisor and/or director of each group. In most cases the advisor referred the researcher to a student officer if it was a club or organization and to a residence hall director or graduate assistant in the residence hall if it was a residential facility. The researcher provided these persons with an official letter outlining the details of the research project and as well as with a flyer to solicit participants if this was requested. All the dates for events and activities established to collect data were coordinated through the contact persons on each campus, whether it was a student representative or official university staff person (i.e. resident director). The researcher arrived on each campus at the appointed times for data collection solicitation with captive audiences who knew in advance that they were there to hear a presentation regarding the research project. Resident assistants knocked on doors to obtain participants acquire an audience in the residence halls. Advisors of student organizations had regularly scheduled meetings or events where the researcher was allowed to be on the agenda. The researcher conducted a 5 to 10 minute presentation on the research study and asked if those present were interested in participating. Whether individuals participated or not, free refreshments were provided at each event in several combinations which included pizza, donuts, drinks, chips, and candy. Interested participants were first given a consent form, separate from the research packet, and allowed to ask questions regarding the research study. Each selected

participant (those meeting the research criteria) was given a research packet containing a demographics form, a copy of the Comprehensive Race Socialization Inventory and the Multidimensional Model of Racial Identity. In order to preserve confidentiality in the process, each research packet was individually numerically coded in ascending order without the use of names, social security numbers or university issued student identification codes. Additionally, the names of the institutions where data were collected were not identified in the study. Each instrument was properly coded for data entry and statistical analysis.

Official university student groups or organizations who were contacted and interested in participating in the study were automatically given a donation of \$50 to their organization for allowing the researcher to come and present for 15 minutes to solicit participants from their group, even if no one agreed to participate. The organizations were also eligible for an additional donation based upon the number of individuals who chose to participate from their organization. To avoid coercion this information was not disclosed initially. The amount per student was an additional two dollars beyond the automatic \$50 donation. The donation was provided even if the participants began and chose not to complete the research packet, which did not happen with any of the groups. Participants were only allowed to complete the research packet once and were not allowed to participate multiple times due to dual organizational membership, which happened on both campuses. Donations were made to the specific organization and not to any individual unless it was otherwise specified by the university. The researcher administered each packet; provided an explanation and introduction prior to each administration.

Assessment and Measures

Comprehensive Race Socialization Inventory (CRSI)

Though not widely used, the Comprehensive Race Socialization Inventory was determined to be the best inventory to measure racial socialization due to inclusion of influences beyond parents on racial socialization. This inventory was created and published from a pilot study and later a part of a longitudinal study (Lesane-Brown, et al., 2005). It specifically targets African American college students, though it has the flexibility to be used with other racial/ethnic groups. The inventory contains six components of racial socialization. Three of the sections six sections use the same racial socialization messages to measure different aspects of racial socialization, which include content of messages, most useful messages, and anticipatory socialization messages. Four items are listed to measure the source and frequency of messages, with Likert scale response ranging from very often (1) to never (5). The remaining items all require a yes or no response, one (1) or zero (0) respectively. Two items are designed to address onset and how recent messages had been received and transmitted. The content of racial socialization messages is measured by eleven items drawn from the literature on race socialization. These items repeat themselves in the following sections. One section of the CRSI addresses which messages are most useful for transmitting to others. Anticipatory socialization messages are explored using the same eleven items, which focus on messages a person might consider transmitting to their children in the future. The last scale contains two open-ended questions measuring socializing behaviors. These simply ask if there are specific things people did to help participants know what it means to be Black or African American (Lesane-Brown, et al. 2005).

The CRSI was not designed using traditional psychometric properties, instead “a latent common factor explains the correlations between items” (Lesane-Brown et al., 2005, p. 178). Several forms of validity were employed ensuring the usefulness of this instrument. Face validity was determined by the researchers based on the items ability and appearance to capture the construct. Face validity is “logical or conceptual validity; determined by whether, ‘on the face of it,’ a measure appears to make sense” (Vogt, 2005, p. 117). In this case, four African American researchers affirmed the items. Content validity was used to ensure that construct identified was being measured (Vogt, 2005) and that items were related to the “theoretical definition of [the] construct” (Lesane-Brown et al., 2005, p. 179). Predictive validity was garnered through two measures of racial identity as measured by the Multigroup Ethnic Identity Measure (MEIM), which contained several dimensions. Predictive validity is the “extent to which a test, scale, or other measurement predicts subsequent performance behavior” (Vogt, 2005, p. 244).

Multidimensional Model of Racial Identity

Sellers et al. (1998) indicated that the MMRI was measured using another scale called the Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). Sellers et al. (1998) “adapted items from the previous identity scales as well as developed items” (p. 30) in order to create the MIBI. The validity and reliability of the MIBI was analyzed to measure the MMRI (Sellers et al.) The MMRI now consists of 56 items measuring the following dimensions of racial identity: three scales measures centrality, ideology, and regard. However, regard contains two sub-scales, public and private regard and ideology contains four subscales, nationalist, assimilation, minority oppression and humanist. Salience has been noted to be more difficult to measure with an instrument in the form of a questionnaire, but researchers are encouraged to use “experimental and quasi-experimental methods” (Sellers et al.,

1998, p. 30). Eight items on the scale are designed to measure centrality. Six items each measure private and public regard. Nine separate and distinct items are assigned to measure each of the following philosophies: assimilationist, minority oppression, humanist and nationalist ideology. The MMRI has Likert scale responses ranging from one (1) strongly disagree to neutral and to seven (7) strongly agree.

Sellers et al. (1997) conducted a number of analyses on the MIBI in order to determine that the MMRI is valid and reliable, while using African American students from two institutional types, an HBCU and a PWI. Alpha coefficients for the centrality and ideology scales ranged from .70 to .79 respectively. The coefficient ranges served to measure predictive and construct validity. Predictive validity is “the extent to which a test, scale, or other measurement predicts subsequent performance or behavior” (Vogt, 2005, p. 244). Construct validity is “the extent to which variable accurately measure the constructs of interest” (Vogt, 2005, p. 58). Internal validity for private and public regard initially was “modest” and “weak” (Sellers et al., 1998, p. 31), however, new data determined that both scales were internally consistent with the same alpha level ($\alpha = .78$) (Sellers et al.). Internal validity is “the degree to which one can draw valid conclusions about the causal effects of one variable on another” (Vogt, 2005, p. 157).

Analysis

Descriptive and inferential statistics were used to analyze data in an SPSS statistical software program. Non-experimental research design methods were employed due to lack of a treatment to participants or manipulation of any variables. Descriptive statistics allowed quantitative data to be described and summarized (Vogt, 2005). Inferential statistics allowed the researcher to make inferences and draw “conclusions about a population on the basis of data describing a sample” (Vogt, 2005, p. 153). Specific descriptive data such as a frequency

distribution was used to answer RQ1 (a) and RQ1 (b) which are: (a) Is there a difference in the frequency of racial socialization messages received from family and friends for African American women at an HBCU and PWI? (b) Is there a difference in the timing in which racial socialization messages were received by African women at an HBCU and PWI? A frequency distribution was also used to answer RQ 1(c) “Is there a difference in the utility of messages received between African American women?” Frequency distributions summarize “the frequency of individual values or ranges of values for a variable” (Trochim, 2005, p. 212). Measures of central tendency were also included. Demographics data such as age, raised by single or both parents/guardians, family socioeconomic status, type of city/town, community racial composition and classification was collected. An independent t-Test was used to answer the following research questions because these questions were exploring differences in means between two groups (Trochim, 2005): RQ1(a) as noted above; and RQ2 “Is there a difference in the racial identity of African American women at an HBCU and PWI?” Chi-square tests were imposed to answer RQ1 (d) “What differences exist in the types of messages told to African American women about what it means to be Black and deal with people outside their race?”; RQ1 (e) “Is there a difference in the messages that African American women would transmit to their children?”; and RQ1 (f) “Is there a difference in the socializing behaviors experienced by African American women?” The Chi-square analysis assisted in determining if there were “statistically significant differences between the actual frequencies and the expected frequencies of the variables” (Vogt, 2005, p. 43) with the two institutional types. RQ3 “What aspects of racial socialization have the most influence on racial identity in African American women at an HBCU and PWI?” was analyzed using a multiple regression as this question is exploring the “effects of more than one independent variable” on another variable (Vogt, p. 200). RQ4 “Is

there a relationship between the content of messages (i.e. CSRI#3) and aspects of racial identity in African American women at an HBCU and PWI?” and RQ5 “Is there a relationship between the anticipatory socialization messages (i.e. CRSI #5) and aspects of racial identity in African American women at an HBCU and PWI?” was measured by using the Pearson’s Product-Moment correlation coefficient analyses. The Pearson’s r shows the degree of “linear relationship between two variables that have been measured on interval or ratio scales” (Vogt, 2005, p. 233).

CHAPTER IV

RESULTS OF THE STUDY

Chapter four discusses the results of the study. This chapter is comprised of six sections. The first section presents findings from the demographics of the sample participants. The second part reports results associated with how participants responded on the CRSI and information on the MMRI. The third part reports results associated with research question one (RQ1) and the six subparts (i.e. a-f) associated with it, as these specifically address racial socialization. The fourth component of this chapter addresses the remaining research questions, RQ2 through RQ5. The fifth section of this chapter addresses additional findings related to aspects of the study. Lastly, the sixth section focuses on the summary of the results.

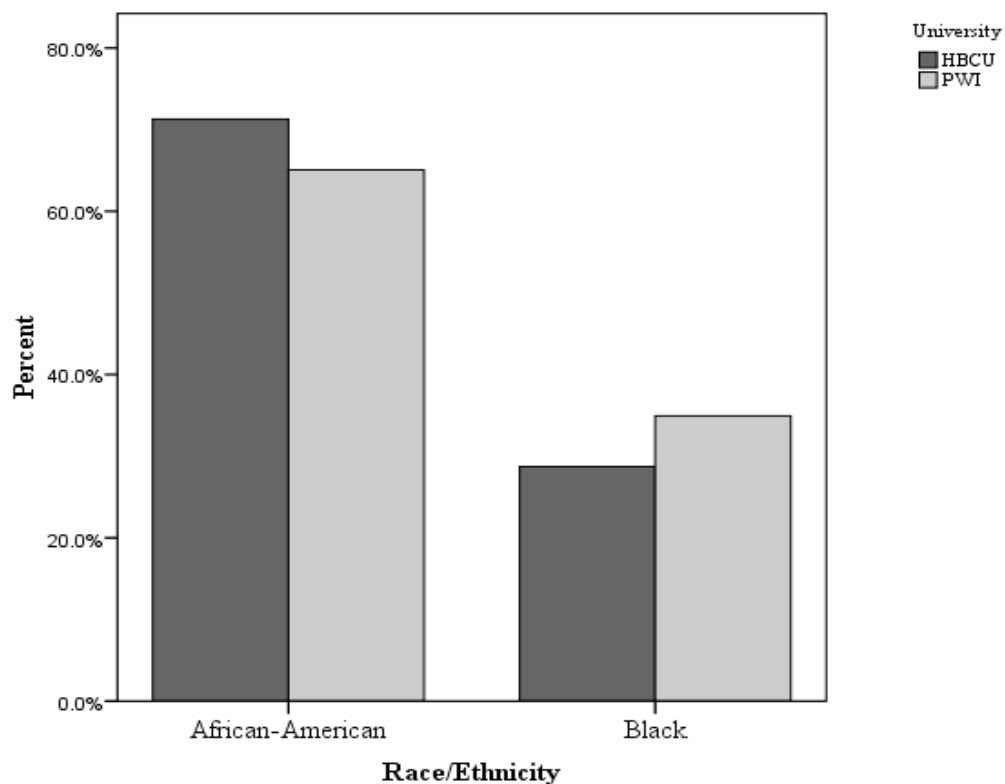
Demographics

Data were collected from two southeastern universities. The HBCU's enrollment consists of approximately 4,500 students, including approximately 66.5% African American women. The PWI's enrollment is approximately 7,000 students, with 66% of its population composed of women, with approximately 23% of the total population represented by Black/Non-Hispanic students. Both campus environments have a variety of student programs and organizations that target involvement of African American college women. Overall, the majority of women on each of the campuses identify racially and ethnically as African American. Below, Figure 4.1 and 4.2 provides an illustration of participants at the HBCU and PWI. For all participants data showed that 68.5% (n=126) responded to being African-American versus 31.5% (n=58) identifying as Black. There were students who wrote comments on the margins of the demographic form noting that they were also multiracial and would have liked another preference for race/ethnicity.

HBCU participants indicated that 71.3 (n=72) of them identified as African American, while PWI participants identified by 65.1% (n=54).

Figure 4.1

HBCU and PWI Participants Race/Ethnicity



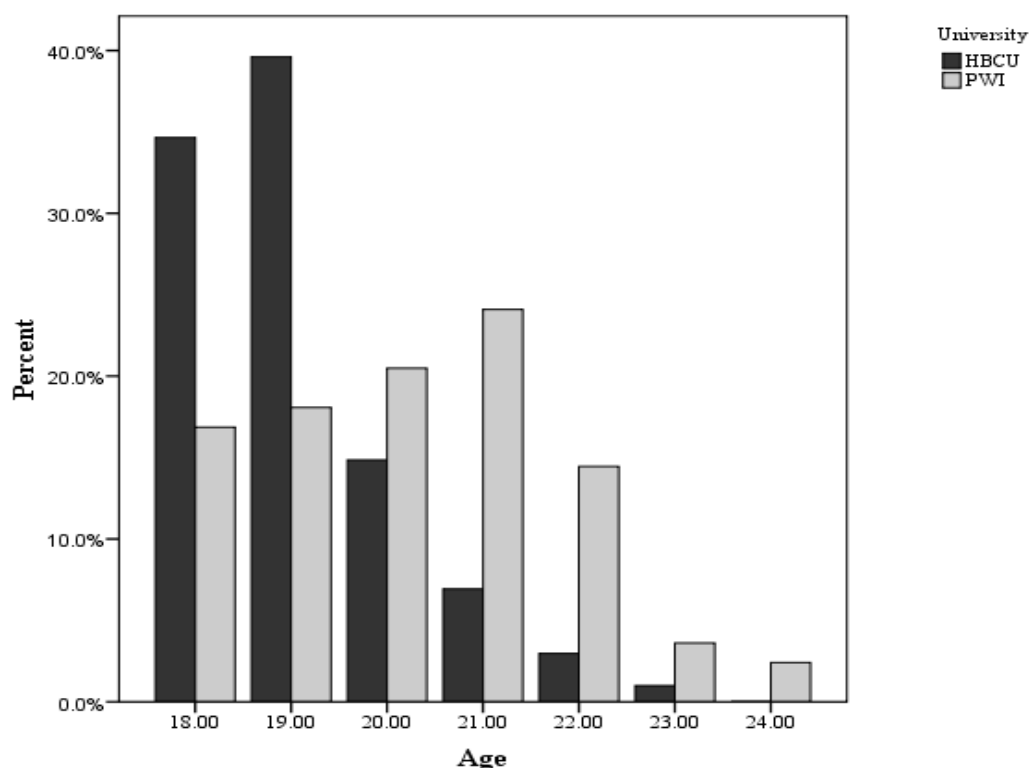
The age range for participation in the study was 18 to 24 years of age. The mean age for all sample participants was 19.5. The variations in age for participants are as follows: age 18 (26.6%), age 19 (29.95%), age 20 (17.4%), age 21 (14.7%), age 22 (8.2%), age 23 (2.2%), and age 24 (1.1%). The data also showed that more students from the HBCU were in the 18 and 19 year old age range compared to participants from the PWI, where the age ranges were a little more evenly distributed. HBCU participant ages are as follows: age 18, 34.7% (n=35); age 19,

39.6% (n=40); age 20, 14.9% (n=15); age 21, 6.9% (n=7); age 22, 3% (n=3); and age 23, 1% (n=1). Age ranges for PWI participants are as follows: age 18, 16.9% (n=14); age 19, 18.1% (n=15); age 20, 20.5% (n=17); age 21, 24.1% (n=20); age 22, 14.5% (n=12); age 23, 3.6% (n=3); and age 24, 2.4% (n=2). The sample had the least amount of participants in the 22 to 24 year old age range. Figure 4.3 and 4.4 represents this.

Participants had to be classified as either a freshman, sophomore, junior or senior. The classification mean was 2.19. The percentages of participants from each classification for all participants are as follows: all freshmen, 31.5% (n=58), all sophomores, 34.2% (n=63), all

Figure 4.2

HBCU and PWI Participants Age



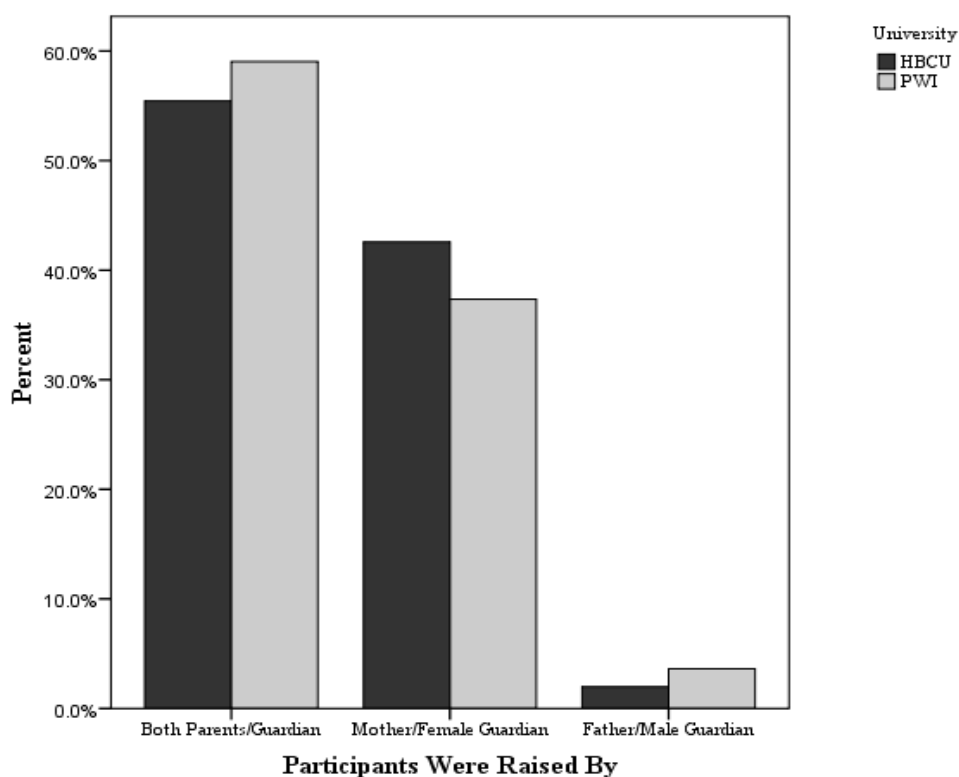
juniors, 17.9% (n=33), and all seniors, 16.3% (n=30). Data for HBCU participants include the following: freshmen, 42.6% (n=43), sophomores, 40.6% (n=41), juniors, 10.9% (n=11), and

seniors, 5.9 (n=6). Data for PWI participants are as follows: freshman, 18.1% (n=15), sophomores, 26.5% (n=22), juniors, 26.5% (n=22); and seniors, 28.9% (n=24).

As indicated by the results, the sample participants reported that the majority were raised by both of their parents or guardians. Results indicated that 57.1% (n=105) of all participants were raised by both parents/guardians. There were 40.2% (n=74) who were raised by their mother or female guardian, with only a small percentage, 2.7% (n=5) being raised by their father or male guardian. HBCU participants indicated the following: 55.4% (n=56), both parents/guardians; 42.6% (n=43), mother/female guardian; and 2% (n=2), father/male guardian. PWI participants reported: 59% (n=49), both parents/guardians; 37.3% (n=31), and 3.6% (n=3) for father/male guardians. See Figure 4.3 for an illustration.

Figure 4.3

HBCU and PWI Participants were raised by



Participants were asked to report whether their mother/female guardian and father/male guardian attended college and if so, was the institutional type an HBCU or PWI. If the participants responded that their parent(s) or guardian(s) did not go to college, they were not required to respond to the second part of the question. No response to whether a parent or guardian attended an HBCU or PWI was coded as missing values (-9) in the data set. Therefore, data are reflected for those who identified whether their parent or guardian attended an HBCU or PWI. The majority of the participants' mother/female guardian attended college, 64.7% (n=119) compared to 46.2% (n=85) of all participant father/male guardians. More participants noted that their mother/female guardian attended a PWI, 67.5% (n=81) versus an HBCU, 32.5% (n=39). Furthermore, 55.6% (n=45) of all participants' father/guardians attended a PWI compared to 44.4% (n=36) who attended an HBCU. Only 34.8% (n = 71) of all participants reported that both of their parents attended college. Overall, more parents of participants from both universities in the sample reported that their parent(s) or guardian(s) attended a predominantly White institution.

When the demographics data are disaggregated, it further illuminates the similarities and distinctions between these two participant groups. HBCU participants' results showed the following: college attendance for mother/female guardian, 64.4% (n=65) and father/male guardian, 45.5% (n=46); mother/guardian attendance at an HBCU, 22.8% (n=23), and PWI, 40.6% (n=41); father/guardian attendance at an HBCU, 18.8% (n=19), and PWI, 24.8% (n=25). PWI participant results are as follows: college attendance for mother/female guardian, 65.1% (n=54), father/male guardian, 47% (n=39); mother/guardian attendance at an HBCU, 19.3% (n=16), PWI, 48.2% (n=40) and father/guardian attendance at an HBCU, 20.5% (n=17) and PWI, 24.1% (n=20). Again, missing data were coded as -9, which resulted from participant responses

that had parents who did not attend college. Therefore, participants could not indicate whether it was an HBCU or PWI. No option was given to respond not applicable to this demographic item.

Participants were asked to report what was the highest educational level their parent(s) or guardian(s) had obtained. Options ranged from elementary school to obtaining a graduate or professional degree. The mean for mother/female guardian highest educational level obtained was ($M=5.3$), indicating some level of college experience or more, with the mean for father/male guardian being ($M=4.6$), indicating at least attendance at business or trade school or some college. Data were disaggregated for reporting purposes.

Mother/female guardians (MG) and father/male guardians (FG) highest educational level for HBCU participants are as follows: elementary school MG, 1% ($n=1$), FG, 2% ($n=2$); some high school MG, 8.9% ($n=9$), FG, 11.9% ($n=12$); high school diploma or equivalent, MG, 20.8% ($n=21$), FG, 23.8% ($n=24$); business or trade school MG, 5% ($n=5$), FG, 14.9% ($n=15$); some college MG, 21.8% ($n=22$), FG, 17.8% ($n=18$); associate or two year degree MG, 14.9% ($n=15$), FG, 5% ($n=5$); bachelors or four year degree MG, 10.9% ($n=11$), FG, 12.9% ($n=13$); some graduate or professional school MG, 5.9% ($n=6$), FG, 5% ($n=5$); and graduate or professional degree MG, 10.9% ($n=11$), FG, 6.9% ($n=7$).

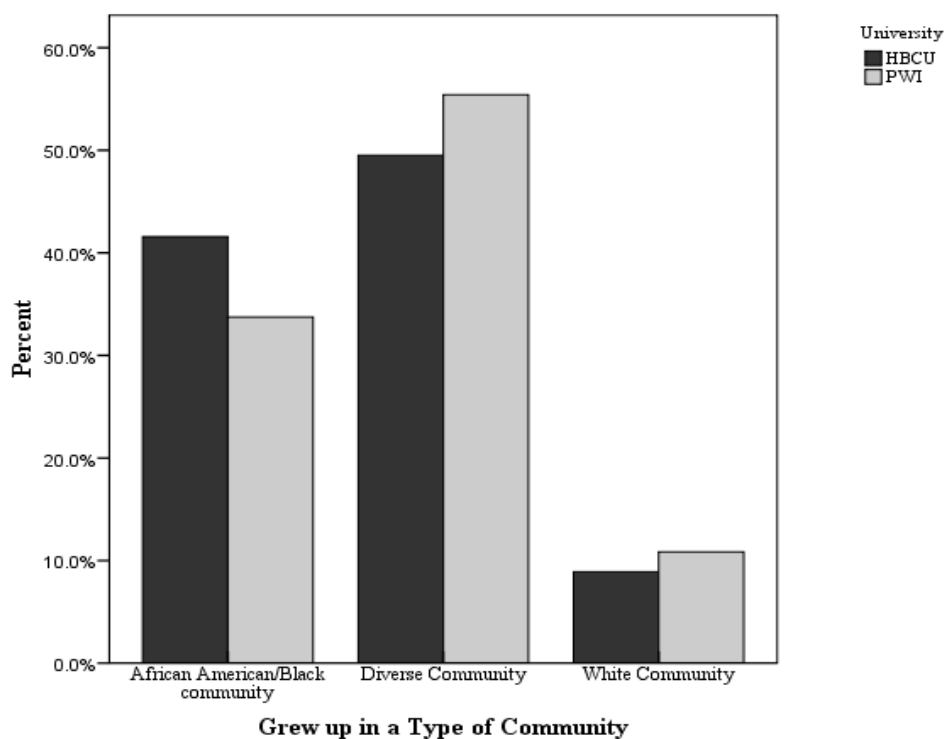
Mother/female guardians (MG) and father/male guardians (FG) highest educational level for PWI participants are as follows: elementary school MG, 1.2% ($n=1$), FG, 1.2% ($n=1$); some high school MG, 6% ($n=5$), FG, 4.8% ($n=4$); high school diploma or equivalent, MG, 22.9% ($n=19$), FG, 42.2% ($n=35$); business or trade school MG, 4.8% ($n=4$), FG, 6% ($n=5$); some college MG, 9.6% ($n=8$), FG, 13.3% ($n=11$); associate or two year degree MG, 18.1% ($n=15$), FG, 10.8% ($n=9$); bachelors or four year degree MG, 22.9% ($n=19$), FG, 14.5% ($n=12$); some graduate or professional school MG, 2.4% ($n=2$), FG, 1.2% ($n=1$); and graduate or professional

degree MG, 12% (n=10), FG, 6% (n=5). Subsequently, the majority of participants were not the first persons to attend college. Results indicated that 35.6% (n=36) of African American women from the HBCU were the first person to attend, while 25.3% (n=21) % of PWI participants were the first person in their immediate family to attend college.

Participants reported on the type of city or town in which they lived as well as the type of community in which they grew. The findings showed the following for all participants: 46.2% (n=85) grew up in a suburban area, 25.5% (n=47) grew up in a rural area, 26.6% (n=49) in an urban area and 1.6% (n=3) responded other. One of the participants who specified “other” stated it was “the projects.” Most participants grew up in a diverse community, 52.2% (n=96). The remaining data showed that 38% (n=70) grew up in an African American/Black community and 9.8% (n=18) grew up in a White community. African American women at an HBCU reported the following: 41.6% (n=42), African American/Black community; 49.5% (n=50), diverse community; and 8.9% (n=9), White community. PWI participants results showed: 33.7% (n=28), African American/Black community; 55.4% (n=46), diverse community; and 10.8% (n=9). Figure 4.4 provides an illustration.

Figure 4.4

HBCU and PWI Participants Type of Community



The mean for the sample participants' family socioeconomic status (SES) is ($M = 4.38$), which represents a family SES between \$45K to \$54,999. Appendix J provides a detailed report for differences in family SES between participants at an HBCU and PWI.

Statistical Analysis of Research Questions

This section contains results from the specific research questions presented to explore racial socialization and racial identity in African American college women. The first part of this section presents a restatement of the research question and its subparts as it represents components measuring aspects of the Comprehensive Race Socialization Inventory (CRSI). This first section will also present the results from the analysis of RQ1 a, b, c, d, e, and f. Three open-

ended questions on the CRSI required participants to produce a response (i.e. Question 2a, 2b and 6a). Additionally, in section 4, item “4k. Other” and section 5, item “5k. Other,” space was provided for participants to write a response on the lines below. Qualitative methodologies were used to code responses and determine themes and categories.

The research questions addressed in this section are:

- (RQ1) Is there a difference in the racial socialization as measured by the CRSI of African American women at an HBCU and a PWI?
 - a) Is there a difference in the frequency of racial socialization messages received from family and friends for African American women at an HBCU and PWI?
 - b) Is there a difference in the timing in which racial socialization messages were received by African women at an HBCU and PWI?
 - c) Is there a difference in the utility of messages received between African American women?
 - d) What differences exist in the types of messages told to African American women about what it means to be Black and deal with people outside their race?
 - e) Is there a difference in the messages that African American women would transmit to their children?
 - f) Is there a difference in the socializing behaviors experienced by African American women?
- (RQ2) Is there a difference in racial identity of African American women at an HBCU and PWI?
- (RQ3) What aspects of racial socialization have the most influence on the racial identity

of African American women at an HBCU and PWI?

(RQ4) Is there a relationship between the content of messages (i.e. CRSI#3) and aspects of racial identity in African American women at an HBCU and PWI?

(RQ5) Is there a relationship between the anticipatory socialization messages (i.e. CRSI #5) and aspects of racial identity in African American women at an HBCU and PWI?

Analysis of Responses and Information on Research Instruments: CRSI and MMRI

A major purpose of this study was to explore racial socialization. Much of the literature discussed how parents played an integral role in the racial socialization of their children in an effort to equip them to respond to racism as well as helping them understand themselves racially. The Comprehensive Racial Socialization Inventory (CRSI) has items, identified as racial socialization messages, which required participants to respond based on their experiences. Specifically, it asks about messages that might have been received to help know what it means to be Black and deal with those of other races. Participants are asked to respond if they had ever been told any of the messages identified on the CRSI, identify which message is most useful, and decide if they would communicate any of the messages to their children, as well as stating whether anyone did anything socially to help in the racial socialization process. Data are provided to assist in understanding how participants responded to certain items on the CRSI. Furthermore, the data identifies specific differences that HBCU and PWI participants have regarding racial socialization on each of the sections presented from the CRSI. These data are reported in addition to the results of the specified research questions for this study.

Racial Socialization Findings

Research question one serves as an over arching question regarding the differences in racial socialization of African American women at an HBCU and PWI. The remainder of this section will provide the results for RQ1 a, b, c, d, e, and f. As described in Chapter 3, an independent sample T-test and frequency distribution was used to measure RQ1 (a) “Is there a difference in the frequency of racial socialization messages received from family and friends for African American women at an HBCU and PWI?” This section on the CRSI measures the source and frequency of messages transmitted. The questions in this section of the CRSI asked participants to respond to how often parents or people who raised them, close relatives, friends, and other adults, talked with them about what it means to Black and deal with people outside of their race. Responses were on a Likert scale ranging from, “very often,” “fairly often,” “sometimes,” “rarely,” and “never.” Independent sample t-tests were used to examine the racial socialization items for each institution, an HBCU and a PWI. The results indicated that there were not statistically significant differences in the source and frequency of racial socialization messages received from parents ($t = .214$, $P = .831$), relatives ($t = -.573$, $P = .567$) and friends ($t = 1.006$, $P = .316$), for African American women at an HBCU and PWI. However, there was a statistically significant difference in the source and frequency of racial socialization messages received from other adults for African American women at a PWI, $t = 2.718$, $P = .007$, $M = 2.94$. Results from the frequency of responses showed that a total of 79.9% ($N = 147$) of all participants are receiving messages from all four sources. Frequencies of responses were computed and can be viewed in the appendices section K through N. Statistical results are provided below.

Table 4.1

Independent Sample T-tests for HBCU and PWI Participants

Variables	n	Mean	t	SD	P
Parents			.214		.831
HBCU	101	2.76238		1.281784	
PWI	83	2.72289		1.202774	
Relatives			-.573		.567
HBCU	--	2.7327		1.14796	
PWI	--	2.8313		1.17722	
Friends			1.006		.316
HBCU	--	3.2574		1.10139	
PWI	--	3.0964		1.05477	
Other Adults			2.718		.007
HBCU	--	2.4950		1.12804	
PWI	--	2.9398		1.07465	

Note. (--) indicates that the N value is repeated.

Research Q1 (b), asked “Is there a difference in the timing in which racial socialization messages were received by African American women at an HBCU and PWI?” Item 2a on the CRSI asked participants to indicate when was the first time any of the people identified in the previous question talked with them about being Black and how to deal with people outside of their race, which measures “onset,” and the subsequent question (i.e. 2b) asks when was the last time, which measures “recency.” This question had to be analyzed using aspects of qualitative methodology because it was presented on the CRSI as an open-ended response item. This was difficult to do because responses did not represent discrete units of time. The two question items on the inventory assess the first and last time race socialization messages were transmitted or received. The authors of the CRSI did not assess this item in the pilot study conducted on the

inventory. This study presents new findings beyond the work of the original authors of the CRSI. Therefore, no previous information is available regarding outcomes of the responses.

Participants' responses were coded and placed into categories based upon the type of response it represented. Some responses categorized as "Other" were respondents who wrote statements like "NA" for not applicable, made statements that did not specify time but rather a location or provided statements that were unrelated to what the question was asking. For example, statements such as "I still embraced them all" or "In class they said what it means to be ghetto & all Blacks are ghetto!" Several participants noted that they were "at home" or "in church" when they first heard a message about what it means to be Black. Several participants stated they could not remember. All statements that did not represent a specific time frame were categorized as "other" and are not included in the display of results below, HBCU other, 22.8% (N = 23), PWI other, 27.7% (N = 23). This same grouping method was used for categorizing recency statements. Statements grouped as other for recency are as follows: HBCU other, 25.7% (N = 26), PWI other, 31.3% (N = 26). Examples of recency responses classified as other were statements such as "I can't remember, it's been so long ago" "Sunday at church, I'm AME" or "N/A." It is important to note that one HBCU participant stated she had "never" received first messages or recent messages about what it means to be Black and deal with others. The categories created are represented in the tables below. Additionally, the items are rank ordered according to the highest percent.

Table 4.2

Onset: First time messages were received about what it means to be Black

HBCU Rank Order	%	N	PWI Rank Order	%	N
1) Elementary School	28.7	(29)	1) Elementary School,	36.1	(30)

2) Kindergarten	26.7 (27)	2) Middle School,	16.9 (14)
3) Middle School/Junior High	9.9 (10)	3) Kindergarten,	12 (10)
4) High School,	5.9 (6)	4) Before Kindergarten,	3.6 (3)*
5) Before Kindergarten,	2 (2)	High school*	
6) Two years ago	1 (1)		

Note. Items are listed from highest percentage response to the least. (*) denotes that there is tie between the items listed for that rank.

Table 4.3

Recency: Last time messages were received about what it means to Black

HBCU Rank Order	% N	PWI Rank Order	% N
1) High school age	10.9 (11)	High School age	10.9 (9)
After high school/during the summer/ before coming to college*			
2) 1-2 weeks/a few weeks ago	9.9(10)	1-2 months ago/a few months ago	8.4 (7)
3) 6 months ago to one year ago	8.9 (9)	When I came to college	7.2 (6)
		1-2 days ago, earlier in week, few days ago*	
		1-2 weeks ago, few weeks ago*	
		6 months to one year ago*	
4) 1-2 months ago/a few months ago	5.9 (6)	After high school, during the summer before coming to college	6 (5.0)
Ongoing communications*			
1-2 days ago, earlier in week, few days ago*			
5) When I came to college	4 (4.0)	Ongoing communication	4.8 (4)
6) Elementary school	3 (3)	Today	3.6 (3)
Middle school*			
Today*			
7) 2 years ago/Presidential election	2 (2)	Elementary School	2.4 (2)
8)		Middle school age	1.2 (1)

Note. (%) are indicated with the N value for each item. (*) indicates there is a tie between the items ranked.

Analysis was conducted on RQ1 (c), which asked “Is there a difference in the utility of messages received between African American women?” On the CRSI, a listing of ten statements are provided that serve to measure the “most useful message” an individual received to help them know what it means to be Black and deal with people outside of their race. The items on the CRSI required that respondents only choose one answer. The eleventh item provides a response for other messages not included. Participants who responded “Never” to all of the items in section 1 of the CRSI, which measured source and frequency of messages, were instructed to skip this section on the CRSI. Therefore, missing data was coded as -9 for all non responses to this item. The table below shows the frequency of responses for the messages chosen along with the percentage of responses for African American women at an HBCU and a PWI. The most useful message identified by both participant groups was “With hard work you can achieve anything regardless of race.” Fifty-one percent of African American women at the HBCU and 49.4% of the PWI African American women identified with this message. Responses varied across other messages as the table shows. Messages were also ranked in the order of highest percentage.

Table 4.4

Most Useful Messages Rank Ordered for HBCU and PWI Participants

HBCU Most Useful Messages	% (N)	PWI Most Useful Messages	% (N)
1) With hard work you can achieve anything regardless of race.	51 (51)	With hard work you can achieve anything regardless of your race.	49.4 (40)
2) You should ‘keep it real.’	21 (21)	You should ‘keep it real.’	21 (17)
3) Race doesn’t matter.	14 (14)	You should be proud be Black.	12.3 (10)
4) You should be proud be Black.	13 (13)	Race doesn’t matter.	11.1 (9)
5) Other.	1 (1)	You should not trust White	2.5 (2)

	people.	
6)	* Whites think they are better than Blacks./ Sometimes you have to act White to get ahead./ You will experience discrimination.	1.2 (1)

Note. Items are listed from highest percentage response to the least. (*) denotes a tie for that rank listing.

Data were analyzed from RQ1 (d), which asked “What differences exist in the types of messages told to African American women about what it means to be Black and deal with people outside of their race?” This item measured the content of messages of racial socialization messages as identified by the CRSI. The content of racial socialization messages asks participants to consider if they have ever been told any of the following identified messages. Certain messages garnered a greater percentage of responses than others for both African American women at an HBCU and PWI. Specific messages that participants recalled being told with the highest percentages of responses include the following: “Race doesn’t matter” 72% for HBCU, 67.9% for PWI; “With hard work you can achieve anything regardless of race” 97% of HBCU participants, 97.5% of PWI participants; “You should ‘keep it real’” 89% of HBCU participants, 85.2% of PWI participants; “You should be proud to be Black” 96% of HBCU participants, 97.5% of PWI participants; “Hispanics and Black have a lot in common” 57% of HBCU participants, 60.5% of PWI participants; “Whites think they are better than Blacks” 83% of PWI participants, 85.2% of PWI participants; “Sometimes you have to act White to get ahead” 66% of HBCU participants, 55.6% of PWI participants; “You will experience discrimination” 96% of HBCU participants and 97.5% of PWI participants. The table below provides a report for all responses and an additional table showing the rank order of the most prominent messages.

In section 3 of the CRSI, the same statements are provided as in section 4, but they measure a different aspect of racial socialization. Ten items are listed on the CRSI that represent the “types of messages” that participants may have been told. Participants are asked if they remember being told any of the following statements identified on the inventory and to respond “Yes” or “No.” Participants who responded “Never” to all of the items in section 1 of the CRSI, which measured source and frequency of messages, were instructed to skip this section on the CRSI. Non responses were coded as -9.

Table 4.5

Content of Racial Socialization Messages Received

Racial Socialization Messages	HBCU Yes	PWI Yes	HBCU No	PWI No
	% N	% N	% N	% N
a. Race doesn't matter.	72 (72)	67.9 (55)	28 (28)	32.1(26)
b. With hard work you can achieve anything regardless of your race.	97(97)	97.5(79)	3(3)	2.5(2)
c. You should 'keep it real.'	89(89)	85.2(69)	11(11)	14.8(12)
d. You should not trust White people.	35(35)	37(30)	65(65)	63(51)
e. You should be proud to be Black.	96(96)	97.5(79)	4(4)	2.5(2)
f. You should not trust Asian people.	8(8)	7.4(6)	92(92)	92.6(75)
g. Hispanics and Black have a lot in common.	57(57)	60.5(49)	43(43)	39.5(32)
h. Whites think they are better than Blacks.	83(83)	85.2(69)	17(17)	14.8(12)
i. Sometimes you have to act White to get ahead.	66(66)	55.6(45)	34(34)	44.4(36)
j. You will experience discrimination.	96(96)	97.5(79)	2(2)	2.5(2)
k. Did you receive any messages not				

mentioned?	47(47)	48.1(39)	53(53)	51.9(42)
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Note. Content of Message responses were HBCU N=100, PWI N=81. Participants were required to respond “yes=1” or “no=2” if they remembered being told any of the messages. N values () appear for both universities.

Table 4.6

Content of Racial Socialization Messages Rank Ordered “Yes” Responses

HBCU “Yes” Ranks	% (N)	PWI “Yes” Ranks	% (N)
1) With hard work you can achieve anything regardless of race.	97 (97)	With hard work you can achieve anything regardless of your race./You will experience discrimination./You should be proud to be Black. (*)	97.5 (79)
2) You will experience discrimination./ You should be proud to be Black. (*)	96 (96)	Whites think they are better than Blacks./ You should ‘keep it real.’(*)	85.2 (69)
3) You should ‘keep it real.’	89 (89)	Race doesn’t matter.	67.9 (55)
4) Whites think they are better than Blacks.	83 (83)	Hispanics and Blacks have a lot in common.	60.5 (49)
5) Race doesn’t matter.	72 (72)	Sometimes you have to act White to get ahead.	55.6 (45)
6) Sometimes you have to act White to get ahead	66 (66)	Did you receive any messages not mentioned?	48.1 (39)
7) Hispanics and Blacks have a lot in common.	57 (57)	You should not trust White people.	37 (30)
8) Did you receive any messages that were not mentioned?	47 (47)	You should not trust Asian people.	7.4 (6)
9) You should not trust White people.	35 (35)		
10) You should not trust Asian people.	8 (8)		

Note. Items are listed from highest percentage response to the least. (*) denotes a tie for that rank listing.

Table 4.7

Content of Racial Socialization Messages Rank Ordered “No” Responses

HBCU “No” Ranks	% N	PWI “No” Ranks	% N
1) You should not trust Asian people.	92 (92)	You should not trust Asian people.	92.6 (75)
2) You should not trust White people.	65 (65)	You should not trust White people.	63 (51)
3) Did you receive any messages not mentioned?	53 (53)	Did you receive any messages not mentioned?	51.9 (42)
4) Hispanics and Blacks have a lot in common.	43 (43)	Sometimes you have to act White to get ahead.	44.4 (36)
5) Sometimes you have to act White to get ahead	34 (34)	Hispanics and Blacks have a lot in common	39.5 (32)
6) Race doesn’t matter.	28 (28)	Race doesn’t matter.	32.1 (26)
7) Whites think they are better than Blacks.	17 (17)	Whites think they are better than Blacks. /You should ‘keep it real.’ (*)	14.8 (12)
8) You should ‘keep it real.’	11 (11)	With hard work you can achieve anything regardless of race. /You will experience discrimination. /You should be proud to be Black. (*)	2.5 (2)
9) You should be proud to be Black.	4 (4)		
10) With hard work you can achieve anything regardless of race.	3 (3)		
11) You will experience discrimination.	2 (2)		

Note. Items are listed from highest percentage response to the least. (*) denotes that there is tie between the items listed for that rank.

To further analyze the research question RQ1 (d) a Chi-square test using cross tabulation was performed on the ten items measuring the content of racial socialization. The Chi-square test revealed there were not any statistically significant relationships in the racial socialization messages told to African American women at an HBCU and PWI. The table below provides details of the results.

Table 4.8

Chi-square Test Results on Content of Messages for HBCU and PWI Participants

Content of Messages Inventory Items	χ^2	P
a. Race doesn't matter.	.359	.549
b. With hard work you can achieve anything regardless of your race.	.047	.828
c. You should 'keep it real.'	.587	.444
d. You should not trust White people.	.081	.776
e. You should be proud to be Black.	.327	.567
f. You should not trust Asian people.	.022	.882
g. Hispanics and Black have a lot in common.	.225	.635
h. Whites think they are better than Blacks.	.159	.690
i. Sometimes you have to act White to get ahead.	2.058	.151
j. You will experience discrimination.	.046	.831

Note. Items are presented as they appeared on the Comprehensive Race Socialization Inventory from Section 3, which measures content of messages. Computed for a 2 x 2 table.

To analyze RQ1 (e), a Chi-square test was conducted to answer "Is there a difference in the messages that African American women would transmit to their children?" On the CRSI, the same statements from section 3 and 4 are repeated in section 5 to measure yet another aspect of the racial socialization process, anticipatory socialization. Anticipatory socialization refers to whether participants would pass on any messages received to future children to help them know

what it means to be Black and deal with people outside of their race. Participants were asked to answer “Yes” or “No.” African American women were asked to anticipate if they would tell their children any of the messages identified on the CRSI. There are many similarities in what African American women would tell children as well as in what they did not foresee telling their children. The table details all the responses, however, the messages with the highest percentages will be highlighted. The following are messages that African American college women would possibly tell their children: “Race doesn’t matter,” “With hard work you can achieve anything regardless of your race,” “You should ‘keep it real,’” “You should be proud to be Black,” and “You will experience discrimination.” The highest percentage of the racial socialization messages that African American college women did not anticipate telling their children were as follows: “You should not trust White people,” “You should not trust Asian people,” “Hispanics and Blacks have a lot in common,” “Whites think they are better than Blacks,” and “You have to act White to get ahead.”

Table 4.9

Anticipatory Racial Socialization Responses for HBCU and PWI Participants

Items	HBCU Yes	PWI Yes	HBCU No	PWI No
	% N	% N	% N	% N
a. Race doesn’t matter.	89.1(90)	83.1(69)	10.9(11)	16.9(14)
b. With hard work you can achieve anything regardless of your race.	97(98)	100(83)	3(3)	-----
c. You should ‘keep it real.’	84.2(85)	78.3(65)	15.8(16)	21.7(18)
d. You should not trust White people.	8.9(9)	8.4(7)	91.1(92)	91.6(76)
e. You should be proud to be Black.	97(98)	97.6(81)	3(3)	2.4(2)
f. You should not trust Asian people.	5(5)	1.2(1)	95(96)	98.8(82)
g. Hispanics and Black have a	42.6(43)	34.9(29)	57(58)	65.1(54)

lot in common.

h. Whites think they are better than Blacks.	33.7(34)	20.5(17)	66.3(67)	79.5(66)
i. Sometimes you have to act White to get ahead.	29.7(30)	13.3(11)	70.3(71)	86.7(72)
j. You will experience discrimination.	97(98)	97.6(81)	3(3)	2.4(2)
k. Other. Please specify on the lines below.	5.9(6)	7.2(6)	94.1(95)	92.8(77)

Note. Participants responded “yes=1” or “no=2.”

Table 4.10

Anticipatory Racial Socialization Responses Rank Ordered “Yes” Responses

HBCU “Yes” Ranks	% N	PWI “Yes” Ranks	% N
1) You will experience discrimination. / With Hard work you can achieve anything regardless of race./ You should be proud to be Black. (*)	97 (98)	With hard work you can achieve anything regardless of race.	100 (83)
2) Race doesn’t matter.	89.1 (90)	You will experience discrimination. /You should be proud to be Black. (*)	97.6 (81)
3) You should ‘keep it real.’	84.2 (85)	Race doesn’t matter.	83 (69)
4) Hispanics and Blacks have a lot in common.	42.6 (43)	You should ‘keep it real.’	78.3 (65)
5) Whites think they are better than Blacks.	33.7 (34)	Hispanics and Blacks have a lot in common.	34.9 (29)
6) Sometimes you have to act White to get ahead.	29.7 (30)	Whites think they are better than Blacks.	20.5 (17)
7) You should not trust White people.	8.9 (9)	Sometimes you have to act White to get ahead.	13.3 (11)

8) Other.	5.9 (6)	You should not trust White people.	8.4 (7)
9) You should not trust Asian People.	5 (5)	Other.	7.2 (6)
10)		You should not trust Asian people.	1.2 (1)

Note. Items are listed from highest percentage response to the least. (*) denotes that there is tie between the items listed for that rank. Rank order represents messages that participants would tell their children.

Table 4.11

Anticipatory Racial Socialization Messages Rank Ordered “No” Responses

HBCU “No” Ranks	% N	PWI “No” Ranks	% N
1) You should not trust Asian People.	95 (96)	You should not trust Asian people.	98.8 (82)
2) Other.	94.1 (95)	Other.	92.8 (77)
3) You should not trust White people.	91.1 (92)	You should not trust White people.	91.6 (76)
4) Sometimes you have to act White to get ahead.	70.3 (71)	Sometimes you have to act White to get ahead.	86.7 (72)
5) Whites think they are better than Blacks.	66.3 (67)	Whites think they are better than Blacks.	79.5 (66)
6) Hispanics and Blacks have a lot in common.	57 (58)	Hispanics and Blacks have a lot in common.	65.1 (54)
7) You should ‘keep it real.’	15.8 (16)	You should ‘keep it real.’	21.7 (18)
8 Race doesn’t matter.	10.9 (11)	Race doesn’t matter.	16.9 (14)
9) You will experience discrimination. / With Hard work you can achieve anything	3 (3) *	You will experience discrimination. /You should be proud to be Black. (*)	2.4 (2)*

regardless of race. / You
should be proud to be
Black. (*)

Note. Items are listed from highest percentage response to the least. (*) denotes that there is tie between the items listed for that rank. Rank order represents messages that participants would not tell their children.

A Chi-square test was conducted for HBCU and PWI participants. Analyses revealed that there were statistically significant relationships in the anticipatory socialization messages that African American women from an HBCU and PWI would transmit to their children with following messages, “Whites think they are better than Blacks” $\chi^2 = 3.951$, $P = .047$, and “You have to act White to get ahead” $\chi^2 = 7.119$, $P = .008$. Chi-square test results are provided in the following table.

Table 4.12

Chi-square Test on Anticipatory Socialization Messages for HBCU and PWI Participants

Content of Messages Inventory Items	χ^2	P
a. Race doesn't matter.	1.386	.239
b. With hard work you can achieve anything regardless of your race.	2.506	.113
c. You should 'keep it real.'	1.033	.309
d. You should not trust White people.	.013	.909
e. You should be proud to be Black.	.054	.816
f. You should not trust Asian people.	2.026	.154
g. Hispanics and Black have a lot in common.	1.115	.291
h. Whites think they are better than Blacks.	3.951	.047
i. Sometimes you have to act White to get ahead.	7.119	.008
j. You will experience discrimination.	.054	.816

Note. Items are presented as they appeared on the Comprehensive Race Socialization Inventory from Section 5, which measures anticipatory socialization messages.

Research question, RQ1 (f), asked “Is there a difference in the socializing behaviors experienced by African American women?” The question also contained a second response item asking participants to give an example if they responded “Yes” to the question. The CRSI item 6, asked if there were specific things that people did to help them know what it means to be Black and know how to deal with people outside of their race. It is measuring socializing behaviors. The Chi-square test results indicated that there was not a statistically significant relationship in the socializing behaviors for African American women at an HBCU and PWI, $\chi^2 = .196$, $P = .658$. As previously noted in the introduction of this chapter, the second part of this question on the CRSI contained an open-ended response item and required that the researcher identify categories from the responses provided by participants to identify specific socializing behaviors. It is important to note that only 37% ($N = 68$) of the participants provided a response to this item. The categories generated from the examples of the types of socializing behaviors done to assist participants in knowing what it means to be Black and deal with others outside their race are provided in the frequency table below.

Table 4.13

Socializing Behaviors: Examples of what was done to help participants know what it means to be Black and deal with others outside their race

HBCU Rank Order Examples	% N	PWI Rank Ordered Examples	% N
1) Learned from personal experiences. <i>Examples:</i> - participated in programs - watched TV or movies - exposure to diversity (arts, people, countries)	41 (16)	1) Words of Wisdom/Advice Values instilled	41.4 (12)

-religious influence on behavior
 -discussions about Black people

2) Mothers influence in Teaching, family history and examples	23.1 (9)	2) Learned from personal experiences. <i>Examples:</i> - participated in programs -watched T V or movies -exposure to diversity (art, people, countries) -religious influence on behavior -discussions about Black people	31 (9)
3) Words of Wisdom/Advice/ Values instilled	20.5 (8)	3) Education about history/Black Month emphasized	13.8 (4)
4) Education about history Black history month emphasized	10.3 (4)	4) Mothers influence in teaching, family history and examples	10.3 (3)

Note. N values() are presented adjacent to “N” values. Items classified as “other” are not presented in table. Total responses, HBCU N = 39, PWI N = 29.

Racial Identity and Racial Socialization Data Analysis

One of the primary focuses of this study was to explore the constructs, racial socialization and racial identity together and the differences that might exist in African American college women on an HBCU and PWI. Research question RQ2 asked “Is there a difference in the racial identity of African American women at an HBCU and PWI?” Racial identity was the second component of this study and was measured by the Multidimensional Model of Racial Identity (MMRI). Participants responded to 56 items measuring four aspects of racial identity, centrality, salience, regard and ideology on a Likert scale ranging from strongly disagree (1), neutral (4) to strongly agree (7). Salience is situational and ambiguously expressed through centrality and

other stable aspects of the MMRI and a scale is not presented (Sellers et al., 1998). Individual racial identity statuses are determined by the averages from the scales on the MMRI. Centrality has eight items that make up its scale and does not have subscales. Regard has two subscales, private regard, which contains six items and public regard, which contains six items. Ideology has four subscales, assimilation, which has nine items, humanist, nine items, minority, nine items and nationalist, which also has nine items. Each participant obtains an average score for each scale. The higher the average, the more an individual identifies with the items on the MMRI. It contains seven scales with Likert responses, from 1 to 7 (i.e. strongly disagree to strongly agree). The scales on the MMRI are centrality, regard (composed of subscales private regard and public regard), and ideology (composed of assimilation, humanist, minority, and nationalist). Six items out of the 56 items on the scale are reversed scored, summary scores are obtained, and then averages are computed for each scale for each participant. An independent sample t-test was performed and determined that there were not any statistically significant differences in the racial identity of African American women at an HBCU and PWI. Results are presented in the following table.

Table 4.14

Independent Sample T-tests for HBCU and PWI on Racial Identity

Variables	n	t	M	SD	P
Centrality		-.241			.810
HBCU	101		4.6981	1.00996	
PWI	83		4.7340	.99496	
Private Regard		-.365			.715
HBCU	---		6.3268	.70452	
PWI	---		6.3633	.63267	

Public Regard		.303		.762
HBCU	---	3.7043	.99946	
PWI	---	3.6625	.83538	
Assimilation		-.927		.355
HBCU	---	5.2883	.77767	
PWI	---	5.3900	.69203	
Humanist		.283		.777
HBCU	---	5.5365	.85776	
PWI	---	5.5041	.65572	
Minority		-.017		.986
HBCU	---	4.7048	.77311	
PWI	---	4.7067	.80875	
Nationalist		1.018		.310
HBCU	---	3.6555	.83604	
PWI	---	3.5333	.77947	

Note. (---) indicates repeated “n” value for HBCU and PWI participants.

Research question RQ3 asked “What aspects of racial socialization have the most influence on racial identity in African American women at an HBCU and PWI?” Content of messages was identified on the CRSI as the variables with which to measure racial socialization. The variables are stated as follows: “Race doesn’t matter”; “With hard work you can achieve anything, regardless of your race”; “You should ‘keep it real’”; “You should not trust White people.”; “You should be proud to be Black”; “You should not trust Asian people”; “Hispanics and Blacks have a lot in common”; “Whites think they are better than Blacks”; “Sometimes you have to act White to get ahead”; and “You will experience discrimination.” The variables for racial socialization were measured with the racial identity variables, centrality, private regard, public regard, assimilation, humanist, minority and nationalist, all of which were the dependent

variables in this analysis. A stepwise regression analysis was performed to determine which aspects of racial socialization were the best predictors, or most influential on racial identity for African American college women at an HBCU and a PWI. Data were disaggregated between the two campus types in order to show specific racial socialization messages that were influential on racial identity for women on each campus. It was important to analyze this differently as there may be variations between these women by campus type. The results concluded that the racial socialization messages that have the most significant influence on racial identity in African American women on a PWI are as follows: “You should be proud to be Black” and private regard, $P = .030$; “Whites think they are better than Blacks” and public regard, $P = .017$. The results revealed more racial socialization messages that have significant influence on racial identity in African American women at an HBCU. The results showed the following: “You should be proud to be Black,” was significant with centrality, $P = .026$; “You should ‘keep it real’” and private regard, $P = .017$; “Hispanics and Blacks have a lot in common” and “Whites think they are better than Blacks” with public regard, $P = .024$ and $P = .035$, respectively; “Race doesn’t matter” with humanist, $P = .015$; “With hard work you can achieve anything, regardless of your race,” $P = .004$, and “You should not trust White people,” $P = .011$, with nationalist. The Multiple Regression table below shows the results for African American women at a PWI and the HBCU.

Table 4.15

Multiple Regression Predictors for PWI Participants

Variables	b	β	Sig.	95% CI
Private Regard				
<i>Constant</i>	7.374			[6.46, 8.29]
You should be proud to be Black.	-.979	-.242	.030	[-1.86, -.099]

R^2	.058				
F	4.909				
Public Regard					
<i>Constant</i>					[2.38, 3.58]
Whites think they are better than Blacks.	2.982	.264	.017		[.112, 1.11]
R^2	.070		.		
F	5.935				
Note: Racial socialization statements are items represented on the Comprehensive Race Socialization Inventory (CRSI).					

Table 4.16

Multiple Regression Predictors for HBCU Participants

Variables	b	β	Sig.	95% CI
Centrality				
<i>Constant</i>	5.887			[4.82, 6.95]
You should be proud to be Black.	-1.145	-.222	.026	[-2.15, -.137]
R^2	.049			
F	5.086			
Private Regard				
<i>Constant</i>	6.923			[6.42, 7.43]
You should 'keep it real.'	-.537	-.238	.017	[-.975, -.098]
R^2	.057			
F	5.905			
Public Regard				
<i>Constant</i>	4.360			[3.78, -4.94]
Hispanics and Blacks have a lot in common.	-.442	-.225	.024	[-.825, -.059]
R^2	.051			
F	5.239			

<i>Constant</i>	3.730			[2.91, 4.55]
Hispanics and Blacks have a lot in common.	.435	-.222	.024	[-.811,-.059]
Whites think they are better than Blacks.	.530	.205	.035	[.034, 1.026]
R^2	.093			
F	4.372			

Humanist

<i>Constant</i>	6.120			[5.62, 6.62]
Race doesn't matter.	-.461	-.242	.015	[-.832, -.091]
R^2	.059			
F	6.112			

Nationalist

<i>Constant</i>	2.212			[1.23, 3.19]
With hard work you can achieve anything, regardless of your race.	1.394	.286	.004	[.457, 2.33]
R^2	.082			
F	8.712			
<i>Constant</i>	2.909			[1.82, 3.99]
With hard work you can achieve anything, regardless of your race.	1.401	.287	.003	[.490, 2.31]
You should not trust White people.	-.427	-.245	.011	[-.753, -.101]
R^2	.142			
F	8.000			

Note. Racial socialization statements appear as stated on the Comprehensive Race Socialization Inventory.

Research question, RQ4 asked “Is there a relationship between the content of messages and aspects of racial identity in African American women at an HBCU and PWI?” A point biserial correlation was conducted rather than Pearson Product-Moment correlation. The point

biserial correlation is comparable to the Pearson Product moment, however, it is designed to “measure the association between two variables, one of which is dichotomous and the other continuous” Vogt, 2005, p. 237. The racial socialization inventory items are dichotomous and the racial identity item responses are continuous. The point biserial correlation required that the dichotomous data responses be coded as 0 = yes and 1 = no. This is distinct as all other analyses where these items were included, were coded as 1 = yes and 2 = no. Results from the point biserial correlation are interpreted and analyzed the same as the Pearson correlation. There were positive and negative correlations with various items from the content of racial socialization messages and racial identity. Any values that ranged between .00 and .39 (+/-) indicate no relationship to a weak relationship. Therefore, all of the significant relationships between the variables are considered weak as shown on the table below.

Table 4.17

HBCU and PWI Racial Socialization Messages and Racial Identity Correlations

Racial Socialization and Racial Identity	r	P
Centrality		
<i>You should be proud to be Black.</i>	-.187*	.012
Private Regard		
<i>You should be proud to be Black.</i>	-.210**	.004
Public Regard		
<i>With hard work you can achieve anything regardless of your race.</i>	-.156*	.036
<i>You should be proud to be Black.</i>	-.156*	.036
<i>Hispanics and Blacks have a lot in common.</i>	-.161*	.031
<i>Whites think they are better than Blacks.</i>	.231**	.002
<i>You will experience discrimination.</i>	.193**	.009

Assimilation

<i>You should not trust White people.</i>	-.199**	.007
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Humanist

<i>Whites think they are better than Blacks.</i>	-.146*	.049
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Nationalist

<i>With hard work you can achieve anything regardless of your race.</i>	.204**	.006
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<i>You should not trust White people.</i>	-.172*	.020
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<i>You should be proud to be Black.</i>	-.152*	.041
---	--------	------

<i>Whites think they are better than Blacks.</i>	-.169*	.023
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Note. ** Correlation is significant at the 0.01 level (2-tailed). * Correlation is significant at the 0.05 level (2-tailed). Items are presented as they appeared on the Comprehensive Race Socialization Inventory from Section 3, which measures content of messages are indented below the racial identity variables.

Research question RQ5 asked “Is there a relationship between the anticipatory socialization messages and aspects of racial identity in African American women at an HBCU and PWI?” Anticipatory socialization messages according to the CRSI are considered messages that individuals would tell their children to help them know what it means to be Black and how to deal with people outside their race. In essence, would individuals transmit any of the messages they have been told or heard or found to be most useful to any children they might have? A point biserial correlation was conducted rather than Pearson Product-Moment correlation. The results indicated that there were statistically significant correlations between the anticipatory socialization messages and various racial identity statuses. There were positive and negative correlations as illustrated in the table. Correlation coefficients ranging from .00 to .39 (+/-) were

considered to not have a relationship or be a weak correlation. All correlations in this analysis are considered to be weak relationships.

Table 4.18

Correlations for Anticipatory Socialization Messages and Racial Identity for PWI and HBCU

Anticipatory Socialization and Racial Identity	<i>r</i>	P
Centrality		
<i>You should not trust White people.</i>	-.171*	.020
Public Regard		
<i>You should not trust White people.</i>	.152*	.039
<i>Whites think they are better than Blacks.</i>	.164*	.027
<i>You have to act White to get ahead.</i>	.214**	.004
<i>You will experience discrimination.</i>	.256**	.000
Assimilation		
<i>Race doesn't matter.</i>	-.148*	.044
<i>Hispanics and Blacks have a lot in common.</i>	-.232*	.002
Humanist		
<i>With hard work you can achieve anything regardless of your race.</i>	-.150*	.042
<i>You will experience discrimination.</i>	.147*	.046
Minority		
<i>Hispanics and Blacks have a lot in common.</i>	-.169*	.022
Nationalist		
<i>With hard work you can achieve anything regardless of your race.</i>	.217**	.003
<i>You should not trust White people.</i>	-.208**	.005
<i>Whites think they are better than Blacks.</i>	-.209**	.004

Note. Anticipatory socialization statements appear as stated on the CRSI section 5. Statements represent messages that participants would choose to tell their children are indented below the racial identity variables. **Correlations are significant at the .01 level (2-tailed). * Correlations are significant at the .05 level (2-tailed)

Additional Findings

The demographics form had one item that was not a demographics item or a part of the research questions for the study. Due to the nature of the study curiosity developed about whether there was a “Michelle Obama Effect” on how these college women viewed themselves. African American college women are witnessing the first African American First Lady of the United States (FLOTUS), Michelle Obama. Participants were asked to respond to the following statement “Michelle Obama has influenced or effected my perception of what it means to be a woman of color.” Participants responded to a Likert scale “strongly agree,” “disagree,” “neither agree or disagree,” and “agree.” An independent sample t-test was conducted to determine if there was a difference in how HBCU and PWI women view Mrs. Obama’s influence. A statistically significant difference was revealed after performing an independent sample t-test on the responses from participants at an HBCU and a PWI regarding their perception of whether Mrs. Obama has influenced or affected their view of what it means to be a woman of color. There is a statistically significant difference in whether Michelle Obama has an influence on the perception of what it means to be a woman of color for African American women at a PWI, $t = -2.413$, $P = .017$, $M = 3.53$.

Table 4.19

Independent t-test results for Michelle Obama Effect: HBCU and PWI

Variables	t	M	SD	P
Michelle Obama	-2.413			.017
HBCU		3.09	1.23	
PWI		3.53	1.24	

Note: HBCU (N=101) and PWI (N=83)

The Comprehensive Race Socialization Inventory (CRSI) contained several open-ended question items for participants to answer. Additional space was also provided for participants to write additional statements if something was excluded from the choices offered on the inventory. Section 4, item “k” provided space to specify response as well as Section 5, item “k.” Only one person responded to section 4, item “k” out of all the participants. The response rate was not significant enough to draw any conclusions. Section 5, item “k” had only 15 (8.25) respondents, six (N=6) of which represented the HBCU and nine (N=9) represented the PWI. Section 5 was a part of the anticipatory socialization messages, which measured whether an individual would pass messages on to their children. The responses varied and were not included in any of the analyses as a result. However, four categories emerged from several of the comments:

- Blacks have to work harder than anyone else.
- God’s influence on socializing behaviors.
- Racism goes beyond being Black.
- Race or the color of your skin is not the only thing that defines you.

Though no analyses were conducted using the statements, the categories gleaned from the responses were important to acknowledge.

Summary of Results

Analyses were conducted on five research questions that focused on racial socialization and racial identity in African American college women at an HBCU and a PWI. Data were collected using two instruments, the Comprehensive Race Socialization Inventory (CRSI) and the Multidimensional Model on Racial Identity (MMRI). The researcher used a variety of statistical methodologies to answer the research questions, as well as a qualitative method for creating thematic categories from the responses to the open-ended items on the CRSI. Specific

quantitative methods included independent sample t-tests, frequency distributions, a point biserial correlation, Chi-Square test and a stepwise Multiple Regression analysis. The results indicated statistical significance on several research questions exploring differences in African American women at an HBCU and PWI with regard to racial socialization and racial identity. Racial socialization messages measuring source and frequency, content of messages, anticipatory socialization messages indicated statistical significance when exploring differences in responses of HBCU and PWI participants. There were no statistically significant differences in racial identity with HBCU and PWI participants.

Overall, there is a weak relationship between racial socialization and racial identity, specifically with the content of racial socialization messages and the anticipatory socialization messages. African American college women at an HBCU did not have statistically significant differences on the source and frequency of messages received from parents, relatives, friends and other adults, whereas PWI participants did with other adults. However, a number of racial socialization messages are predictors of racial identity in African American women from an HBCU. African American women from an HBCU and PWI also shared several messages that were most useful, “With hard work you can achieve anything regardless of your race” and “You should ‘keep it real.’” Lastly, African American women both reported similar time frames in which they received racial socialization messages for the first and last time. The first time for most was elementary school and the most recent was the high school age, after high school during the summer or before coming to college. The following chapter will discuss the results in more detail.

CHAPTER V

DISCUSSION AND IMPLICATIONS

This chapter discusses the results of the study, along with limitations and implications, suggestions for future research, and the conclusion. The chapter is divided into seven sections. The first section is a discussion of the demographics. The second part focuses on findings regarding racial socialization and racial identity. The third part discusses racial identity findings. The fourth section addresses limitations of the study. The fifth section addresses the implications of the study. The sixth section focuses on suggestions for future research and the last section provides the conclusion of the study.

Discussion of Demographics

The purpose of this study was to explore racial socialization and racial identity in African American college women at an HBCU and PWI. This study also examined racial socialization messages and the differences in use, as well as the relationship between racial socialization and racial identity in African American college women attending an HBCU and PWI. This study determined what influences racial socialization had on racial identity with these African American college women.

The participants in this study had many similar characteristics when the demographics are considered though the sample was taken from two different campuses, representing two different public institutional types. Both campuses are located in small urban cities with large African American populations. A majority of the participants were raised by both parents, but a portion (40.2 %) was raised by their mother or female guardian. This is notable because much of the literature on racial socialization addresses the influence of family, and specifically the mother,

play in the racial socialization process (Thornton et al., 1990). More of these college women had parents who attended predominantly White institutions than historically Black colleges or universities. In this study participants reported that their mother/female guardian had more education than their father or male guardian. Thornton et al. (1990) discovered that African American mothers with more education were more likely to have race related conversations with their children than fathers.

The majority of the participants grew up in diverse communities, while many (38%) grew up in predominantly African American or Black communities. Only a small percentage grew up in predominantly White communities. Though this study did not explore whether racial socialization and racial identity were influenced by these demographics, it is plausible that each aspect of their environment and upbringing has shaped their perspectives. Thornton et al. (1990) recognized in their study that marital status and the type of neighborhood in which African American families lived influenced how African American children were socialized. This same study further revealed that mothers living in predominantly African American neighborhoods were less likely to racially socialize. Furthermore, single mothers were less likely to communicate racial socialization messages than individuals who were married (Thornton et al.).

Most of the African American women in this study have had the benefit of being raised by both parents who were highly educated. The mothers or female guardians of these participants were more educated than the fathers, with 64.7% having attended college. It is uncertain whether the mother played a more integral role in the racial socialization process than fathers or whether it was a joint process. However, a mother's influence in teaching and exposing daughters to specific socializing behaviors to assist them in knowing what it means to be Black and how to deal with others was identified as part of a category of racial socializing behaviors on the CRSI.

These African American women have a variety of demographic and environmental factors influencing their racial socialization and racial identity, which is also evidenced by some of the results. For example, the reports on the educational background of their parents, particularly their mothers, their family SES status, as well as the type of community in which they were raised are all relevant factors.

Most of these college women identified themselves as either African American or Black whether they attended an HBCU or PWI. It is uncertain as to whether this is due to the type of environment in which they grew up or whether this is a result of how they have been socialized to think of themselves. There were also similarities in their family socioeconomic status (SES). Both HBCU and PWI participants had the largest family SES range as below \$25,000 with the second highest range being \$45k-54,999. The profiles of these sample participants were very similar in terms of their background. This is important to acknowledge as this study purposely explored various differences with these populations.

Racial Socialization and Racial Identity Findings

African American women in this study had some similarities and differences regarding which aspects of racial socialization influenced aspects of racial identity. Aspects for racial socialization had to do with the types of racial socialization messages that were salient with the range of racial identity statuses. While a relationship was shown between racial socialization and racial identity, it did not prove to be highly significant and strong; it was a very weak one. The following section will include a discussion on the key findings associated with racial socialization as identified by the Comprehensive Race Socialization Inventory (CRSI) and racial identity as measured by the Multidimensional Model on Racial Identity (MMRI). Each research question addresses an aspect of the CRSI in relationship to racial identity.

Sources and Timing of Racial Socialization Messages

The racial socialization process has a beginning point in the lives of every individual, whether they are conscious of it or not, which is often connected to a person or an experience at a specific point in time in an individual's life. The CRSI measures four possible sources and asks about the first and last time a person may recall being racially socialized or told what it means to be Black and deal with others who are not. Research question RQ1 was the general question that was answered more specifically with the six sub-questions. The questions addressed all the components of the racial socialization inventory, the CRSI. The original work on the CRSI was a pilot study with Black adolescents and later included Black college students as part of a longitudinal study (Lesane-Brown et al., 2005). Research question RQ1 (a) asked if there was a difference in the frequency of racial socialization messages received from family and friends for African American women at an HBCU and PWI. The results indicated that there are differences in the source and frequency of racial socialization messages received from other adults for African American women at a PWI. African American women at an HBCU did not have any differences regarding the source and frequency of messages from parents, relatives, friends and other adults. The item on the CRSI measures the source and frequency of messages from parents, relatives, friends and other adults. Lesane-Brown et al. (2005) found that "85.3% of college students received messages from all four sources" (p. 172). In this study results for African American would be comparable to the Lesane-Brown results given that 79.9% of these participants are receiving messages from all four sources. The results suggests only slight differences in African American women at the PWI as results showed only one difference in the sources from which they have received messages. African American women in this study are receiving messages from a variety of sources and not just parents as earlier research has

suggested. Several of the earlier definitions distinctly defined racial socialization in the context of parental influences (Barr & Neville, 2008; Boykins & Toms, 1985; Hughes, 2003). This finding clearly assists in expanding the perspective regarding who influences the racial socialization process and transmits messages regarding what it means to be Black and deal with others outside of your race, particularly in these African American college women.

Research question RQ1 (b) addressed the differences in the timing in which racial socialization messages were received by these participants. African American women in this study have noted that the racial socialization process starts at an early age, as young as three and continues even as they are in college. More of these participants acknowledged the onset of receiving messages about what it means to be Black and deal with others beyond their race during their formative years, specifically elementary school. These findings are consistent with earlier findings regarding racial socialization. This body of literature emanated from researchers wanting to understand how Black families taught their children about race, equipped them to respond to other races, and to understand their own race (Boykin & Toms, 1985; Hughes et al., 2006; Spencer, 1983, 1985). The distinctions presented in this study is that these African American women identified specific age ranges and time frames in their life span where they could pin point the racial socialization process beginning. The original work on the CRSI did not report any findings on the items “onset” and “recency.” Therefore, the findings presented in this study are useful in understanding the timing of these messages. The results seemed to indicate that African American women received messages in general around the same time from the various sources. Five primary time frames were identified regarding the onset of racial socialization messages, kindergarten, elementary school, middle school, high school and before kindergarten. African American college women began receiving messages at an early age and

throughout every transition of their development. Recency messages ranged from high school to right before starting college. Some participants reported that they were still receiving messages as recent as the time of data collection or having not received a message since they were eight years old. There were a wide range of time frames identified regarding when was the last time African American women had received messages about what it means to be Black. Some of the time frames were circumstantial or situational (i.e. graduating from high school or starting college), while others implied it was an ongoing conversation. Several expressed that racial socialization was an ongoing process of communication and that it never stops, hence the statement “there will never be a last time” according to one participant. Approximately 22% of the participants could not recall when was the last time they received a message about what it means to be Black or deal with people outside of their race. This could be for several reasons. Perhaps as these participants mature, they have adopted their own views about what it means to be Black and deal with others and the idea of transmitting and receiving messages either implicitly or explicitly becomes a normal part of interacting in society or among any of the sources for racial socialization (i.e. parents, relatives, friends, and other adults). It also could mean a lack of consciousness about the issue until they have an encounter prompting a response. According to the theoretical premises associated with racial identity development, particularly from Cross’s (1991) model. African Americans are prompted to consider the implication of their “Blackness” when a situation or circumstance arises that challenges their worldview about their identity and how they view themselves in the world.

Most Useful Racial Socialization Messages

Throughout every generation and culture, advice is given or messages are transmitted that serve to educate, warn, help or mitigate an impending challenge. The CRSI allowed participants

to identify a message that served to be most useful for them whether that message served to do any of the latter. African American college women had to decide which received message they found to be most useful as the focus of research question RQ1 (c). In the original study on the CRSI, 62.6% of the college students found the message “with hard work you can achieve anything, regardless of race” to be the most useful message (Lesane-Brown, et al., 2005).

Likewise, African American women in this study found the same message to be the most useful out of the ten options presented by a percentage of 51% for HBCU and 49.4% for PWI participants. Most useful messages were rank ordered and disaggregated between the African American participants at the HBCU and PWI. The two groups were very similar in the top four messages they found to be most useful. There were variations beyond the top four but not in any statistically significant way as there were low percentages of participants who found the lower ranked messages to be most useful. The top four messages that African American women from an HBCU and PWI found to be most useful were as follows: “With hard work you can achieve anything regardless of your race,” “You should ‘keep it real,’” “Race doesn’t matter” (ranked 3 for HBCU participants and 4 for PWI participants), and “You should be proud to be Black” (ranked 3 for PWI participants and ranked 4 for HBCU participants).

The fact that these African American women viewed “with hard work you can achieve anything regardless of your race” and “you should keep it real,” which is a distant second for HBCU (21%) and PWI participants (17%), as the most useful messages suggests that these women have a historical sense of what it means to persevere and that they have to remain true to their identity as an African American woman in the process of achieving. It is not uncommon for African American women to have this perspective of working hard to achieve regardless of

their race and “keeping it real.” Numerous examples have been established. Paula Giddings (1984) framed it from this perspective

An indomitable belief in the continuing progress of each succeeding generation was, like a brightly colored thread, woven throughout the record of our experience. This, of course, is a very American notion. But for [B]lack women-many of whom, like myself, are inscribed with the image of a great-great-grandmother who, though born a slave, was able, when the time came, to turn a raised head toward freedom; or of a grandmother who trekked north and, with savings from domestic work, sent my mother to college—this belief was an extraordinary article of faith. Surely it was at the heart of economic, social and political convictions that drove the women’s and [B]lack rights movement of the sixties and seventies. (p. 5)

It is because of these historical examples, and perhaps the examples set by the participants’ parents, relatives, friends or other adults that these African American women can recognize their power and ability to achieve, while “keeping it real.” A sense of empowerment exists for these African American women in “owning” both of these useful messages.

Content of Racial Socialization Messages and Racial Identity

The meaning of a message or the details contained in a message can be creative and distinct in the way it is presented by an individual. From a racial socialization perspective, the messages and their meaning are distinct and unique, as it suggests something about the historical as well as stereotypical ways people have been viewed, how people may see themselves, and the world around them. The CRSI presented a listing of messages that is by no means exhaustive of the plethora of racial socialization messages that may exist from an African American perspective. The content of the messages may not necessarily represent current student

perspectives as times have changed and some of the messages presented may or may not be as socially relevant. Research question RQ1 (d) focused on the differences in types of messages (i.e. content of messages) that African American women received about what it means to be Black and deal with people outside of their race. Results did not reveal any statistically significant relationships for African American women at an HBCU and a PWI in the types of racial socialization messages communicated to them. The fact that analyses did not yield statistically significant relationships is fascinating. It suggests that these African American women, at two different types of institutions, may have heard or received similar messages at various stages of their development. There are many underlying factors affecting these outcomes, all of which cannot be clarified. Nonetheless, the literature on racial socialization discusses that racial socialization takes place as a result of the mainstream values of parents, Black cultural experiences or through unintentional methods (Boykins & Toms, 1985; Thornton, 1997). Therefore, the outcomes could be a result of any of these methods. Also, the backgrounds of the participants in this study are very similar and could play a major role in the content of messages received and the significance those messages have in their life. Specifically, the majority of these participants grew up in diverse communities and suburban cities/town. They were raised by both parents; however, more of their mothers were more educated than their fathers. Lastly, their family socioeconomic statuses were similar.

Research question RQ3 explored what aspects of racial socialization had the most influence on racial identity in African American college women on an HBCU and PWI. For this analysis, content of messages was the aspect of racial socialization chosen. More concretely, the question asked if participants had ever received messages with this content. The content of racial socialization messages received by African American women on an HBCU and PWI campus

does effect or influence aspects of racial identity in this study. Different dimensions of racial socialization are related to racial identity in these African American women participants, which is similar to what Stevenson (1995) found using different racial socialization and racial identity instruments. The content of racial socialization messages that have the most significant influence or best predictors of racial identity in African American women at a PWI are as follows: “You should be proud to be Black” and private regard; “Whites think they are better than Blacks” and public regard. African American women at an HBCU showed the following: “You should be proud to be Black,” was significant with centrality; “You should ‘keep it real’ and private regard; “Hispanics and Blacks have a lot in common” and “Whites think they are better than Blacks” with public regard; “Race doesn’t matter” with humanist; “With hard work you can achieve anything, regardless of your race,” and “You should not trust White people,” with nationalist. In this study specific content of racial socialization messages influence at least five racial identity statuses in African American women from an HBCU and only two racial identity statuses in African American women from the PWI. Other studies that explored racial identity and racial socialization in African American have had meaningful results with different populations and instruments. Demo and Hughes (1990) found that socialization messages received from parents would be a predictor in shaping racial identity. Stevenson (1995) determined that there are multidimensional aspects of racial socialization that predict all stages of racial identity for females in comparison to males.

The CRSI does not measure whether participants believe the racial socialization messages identified on the inventory or whether participants held views similar to the messages identified. The inventory also does not address whether the messages presented are relevant to the current generational perspectives about what it means to be Black and deal with others.

Essentially, the effects determined by these analyses are predicated on what messages have been transmitted to these African American women, rather than what they think or believe in relation to their identity. Therefore, it is difficult to state that because there is a relationship with particular racial socialization messages and racial identity that this reflects the sentiments of these African American women. However, it could be argued that responses were prompted not only out of what has been taught or told, but also from a psychological and emotional perspective. Theoretically, that is the essence of racial identity development. Similarly, in the findings from Demo and Hughes (1990), as well as with Stevenson (1995), the predictions are based upon what has been transmitted and consideration is given to other racial socialization factors. This was also the case with Neblett et al., (2009) who determined that precursors to identity development in adolescents are obtained from the messages they receive from their parents about race. Additionally, the study suggested that various patterns of racial socialization practices and their framework for this came from messages, activities and experiences which aid in providing meaning and significance about race.

Seven out of the ten racial socialization messages from the CRSI were predictive of racial identity in African American women from an HBCU, whereas only two messages were predictive for African American women at a PWI. It is not surprising that there were more racial socialization messages predictive of racial identity in African American women at the HBCU. The ways in which these women were socialized educationally, historically, spiritually, and racially, played a role in why they chose to attend an HBCU. In certain ways being in a homogeneous environment insulates a person from some of the realities that exist in society but on the other hand creates a safe haven for addressing those realities. It could also be said that being in a homogeneous environment perpetuates certain cycles of belief as a results of messages

received, whether positive or negative. Perhaps the opposite is true for African American at the PWI. A heterogeneous environment allows these African American women to deal with the realities of these racial socialization messages in a manner that is not as pronounced as with the participants at the HBCU. This could be because they have internalized these messages in order to be productive in their predominantly White environment and there may not be many safe havens. The message “You should be proud to be Black” was predictive for both groups but on different racial identity statuses, private regard for PWI participants and centrality for HBCU participants. Private regard and the aforementioned message for African American women at the PWI could be indicative of some internalized feelings they have about themselves while being engaged on a PWI. Centrality and the above message for HBCU participants would be considered an accurate prediction based upon the characteristics of the centrality racial identity status. African American women who choose to attend an HBCU ideally would have to have some pride in, and about their race to choose this type of institution.

The relationships expressed by these findings could be as a result of characteristic changes occurring within individual participants as opposed to the entire sample. For instance, as one participant undergoes a particular characteristic change as a result of an experience or situation, this then influences some other aspect of their characteristic. Once participants are grouped together evidence of differences emerge. The MMRI is also designed to respond in certain settings as well. Based upon a study, significant contact with either, Black or White people, has an impact on the relationships between the MIBI subscales (Sellers et al., 1997). The study reported that positive contact with African Americans were associated with the centrality, private regard and nationalist scales and that negative contact with White people were also affiliated with centrality and the nationalist scales. Centrality and the message “You should be

proud to be Black” were significant. Centrality is constant and measures a “core part of a person’s self-concept” (Sellers et al., 1997, p. 806). This is also consistent with the findings of Lesane-Brown et al. (2005). Public and private regard and the message “Whites think they are better than Blacks” were related. Public regard address external negative and positive feelings, while private regard deals with internal negative and positive feelings. This study did not address whether participants had negative or positive contact with White or Black people, but it is possible that these women have had negative and positive experiences with Black and White people as well as others and this also could have an influence on the results.

Research question RQ4 explored the relationships between the content of messages as identified by the CRSI and aspects of racial identity in African American women at an HBCU and PWI. In this study, there are weak relationships between the content of racial socialization messages and racial identity. The content of racial socialization messages has little relationship to the racial identity status of African American college women in this study. The more African American women identified with a racial identity status, the less association there was with the content of the racial socialization message. The weak, yet significant correlations are parallel to some of the predictor outcomes from the regression analysis mentioned above. There were low or weak correlations across each racial socialization message and the racial identity statuses identified. In general, correlations imply some type of relationship with each of the variables identified. The relationship denotes a connection in most cases, which is hard to suggest with these findings. This is noteworthy because many of the studies preceding this one have determined a strong relationship with racial identity and racial socialization (Demo & Hughes, 1990, Marshall, 1995, Stevenson, 1994, Thomas, 1994, Thomas & Speight, 1999). There are some unique features about the content of racial socialization messages that relate to racial

identity in both positive and negative ways in this study. These are unexpected findings as some of the directions of the correlations contrast with the definitions associated with the racial identity statuses. For example, the weak negative relationship between nationalist ideology and “You should not trust White people” seems counterintuitive given the nationalist ideology. The nationalist would believe that you should not trust White people when it involves African Americans. This statement is more aligned with this perspective than not. One of the items on the MMRI specifically expresses this statement (Sellers et al., 1998). The same could also be said for the weak negative relationship between centrality and “You should be proud to be Black” as a core perspective of centrality believes you should be proud to be Black. Contrasting views cannot be made for the remaining racial socialization messages relationships and each of the racial identity status correlated as the direction of the relationships are not counter to the essence of the ideological views for those statuses.

Assimilation and the message “You should not trust White people” as well as humanist and “Whites think they are better than Blacks” seem to be incongruent with the philosophical views of these racial identity statuses. Assimilationist perspectives would value the ways and perspectives of White people and would argue that Black people need to adopt more values congruent with mainstream America as opposed to not trusting them. It could also be that these African American women have a guarded approach to assimilation, meaning the more they assimilate and interact with mainstream America the less likely they are to trust. The humanist perspective would not take the position of one race being better than any other race but would declare that all races have worth and that Blacks and White have commonalities.

The nationalist ideology had two statements from the racial socialization inventory that evidenced significant influence, “With hard work you can achieve anything, regardless of your

race” and “You should not trust White people.” The messages predictive of nationalist ideology are congruent with its philosophical perspectives. The nationalist relishes in the accomplishments of Black people and has an abiding appreciation for Black success. African American women at an HBCU and PWI do value the message “With hard work you can achieve anything...” as they would transmit this to their children. Explanations for this message and its connection to the nationalist perspective are limited because these participants do not strongly agree with this ideology. Sellers et al. (1998) noted that a “nationalist ideology posits that African Americans should be in control of their own destiny with minimal input from other groups” (p. 27). Additionally, the nationalist prefers being in predominantly Black social settings (Sellers et al.). Since the messages that were predictive of nationalist ideology represented African American women on a predominantly Black campus, it does have significance for this population in that they chose to attend a predominantly Black institution.

Anticipatory Socialization Messages and Racial Identity

Research question RQ1 (e) asked if there was a difference in the messages that African American would transmit to their children, which was called anticipatory socialization. The results determined that there are significant relationships in the anticipatory socialization messages for African American women at an HBCU and PWI regarding messages they might transmit to their children with two messages “Sometimes you have to act White to get ahead” and “Whites think they are better than Blacks.” The fact that these two messages were determined to be significant suggests something about how the participants responded and even more about what they would or would not communicate to their children. There were five messages that African American women in this study would tell their children that received more than 50% of a response by participants. The messages ranked fifth and beyond for these

participants were different for each group. African American women at both institutions agreed that they would tell their children the following messages although there were ties between some messages that ranked one and two, “With hard work you can achieve anything regardless of your race” (ranked 1 for HBCU women and PWI women), “You should be proud to be Black” (tied as 1 for HBCU women and tied as 2 for PWI women), “You will experience discrimination” (tied as 1 for HBCU participants and tied 2 for PWI participants), “Race doesn’t matter” (ranked 2 for HBCU and 3 for PWI participants), “You should ‘keep it real’” (ranked 3 for HBCU and 4 for PWI), “Hispanics and Blacks have a lot in common” (ranked 4 for HBCU and 5 for PWI participants), and “Whites think they are better than Blacks” (ranked 5 for HBCU participants and ranked 6 for PWI). African American women at the HBCU varied from the African American women at the PWI regarding the messages “sometimes you have to act White to get ahead” in that 29.7% indicated they would anticipate transmitting this message, whereas only 13.3% of the PWI women responded. Furthermore, 33.7% of the HBCU participants and the 20.5% of the PWI participants indicated that they would transmit the message “Whites think they are better than Blacks” to their children. These participants have some diverse views about the two statistically significant messages that would be transmitted. More African American women from the HBCU campus believe that these are relevant messages to transmit to their children. It should not be regarded negatively, but simply different. According to Miller (1999) every African American family and in this case, the African American women from this study will be racially socialized differently. This may suggest that these women want to make sure that their children are aware of some of the harsh realities that persist in our society about the role and perception of Black people by and in relation to White people. It could also be as a result of their racial identity, particularly aspects of the nationalist and assimilationist ideology.

The majority of the African American women in this study did not indicate that the two aforementioned messages where there was a significant relationship were high on the list of messages to communicate. However, several did see these racial socialization messages to be of value to transmit to their children. African American women in this study were asked to see themselves in a parental role, and some of them could have been mothers at the time of their responses. As a result, participants responded in a manner congruent with earlier literature on racial socialization, that is, as a parent, what would you tell your child to help them understand their race and others outside their race? Racial socialization messages or practices, whether explicit or implicit, have had and do have significant and intentional purposes in how parents raise their children. Many parents want their children to have knowledge regarding the world around them and to be prepared for possible negative encounters. Literature has explored whether racial socialization messages serve as a means to protect against discrimination (Harris-Britt et al., 2007) as well as whether it mediates psychological well-being in African American college freshmen (Bynum et al., 2007). Although the messages from the aforementioned studies have focused on positive messages that promote culture pride and high self-esteem to combat racism or discrimination, the messages in this study have some merit in the racial socialization process. Parents can not only communicate positive racial socialization messages, but transmit a range of messages that may also be negative. The goal is still to equip and empower their children to manage the various racial challenges they might experience. Consequently, parents and future parents have the responsibility to transmit messages that educate and serve to protect, in as much as these messages are consistent with their values, beliefs, and lifestyles.

As previously mentioned, a mother's influence is a relevant aspect to discuss in this study as only a few studies high light the role of mother's in racially socializing their children

(O'Connor et al., 2000; Thomas & King, 2007; Thomas & Speight, 1999). It is also germane because these participants were asked indirectly to see themselves as a mother in order to adequately respond to the research questions. Though the next section will discuss socializing behaviors, examples are provided here regarding some of the responses participants wrote to express how their mothers influenced them in the racial socialization process. An HBCU participant stated that "My mother just told me how to deal with Whites when they do wrong" and yet another stated "My mother told me that some people would be prejudice, but just pray about it and don't worry about it, but still don't let nobody run over you." These responses further emphasize the significance of mothers. West (1995) described how historical images influenced the way mothers socialized their daughters, while Thomas & King (2007) talked about the interaction of sexism and racism and its influence in the way mother socialize their daughters. This study gives the perspective of African American college women who are anticipating motherhood and what they might communicate to their children.

Lesane-Brown et al. (2005) conducted a bivariate correlation between the content of messages and anticipatory socialization messages and racial identity, using the centrality scale of the MMRI and another racial identity scale, the Multiethnic Identity Measures (MEIM) and determined statistically significant relationships on the following messages for content of messages: "Race doesn't matter"; "Keep it real"; "Proud to be Black"; "Hispanics and Black have a lot in common"; "Whites think they are better than Blacks"; "You will experience discrimination." These messages were consistently correlated with high levels of centrality (Lesane-Brown, et al.). This study conducted a point biserial correlation analysis using anticipatory socialization messages from the CRSI and all the racial identity statuses from the MMRI. Research question RQ5 examined the relationship between the anticipatory socialization

messages and racial identity. It was important to determine which messages African American women in this study would transmit to their children and the relationship those messages had on their racial identity. Contrary to the findings of Lesane-Brown et al., all of the aforementioned items were not consistently highly correlated with centrality. In fact, all of the correlations whether positive or negative had weak relationships for African American women in this study. Anticipatory racial socialization messages have little relationship, if any, on the racial identity statuses of African American college women at an HBCU or PWI. Some items were consistent as those in the previous research question, particularly the relationship with nationalist ideology. Consistently, public regard had a weak positive relationship with “Whites think they are better than Blacks.” Contrary to expectations, assimilation is negatively correlated with “Race doesn’t matter” as well as minority ideology having a negative relationship with “Hispanics and Blacks have a lot in common.” The outcomes of these results may mean several things in which to consider. First, it could mean that the instruments are not very compatible and more examinations should occur to test the validity and reliability. It could also mean that there is not really a relationship at all given the degree of weakness in the relationships. Lastly, it also suggests that what one might anticipate communicating to someone has no influence on how a person views themselves in the present and simply says nothing about a person’s racial identity status. This would contradict the findings in some respect from the Lesane-Brown et al. (2005) study, which used African American men and women participants and only used the centrality scale and another racial identity instrument.

African American women from both the HBCU and PWI specified that they were least likely not to transmit the following messages to their children, which are positively and negatively correlated with different racial identity statuses: “You should not trust White people,”

“Hispanics and Blacks have a lot in common,” “Whites thinks they are better than Blacks,” and “You have to act White to get ahead.” While there were several other messages they would not transmit, these were the ones with the highest percentage out of the ten items. The participants would also not transmit the message “You should not trust Asian people,” which was not correlated in this analysis. Conversely, there are relationships, though very weak, with racial socialization messages that African American women in this study would transmit to their children. Specifically, “With hard work you can achieve anything regardless of your race,” “Race doesn’t matter,” and “You will experience discrimination.” Other messages that African American women in this study would anticipate transmitting to their children is “You should be proud to be Black,” and “You should ‘keep it real,’” which was not correlated at all. A number of life experiences could be shaping the weak relationships expressed through these findings for both PWI and HBCU participants. These results could have a lot to do with how these women define themselves in light of the world around them and subsequently impacts whether or not they would communicate certain messages to their children or not. This study alone cannot possibly account for all the findings due to so many factors influencing the lives of these African American college women. The significant amount of variations presented in the data speaks volumes about how complicated the concept of racial socialization and racial identity is in the lives of these college women. This also means that much consideration should be given to the changing demographics at public institutions and how some of the background demographics of African American college women are changing.

Racial Socialization Behaviors

In research question RQ1 (f), this study examined if there were differences in the socializing behaviors experienced by African American college women, which served to help

them know what it means to be Black and deal with people outside of their race. The results indicated that there was not a significant relationship for African American college women regarding the socializing behaviors or things people did to help them know what it means to be Black. This study examined socializing behaviors beyond the work of the original authors by creating categories of socializing behaviors based upon the participant responses. There were four thematic categories of socializing behaviors created from the participants' responses to assist them in knowing what it means to be Black and deal with others. The categories included that participants learned from personal experiences, which incorporated discussions, exposure to diversity or engaging in cultural experiences with people as well as religious activity. Additionally, a second category was a mother's influence along with their family history or experiences with family served as an influence. Thirdly, words of wisdom and advice or values being instilled were one category and lastly, being educated about history or Black history month being emphasized was the fourth category. Lesane-Brown et al. (2005) presented narrative statements from the participants in her study, but does not present comprehensive themes or categories regarding socializing behaviors. Statements from their study, such as 'My parents raised me in a city that had a very diverse population and allowed me to go to a school where Blacks and Whites were a minority' is comparable to a statement provided by one of the participants in this study "I was raised in California where there are more than just Black and White people." Both statements fit into a thematic category created in this study called "learned from personal experiences" with specific emphasis on exposure to diversity (i.e. arts, people, and countries). Words of wisdom or advice given had several interesting responses. One participant from the PWI stated "My father advised me not to go to an HBCU because he felt as though I wouldn't be on an even playing field with the rest of the world. He told me that the whole world

wasn't "Black" an[d] although going to an HBCU would be fine, it wasn't preparing me for a diverse world." An HBCU participant stated "I was told that I should treat everyone the same, no matter what race they are." Statements like this are one of the many ways that parents and other sources either explicitly or implicitly participate in the racial socialization process.

Meaning and significance have been derived from these messages and has served as a framework for racial socialization behaviors. In this case, African American women seem to have similar experiences.

Racial Identity Findings

The MMRI was administered to measure racial identity statuses for these participants. This racial identity model takes into account what it means to be Black from a variety of perspectives (Sellers et al., 1998). The instrument was ideally administered with an inventory that specifically focused on racial socialization and what it means to be Black and deal with others who are not. Racial identity alone did not yield any statistically significant differences in this population as evidenced in the results for research question RQ2.

The Multidimensional Model of Racial Identity measures several different aspects of racial identity that need to be reviewed to further discuss the findings, which are as follows: centrality, private regard, public regard, assimilation, humanist, minority and nationalist. According to Sellers et al. (1998) centrality is the most stable aspect of the MMRI in that it remains constant in a variety of circumstances when it comes to racial identity. Centrality focuses on how a person normally defines themselves from a racial perspective. Private regard is concerned with the negative and positive feelings a person has about Black people as well as about being a Black or African American person (Sellers et al.). Public regard is concerned with the negative and/or positive perceptions that others may have about Black people and an

individual's perception regarding their overall value by others. The assimilationist worldview is defined by parallels between African Americans and the rest of society and desires to fit into the "mainstream" way of life (Sellers et al., p. 28). The humanist worldview simply views the world as a whole without any distinguishing characteristics. The minority ideology is one defined by significant views with regard to the oppression of African Americans and any other groups that may have experienced or experiences oppression (Sellers et al.). Lastly, the nationalist takes great pride in being an African American and all the distinctive qualities it represents.

Nationalists value engagement in efforts that promote social change and value the accomplishments of African Americans and is very committed to the Black race (Sellers et al.).

Research question RQ2 asked was there a difference in the racial identity of African American college women at an HBCU and PWI. Across each of the racial identity statuses of the MMRI for African American women at an HBCU and PWI, there were not any significant differences. This could be a function of how similar they are demographically. The literature on African American women and racial identity alone is scarce as most of the existing literature on racial identity is coupled with other constructs and looks broadly at African Americans and their racial identity. The fact that there were not any differences is remarkable as a number of studies have been done to demonstrate differences that exist when African American students are on an HBCU campus versus a PWI campus environment (Allen, 1992; DeSouza & Kuh, 1996; Feagin & Sikes, 1995; Flowers, 2002; Pascarella et al., 1996). There were statistically significant differences between African American women at a co-ed institution versus a single sex institution using the RIAS-B in the Watts (2006) study. Also, Poindexter-Cameron and Robinson (1997) explored whether the group means on the RIAS pre-encounter and remaining stages of the RIAS would differ from the scores of students from the HBCU versus the PWI and found the

pre-encounter stage to be higher for HBCU participants and internalization to be higher for PWI participants. Poindexter-Cameron and Robinson (1997) also found tremendous similarities on the immersion scores for both HBCU and PWI participants. Cokely (1999) conducted a study using the MIBI, which is now called the MMRI, and found significant differences in racial identity between African Americans at an HBCU and PWI on the nationalist, assimilationist and humanist scales. His study showed how campus environments shape racial identity in African Americans. The assumption regarding the results of the Cokely study is that there were similarities on the remaining statuses. Unlike those results, these African American women had similarities with every racial identity status regardless of attending different institutional types. These results provide a significant contrast to the Cokely study regarding racial identity differences for African American women who attend an HBCU or PWI. Campus environments may not necessarily have an impact on racial identity especially when the demographics of participants are similar. At least some differences were evidenced in other studies that have used other racial identity instruments as well as with a similar scale.

Based upon the analysis of the means for racial identity, African American women in this study more strongly identify with the racial identity statuses private regard, assimilation and humanist ideology. Centrality and minority ideology responses were more so neutral. African American women from an HBCU and a PWI are less inclined to subscribe to the public regard perspective and nationalist ideology. These findings give some indication that participants have some positive feeling about Black people and being Black and are more inclusive in their racial identity status. Several factors may be influential in the results for racial identity in these women. The researcher made some observations during data collection on both campuses. The student leadership demographics at the PWI are not reflective of the demographics that make up

the entire campus population. African Americans make up 23% of that campus population. However, all of the major student organizations have large African American student involvement as leaders. For example, the student government association's executive board is comprised of all African American students. Data were collected from some of these organizations on the PWI campus. This is not the norm according to literature that has explored African American student involvement on PWI campuses. Watson & Kuh (1996) reported that Black students are less involved on PWI campuses than Black students on HBCU campuses. Most of the data collected from the HBCU campus came from residential facilities and not student clubs and organizations. It is possible with both participant groups, that their worldviews about race are significantly reinforced because each group is surrounded and engaged in an environment that affirms them in their identity. Their perspectives about what it means to be Black do not have to be congruent with the rest of the community or necessarily similar to each other. The campus environment, at least in this study, perhaps has played a role, but more so to affirm than deny their racial identity. It is not only their respective campus environments that should be considered, but the communities in which they have lived or grown up. The majority of these participants grew up in diverse communities, which has implications for their racial identity as well.

Limitations of the Study

There were several limitations of this study, which consisted of the instruments used and time it took to complete the research packet. The researcher chose to use the Comprehensive Race Socialization Inventory, which has not been broadly used. Previous studies examining racial socialization and racial identity have used older racial identity instruments and other racial socialization measures, some of which are qualitative. However, one of the challenges in

completing the survey for some participants was that the statements on three sections of the inventory were “necessarily” repetitious, though each section of the CRSI was measuring different aspects of the racial socialization process. It served to confuse some participants and the researcher often received questions during administration regarding whether to continue. Another limitation is that this instrument was not designed to allow respondents to state whether they agreed with the messages or not. It would have been useful in interpreting some of the relationships with racial identity. The CRSI also had three statements that required written responses from participants and statements marked “other,” with no other alternative for responding in those sections. The researcher provided space for a response to two of those sections. However, there was not a large response rate in either of those sections in the space provided. The responses could have illuminated more details about racial socialization in this population. Using the MMRI to measure racial identity with the CRSI presents some concerns because the results demonstrated some incongruencies with aspects of what was being measured by the MMRI. The CRSI should be studied more with this instrument as both measure aspects of what it means to be Black. Additionally, ascertaining validity and reliability of the CRSI is warranted as it will strengthen its use with other instruments and establish greater rigor.

The research packet took at a minimum 15 minutes for some to complete and 30 minutes or more for others, particularly for the students on the PWI campus. All students were volunteers and came from student organizations and clubs on their campus, but due to the nature of the questions and content of the items, a lot of discussion took place during the administration among the students. HBCU students took the survey in the lobby of their residence halls in a somewhat structured manner, and although there were questions, the dialogue was minimal in comparison. A more controlled environment may have been more suitable for students at the

PWI, such as a classroom. Another consideration would be if data had been collected by the same types of groups on each campus, such as all residence halls or all student organizations perhaps that would have made some slight distinctions. Based upon the level of participation there is no evidence to suggest that this impacted the results.

There are also limitations in terms of generalizing the data to other groups due to the size of the sample. There were limitations on the age and classification for participation. Several students wanted to participate but were outside the age range or were graduate students in their first year. Inclusiveness of a broader age and classification may have yielded a larger pool of participant's and maybe different results.

Suggestions for Future Research

Research on African American college women, racial socialization and racial identity is scarce at this moment; therefore, more studies need to be conducted to explore this topic and the experiences of this population. Additionally, more research should be conducted on the Comprehensive Race Socialization Inventory to evaluate the items listed that measure racial socialization as well as to restructure the format of the inventory. This study developed categories for three aspects of the inventory which included onset, recency and socializing behaviors, however, more exploration is needed to normalize the findings. Also, more research should be conducted using the MMRI and the CRSI together. Both instruments have valuable components in understanding racial identity and also have some overlapping statements that should be assessed. Additionally, more research should be conducted regarding the racial socialization messages used throughout the CRSI to determine if they are socially relevant to the current generation of students and their beliefs about what it means to be Black and deal with others outside of their race. Would the messages being transmitted remain the same or be

completely different? Would the racial socialization messages be different for African American women or African American students in general at an HBCU or PWI?

The demographics data collected on this population was interesting and also prompted a number of questions, such as the impact that their parents/guardians had on their college choice, given that many of their parents attended PWI's. Because many parents attended PWI's as reported by participants, it is worth exploring how the parent's choice of school influences the racial socialization and racial identity of their daughter. Some of this was evident in the responses provided by the students to the socializing behaviors question presented on the CRSI. Additional demographic exploration should be conducted to determine if there is a shift occurring in higher education regarding how we should be viewing African American students, particularly African American college women. Has the increase in African American college women and subsequent decrease in African American men lead to a reevaluation of programs, services, and support for this population? Will old profiles of African American women be relevant given the changing backgrounds of these students as evidenced in this study?

Future research should also be conducted on the categories for "onset and recency" and the "socializing behaviors" developed in this study as these provide specific examples of when racial socialization took place and identified behaviors that were either explicit or implicit ways of helping African American women in this study know what it means to be Black and deal with others outside their race. More research is needed to understand the role of mother's in raising and socializing their college students. This is an area that could be explored more empirically as society has changed which subsequently influences worldviews. The attitude and experiences of African Americans has evolved over the years and it would be beneficial for researchers to see how world changes influence the racial socialization process, if at all. Lastly, peer to peer racial

socialization in college students should be examined from a qualitative perspective separate from any other source of racial socialization messages to ascertain whether the interactions that college students have with each other impact how they are socialized in any meaningful way.

Implications

Many assumptions existed about the outcomes of this study based upon data collection occurring at two different public institutions. The main assumption is that there would be differences across all research questions because one group was from an HBCU and the other group being from a PWI. However, that was not the case. There were only slight differences in findings that revealed any statistical significance. Consequently, there was knowledge and insight garnered from results that indicated no differences, which included the similarities in backgrounds of the participants, onset and recency of race socialization messages, content of racial socialization messages, racial identity and socializing behaviors.

Stereotypical images have existed about African American college women throughout higher education as pointed out in previous chapters, in addition to the empirical evidence suggesting some adverse experiences at a PWI versus success at an HBCU. Previous studies have also shown that African Americans in general have different experiences when they are on a PWI campus rather than an HBCU. Although this study did not directly explore the experiences of African American women on their respective campuses, this study still provides some insight about African American college women in contradiction as well as in support of previous studies.

Practitioners have been aware of the research suggesting that racial composition of campus environments has some influence on the overall experiences of African American students whether it is academically or socially (Cokely, 1999; Flowers, 2002), although DeSouza

and Kuh (1996) argued that it is not a factor in the overall social engagement of African American students. This study would suggest that practitioners reconsider the influence of racial composition on African American college women because the findings from this study suggest that their perspectives regarding racial socialization and backgrounds are very similar despite the racial makeup of the campus. In fact their perspectives have less to do with the racial composition and more to do with demographic similarities. Therefore, programs and services to this population should empower, support and encourage individuality. Practitioners should also encourage engagement in every aspect of the campus environment and not just organizations and activities that are geared toward African American women because of their race or gender.

As a result of the similarities in the demographics, particularly regarding the fact that the majority of these participants came from two-parent households and that most of their parents attended predominantly White institutions, higher education professionals may want to question these rare dynamics. This, of course, contradicts the assumptions and previous facts that these students were raised in a single-parent home and would be first generation college students. What does it mean to have African American women in college, coming from well-educated parents, who went to predominantly White institutions? First, this study alone is not enough to suggest that there is a major shift in the backgrounds of African American women who are coming to college, but it is a start. Secondly, does it have to mean anything different from what it would mean if these participants were White college women coming from a two-parent household with well-educated parents who went to predominantly White institutions? It should simply mean that African American women made a choice regarding the type of college they wanted to attend. Practitioners should assume that these students are more informed about and exposed to the nuances of college life and that they have greater expectations and demands as a

result of coming from homes with parents who have more than likely shaped some of their perspectives about college. Practitioners should also be aware that these students potentially have support from two parents to get them through the collegiate experience.

There are certain generalities that still may be true even with the unique demographic feature that is not commonly touted in literature in that the majority of African American women were raised by both parents and more of their parents went to predominantly White institutions. Higher education professionals should know what has not changed when this population is considered and how this study informs and reinforces current knowledge. The finding from the Sedlacek (1999) study provides great supporting details to assist in this framework. He presented several components of a model related to African Americans in college on White campuses, some of which is still relevant to these African American college women. Fleming (1983) also presented some findings regarding the experiences of African American college women on Black and White campuses, though the perspective presented may be antiquated in comparison to today's African American college women. Fleming (1983) found that African American women on a PWI campus could only be strong and resilient in the face of adversity and that the women on the HBCU campus were socially passive. In this study African American college women from both campus types give evidence of being strong and resilient as they both agreed that with hard work they could achieve anything regardless of their race. Moreover, African American women on the PWI campus seem strong and resilient as a result of their engagement in the various campus organizations, rather than out of negative experiences and challenges as suggested by Fleming. Practitioners should be aware that these women are still strong and determined, but not always for the reasons suggested by some of the literature.

Several components of the Sedlacek (1999) model are relevant to this study, which are as follows: realistic self-appraisal, positive self-concept or confidence and availability of strong support. Inferences can be made from the most useful messages identified in this study by these participants. Realistic self appraisal is evident in the racial socialization message suggesting that African American women should “keep it real.” The connotation in this message implies not only being real about your identity, but also regarding your accomplishments, successes and challenges. Positive self-concept or confidence, which focuses on perseverance and efforts to achieve against any perceived obstacles, which is most prominently seen in the message “with hard work you can achieve anything regardless of your race.” The Sedlacek model would suggest that African American women would need and consequently seek out strong support persons on their campus, particularly if they attend a PWI. However, the availability of strong support is not inaccessible, these participants have parents who are well educated and would be aware that support is vital to their progression and success.

Racial identity statuses were similar for both HBCU and PWI participants, in that no differences existed. What this should say to practitioners on HBCU and PWI campuses is that African American women can possess similarities on different campuses. Long held views about the “typical” profile of African American college women on public campuses should be tempered by a thorough review of demographics profile of these students. Monolithic perspectives about the state of African American college women on either campus type should be abandoned because even without statistically significant differences in racial identity, there are still some unique underlying differences that exist beyond what this study can demonstrate. Examples include their academic major, their GPA, why did they choose to attend an HBCU versus a PWI, sibling birth order, a thorough assessment of the types of organizations in which

they are involved in on their campus, exposure beyond the communities in which they were raised and the extent of their parental and peer influence as singular figures of influence on their racial socialization.

It is important for college administrators to create an atmosphere for African American college women to dialogue freely about their experiences and this concept of racial socialization. Two observations were consistent on both campuses; space was created either by an office or an organization to have healthy discussion on topics pertinent to African American women. What was also evident on the PWI campus was that it was unusual for the students to have a discussion about racial socialization messages. It would be very important for PWI campuses to have more discussions with their students of color on sensitive issues that impact their worldview and how they operate on campus. Administrators, specifically in Student Affairs, should be knowledgeable about the specific and broader concerns that impact these women, particularly since there are more African American women than men enrolled on college campuses around the country.

Conclusion

The purpose of this study was to explore racial socialization and racial identity in African American college women at an HBCU and a PWI. The study further examined racial socialization messages and the differences in use by African American college women. It investigated the relationship between racial socialization and racial identity. This study also discussed what aspects of racial socialization had any influence on racial identity. African American women in this study have subtle differences in their perspectives, but yet some similarities. For instance, there was no difference in the content of the messages they had received, but there were differences in the source and frequency of messages and on the types of

messages they would transmit to their children. Racial socialization messages and racial identity were weak across all variables, giving little evidence of a significant relationship. The study found that there were no significant difference in the racial identity of African American women at an HBCU and PWI, which challenges other studies that suggests there is a difference. More racial socialization messages were influential on racial identity in African American women from an HBCU than those at a PWI.

By and large, the results further affirmed the complexities of trying to understand how African American college women view themselves and what factors really shape how they are socialized as well as their identity. Racial socialization and racial identity have not been explored with African American college women on an HBCU and PWI. This study enhanced knowledge about African American college women on these campuses and presented dialogue about how they would potentially socialize their children. This study also acknowledged that there is some relationship with racial socialization and racial identity, but greater clarity is needed to understand the extent of the relationships as this study did not show strong relationships with any of the variables. New research was provided as this study presented specific categories that describe time frames for when African American college women began to receive messages about what it means to be Black and deal with people outside of their race as well as a listing of categories identifying the last times messages were received. Furthermore, categories were created of specific and broad socializing behaviors that participants believed assisted them in understanding what it means to be Black and deal with others beyond their race. Therefore, the results concluded from this study will add new knowledge and contribute to the research literature.

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APPENDICES

Appendix A
University of Georgia IRB Approval Letter

September 10, 2010

PROJECT NUMBER: 2011-10063-0

TITLE OF STUDY: Exploring Racial Socialization and Racial Identity in African American College Women

PRINCIPAL INVESTIGATOR: Dr. Merrily Dunn

Dear Dr. Dunn,

The University of Georgia Institutional Review Board (IRB) has reviewed and approved your above-titled proposal through the exempt (administrative) review procedure authorized by 45 CFR 46.101(b)(2) - Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, /unless:/(i). the information obtained is recorded in such a manner that human participants can be identified, directly or through identifiers linked to the participants; /and/(ii). any disclosure of the human participants' responses outside the research could reasonably place the participants at risk of criminal or civil liability or be damaging to the participants' financial standing, employability, or reputation.

Please note: We have made and tracked two minor corrections to something you may have easily overlooked in the recruitment materials in the attached file. Please save this for your records and for any future amendment request.

Your approval packet will be sent by mail. Please remember that any changes to this research proposal can only be initiated after review and approval by the IRB (except when necessary to eliminate apparent immediate hazards to the research participant). Any adverse events or unanticipated problems must be reported to the IRB immediately. The principal investigator is also responsible for maintaining all applicable protocol records (regardless of media type) for at least three (3) years after completion of the study (i.e., copy of approved protocol, raw data, amendments, correspondence, and other pertinent documents). You are requested to notify the Human Subjects Office if your study is completed or terminated.

Good luck with your study, and please feel free to contact us if you have any questions. Please use the IRB number and title in all communications regarding this study.

Regards,

Kim Fowler, CIP
Human Subjects Office
627A Boyd Graduate Studies Research Center
University of Georgia
Athens, GA 30602-7411
kfowler@uga.edu

Telephone: 706-542-5318

Fax: 706-542-3360

<https://www.ovpr.uga.edu/compliance/hso/>

Appendix B

HBCU Approval Letter



OFFICE OF RESEARCH & SPONSORED PROGRAMS

September 28, 2010

RE: **Notification of Full Approval**

Exploring Racial Socialization and Racial Identity in African American College Women

Dear Mrs. Samantha Wilson Murfree:

The Albany State University Institutional Review Board (IRB) has reviewed and approved the above referenced under the expedited review process. Your proposal seems to be in compliance with applicable Federal Regulations as contained in the Department of Health and Human Services Regulations for the Protection of Human Subjects, 45 CFR 46.110(7) and 21 CFR 56.110. The approval is valid from **9/28/10 until 9/27/11**. Thereafter, continued approval is contingent upon the submission of a continuing review request that must be reviewed and approved by the IRB prior to the expiration study expiration date.

The Albany State University IRB should be notified of the following:

- Reportable events (serious adverse events, breaches of confidentiality, protocol deviation or protocol violations)
- Proposal Amendments (changes to any portion of this research study including but not limited to protocol or informed consent changes must have IRB approval before being implemented.)

Congratulations on your success and contribution to the body of knowledge in your chosen discipline.

If you have any questions, please feel to contact the ASU IRB at 229-430-3690.

Sincerely,

A handwritten signature in black ink that reads "Cassandra M. Smith".

Cassandra M. Smith, Ph.D.
Chairperson
ASU IRB

Appendix C

PWI Approval Letter



Notice of IRB Approval

Name: Ms. Samantha Wilson Murfree
Co-Investigators: Dr. Merrily Dunn
Academic Unit: UGA College of Education/Counseling and Human Development Service
Date: September 21, 2010

RE: # 878 Exploring Racial Socialization and Racial Identity in African American College Women

The above project has been reviewed and is approved by the IRB under the provisions of Federal Regulations 45 CFR 46.

This approval is based on the following conditions:

1. The materials you submitted to the IRB provide a complete and accurate account of how human subjects are involved in your project.
2. You will carry on your research strictly according to the procedures as described in the materials presented to the IRB.
3. You will report to the IRB any changes in procedures that may have a bearing on this approval and require another IRB review.
4. If any changes are made, you will submit the modified project for IRB review.
5. You will immediately report to the IRB any problem(s) that you encounter while using human subjects.

Signed

John Kraft, Chair IRB
 Armstrong Atlantic State University

cc: UGA Chair, Dr. Rosemary Phelps

Office of Academic Affairs

11935 Abercorn Street • Savannah, Georgia 31419-1997 • 912.344.2589 • Fax: 912.344.3492
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Appendix D

MEMORANDUM OF UNDERSTANDING

A memorandum of understanding is being established between the following parties:

Armstrong Atlantic University Division of Student Affairs

AND

Samantha Wilson Murfree, Doctoral Candidate, University of Georgia, College of Education

I. PURPOSE

The purpose of this Memorandum of Understanding is to define the working relationship between AASU Division of Student Affairs and Samantha Wilson Murfree, a doctoral candidate at the University of Georgia. This agreement will clarify the collaborative roles and responsibilities of the two entities with respect to soliciting participants from student clubs/organizations and residence halls at AASU.

II. ROLES AND RESPONSIBILITIES

The researcher will work directly with the identified student affairs offices to identify student clubs/organizations for possible participants. The Division of Student Affairs will assist in indentifying residential facilities and student groups appropriate for soliciting participation. The researcher will be responsible for collecting data and communicating with the identified contact persons for student organizations and residential facilities. The Division of Student of Affairs also understands that it will take the researcher several days to collect data and will allow the researcher to come to campus on specified days to solicit participants in locations identified by student affairs.

III. SIGNATURES

Vicki L. McNeil

September 13, 2010

Signature, Vice President for Student Affairs, AASU

Date



Signature, UGA Doctoral Candidate

September 13, 2010

Date

Appendix E

Sample Letter/Email to Campus Administrators

Date

Dear INSERT NAME:

My name is Samantha W. Murfree and I would like to request your assistance with identifying research participants for my dissertation. My dissertation is titled "Exploring Racial Socialization and Racial Identity in African American College Women." The purpose of the study is to explore racial socialization and racial identity in African American college women on an historically Black college and university (HBCU) and a predominantly White institution (PWI). I would like assistance in identifying student groups that have African American college women involvement and the contact information for the advisor, sponsor or president of the groups as well as any campus events or residence halls that would yield a potential pool of participants. Additionally, it would be helpful to know the best days and times to connect with students. Examples of student groups that would be appropriate are groups such as: Greek letter organizations, religious organizations/gospel choir, civic and social organizations, etc. I would be responsible for contacting the leadership of each group and advertising upon your approval.

If student groups agree to participant in the study they can request that I sponsor an event with refreshments or a pizza party to solicit participation. This is also available for residence hall meetings or at a residence hall event. Official university student groups or organizations that have been identified by university officials who are interested in participating in the study will automatically receive a \$50 donation to their organization just for allowing the researcher to come and present for 15 minutes to solicit participants even if no one agrees to participate.

Advertisements would take place from INSERT DATE to INSERT DATE. The time frame for completion of participation will end on INSERT DATE. The research packet takes a minimum of 20 minutes to complete by an individual.

Please notify me of your ability to assist in identifying these groups by INSERT DATE. Thank you in advance for your time and consideration. It is my hope that the students who participate will learn something about themselves as it relates to their socialization and racial identity. Should you have any questions, please do not hesitate to contact me. I can be reached at sswilson@uga.edu or by cell phone at 864.270.0099.

This study is being conducted under the direction of Dr. Merrily Dunn, Associate Professor, Department of Counseling and Human Development. She can be reached via email at merrily@uga.edu.

Appendix F

Consent Form

I agree to take part in the research study titled “Exploring Racial Socialization and Racial Identity in African American College Women”, which is being conducted by Samantha Wilson Murfree, a doctoral candidate in the Counseling and Human Development Department, at the University of Georgia. I can be contacted at 864.270.0099. My research is under the direction of Dr. Merrily Dunn, UGA faculty advisor, in the Counseling and Human Development department, University of Georgia and she can be reached at 706.542.3927. My participation is voluntary and I can refuse to participate or stop taking part at any time without giving any reason, and without penalty. I can ask to have information related to me returned to me, removed from the research records, or destroyed. I am also at least 18 years of age and identify as either African American or Black. I understand that the purpose of this study is to explore racial socialization and racial identity in African American college women at an historically Black college and university (HBCU) and a predominantly White institution (PWI).

- **BENEFITS**

While there are no direct benefits to you, the researcher would like for the participants to realize the benefit of contributing to scholarly research endeavors. This is also an opportunity to learn about yourself, your perceptions and the process of racial socialization and racial identity.

- **PROCEDURES**

If I volunteer to take part in this study, I will be asked to do the following things:

- Participation will last for approximately 30-45 minutes from start to finish.
- The participants will be given 2 separate informed consent documents, one for the researcher and one for the participant to keep. Both will need to be signed.
- The researcher will distribute a research packet individually to each identified research participant after consent is granted.
- The research will explain the contents of the packet, the purpose of the study and how to complete the research instruments.
- Once a participant submits a completed research packet back to the researcher, a ticket will be given to that participant.
- **Incentives:** Each identified participant will receive a ticket to be entered into a drawing for a chance to win one of the multiple Visa or Wal-mart gift cards being given away, valued at \$20, \$25 & \$30. Gift cards will be drawn every hour for up to 4 hours on the day of participation. A telephone number will be needed on the back of the ticket to call the winners if participants have to leave before the drawing takes place.
- Only participants who submit completed packets will be given a ticket and entered into the drawing for a chance to win a gift card.

- **DISCOMFORTS OR STRESSES**

While there are no known discomforts or stresses associated with this study or with

completing the research instruments. Rare discomfort may occur while trying to respond to the research items.

- **RISKS:** There are no known risks or discomforts associated with this study, however, it is possible for participants to become uncomfortable with some of the question items
- **CONFIDENTIAL:** Participation in this study will be known to the study investigators only. However, responses will be confidential. Only the study investigators will have access to completed research packets and identifying information will not be attached. You will not be required to provide your name or any other unique identification. The consent form is separate from the research packet. Confidential records will be maintained for a minimum of 3 years. This includes the consent form and all data collected from the participant. All materials will be secured in a research file under lock and key for the duration of the time and will be destroyed at the end of that time.
 - The only people who will know that I am a research participant are members of the research team. No individually-identifiable information about me, or provided by me during the research, will be shared with others, except if necessary to protect my rights or welfare (for example, if I am injured and need emergency care)
 - Any information that is obtained in connection with this study and that can be identified with me will remain confidential
 - Any individually-identifiable information about me will be kept confidential.

If you have further questions now, or during the course of this project, I can be reached by telephone at 864.270.0099.

My signature below indicates that the researchers have answered all of my questions to my satisfaction and that I consent to volunteer for this study. I have been given a copy of this form.

Name of Researcher_____

Signature_____Date_____

Name of Participant_____

Signature_____Date_____

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 629 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

Appendix G

Demographics Form

- (a) Female ☐ (b) How old are you?
- (c) What is your current classification? Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐
- (d) Please indicate which you prefer in describing your race/ethnicity. Choose **only one** category.
- ☐ African-American
☐ Black
- (e) Please check **ONLY one**: I was raised by:
- ☐ Both Parents/Guardians
☐ Mother/Female Guardian
☐ Father/Male Guardian
- (f) Did your mother/guardian attend college? Yes ☐ No ☐ **If so**, was it an HBCU ____ or PWI____?
- (g) Did your father/guardian attend college? Yes ☐ No ☐ **If so**, was it an HBCU ____ or PWI____?
- (h) What is the highest education level obtained by your mother (or female guardian) and father (or male guardian)? For mother/guardian, circle the "M/G"; for father/guardian, circle the "F/G."
- | | | |
|---|-----|-----|
| a. Elementary school | M/G | F/G |
| b. Some high school | M/G | F/G |
| c. High school diploma or equivalent | M/G | F/G |
| d. Business or trade school | M/G | F/G |
| e. Some college | M/G | F/G |
| f. Associate or two-year degree | M/G | F/G |
| g. Bachelor's or four-year degree | M/G | F/G |
| h. Some graduate or professional school | M/G | F/G |
| i. Graduate or professional degree | M/G | F/G |
- (i) Are you the first person in your immediate family to pursue any type of college degree?
Yes ☐ No ☐
- (j) Please check **ONLY one**: I grew up in a predominantly...
- ☐ African American/Black community.
☐ Diverse community.
☐ White community.
- (k) Please check **ONLY one**. I grew up in which type of city or town
- ☐ Rural ☐ Suburban ☐ Urban ☐ other _____

(l) How would you describe your family's socioeconomic status?

Below \$25K ☐ \$25K-\$34,999 ☐ \$35K-44,999 ☐ \$45K-54,999 ☐ \$55K-64,999 ☐
\$65K-74,999 ☐ \$75K-\$84,999 ☐ \$85K-\$94,999 ☐ \$95K-\$125,999 ☐ \$125K-
\$149,999 ☐
\$150,000 above ☐

(m.) Michelle Obama has influenced or effected my perception of what it means to be a woman of color? Strongly Disagree ☐ Disagree ☐ Neither agree or Disagree ☐ Agree ☐
Strongly Agree ☐

Appendix H

Comprehensive Race Socialization Inventory

The next few questions are about messages you might have received to help you know what it means to be Black and know how to deal with people outside your race. Please check the box on the right to indicate how often the following people talked with you about these issues when you were growing up.

	Very Often	Fairly Often	Sometimes	Rarely	Never
a. How often did your parents or the people who raised you talk with you about <u>what it means to be Black</u> and <u>how to deal with people outside your race</u> ? Would you say very often, fairly, often, sometimes, rarely, never?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Not including your parents or the people who raised you, how often did other close relatives such as your brothers, sisters, aunts, uncles and grandparents talk with you about <u>what it means to be Black</u> and <u>how to deal with people outside your race</u> ?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. How about your friends?					

IF NEVER FOR ALL RESPONSES IN QUESTION 1, GO TO QUESTION 5

2a. When was the first time any of these people talked with you about what it means to be Black and how to deal with people outside your race?

2b. When was the last time?

3. Think about the messages you have received to help you know what it means to be Black and know how to deal with people outside your race. Do you remember being told any of the following?

	YES	NO
a. Race doesn't matter.	<input type="checkbox"/>	<input type="checkbox"/>
b. With hard work you can achieve anything regardless of your race.	<input type="checkbox"/>	<input type="checkbox"/>
c. You should 'keep it real.'	<input type="checkbox"/>	<input type="checkbox"/>
d. You should not trust White people.	<input type="checkbox"/>	<input type="checkbox"/>
e. You should be proud to be Black.	<input type="checkbox"/>	<input type="checkbox"/>
f. You should not trust Asian people.	<input type="checkbox"/>	<input type="checkbox"/>
g. Hispanics and Black have a lot in common.	<input type="checkbox"/>	<input type="checkbox"/>
h. Whites think they are better than Blacks.	<input type="checkbox"/>	<input type="checkbox"/>
i. Sometimes you have to act White to get ahead.	<input type="checkbox"/>	<input type="checkbox"/>
j. You will experience discrimination.	<input type="checkbox"/>	<input type="checkbox"/>
k. Did you receive any messages that were not mentioned?	<input type="checkbox"/>	<input type="checkbox"/>

If "NO" TO 3K (ABOVE), GO TO QUESTION 4

4. What do you think was the most useful message that you received (**CHECK ONLY ONE**)?

- | | |
|---|--------------------------|
| a. Race doesn't matter. | <input type="checkbox"/> |
| b. With hard work you can achieve anything regardless of your race. | <input type="checkbox"/> |
| c. You should 'keep it real.' | <input type="checkbox"/> |
| d. You should not trust White people. | <input type="checkbox"/> |
| e. You should be proud to be Black. | <input type="checkbox"/> |
| f. You should not trust Asian people. | <input type="checkbox"/> |
| g. Hispanics and Black have a lot in common. | <input type="checkbox"/> |
| h. Whites think they are better than Blacks. | <input type="checkbox"/> |
| i. Sometimes you have to act White to get ahead. | <input type="checkbox"/> |
| j. You will experience discrimination. | <input type="checkbox"/> |
| k. Other. Please specify on the lines below. | <input type="checkbox"/> |

5. Which of the following messages would you tell **your** children to help them know what it means to be Black and know how to deal with people outside your race?

- | | YES | NO |
|---|--------------------------|--------------------------|
| a. Race doesn't matter. | <input type="checkbox"/> | <input type="checkbox"/> |
| b. With hard work you can achieve anything regardless of your race. | <input type="checkbox"/> | <input type="checkbox"/> |
| c. You should 'keep it real.' | <input type="checkbox"/> | <input type="checkbox"/> |
| d. You should not trust White people. | <input type="checkbox"/> | <input type="checkbox"/> |
| e. You should be proud to be Black. | <input type="checkbox"/> | <input type="checkbox"/> |
| f. You should not trust Asian people. | <input type="checkbox"/> | <input type="checkbox"/> |
| g. Hispanics and Black have a lot in common. | <input type="checkbox"/> | <input type="checkbox"/> |
| h. Whites think they are better than Blacks. | <input type="checkbox"/> | <input type="checkbox"/> |
| i. Sometimes you have to act White to get ahead. | <input type="checkbox"/> | <input type="checkbox"/> |
| j. You will experience discrimination. | <input type="checkbox"/> | <input type="checkbox"/> |
| k. Other. Please specify on the lines below. | <input type="checkbox"/> | <input type="checkbox"/> |

6. Were there specific things that people did to help you know what it means to be Black and know how to deal with people outside their race? YES ☐ NO ☐

a. If "YES," please give an example.

Appendix I

Multidimensional Model of Racial Identity

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

	Strongly Disagree		Neutral			Strongly Agree	
1. Overall, being Black has very little to do with how I feel about myself.	1	2	3	4	5	6	7
2. It is important for Black people to surround their children with Black art, music and literature.	1	2	3	4	5	6	7
3. Black people should not marry interracially.	1	2	3	4	5	6	7
4. I feel good about Black people.	1	2	3	4	5	6	7
5. Overall, Blacks are considered good by others.	1	2	3	4	5	6	7
6. In general, being Black is an important part of my self-image.	1	2	3	4	5	6	7
7. I am happy that I am Black.	1	2	3	4	5	6	7
8. I feel that Blacks have made major accomplishments and advancements.	1	2	3	4	5	6	7
9. My destiny is tied to the destiny of other Black people.	1	2	3	4	5	6	7
10. Blacks who espouse separatism are as racist as White people who also espouse separatism.	1	2	3	4	5	6	7
11. Blacks would be better off if they adopted Afrocentric values.	1	2	3	4	5	6	7
12. Black students are better off going to schools that are controlled and organized by Blacks.	1	2	3	4	5	6	7
13. Being Black is unimportant to my sense of what kind of person I am.	1	2	3	4	5	6	7
14. Black people must organize themselves into a separate Black political force.	1	2	3	4	5	6	7
15. In general, others respect Black people.	1	2	3	4	5	6	7

16. Whenever possible, Blacks should buy from other Black businesses.	1	2	3	4	5	6	7
17. Most people consider Blacks, on the average, to be more ineffective than other racial groups.	1	2	3	4	5	6	7
18. A sign of progress is that Blacks are in the mainstream of America more than ever before.	1	2	3	4	5	6	7
19. I have a strong sense of belonging to Black people.	1	2	3	4	5	6	7
20. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	1	2	3	4	5	6	7
21. A thorough knowledge of Black history is very important for Blacks today.	1	2	3	4	5	6	7
22. Blacks and Whites can never live in true harmony because of racial differences.	1	2	3	4	5	6	7
23. Black values should not be inconsistent with human values.	1	2	3	4	5	6	7
24. I often regret that I am Black.	1	2	3	4	5	6	7
25. White people can never be trusted where Blacks are concerned.	1	2	3	4	5	6	7
26. Blacks should have the choice to marry Interracially.	1	2	3	4	5	6	7
27. Blacks and Whites have more commonalties than differences.	1	2	3	4	5	6	7
28. Black people should not consider race when buying art or selecting a book to read.	1	2	3	4	5	6	7
29. Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.	1	2	3	4	5	6	7
30. Being an individual is more important than identifying oneself as Black.	1	2	3	4	5	6	7
31. We are all children of a higher being, therefore, we should love people of all races.	1	2	3	4	5	6	7
32. Blacks should judge Whites as individuals and not as members of the White race.	1	2	3	4	5	6	7

33. I have a strong attachment to other Black people.	1	2	3	4	5	6	7
34. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.	1	2	3	4	5	6	7
35. People regardless of their race have strengths and limitations.	1	2	3	4	5	6	7
36. Blacks should learn about the oppression of other groups.	1	2	3	4	5	6	7
37. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience with Whites.	1	2	3	4	5	6	7
38. Black people should treat other oppressed people as allies.	1	2	3	4	5	6	7
39. Blacks should strive to be full members of the American political system.	1	2	3	4	5	6	7
40. Blacks should try to work within the system to achieve their political and economic goals.	1	2	3	4	5	6	7
41. Blacks should strive to integrate all institutions which are segregated.	1	2	3	4	5	6	7
42. The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7
43. Blacks should feel free to interact socially with White people.	1	2	3	4	5	6	7
44. Blacks should view themselves as being Americans first and foremost.	1	2	3	4	5	6	7
45. There are other people who experience racial injustice and indignities similar to Black Americans.	1	2	3	4	5	6	7
46. The plight of Blacks in America will improve only when Blacks are in important positions within the system.	1	2	3	4	5	6	7
47. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	1	2	3	4	5	6	7
48. Being Black is an important reflection of who I am.	1	2	3	4	5	6	7
49. Blacks should try to become friends with people from other oppressed groups.	1	2	3	4	5	6	7

50. The dominant society devalues anything not White male oriented.	1	2	3	4	5	6	7
51. Being Black is not a major factor in my social relationships.	1	2	3	4	5	6	7
52. Blacks are not respected by the broader society.	1	2	3	4	5	6	7
53. In general, other groups view Blacks in a positive manner.	1	2	3	4	5	6	7
54. I am proud to be Black.	1	2	3	4	5	6	7
55. I feel that the Black community has made valuable contributions to this society.	1	2	3	4	5	6	7
56. Society views Black people as an asset.	1	2	3	4	5	6	7

Appendix J

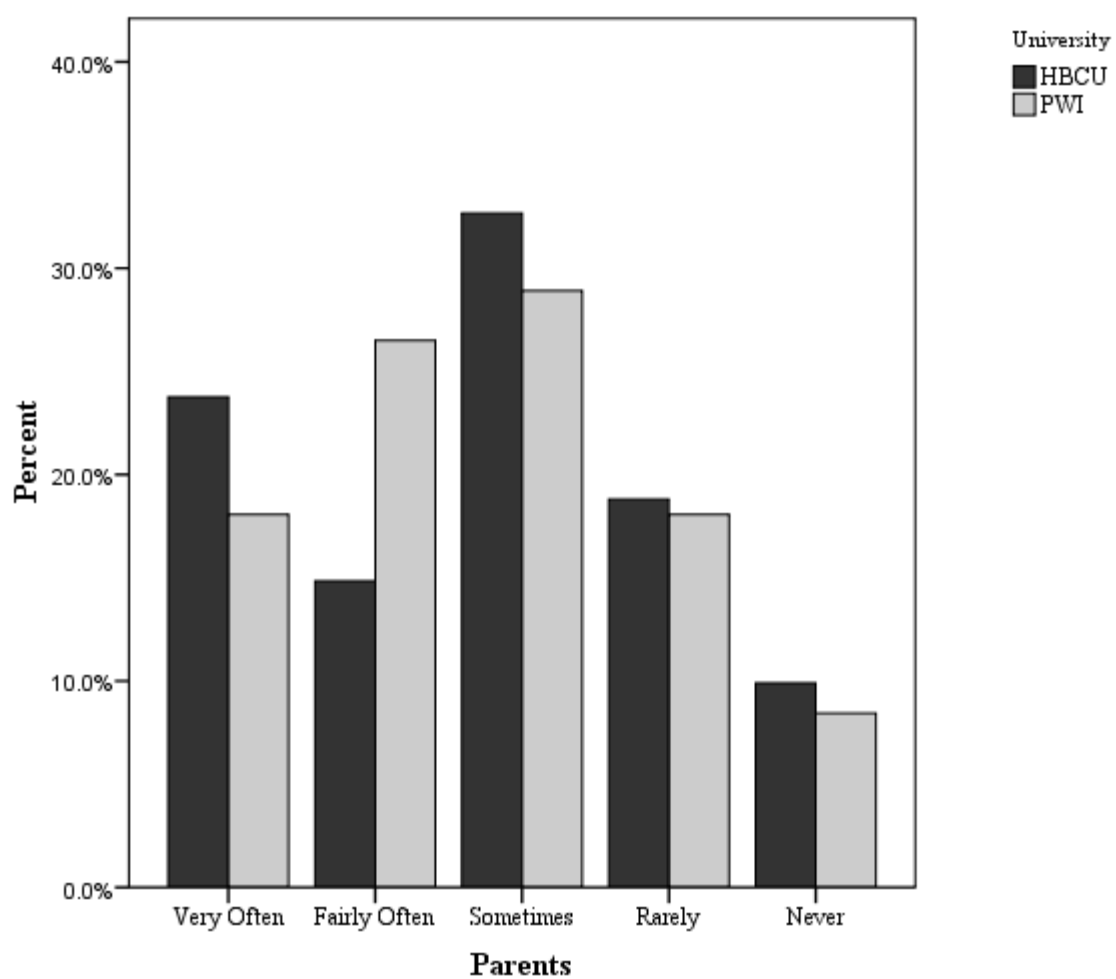
Family Socioeconomic Status for HBCU and PWI Participants

Salary Ranges	HBCU Family SES	PWI Family SES
Below \$25K	25(24.8)	17 (20.5)
\$25K-34,999	8(7.9)	8 (9.6)
\$35K-44,999	6(5.9)	11(13.3)
\$45K-54,999	19(18.8)	15(18.1)
\$55K-64,999	10(9.9)	10(12)
\$65K-74,999	8(7.9)	3(3.6)
\$75K-84,999	6(5.9)	2(2.4)
\$85K-94,999	7(6.9)	6(7.2)
\$95-124,999	8(7.9)	8(9.6)
\$125K-149,999	-	2(2.4)
\$150,000 or above	4(4)	1(1.2)

Note. Family SES values for HBCU and PWI participants are represented in percentage points (%).

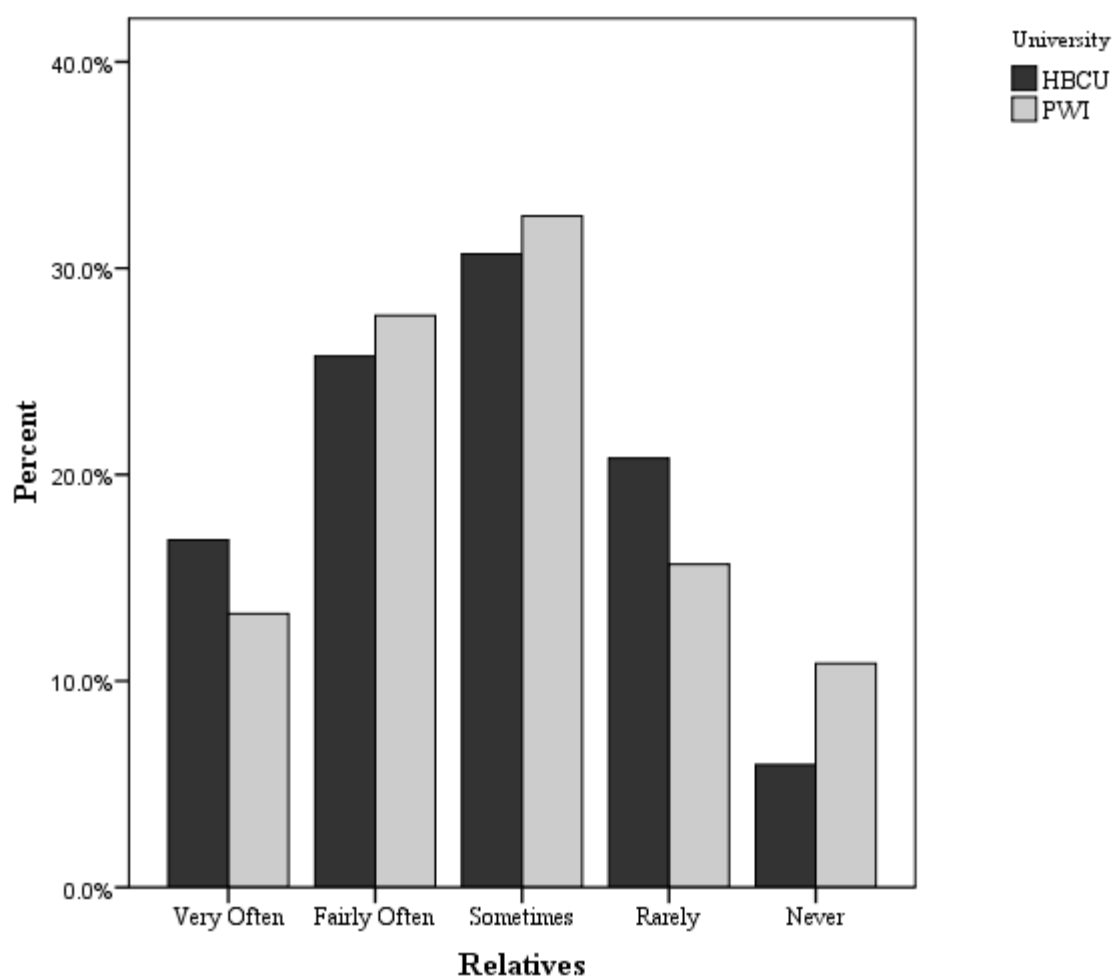
Appendix K

HBCU and PWI Source and Frequency for Racial Socialization Messages: Parents



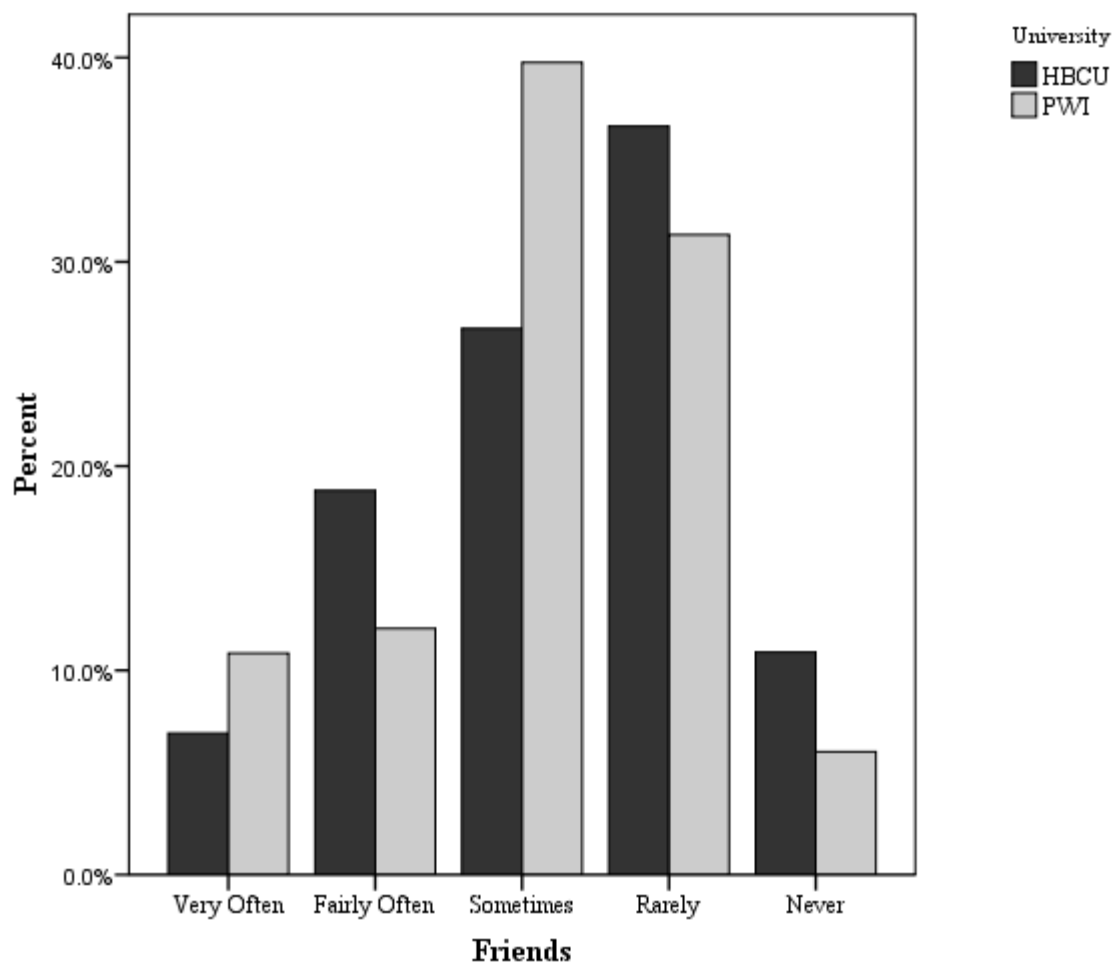
Appendix L

HBCU and PWI Source and Frequency for Racial Socialization Messages: Relatives



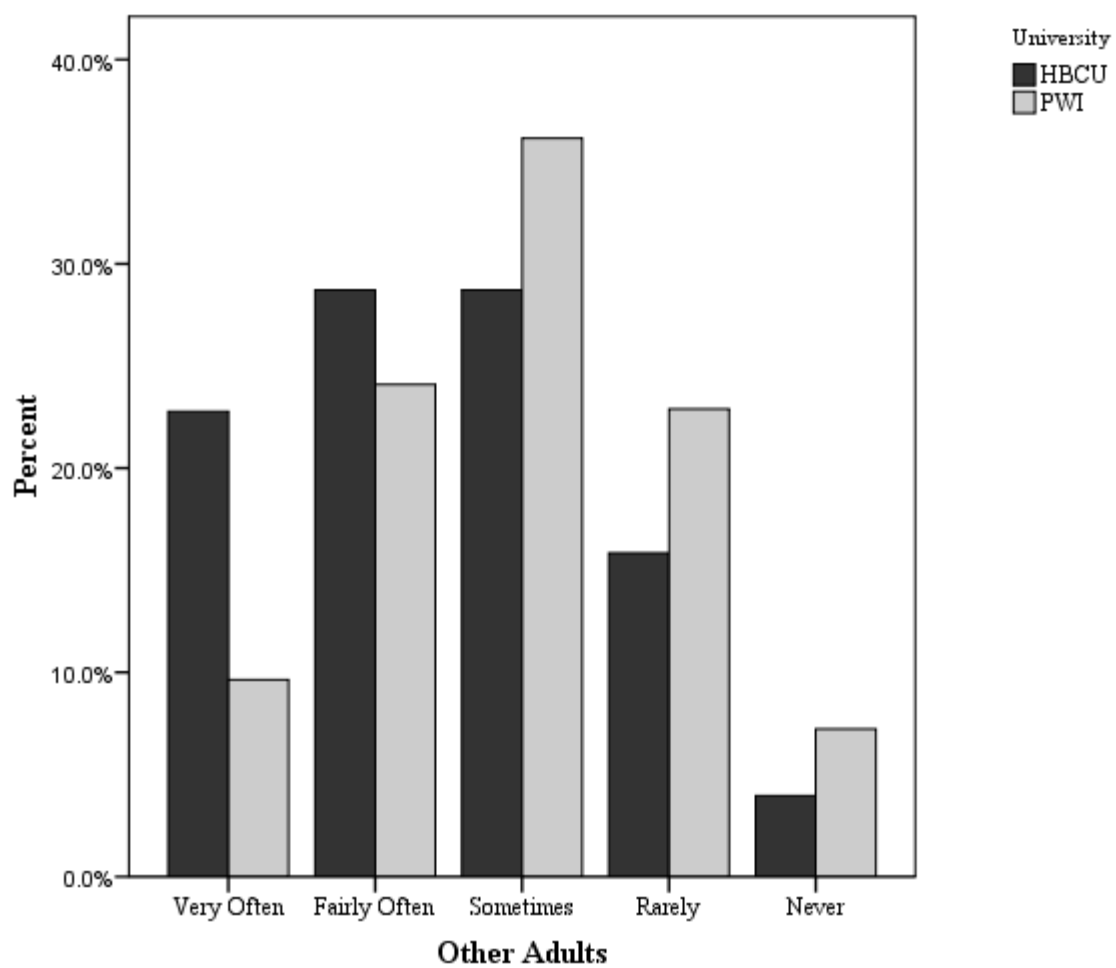
Appendix M

HBCU and PWI Source and Frequency for Racial Socialization Messages: Friends



Appendix N

HBCU and PWI Source and Frequency for Racial Socialization Messages: Other Adults



Resume of Samantha Wilson Murfree

Appendix O

Samantha Wilson Murfree

2301 Andrews Garden Court #3 Albany, Georgia 31721 swmurfree@gmail.com

Education

The University of Georgia, Athens, GA

August 2005-present

PHD, Counseling and Human Development Services, College Student Affairs Administration

Graduation: May 13, 2011

University of Missouri-Columbia, Columbia, MO

Master of Arts, Educational and Counseling Psychology

May 1997

Tougaloo College, Tougaloo, MS

Bachelor of Arts in Psychology

May 1995

Certification/License: National Certified Counselor (retired inactive)

Georgia Licensed Professional Counselor (inactive status)

Professional Experience

Associate Vice President for Student Life, *Department of Student Life*, Southern Wesleyan University, Central, SC, January 2004-June 2010

- Assisted the Vice President for Student Life in strategic planning and assessment, administering and evaluating the overall Student Life unit, as well as recommending policy, programs and services that support the University mission
- Supervisory experience included: Residence Life, Student Activities Coordinator, Intramurals Coordinator, Director of Career Services, Director of Retention and First Year Experience, support staff, interns
- Functioned as the Chief Judicial Officer and coordinated all aspects of university discipline
- Oversaw campus leadership initiatives: Women of Excellence, Student Government Association, Sigma Delta Servant Leaders, Common Ground Leadership Initiative and other programmatic activities that assists students in developing as leaders
- Designee in the absence of the Vice President for Student Life, with oversight of Athletics, Counseling and Health Services, Spiritual Life, parking and Campus Security
- Served as Project Director for the PARIS (*Promoting Abstinence Right choices & Increasing Safety*) Project, a grant funded through the Department of Juvenile Justice in an effort to reduce underage drinking
- Instrumental in implementing policy and procedural changes in an effort to enhance departmental services and provide organizational structure in residence life, judicial programs, student travel, student life facilities, student activities, withdrawals
- Worked with departmental managers in shaping the vision of their units
- Budgetary oversight in excess of \$100K
- Spearheaded the Jennings Campus Life Center remodeling project plans
- Served on the SACS Quality Enhancement Plan (QEP) implementation committee and contributed to writing a section of the SACS student services section
- Managed and coordinates the annual revisions, updates and production of the Student Handbook

- Responded to student crises and serves on the Student Life Crisis Management Team
- Facilitated the planning that links every new and transfer student to a community service site during new student orientation throughout the regional area (approximately 150-200 student placements or 17 sites)
- Effective in creating, implementing and assessing co-curricular programs
- Performed additional committee and administrative duties by assisting in the decision-making for admitting students who are marginal or at-risk as well as screening applicants who have exceptional circumstances or subpar academic performance
- Active as a First Responder through the Retention and First Year Experience Department
- Represented the university within the community in numerous capacities as a guest speaker, consultant, trainer, facilitator and contestant judge
- Coordinated all aspects of New Student Orientation for the university
- Restructured residence life and new student orientation to make the processes more efficient and to provide an emphasis on holistic development and increased student engagement
- Created on-going signature ceremonies to commemorate new beginnings: Passing the Mantle and Sigma Delta Pinning and Commissioning Ceremony
- Sponsored an annual commuter student fellowship each semester to allow face-to-face contact with university administrators, faculty and staff and to assess how to create a better quality of life for this population
- Secured funding and established an on-going partnership with the local Wal-mart to focus on diversity initiatives
- Mentored a variety of female students as well as matches students with mentors within the campus community
- Instrumental in establishing a university policy to recognize the national holiday for Dr. Martin Luther King, Jr.
- Assisted the Planning and Assessment Department in creating a Cultural Climate Survey
- Oversaw the process for assessment and evaluation of students in the areas of alcohol and drug surveys, as well as the student life staff performance evaluation project
- Knowledgeable about FERPA, HIPAA, and new regulations regarding changes in financial aid and other legal matters that have implications for life on a university campus
- Served on a variety of university committees: Undergraduate Admissions Committee, Student Life Council, Cultural Awareness Committee, Commuter Student Concerns, Early Alert System First Responder
- Designed the annual performance evaluation form for the entire student life division, which will be used as model for the entire Southern Wesleyan University faculty and staff at the president of the university's request

Director of Student Life, *Division of Student Affairs*, Albany State University, Albany, GA, September 2002-December 2003

- Established this department and all of its component from the ground up
- Served as the designee for the Vice President of Student Affairs in his absence
- Operated as the Chief Judicial Officer and coordinated all aspects of the judicial program
- Functioned as the University Ombudsperson for students
- Created a system for reporting and tracking student complaints through collaboration with information technology
- Facilitated conflict resolution meetings and explained University policies and procedures
- Produced reports for the university President and Vice President for Student Affairs on issues that had legal and university policy implications and made recommendations for changes
- Analyzed a broad range of complaints related to student conflicts with university policy or practices

- Processed withdrawals due to hardships
- Oversaw the process for allocating student activity fee funds, which was over \$300 thousand dollars
- Conducted leadership workshops for student organizations
- Instituted and coordinated a new leadership program called “Leadership ASU” that focused on service-learning and leadership development
- Established community relationships with agencies such as Dougherty County District Attorney’s Office and Albany Police Department as well as others entities that allowed Leadership ASU participants to obtain service learning experiences
- Gained tremendous skills in planning, organizing and being attentive to a multiplicity of details

Professional Counselor, *Counseling, Testing and Disability Student Services Center*, Albany State University, Albany, GA, September 1999 – August 2002

- Provided individual counseling and/or psychotherapy in the areas of personal, educational, interpersonal relationships, family, and social problems.
- Administered national and institutional examinations.
- Planned and implemented outreach programs as well as other issues relevant to the personal growth and leadership development of students.
- Provided disciplinary counseling to students who have violated specific institutional policies.
- Engaged in staff development workshops, conferences, seminars and in-service training.
- Imparted substance abuse counseling to students who have been referred from the campus disciplinary board utilizing Alcohol 101, an interactive alcohol education program.
- Presented at national, state and local conferences on various college student related issues
- Co-project director of the HIV/AIDS Prevention and Education grant
- Utilized assessments such as the Myers-Briggs and Brief Symptoms Inventory to evaluate students in the intake process.
- Served on a variety of university committees such as: Staff Council, Disability Services, Grants & Contracts, Alcohol and Drug Awareness, HIV/AIDS Prevention.

**Project Director, *Responsible Choices Grant*, Albany State University, Albany, GA
August 2001- December 2003**

- Sponsored and advised the BACCHUS (Boosting Alcohol Consciousness Concerning the Health of Undergraduate Students) and GAMMA (Greeks Advocating Mature Management of Alcohol) Peer Education Program
- Co-wrote Responsible Choices Grant
- Managed the program budget in excess of \$40 thousand
- Created and implemented programs relating to alcohol and drug education
- Organized public relations campaigns to notify campus and community of resources and services available.
- Designed outreach programs on critical issues facing student groups
- Directed the students participating in the Peer Education Program
- Increased the number of student participants by 61% over a 3 year period
- Served on the campus Alcohol and Drug Task Force committee
- Implemented the Fatal Vision Alcohol Education Program, Stress Free Fair and other programs for students who attended the university and area high schools
- Conducted research on the alcohol usage among Greek-Letter Organizations using the Core Alcohol and Drug Survey
- Established a rapport with community agencies such as the Dougherty County School Board, Miller Brewing Company, Albany Police Department, and American Cancer Society

- Secured renewal funds totaling approximately \$20 thousand

Other Professional Experiences

Study Abroad Experience, London, England, February 2009

Interim Assistant Director, *Counseling Testing, and Disability Student Services Center*, Albany State University, Albany, GA, September 2000-May 2001

Interim Coordinator of Disability Student Services Program, *Counseling, Testing and Disability Student Services Center*, Albany State University, Albany, GA, September 2000-May 2001

Career and Personal Counselor, *The Student Development Center*, Abraham Baldwin Agricultural College (ABAC), Tifton, Georgia, August 1997 – September 1999

Teaching Experiences

Doctoral Internship, Student Development Theory, Master's level course, Counseling and Human Development Services Department, the University of Georgia, Athens, GA, fall 2008

Instructor, Freshman Seminar, *College of Arts and Science*, Southern Wesleyan University, Central, SC, fall 2004

Adjunct Faculty, *Department of Psychology, Sociology and Social Work*, Albany State University Albany, GA, August 2001-December 2003

- Taught required undergraduate psychology course entitled "Professions of Psychology," which included discussions on the various disciplines and subspecialties within the field of psychology, historical perspectives, career decision-making, employability, marketability, and career outlook in the field
- Obtained overall excellent course evaluations from students

Publications

Wilson, S. (2007). The influence of technology on college students values. *Student Affairs On-line*.

http://studentaffairs.com/ejournal/Fall_2007/InfluenceofTechnologyonCollegeStudentValues.html

Wilson, S. (2007). The Assessment of Student Affairs Related to SACS Accreditation. *Georgia Journal of College Student Affairs*. Retrieved from

<http://www.coe.uga.edu/chds/csaa/gcpa/2007/index.html>

Presentations

Wilson, S. & Gowan, J. (2007, February). Campus Crime Intervention. Spartanburg, SC: South Carolina Campus Safety Conference.

Wilson, S. & Couch, D. (2005, June). Assessing the Campus Climate. Newberg, OR: Association for Christians in Student Development (ACSD) 2005 Conference.

- Wilson, S. & Millora, L. (2005, February). Cultural Impact: How Ethnic and Cultural Identity Affect Hearing Officers' Decision-Making Processes. Clearwater Beach, FL: Association for Student Judicial Affairs International Conference.
- Wilson, S. (2002, February). Help! How Can a College Counselor Coordinate Alcohol and Drug Programs on Campus? Panel. St. Simons Island, GA: 9th Annual Georgia College Counseling Association/1st National Conference American College Counseling Association.
- Wilson, S. (2002, February). The Prevalence of Alcohol Use among Black Greek-Letter Organizations at Two HBCU's in Georgia. Americus, GA: BACCHUS & GAMMA Peer Education Area 9 Regional Conference.
- Wilson, S. & Thomas-Parker, S. (2001, November). The Prevalence of Alcohol Use among Black Greek-Letter Organizations at Two HBCU's in Georgia. Washington, DC/Arlington, VA: U.S. Department of Education's 15th National Meeting on Alcohol, Other Drugs and Violence Prevention.
- Wilson, S. (2001, February). Religion and Spirituality in the Counseling Process. St. Simons Island, GA: Georgia College Counseling Association Annual Conference.
- Wilson, S. (2001, August). Depression and Suicide in African Americans. Albany, GA: Albany State University Housing and Residence Life.
- Wilson, S. (2000, November). Religion and Spirituality in the Counseling Process. Macon, GA: Georgia College Counseling Association (GCCA) Combined Regional Continuing Education Conference.
- Wilson, S. (2000, November). African Americans Disproportionately Affected by HIV/AIDS: What are you doing to get the message of Prevention out? St. Louis, MO: BACCHUS & GAMMA Peer Education General Assembly.
- Wilson, S. (2000, March). The Use of the Dictionary of Occupational Titles. Albany, GA: Graduate Career Counseling Class Albany State University.
- Wilson, S. (2000, February). Peer Mediation: Conflict Resolution among College Students. Jacksonville, FL: BACCHUS & GAMMA Peer Education Network Area 9 Conference.