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## Exploring the Relationship between Race-Related Stress, Identity and Well-Being among African Americans

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EXPLORING THE RELATIONSHIP BETWEEN RACE-RELATED STRESS,  
IDENTITY AND WELL-BEING AMONG AFRICAN AMERICANS

by

Darrick Tovar-Murray

A Dissertation  
Submitted to the  
Faculty of The Graduate College  
in partial fulfillment of the  
requirements for the  
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Department of Counselor Education and Counseling Psychology

Western Michigan University  
Kalamazoo, Michigan  
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Darrick Tovar-Murray

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## CHAPTER I

### RESEARCH PROBLEM

#### Introduction

Currently, the United States of America is a multicultural society that is stratified by race (D'Andrea & Daniels, 2001; Jones, 1997) and plagued by racism (Pack-Brown, 1999; Utsey, Bolden, & Brown, 2001; Utsey, 1999; Vora & Vora, 2002). Racism in the United States remains an insidious and pervasive problem for African Americans (Utsey et al., 2001; Utsey, 1999) and is embedded in the social, institutional, and psychological structure of White America (Essed, 1990; Jones, 1997; Utsey et al., 2001; Utsey, 1999; Utsey, Ponterotto, Reynolds, & Cancelli, 2000). Racism also negatively infringes on and prevents African Americans from experiencing optimal personal development (Broman, 1997; Jackson, Brown, Williams, Torres, Sellers, & Brown, 1995; Utsey et al., 2001). The seed of racism in modern America is deeply-rooted in its historical legacy of slavery through subjugation of African Americans (Neville, Worthington, & Spanierman, 2001; Utsey, 1997).

For almost four hundred years, racism has plagued the personal development of African Americans. Since 1619, when a group of Europeans arrived on America's shores carrying a cargo of African slaves, racism has been responsible for the racial and ethnic disparities in many sectors of African Americans' lives (Utsey et al., 2001). These disparities are reflected in African Americans' inability to achieve a state of complete social, economic, biological, and psychological well-being. For example, African

Americans continue to suffer disproportionately from health-related illnesses, community violence, environmental injustice, and inadequate education (Collins, Tenney, & Hughes, 2002; Randall, 1993; Smith, 1985). Each year in America, thousands of African American babies die due to improper nutrition, shelter, and inadequate access to medical facilities. Year after year, many African American children live in conditions of poverty and are physically, emotionally, and intellectually maimed (Randall, 1993). Furthermore, African Americans continue to be victims of racism through personal acts of discrimination directed towards them (Broman, 1997; Essed, 1990; Federal Bureau of Investigation, 1999; Hacker, 1992; Jackson et al., 1995; Smith, 1985; Simpson & Yinger, 1985; Utsey et al., 2001) that consequentially affect their well-being (Utsey et al., 2001).

In the social science literature, based on both quantitative (Dion, Dion, & Pak, 1992; Dion & Earn, 1975; Pak, Dion, & Dion, 1991) and qualitative (Barnes & Ephross, 1994; Essed, 1991; Feagin, 1991) studies, research has found that racism, in the form of discrimination, is negatively associated with African Americans' well-being and the psychological and physical consequences associated with racism is well supported and documented. Results from national surveys (Jackson, Williams, & Torres, 1997; Pernice & Brook, 1996) and community surveys (Amaro, Russo, & Johnson, 1987; Salgado de Snyder, 1987) also support these findings, as research continues to indicate that there is an inverse relationship between African Americans' self-esteem and perceived racial discrimination (Fernando, 1984). Research has also found that racism negatively impacts African Americans' physical well-being and the chronic exposure to racism is associated with a host of acute racism reactions, such as race-related stress

(Griffin, 1991; Fernando, 1988; Landrine & Klonoff, 1996; Moore, 2000; Utsey et al., 2000).

Despite the consistent findings on the negative impact of racism on African Americans' psychological and physical well-being, very little research has focused on the acute racism reactions caused by the impact of long-term exposure to racism. It has been hypothesized that prolonged exposure to racism negatively affects the mental health of African Americans. Utsey et al. (2001) described six types of acute racism reactions that are manifested from chronic exposure to racism. The first is *race-related trauma*, which is defined as a direct exposure to a stressful situation outside of the experience of normal individuals based on skin color. Second, *racism-related fatigue*, is a chronic physical exhaustion that African Americans experience due to racism. Third, is *anticipatory racism reaction*. It is an expression of fear and a defense mechanism that African Americans develop to deal with the anxiety of racism and occurs after a person experiences racism. Fourth is *racism-related frustration* that African Americans develop from feelings of inadequacy after experiencing racism. Fifth, *racism-related confusion*, creates cognitive dilemmas that force African Americans to question their Blackness. Finally, *race-related stress* is the chronic exposure to stress that is toxic on the psychological and physical health of African Americans.

In this study, the relationship between race-related stress, identity and well-being among African Americans was investigated. In particular, this study investigates the relationship among race-related stress, African self-consciousness, ethnic identity, quality of life, self-esteem and life satisfaction among African Americans. The Index of Race-

Related Stress (Utsey, 1999) was the measure of race-related stress used in this present study. Measures of identity included the African Self-Consciousness Scale (Baldwin & Bell, 1985) and the Multigroup Ethnic Identity Measure (Phinney, 1992). These measures assess one's African heritage and/or a person's sense of belonging to his/her ethnic group and include thinking, perceptions, feelings, and behaviors that are attributed to group membership. Finally, African Americans' well-being was measured by the World Health Organization Quality of Life Scale (World Health Organization, 1998), Rosenberg Self-Esteem Scale (Rosenberg, 1965) and Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985). Responses to survey items measuring well-being indicate the level of a person's affective and cognitive judgments of his or her life, in relation to his or her expectations, goals, concerns and standards with regard to the culture and value systems in which the person lives.

#### Historical Background of the Research Issue

Numerous scholars have documented the relatively poor well-being among African Americans, reflecting a long history of racism and discrimination (Broman, 1997; Fernando, 1988; Griffin, 1991; Hacker, 1992; Landrine & Klonoff, 1996; Moore, 2000; Utsey, Chae, Brown, & Kelly, 2002; Utsey et al., 2000). African Americans' difficulties in achieving a positive quality of life, self-esteem, and life satisfaction have been attributed to the residual effects of slavery and other historical forms of racism (Hacker, 1992; Moore, 2000; Utsey et al., 2001). In the history of America, African Americans have been historical victims of slavery, Jim Crow Laws, and discrimination

during the Civil Rights Era. These historical events caused transgenerational emotional scars for African Americans and despite being generations removed, the residual effects of such events continue to have negative implications on their present quality of life, self-esteem, and life satisfaction (Akbar, 1996; Moore, 2000; Utsey et al., 2000).

### Slavery (1619 to 1863): The Beginning of Modern Racism

Many African American scholars have suggested that African Americans' poor well-being needs to be understood from a historical context (Akbar, 1996; Moore, 2000; Utsey, 1999), and that the beginning point of reference is slavery (Akbar, 1996). With the importation of African slaves around 1619, Europeans created a violently brutal system based on race that forced many Africans from their communities, families and cultural reality (Utsey et. al., 2001). This forced migration had negative implications on the well-being of Africans, as well as people of African descent in the Western world. For example, an unaccountable amount of Africans died making the trip from their homeland in Africa to America. In addition, from 1619 to 1863, the mortality rates for African Americans were higher than any other historical time in American history. The high mortality rates were due to health-related illnesses, murder, suicide, lack of coping mechanisms, denial of medical resources and in some instances, scientific racism (Asante, 1995).

Slavery not only negatively impacted African Americans' physical well-being, but their psychological, spiritual, and mental well-being was compromised. Akbar (1996) considers slavery to constitute a "severe psychological and social shock in the



minds of African Americans (p. 3)." More importantly, slavery fragmentized and marginalized the basic foundation of the African philosophy (cosmology, axiology, ontology and epistemology), forcing many slaves to adopt the cultural worldview of their oppressor (Utsey et al., 2001). Many of the distinct African cultural values and customs were destroyed and replaced with European cultural traditions, causing African Americans to feel culturally deprived and alienated (Asante, 1995). Schiele posits, "as a consequence of slavery, African Americans have been victimized by cultural denigration which has manifested in all areas of their life (Schiele, 1996, p. 285)".

#### Jim Crow Era (1870's to 1960's): The Segregation Period

On January 1<sup>st</sup>, 1863, former President Abraham Lincoln signed the Emancipation Proclamation, which legally freed slaves who resided in Confederate states. During the Post-Bellum Era, known as the Reconstruction Period, even more transgenerational emotional scars were felt by African Americans, despite the fact they were now free. During this time period, the passage of Jim Crow, or segregation laws, were implemented in the South and were supported by the U.S. Supreme Court. For example, the historical U.S. Supreme Court ruling of 1896, *Plessey v Ferguson*, upheld the concept of separate but equal, which systematically codified apartheid in American laws (SAMHSA, 1999). These segregated and disenfranchised laws resulted in America being two nations: one Black and the other White, separate and unequal (Hacker, 1992). As such, African Americans were considered second-class citizens with limited rights and limited access to resources.

During the time of the Jim Crow Era, African Americans experienced a lack of equal access to health care and mortgage loans, experienced inequality in education and employment opportunities, were denied affordable housing, and were punished legally for trying to make an equitable society (SAMHSA, 1999; Asante, 1995). In many instances, African Americans were murdered in their fight for equality. In fact, between 1880 and 1930, there were approximately 3220 lynching of African Americans by White Americans and many massacres of entire communities (i.e., Rosewood). Furthermore, African Americans were subjected to scientific racism, i.e., Tuskegee Syphilis Study, that had long-lasting effects on their physical and psychological well-being (Asante, 1995).

#### Civil Rights Era (1960's): The Civil Rights Movement

Due to the 300 years of racial injustices and the ongoing process of denigrating and disparaging of African Americans, many civil rights bills, grass root movements, and health-related programs were designed to remove the formidable obstacles caused by slavery and the Jim Crow laws. The Civil Rights Movement, led by Dr. Martin Luther King Jr., emerged to address the psychological impediments and to improve the well-being of African Americans (Allen, 2001). The Civil Rights Movement provided legal support and challenges to remove the structural barriers caused by racism at the institutional and legislative levels. For example, in 1964, President Lyndon Johnson signed the Civil Rights Act, which prevented discrimination in public areas and employment. The following year, he also signed the voting rights bill, giving African Americans easier access to vote, rectifying the 14<sup>th</sup> and 15<sup>th</sup> amendments.

The Civil Rights Movement is considered by many scholars to be a pivotal movement that was instrumental in the advancement of African Americans' well-being. For example, many advancements in research were made on the effects of racism on African Americans' well-being. Many scholars conceptualized racism as having a detrimental effect on African Americans' self-esteem and as causing the Black self-hatred paradigm (Phinney, Cantu, & Kurtz, 1997; Rosenberg, 1965; Steffenhagen & Burns, 1987; Utsey, 1999). Research also started exploring ethnic identity formation as an important psychological variable associated with African Americans' well-being. The Civil Rights Movement not only advanced psychological research, but programs at the legislative and institutional levels were developed and aimed at improving the quality of life of African Americans. Although the Civil Rights Movement challenged racism in America, African Americans' quality of life, self-esteem and life satisfaction still remained stagnated and the stress associated with racism continued to affect their lives (Utsey et. al., 2001).

### Racism in Contemporary America

Racism in contemporary American society is not the same as racism during the Jim Crow Era. Today's racism is more symbolic in nature and takes on less overt forms. Many authors have posited that racism in contemporary America is institutionalized within the infrastructure of our society in which power, privilege and race are the foundations of its existence (D'Andrea & Daniels, 2001; Utsey, 1999; Jones, 1997). According to Jones (1991), contemporary racism "results from the transformation of race

prejudice and/or ethnocentrism through the exercise of power against a racial group defined as inferior, by individuals and institutions with the intentional or unintentional support of the entire culture (p. 610)." Further analysis of racism by Jones (2001) describes racism as a complex multidimensional construct with cognitive, affective and behavioral dimensions that intersects at the cultural, institutional and personal mediated levels (Harrell, 2000; Pack-Brown, 1999). Although racism is now more subtle, the stress of racism, known as race-related stress, is likely to affect African Americans on a daily basis.

#### The Effects of Race-Related Stress on the Lives of African Americans

Many psychologists and scholars have made attempts to understand the psychological and physical effects of race-related stress on African Americans' well-being (D'Andrea & Daniels, 2001; Hacker, 1992; Harrell, 2000; Jones, 1997; Pack-Brown, 1999; Utsey et al., 2002). In fact, a number of scholars have illuminated the exact physiological and psychological domains that are affected by race-related-stress (Clark, Anderson, Clark, & Williams, 1999; Harrell, 2000; Outlaw, 1993; Utsey et al., 2002). In the physiological domain, a response to stress associated with racism may involve failure in one's immune and cardiovascular functioning and can cause a host of physical illnesses. Diseases like hypertension and high blood pressure are linked to the stress that is associated with racism. In the psychological domain, stress that is associated with racism is known to cause feelings of despair. Psychologically, when a person experiences stress, he/she may experience a range of intense emotions such as

anger, paranoia, frustration, helplessness and hopelessness. For African Americans, the intense levels of emotions are due to a lack of effective coping skills to successfully ward off the detrimental consequences of racism (Utsey et al., 2002). The physiological and psychological consequences of racism are a quality of life issue that many African Americans have to deal with on a daily basis and are currently being researched in the psychological literature (Jones, 2001; Clark et al., 1999; Utsey et al., 2002; Utsey et al., 2001).

#### Statement of the Problem

Given the historical and contemporary effects of racism in American society, an extensive amount of literature on the implications of race-related stress on African Americans' well-being might be expected. In the psychological literature, research exploring the relationship between race-related stress and African Americans' well-being is in its infancy and only preliminary findings have been made among scholars. For example, chronic exposure to racism has been found to be associated with depression, low self-esteem, cancer and high blood pressure (Clark et al., 1999; Utsey, 1997). Although there have been hypotheses made that demonstrate the deleterious impact of race-related stress on African Americans' psychological and physical well-being (Lazarus & Folkman, 1984; Utsey et al., 2001), until recently, the psychological literature has paid very little attention.

In addition, research has begun to highlight the psychological importance of self-esteem, quality of life, and life satisfaction for African Americans. For example, in

general, there is a positive relationship between life satisfaction and quality of life (Parker & Calhoun, 1996), self-esteem and quality of life (Utsey et al., 2002), and self-esteem and life satisfaction (Utsey et al., 2000). However, one limitation that exists with studies of these variables, especially quality of life and life satisfaction, is that they primarily employed samples of European Americans (Parker & Calhoun, 1996). In other words, studies have neglected to explore factors that contribute to African Americans' overall mental health, fostering a Eurocentric hegemony in the psychological literature.

The impact of race-related stress, ethnic identity and African self-consciousness on African Americans' quality of life, self-esteem and life satisfaction has not been fully investigated in the psychological literature. Prior research has found that ethnic identity is positively associated with African Americans' psychological well-being. Research also found that the higher scores on measures of ethnic identity are associated with higher levels of self-esteem. Ethnic identity is positively related to self-esteem and African Americans tend to score higher on measures of ethnic identity when compared to other ethnic groups (Utsey et al., 2002). Some scholars have suggested that African Americans' high scores on measures of ethnic identity, which is linked to a positive self-esteem, might be a result of chronic exposure to racism (Phinney, DuPont, Espinosa, Revil, & Sanders, 1994; Utsey et al., 2002). In part, this seems reasonable because when African Americans encounter rejection or prejudice, their connection to their ethnic identity is heightened and may serve as a way of preserving their self-esteem (Utsey et al., 2002). In addition, the African American community, family, spiritual beliefs, pride in Blackness, and ethnic identity pride may serve as cultural resources that empower

African Americans during times of what, to others, may seem to be a hardship (Adams, 1997). Therefore, African self-consciousness is also considered an important variable in order for African Americans to experience a positive psychological well-being. However, the psychological literature has not explored the relationship between African self-consciousness, quality of life, and life satisfaction.

#### Purpose of the Research

The purpose of this study was to investigate the relationships between race-related stress as measured by the Index of Race-Related Stress (Utsey, 1999), identity as measured by the African Self-Consciousness Scale (Baldwin & Bell, 1985) and the Multigroup Ethnic Identity Measure (Phinney, 1992), and well-being as measured by the World Health Organization Quality of Life Scale (World Health Organization, 1998), the Rosenberg Self-Esteem Scale (Rosenberg, 1965) and the Satisfaction with Life Scale (Diener et al., 1985). In addition, this study was also intended to explore the relationships between the set of participant predictor variables including age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness and ethnic identity and the set of criterion variables including quality of life, self-esteem and life satisfaction.

This study was designed to provide further empirical research to a relevant Afrocentric theoretical model of African self-consciousness. Existing literature on African self-consciousness seems to indicate that it is primarily an important variable in the psychological functioning of African Americans (Baldwin, Brown, & Rackley, 1990),

suggesting that acceptance of one's Blackness is a major factor in African Americans' overall life satisfaction and their ability to develop a healthy positive self-esteem. Since racism negatively influences African Americans' life satisfaction and self-esteem (Utsey et al., 2000), and identity is considered an important aspect of African Americans' lives (Baldwin et al., 1990; Utsey et al., 2002), there may be an important relationship among African self-consciousness, quality of life, life satisfaction, and self-esteem. In reviewing the literature, there was no study found that explored the relationship between African self-consciousness, ethnic identity, race-related stress, life satisfaction, quality of life, and self-esteem among African Americans.

This study was also designed to follow-up on recommendations made by Utsey et al. (2002) in their study titled "Effect of Ethnic Group Membership on Ethnic Identity, Race-Related Stress and Quality of Life". Their investigation found that ethnic identity was the best overall predictor of African Americans' quality of life. Since their study was exploratory, one of their recommendations was that ongoing empirical research is needed to examine the relationship between ethnic identity and quality of life. They also recommended that studies should not only include college populations, but also include people from ethnic minority communities. The present study followed the recommendations given by Utsey et al. (2002) to include not only college students, but community members as well. This study also included the Afrocentric model of African self-consciousness as a predictor variable of African Americans' well-being. In addition, this study included quality of life, self-esteem and life satisfaction as well-being criterion variables.



## Research Questions

Given the purposes of this study, this research investigation was designed to investigate four research questions:

Research Question 1: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' quality of life?

### Null hypothesis 1

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' quality of life.

Research Question 2: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' self-esteem?

### Null hypothesis 2

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' self-esteem.

Research Question 3: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' life satisfaction?

### Null hypothesis 3

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' life satisfaction.

Research Question 4: What is the nature of the relationship between the complete set of predictor variables of age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness, and ethnic identity and the set of well-being criterion variables of quality of life, self-esteem and life satisfaction?

### Null hypothesis 4

The canonical correlation analysis between the set of predictor variables of age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness, and ethnic identity and the set of well-being criterion variables of quality of life, self-esteem, and life satisfaction will indicate that all squared canonical correlation coefficients,  $R_c^2$ , are equal to zero.

## Definition of Terms

African Self-Consciousness: Baldwin (1985) proposed a multifaceted Afrocentric theory of Black personality that is influenced by both biogenetic and environmental factors and is comprised of two basic components: African Self-Extension Orientation and African Self-consciousness. African self-consciousness consists of both biological and

socioenvironmental factors. It is shaped and modified through experience. The African self-consciousness has four basic functions: (1) Awareness of one's African heritage and identity; (2) Priorities being placed on Black/African survival, liberation and development; (3) Priorities being placed on self-knowledge and affirmation; and (4) Resistance toward anti-Black forces (Baldwin, 1995). According to its theoretical foundation, African self-consciousness is a general ideology of self-affirmation, self-determination, and liberation of self from anti-African forces and some aspects of it would be expected to function as either an independent and/or moderator variable in all analyses of important Black behavior (Baldwin et al., 1990).

Ethnic Identity: Ethnic identity can be defined as a person's sense of belonging to an ethnic group and includes thoughts, perceptions, feelings, and behavior that are attributed to group membership (Phinney & Rotheram, 1987). It also includes a commitment and positive evaluation of the group, participation in social activities of the group, and an interest in and knowledge about the group (Phinney & Alipura, 1990). In addition, ethnic identity is a multidimensional construct that includes ethnic identity salience and ethnic identity content (Ting-Toomey, Yee-Jung, Shapiro, Garcia, Wright, & Oetzel, 2000).

Race-Related Stress: Race-related stress is defined as the encounters between individuals and their environment that surface from racism. Race-related stress strains an individual's resources and threatens his or her well-being (Lazarus & Folkman, 1984; Utsey, 1999). Race-related stress is viewed as the acute and chronic exposure to stress

that is toxic on the psychological and physical well-being of a person (Utsey et al., 2001). The psychological effects result from situations that a person views as disturbing because he or she believes he or she has been subjected to racial discrimination or isolation (Plummer & Slane, 1996).

Quality of Life: Quality of life is an objective measure of a person's well-being. This approach utilizes normative and/or descriptive indicators to analyze the quality of life of groups and is mainly used by economists and sociologists. Indicators of objective well-being include health, education, and economic status (WHOQOL Group, 1998).

Life Satisfaction: Life satisfaction is the cognitive dimension of a persons' subjective well-being. It is defined as "a global assessment of a person's quality of life according to his chosen criterion (Diener et al., 1985, p. 7)." The cognitive component is based on an individual's judgment of their satisfaction or dissatisfaction with life based on standards that are not imposed on the individual, but are a set of standards that are derived from the individual (Diener et al., 1985). In other words, life satisfaction is based on individual criterion that a person identifies as significant instead of criteria defined by others. According to Diener et al., (1985), at the center of life satisfaction is a person's own judgment of what is important, rather than the judgment of the researcher.

Self-Esteem: In the psychological literature, self-esteem has been defined as the totality of a person's view of him or herself. Self-esteem consists of self-concept (mental), self-

image (physical) and social concept (cultural) (Steffenhagen & Burns, 1987). Self-esteem is the affective aspect of the self (Hewitt, 1996) and can be viewed in terms of general feelings of self-worth (Crocker & Major, 1989; Rosenberg, 1981; Rosenberg, 1965). Self-esteem is usually spoken of in terms of high and low. High self-esteem is defined as a sense of self-worth. A person with high self-esteem respects him or herself and is aware of their personal limitations. On the contrary, low self-esteem is a dissatisfaction that a person feels about himself or herself. People with low self-esteem tend to reject themselves and lack respect (Rosenberg, 1965).

#### Summary of Chapter I

Chapter 1 was an introduction and provided a historical framework for the present research. Several variables that are considered important to the well-being of African Americans including race-related stress, African self-consciousness and ethnic identity were briefly discussed. The literature suggests that these variables may be important to the well-being of African Americans as reflected in their quality of life, life satisfaction, and self-esteem. In brief, considering these important variables, several physical and mental health problems were identified as they relate to African Americans' overall well-being. Given the physical and mental health issues faced by African Americans today, it is clear that further research is needed in order to address these problems. Critical issues salient to the current study, including the historical impact of racism on African Americans' overall well-being, slavery, Jim Crow Era, and Civil Rights Era were also discussed from a historical perspective. The importance of racism in contemporary

America, and the possible effects coping with racism may have on African Americans' self-esteem, quality of life and life satisfaction were discussed. The main purpose of Chapter I was to provide context and an overview for the current study including statement of research purposes, research questions, null hypotheses and definition of terms.

Chapter II is a review of the literature pertinent to this study. Included in this chapter are discussions of the evidence and consequences of racism in contemporary America, as well as ways in which race-related stress, ethnic identity, and African self-consciousness may relate to the quality of life, life satisfaction, and self-esteem of African Americans. Chapter III is entitled Methods and includes a discussion on the research methods used for this study. Included in Chapter III are discussions of the participants, design, instrumentation, procedures, and data analysis. Chapter IV includes the results of this study and presents the findings relevant to each of the research questions. Chapter V provides discussion of the results.

## CHAPTER II

### LITERATURE REVIEW

#### Introduction

The purpose of this literature review is to review the research on the constructs that are pertinent to this study. Included in this review are relevant research findings on the variables of interest. This literature review summarizes the research pertinent to race-related stress, African self-consciousness and ethnic identity as possible factors in African Americans' quality of life, self-esteem and life satisfaction. Theoretical perspectives, historical background on the variables of interest and relationships among the variables are discussed. In addition, demographic variables such as age, gender, and community status are discussed as factors in predicting African Americans' quality of life, self-esteem and life satisfaction.

Chapter Two is organized into the following sections. Section One focuses on the psychological implications of the MAAFA. Section Two discusses the impact of racism on African Americans' overall well-being. This section focuses on race-related stress as a major source of stress for African Americans. Section Three focuses on ethnic identity and several theoretical orientations are discussed. In particular, the evolution of Phinney's Multigroup Ethnic Identity Measure is outlined. Section Four focuses on a brief historical context of the Afrocentric psychology and presents the theoretical notion that outlines Baldwin's African self-consciousness. In Section Five, there is a discussion on the research relevant to African Americans' self-esteem. Section Six focuses on

quality of life research. This section includes research conducted by the World Health Organization that is related to African Americans' objective well-being. Section Seven explores the literature on life satisfaction. Research that is relevant and pertinent to African Americans' life satisfaction and subjective well-being is presented. Finally, there is a summary section that reviews all of the important variables presented in Chapter Two.

### MAAFA Experience of African Americans

MAAFA, a Swahili word, is defined as disaster and destruction that is beyond human comprehension (Parham, 1999; Utsey et al., 2001). The MAAFA is an African word that has been used to describe the African Diaspora in America. A chief feature of the MAAFA is denial of humanity. Denial of humanity is a process of dehumanization (Parham, 1999), which is defined as "the stripping away of perceived human qualities from a victim by an obeyer: a factor in destructive obedience (Howoritz & Bordens, 1995, p. 383)." By stripping away the human qualities of Africans, Europeans were able to create a system of enslavement based on phenotype characteristics.

The MAAFA has been described as a modern psychological and physiological health crisis for people of African descent. Hollar (2002) states, "The history of the slave experience dating back from the early sixteenth century and the resultant pervasive devaluation and subjugation of Blacks have left social, biological, and psychological marks on the descendants of all participants in the slavery industry. To be born in the United States of America is to be faced with the burden of a post-traumatic slavery



syndrome with profound impact in all areas of health (p. 339).” In other words, many of the psychological, social and physiological problems faced by African Americans, for example low quality of life (Hacker, 1992; Moore, 2000; Utsey et al., 2000), low self-esteem (Moore, 2000; Sanders Thompson, 2002) and dissatisfaction with life (Moore, 2000), are related to the stressful conditions caused by the MAAFA experience (Hollar, 2002).

#### Racism: The Contemporary MAAFA

Today, African Americans struggle with the socio-historical implications of the MAAFA and the post-slavery era of racism. Some African Americans' inability to achieve a high quality of life is a result of the residual effects of slavery and the post-slavery era of racism (Moore, 2000). The development of acute racism reactions, low self-esteem, decline in quality of life, and a general dissatisfaction with life are a few examples of how slavery has impacted the internal psyche of some African Americans and their community (Franklin, 1999; Thompson & Neville, 1999; Utsey et al., 2001). Although slavery no longer exists in America, there is a contemporary manifestation of the MAAFA, that is, racism (Parham, 1999).

In spite of its ubiquity and constant use in everyday language, scholars have not been able to clearly agree on one single definition of racism (Clark et al., 1999). Rather, for the most part, racism has been defined in terms of two broad categories: behavioral versus attitudinal (Clark et al., 1999; Sigelman & Welch, 1991; Yetman, 1985).

Behavioral racism is defined as acts of omission based on phenotype categories. It is any

act committed by an individual and/or institution that prevent equitable treatment under the law and access to resources based on racial group membership (Clark et al., 1999; Yetman, 1985). Attitudinal racism is racial prejudice that denigrates individuals because of their skin color (Clark et al., 1999; Sigelman & Welch, 1991).

More recently, racism has been defined to encompass beliefs, attitudes, and acts of omission that can be both between groups (intergroup racism) and within groups (intragroup racism) of people (Clark et al., 1999). Pack-Brown (1999) posits that racism is an attitude (mindset), action (behavioral act of power), or an institutional structure (policies, procedures) that, because of physical individuality such as skin color and body features (e.g. shape of eyes or lips), subordinates groups or individuals. According to Jones (1988), racism results from the conversion of race prejudice by which a group exercises power over another racial group. Although there are many definitions of racism, Jones' model of racism has been one of the most widely used conceptualizations.

Jones proposed that racism is multidimensional and occurs at the individual, institutional, cultural and environmental levels. Individual racism consists of attitudes, feelings, and behaviors that are displayed by a person towards another, which places a person in subordinate roles based on skin color (Hacker, 1992; Thompson & Neville, 1999). An example is a European American male cab driver that refuses to stop to give an African American male a ride because he is Black. Franklin (1999) stated that when African Americans are exposed to individual racist acts of European Americans, they develop internal conflicts. If the internal conflict receives no validation, an African American may feel invisible. African Americans can overcome their feelings of

invisibility through spiritual witnessing and brotherhood/sisterhood with other African Americans.

Institutional racism is everyday racism that permeates throughout American society (Thompson & Neville, 1999). This form of racism is manifested in American organizations and institutions that reflect Western and European cultural values (Hacker, 1992). For example, American organizations have a materialistic orientation and value capital gain or capitalism. African Americans place the highest value on their relationships with people. In order to survive, some African Americans develop an encapsulated and acculturated value system that forces them to assimilate into mainstream American society (Warfield-Coppock, 1995).

Cultural racism is the belief that European American culture is the worldview that all people should adopt (Thompson & Neville, 1999). For example, cultural racism is manifested in some counseling psychology programs that teach and train students with counseling models derived only from European culture. This form of racism continues to foster a Western cultural dominant position and represents one of the most insidious manifestations of racism in our American society (Robinson & Morris, 2000).

Environmental racism is the fourth form of racism in which African Americans are exposed to unbearable living conditions. This form of racism creates living conditions that are contaminated with pollution (Thompson & Neville, 1999). African Americans have developed health-related illnesses, i.e., cancer, due to environmental racism. Regardless of the form of racism, it continues to be a very integral part of American society.

### Evidence of Racism in American Society

Although some authors have noted that racist attitudes in America have improved within the last few decades (Clark et al., 1999; Hacker, 1985; Schuman, Steeh, & Bobo, 1985), racism continues to be more apparent today than ever before (Clark et al., 1999; Hacker, 1995; Jaynes & Williams, 1989). Research has found evidence of racism from African Americans' self-reported statements. One study by Klonoff, Landrine, & Ullman (1999) found that 98% of African American participants reported experiencing some type of racism. For example, 83% of African Americans reported discrimination by waiters and store clerks, 55% reported discrimination by helping professionals, 50% reported that they were called racist names, and almost 50% reported being hit, shoved, harmed or threatened with physical harm.

Another study conducted by Sydel and Nelson (2000) found evidence of racism in African Americans' self-reported statements. They conducted a study with 344 African American college students and 344 European American college students. The students were asked how frequently they experienced racial discrimination in their lives. The results of their study found that African American students reported experiencing racial discrimination more than their European American counterparts. Furthermore, Broman, Mavaddat, & Hsu (2000) found that 60% of African American participants believed that they had been victims of racism in the last three years.

Evidence of racism is also reflected at both the intergroup and intragroup levels. Examples of intergroup racism at the institutional level includes organizational hiring practices, automotive sales, health care systems and housing which favors European

Americans over African Americans (Clark et al., 1999; Klonoff et al., 1999). Intergroup racism continues to cause some African Americans to be confused about when, where and how to deal with racism. They struggle with separating the individual acts of Whites versus the actions of the entire group (Franklin, 1999).

Intragroup racism is evident in the African American community and focuses on skin tone variations. In other words, darker skin tones are considered inferior to lighter skin tones. This form of racism is also noted to have implications on African Americans' well-being (Clark et al, 1999). The intragroup racism that African Americans experience has negative consequences on their mental health (Clark et al., 1999). Intragroup racism creates an internalized racist belief system that is detrimental not only to individuals, but to the larger African American community. Regardless of the type of racism (individual, institutional, cultural and environmental) and level (intergroup and intragroup), it continues to be a pervasive problem (Akbar; Broman et al, 2000; Franklin, 1996; Utsey) and has manifested itself to be a unique source of stress for African Americans (Sanders Thompson, 2002).

#### Racism as a Pervasive Problem and Unique Source of Stress for African Americans

Despite the progress that has been made in America over the last four decades on race relationships (i.e., changing peoples' negative stereotypes), racism remains a pervasive problem and unique source of stress for African Americans. Sanders Thompson (2002) conducted an empirical study that provided support for the notion that racism is a pervasive and unique source of stress for African Americans. In this study,

one hundred and fifty six participants from various ethnic groups (Asian, African American, Mexican American, and European American) completed two instruments: the Daily Stress Inventory and the Experience of Discrimination Questionnaire. A multivariate analysis of variance was conducted with gender, ethnicity, and gender by ethnicity as the independent variables and Daily Stress Inventory and the Experience of Discrimination Questionnaire as the dependent variables. The results found a significant effect of ethnicity on experience of discrimination with African Americans reporting significantly higher levels of discrimination than any of the other ethnic groups.

Other studies found the pervasiveness of racism in employment and housing. In Sigleman & Welch's (1991) study, 50% of African Americans reported that racism is the main source of their underemployment status, as well as why they tend to live in substandard housing. In addition, the pervasiveness of racism and the unique source of stress are found in environmental conditions. Clark et al., (1999) found that African Americans are more likely than any other ethnic group to be exposed to environmental stressors related to racism.

Some American Americans believe that racism is so pervasive that it is an inevitable reality that they have to contend with on a daily basis (Essed, 1990; Utsey, 1999). Essed (1990) used the term "everyday racism" to capture African Americans' daily encounters with racism and its pervasiveness. These daily encounters with racism can be toxic and stressful for African Americans (Clark, et al., 1999; Utsey, 1999). In addition, Utsey (1997) posited that the pervasiveness of racism is increasing and the daily encounters with racism are not only stressful to the internal psyche of African Americans,

but their community and culture suffers as well (Utsey et al., 2001; Franklin, 1999; Thompson & Neville, 1999). In addition to these important findings on racism as a pervasive problem and unique source of stress for African Americans, researchers continue to indicate that the stress associated with racism is the main reason they seek psychological counseling (Utsey et al., 2002; Utsey, 1997). As such, one objective of this present study was to explore race-related stress as a predictor of African Americans' quality of life, self-esteem and life satisfaction.

### Theories of Stress and Race-Related Stress

There are numerous ways that stress has been conceptualized in the social psychology literature. One conceptualization of stress is the response definition. The response definition of stress focuses on peoples' reactions to stressful events and uses the general adaptation syndrome to understand a person's physiological reactions to stress. The general adaptation syndrome is a three-step model: alarm, resistance and exhaustion. At stage 1 of the model, which is the alarm stage, a person is aroused by a stressful event or situation and the body prepares the person to react automatically. The body prepares a person, i.e., heart rate accelerates, by activating the flight or fight response. At the resistance stage, the body makes the necessary adjustments to maintain homeostasis and tries to restore balance and reserve energy. The final stage of the model is exhaustion. Exhaustion sets in when the stressful event or situation persists and the body cannot maintain a sense of normalcy. At this point, a person may be vulnerable to diseases and distorted thinking (Horowitz & Bordens, 1995).

The transaction definition of stress is another conceptualization and has been used extensively in social psychology to focus on the way a person views and responds to the stressful event. From this perspective, the cognitive judgments that a person makes about the stressful event are important. It is called transaction because the experience of stress is mediated by a person's judgment and his/her ability to maintain a sense of balance. If a person's resources or ability to cope in a situation exceeds the demands of the situation, then he/she will not perceive an event or situation as stressful and vice versa. Therefore, according to the transaction definition, stress is subjective and is based on the individual (Horowitz & Bordens, 1995).

Lazarus & Folkman (1984) developed a theory of stress with three main components: the person-environment interaction, primary appraisal and secondary appraisal. The person-environment interaction is a cognitive assessment that a person makes about an environmental event or situation and the potential threat to his/her well-being. Primary appraisal is a cognitive process that a person goes through to evaluate the nature of the event and the potential of the event being stressful and threatening to one's well-being. "Am I in harm's way?" is the question that the primary appraisal answers. Secondary appraisal is an evaluation that a person makes about the potential resources that are available to cope with the stress or threat. This is made after a person has concluded that the event is stressful. The secondary appraisal answers the question: "What can I do about this event?"

Race-related stress has been used to theorize about the impact of racism on African Americans' psychological and physical well-being (Utsey, 1997). Race-related



stress is viewed as the acute and chronic exposure to stress that is toxic on the psychological and physical well-being of a person (Utsey et al., 2001). Race-related stress, which was derived from Lazarus & Folkman's (1984) person-environment interaction, is defined as the encounters between African Americans and their environment that surface from racism and as a result, strains their individual resources or threatens their well-being (Lazarus and Folkman, 1984; Utsey, 1997; Utsey et al., 2001). African Americans make cognitive appraisals of the potential threat of racism on their well-being and depending on whether or not the person has the resources to ward off the stress, the individual could become overwhelmed. Harrell (2000) posits that the potential threat of racism results from six race-related stress situations that are outlined below.

#### Types of Race-Related Stress Situations

Harrell (2000) identified six types of race-related stress situations. They are: 1. Racism-related life events; 2. Vicarious racism experiences; 3. Daily racism microstressors; 4. Chronic-contextual stress; 5. Collective experiences; and 6. Transgenerational transmission. Racism-related life events are significant life events that are time-limited and have a beginning and an end. These experiences may occur in any area of life, including the work environment, legal system and in the community. One example would be a group of African American males being harassed by the police. Vicarious racism experiences occur when a person observes another being a target of racism. For example, the 1992 beating of Malice Green in Detroit, Michigan may have created a heightened sense of vulnerability for many African Americans. Daily racism

microstressors, which Pierce (1995) called microaggressions, can cause African Americans to be psychologically defensive. Chronic-contextual stress is an example of institutional racism in which there is an unequal distribution of wealth and limited access to resources for African Americans, ultimately affecting their quality of life. Collective experiences are a source of stress that is manifested at the cultural level. An example is the media's negative and stereotypical portrayal of African American males being "gangster rappers". Finally, transgenerational transmission includes a collective historical context in which stress is experienced through the passing of stories about racism down through the generations. All of these forms of race-related stress have consequences on African Americans' psychological and physiological well-being.

#### Consequences of Race-Related Stress on African Americans' Well-Being

Race-related stress has both psychological and physical consequences for African Americans, resulting in significant quality of life issues (Utsey et al., 2002). Studies have found that African Americans who believe that they have been victimized by racism report higher levels of psychological distress (Broman et al., 2000). Researchers have found psychological and physiological symptoms such as tension, headaches, muscle tightness, concentration problems, intrusive thought process and anxiety are related to race-related stress (Outlaw, 1993; Utsey et al., 2001; Utsey, 1997; Utsey, Payne, Jackson, & Jones, 2002). Thompson & Neville (1999) posit that being exposed to chronic racism forces ethnic minorities, especially African Americans, to be put into positions of being economically, socially, and politically disenfranchised.

Another consequence of race-related stress has to do with mental and organic disorders. Akbar (1984) posits that African Americans who adopt the worldview of their oppressor can develop four types of mental disorders. They are: 1) Alien-Self Disorder, 2) Anti-Self Disorder, 3) Self-Destructive Disorder, and 4) Organic Disorder. An *Alien-Self Disorder* is when an African American denies his African heritage and the reality of racism. An *Anti-Self Disorder* is an African American displaying overt and covert hostile behavior about their Blackness. The *Self-Destructive Disorder* can be seen in African Americans who become exploiters of their community and self, as they try to cope with their oppressed identity. The *Organic Disorder* is seen in the poor health habits and diet of African Americans that have its roots and origins in slavery and oppression.

Finally, Franklin's model of the Invisibility Syndrome, which is a conceptual framework that seeks to understand African Americans' intrapsychic struggles for personal identity as they confront daily episodes of racism, is another consequence of the stress associated with racism. According to Franklin (1999), "Invisibility is defined as an inner struggle with the feeling that one's talents, abilities, personality, and worth are not valued or even recognized because of prejudice and racism (p. 761)." Franklin proposed seven dynamics that cause African Americans to feel invisible due to racism. These include African Americans feeling that their experience with racism has (a) no recognition, (b) no satisfaction, (c) no validation, (d) no legitimacy, (e) no respect, (f) no dignity, and (g) no identity. Franklin posits that some African Americans minimize the effects of race-related stress on their well-being by heightening their connection to their group identity.

Other researchers (Utsey et al., 2002) have suggested that ethnic identity may serve as a buffer against attacks and preserve the quality of life, self-esteem and life satisfaction of African Americans. However, researchers have just begun to highlight the impact of race-related stress on other psychological variables such as quality of life, self-esteem and life satisfaction for African Americans.

### Ethnic Identity: Historical Background and Theoretical Notions

Racial and ethnic identity development research has integrated culture in mainstream American psychology (Goodstein & Ponterotto, 1997). In the psychological literature, there has been a vital amount of research conducted on racial and ethnic identity development. Research on racial and ethnic identity development for the most part focuses on two orientations: visible racial-ethnic group (V-REG) and salience models (Goodstein & Ponterotto, 1997). The V-REG orientations believe that in America, race is a salient factor and the experience of being a socialized-racial being transcends all other experiences. The salience models state that race (biological and genetic distinction), ethnicity (cultural heritage passed down through generations), and other reference groups (e.g., religion, sexual orientation, gender) may be vital factors in a person's sense of self.

#### Visible Racial Ethnic Group (V-REG)

During the 1970's, visible racial ethnic group theories emerged in the counseling psychology literature. This was partly due to the sociopolitical climate, of American

society. At that time, there was a movement from defining race as a biological construct with genetic origins to defining race as a sociopolitical construct. Therefore, race was based on a sociopolitical model of oppression that takes into consideration one's psychological response to being a member of an oppressed group (Carter & Qureshi, 1996).

One example of a V-REG theory is Cross's Nigrescence Psychology, or the psychology of becoming Black, which emanated from the Civil Rights Movement as a response to African Americans being members of an oppressed ethnic minority.

Nigrescence is a French-rooted term meaning "becoming Black". The process of becoming Black stems from the ideology of the Black Consciousness movement of the late 1960's (Cross, Parham, & Helms, 1991; Vandiver, 2001). Nigrescence, as defined by Cross, is a process where Blacks move from a less sophisticated White defined identity to a more sophisticated Black identity.

Cross identified five stages that Blacks undergo for the development of a Black identity. They are (a) Preencounter: defined as acceptance of a White identity; (b) Encounter: person encounters an event that leads them to question their pre-described White identity; (c) Immersion-Emersion: a process of identifying as Black and rejecting White America; (d) Internalization: movement towards accepting a positive Black identity and sophisticated ways of dealing with their oppression, as well as the dominant White culture; and (e) Internalization-Commitment: an openness of one's Blackness and an acceptance of an African identity. An African American who is in the Internalized-Commitment stage reflects a psychologically healthy racial identity. The person's frame

of reference is Black, but the person also has a flexible and sophisticated identity to deal with racism. This model has been very instrumental in understanding and conceptualizing the racial identity development of African Americans and in stimulating other identity models (Worrell, Cross, & Vandiver, 2001).

#### Salience Models: Ethnic Identity

Through the popular writings of Erik Erikson (1968) and James Marcia (1966, 1980), the subject of identity has gained widespread attention, particularly on the topic of adolescence (Phinney & Goossens, 1996). During the Civil Rights Movement of the 1960's, ethnic group identity arose as a construct of extreme social importance and was associated with the psychological well-being of ethnic minorities (Phinney, 1992). In the psychological literature, Tajfel (1982) and Turner's (1987) Social Learning Identity theory, Smith's (1985) identity theory and Phinney's (1989) Ethnic Identity Model have been used to conceptualize African Americans' ethnic identity formation.

The Social Learning Identity theory is the theoretical basis that began to associate African Americans' group identity to psychological variables such as self-esteem. According to this theory, social identity includes those aspects of a person's self-image that derive from the social categories to which he/she perceives himself/herself as belonging. From this theory, each of us strives to enhance our self-esteem, which has two components: a personal identity and various collective, or social identities that are based on the groups to which we belong (Horowitz & Bordens, 1995). The social identity theory proposed by Tajfel (1982) and Turner (1987) considered ethnic identity to be an

important domain of self-esteem. The relationship between ethnic identity and self-esteem is important because self-esteem is linked to other psychological variables such as depression (Rosenberg, Schooler, & Schoenbach, 1989) and anxiety (Parham & Helms, 1985).

According to Smith (1985), ethnic group is defined “as a reference group called upon by people who share common history and culture, who may be identifiable because they share similar physical features and values and who, through the process of interacting with each other and establishing boundaries with others, identify themselves as being a member of that group (p. 181).” Ethnic identity development is the process of coming together with one’s ethnic reference group, which is the psychological relatedness and salience of one’s ethnic-racial membership. A reference group is the membership that a person wants to commit. Reference group is defined in three ways: 1) a group that serves as a source of social comparisons; 2) a group that accepts an individual as a member of the group; and 3) a group that serves as a social frame of reference for an individual’s perceptual field. An individual’s ethnic reference group identification varies and depends on the individual. In addition, psychological relatedness to one’s ethnic group is a key element in ethnic identity development.

Finally, Phinney’s model of ethnic identity has been used to understand African Americans’ identity formation. In an effort to provide a useful system for the conceptualization of identity, Phinney (1989; 1992; 1993) developed a three-stage model of ethnic identity formation. Unexamined ethnic identity is the first phase of Phinney’s model. A person in this stage is characterized by the lack of exploration of one’s ethnicity

and an acceptance of the beliefs and values of mainstream society. This person shows a rejection of their own cultural heritage and a preference for European American culture. The second phase, ethnic identity search, happens when there is a “shocking personal or social event that temporarily dislodges the person from his or her worldview, making the person receptive to a new interpretation of his or her identity (p. 69).” The final phase, achieved ethnic identity, results in a person showing positive attitudes and beliefs about their ethnic identity, as well as feeling a sense of belonging.

In conclusion, the V-REG and the salience models assume that identity is positively associated with a healthy psychological well-being. Both models have produced important research on topics related to African Americans and their psychological well-being. For example, African Americans with low salience, or negative group identity, have been found to have low self-esteem (Goodstein & Ponterotto, 1997). Helms (1996) found that more sophisticated Black racial identity stages are associated with better psychological adjustment, while Cokely & Helms (2001) found that the emersion/immersion status (pro-Black and anti-White) is associated with a lower self-esteem. In addition, researchers have suggested that the concept of V-REG does not provide a broad perspective of identity and does not necessarily tell how a person identifies with that group. Therefore, researchers have suggested that ethnic identity should be studied as a possible predictor variable of African Americans’ psychological well-being. This study was designed to explore the relationship between Phinney’s model of ethnic identity (Multigroup Ethnic Identity Measure) and African Americans’ well-being.



### Phinney's Multigroup Ethnic Identity Measure

Phinney created an ethnic identity formation scale called the Multigroup Ethnic Identity Measure. It was based on five years of research following Adams, Bennion, & Huh's (1987) model of Objective Measure of Ego Identity Status. Phinney's initial version was used in 1987 with undergraduate students and attempted to measure ethnic identity commitment and ethnic identity search (Phinney, 1992). In 1989, Phinney was interested in seeing if the Multigroup Ethnic Identity Measure could be used with adolescents from different ethnic groups and whether or not her three-stage model (unexamined ethnic identity, ethnic identity search, and achieved ethnic identity) of ethnic identity development was accurate in describing the ways adolescents managed their ethnicity. In doing so, Phinney examined 91 tenth grade students from groups that represented African Americans, Asian Americans, Hispanics and European Americans. The results of the study supported her three-stage model of ethnic identity formation. The scale was extensively revised and used with college students representing different ethnic backgrounds. It was revised yet again and she later added a component on the assessment of ethnic attitudes (Phinney, 1992). In 1992, Phinney's final version of the Multigroup Ethnic Identity Measure was completed and can be used with all ethnic groups.

Phinney's Multigroup Ethnic Identity Measure proposed that self-identification, ethnic identity achievement, affirmation and belonging, and ethnic behavior are all components of ethnic identity. Self-identification can be described as the subjective ethnic label that one chooses to use for oneself and is distinguished from one's ethnicity,

which is objectively determined by the ethnic heritage of one's parents. Identifying oneself as a member of an ethnic group is needed for ethnic identity. It must be noted that individuals who use a given ethnic label vary in their attitudes toward the group, their sense of belonging, behaviors, and their understanding of the meaning of their ethnicity.

Ethnic identity achievement is also a component of ethnic identity. Ethnic identity achievement is the secure sense of self that is the optimal outcome of the identity formation process (Phinney, 1992). The process of achieving an ethnic identity can range from lack of exploration and low interest to learning about one's background and commitment. Phinney indicated that affirmation and belonging are important elements of ethnic identity. Affirmation and belonging are expressed in ethnic pride. Ethnic pride is a term that is frequently used to suggest positive feelings toward one's group, feeling good about one's background and being happy with the group. Also, feelings of belonging and attachment to the group signify ethnic identity. Ethnic behavior and practices are yet another component of ethnic identity. Phinney purports that there are two kinds of ethnic practices common to most groups. These are participation in cultural traditions and involvement in social activities with members of one's group. Participating in cultural traditions and involvement in social activities enhances one's attachment to their ethnic group.

Ongoing research on the Multigroup Ethnic Identity Measure found important correlates between ethnic identity and psychological well-being. For example, ethnic identity is positively associated with self-esteem (Phinney et al., 1997) and psychological adjustment (Phinney & Koshatu, 1997). For African Americans, research has found that

they tend to score high on the Multigroup Ethnic Identity Measure (Phinney, 1992) and self-esteem and ethnic identity are positively correlated (Phelps, Taylor, & Gerard, 2001; Phinney et. al, 1997).

Utsey et al., (2002) conducted a study on the effects of ethnic group membership on ethnic identity, race-related stress and quality of life. There were a total of 160 participants from three ethnic minority groups: African American, Asian American, and Latino American. The participants were administered the Multigroup Ethnic Identity Measure, the Index of Race-Related Stress—Brief Version, and the World Health Organization Quality of Life—Brief Version. A stepwise multiple regression analysis was conducted and found ethnic identity to be a significant predictor of quality of life.

Collectively, research found that when African Americans feel good about themselves, this is translated into high self-esteem. Utsey et al., (2002) has suggested that African Americans' high scores on ethnic identity are a result of chronic exposure to racism. To be more precise, when an African American encounters racism, he or she heightens their connection to their ethnic group as a way of preserving self-esteem.

However, three important questions related to African Americans' identity and well-being have not been studied. They are: 1) To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' quality of life? 2) To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' self-esteem? 3) To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' life satisfaction? Given these important questions, this study was intended to explore the

relationships between race-related stress as measured by The Index of Race-Related Stress, identity as measured by the African Self-Consciousness Scale and Multigroup Ethnic Identity Measure and well-being as measured by the World Health Organization Quality of Life Scale, Rosenberg Self-Esteem Scale and Satisfaction with Life Scale. Research on Phinney's Multigroup Ethnic Identity Measure and its relationship with quality of life, self-esteem and life satisfaction among African Americans will be reviewed later in this chapter in the sections on quality of life, self-esteem and life satisfaction.

### Afrocentricity

The concept of worldview has raised questions among African American scholars and led to an antagonistic perspective that opposes the use of European hegemony and standards to measure psychological variables such as self-esteem, quality of life, and life satisfaction for African Americans (Parker & Calhoun, 1996). In fact, for over 200 years, people of African descent, in their pursuit of happiness, have expressed that European hegemony has had a detrimental impact on the development of a healthy Black identity. The superiority belief that is expressed in the Eurocentric worldview and history tends to paint a bleak picture of the conditions that affect the lives of African Americans and, in some instances, are contrary to the Afrocentric worldview (Baldwin & Hopkins, 1990). Baldwin (1985) states that the Eurocentric and Afrocentric worldview, "refer to the distinct historical, cultural, philosophical and ideological conditions of these two groups. It represents their "Worldview," or their distinct orientation to reality (i.e., nature, the

universe or cosmos) (pg. 39).” In other words, an Afrocentric worldview and Eurocentric worldview are expressed in the social realities of their respective cultural groups. These social realities are represented in their cosmologies, or unique cultural differences.

### Eurocentric Cosmology

The Eurocentric cosmological system is based on a human-nature split that is organized in an antagonistic relationship. Humanity and nature are two separate components of the phenomenal universe. The human is the self-consciousness of the phenomenal universe, while nature is the phenomenal experience. The fundamental split, human versus nature, is oriented in mastery over nature (Baldwin & Hopkins, 1990). Baldwin (1985) states the basic ethos of the Eurocentric cosmological system is defined as, “Human survival/successful adaptation requires gaining control, mastery, power, or domination over nature. Rising above the human condition, with its inherent limitations, is the basic thrust of normal life (p. 218).” Darwin’s concept, “survival of the fittest”, is a phrase that is mostly identified with the ethos of the Eurocentric worldview.

The primary value for Europeans is human to object relationship. This means that the highest value for a European tends to be placed on objects. Competition/individual rights, separateness/independence, materialism/ordinality, exclusiveness/dichotomy, and intervention/aggression are the basic premise for European culture. “Nature must be acted upon with force in securing one’s survival. Something either belongs or does not belong, it is either part of me or not part of me (Baldwin, 1985, p. 218).” The Eurocentric way of knowing is based on cognitive processes. This orientation views the

self as separated from the phenomenal world through a process of emotional detachment.

The Eurocentric worldview is opposite of the Afrocentric worldview.

### Afrocentric Cosmology

The Afrocentric cosmological system is an ethos that represents the human-nature unity. This means that the underlying assumption is oneness with nature and a collective communal reality. The phenomenal universe is seen as a whole and is inseparable from the self. Instead of “survival of the fittest”, its basic assumption is survival of the group and maintaining harmony with the universe. The Afrocentric system is multi-modal and includes the individual, family, community, and nature. Afrocentric epistemology states that “the most direct experience of self is through emotion or affect (Schiele, 1990, p.154).”

White and Parham (1990) stated that the Afrocentric worldview is seen in the African American culture and is expressed in themes that are representations of the African American experience. They identified six themes that represent the African American experience. The philosophical assumption of the Afrocentric worldview focuses on the language patterns, expressive styles, and oral literature of the African American culture and is seen in six themes: distrust and deception, the value of direct experience, emotional vitality, resilience, realness, and interrelatedness. These themes are expressed in African Americans' language, metaphors, songs, and poems. These themes are also an expression of emotional, behavioral, cognitive, and spiritual dimensions of African Americans.

From the Afrocentric perspective, psychological variables should be understood from an African frame of reference. For example, African Americans' well-being should be understood from an African value system or worldview. This would include a system of spirituality at its core, as well as a subjective emotional/affective experience. For example, an African American may express that they have low spirit, which may be manifested as depression. One element of this depression may be low self-esteem. Therefore, this study explored African self-consciousness as a predictor of African Americans' quality of life, self-esteem and life satisfaction.

#### Baldwin's Afrocentric Approach: Theory of African Self-Consciousness

One basic premise of Baldwin's Afrocentric approach is that human beings function in a social universe in which reality is based on social definitions. An Afrocentric perspective is a science and paradigm that is grounded in the traditional African cultural value system before the invasion and influence of European nations (Schiele, 1996). This framework is embedded in the African ontology (nature of humans), epistemology (source of knowing), axiology (values), and cosmology (worldview). Afrocentric cosmology defines human relationships as interdependent with all elements in the universe, including nature and inanimate objects. The axiology places highest value on maintaining and enhancing interpersonal relationships. The Afrocentric ontology assumes that humans and everything in the universe is spiritual, meaning they are created from a similar universal substance and are therefore, connected. The African epistemology places emphasis on an affective way of gaining knowledge, meaning that

the foundation of knowing is through feelings, which includes rhythm and imagery (Warfield-Coppock, 1995). Afrocentricity is a holistic perspective that views a person's affective, cognitive, mind, and body as interconnecting systems (White & Parham, 1990), which is the basis of Baldwin's Afrocentric theory of Black personality.

Baldwin (1985) proposed a multifaceted Afrocentric theory of the Black personality. He posits that the Black personality is a collective communal spiritual and relational entity that is influenced by both biogenetic and environmental factors. The Black personality is a complex system that is comprised of two basic components: African Self-Extension Orientation and African Self-consciousness. The first component, African self-extension, is the foundation of the Black personality, operates at an unconscious level, and is spiritual. African self-extension is biogenetically determined and is an inherited psychological disposition that is shared among all Black people and is expressed in behavioral characteristics.

The second component of the Black personality structure is African self-consciousness. African self-consciousness consists of both biological and socio-environmental factors. It is shaped and modified through experience. Early childhood experiences and social institutions can have a profound impact on the development of a healthy or unhealthy African self-consciousness. The African self-consciousness is also shaped by socioenvironmental conditions. For example, Baldwin (1985) posits that a Black person born in a racially homogenous African American environment is expected to have a stronger and healthier African self-consciousness when compared to a Black person who was born in a racially heterogeneous environment.



The African self-consciousness has four basic aspects: (1) Awareness of one's African heritage and identity; (2) One's priorities being placed on Black/African survival, liberation and development; (3) One's priorities being placed on self-knowledge and affirmation; (4) Resistance toward anti-Black forces (Baldwin, 1995). According to its theoretical foundation, African self-consciousness is a general ideology of self-affirmation, self-determination, and liberation of self from anti-African forces and some aspects of it would be expected to function as either an independent and/or moderator variable in all analyses of important Black behavior (Baldwin & Hopkins, 1990).

The relationship between African self-extension orientation and African self-consciousness are unified and undifferentiated under normal-natural African conditions. For example, Baldwin & Hopkins (1990) states that the African self-consciousness, "functions to direct the African self-extension. It is the conscious level expression of the African self-extension, and it represents the conscious collective survival thrust of African people (p. 3)." The African self-consciousness gives meaning to the African self-extension as a person develops and understands their African identity.

One of the important and critical variables hypothesized to be linked to African Americans developing a healthy physical, mental, and psychological well-being is the development of a strong African self-consciousness. Baldwin & Hopkins (1990) suggested that acceptance of one's Blackness is a major factor in African Americans' overall life satisfaction. In other words, a relationship exists between African self-consciousness and the mental and psychological health of African Americans. According to Baldwin & Bell (1985), African self-consciousness should show a positive correlation

with cultural affirmation among African Americans. Theoretically, all significant behavioral patterns of African Americans are influenced by African self-consciousness. Baldwin & Hopkins (1990) suggested that African self-consciousness would be expected to function as either an important variable in analyses of African American behaviors. African Americans with a strong/high African self-consciousness should have good psychological functioning. In other words, African self-consciousness should significantly relate to quality of life, self-esteem, and life satisfaction for African Americans. The relationship between African self-consciousness and these variables should be positive. However, the psychological literature has not empirically investigated the relationship between African self-consciousness, quality of life, self-esteem and life satisfaction. Therefore, this study was intended, in part, to explore the relationships between African self-consciousness and quality of life, self-esteem and life satisfaction.

#### Research on African Self-Consciousness

In the psychological literature, research is limited in exploring African self-consciousness as a predictor of African Americans' overall well-being. It is proposed that African self-consciousness would manifest in pro-Black/self-affirming behaviors (Baldwin & Hopkins, 1990) and be associated with a positive self-esteem (Chambers, Kambo, Birdsong, Brown, Dixon, & Brinson-Robbins, 1998) and positive health behaviors (Thompson & Chambers 2000). However, no study has examined African self-consciousness as a predictor of African Americans' life satisfaction, and/or quality of life.

One study found African self-consciousness to be associated with health promoting behaviors. Thompson and Chambers (2000) examined the relationship between African self-consciousness and health promoting behaviors among 80 African American college students from a historically African American university. The results suggest African self-consciousness and health consciousness indeed contributed to health promoting behaviors and the relationship between African self-consciousness and health promoting behavior was positive. African Americans who scored high on the African Self-Consciousness Scale reported more health promoting behaviors when compared to those who scored low on the African Self-Consciousness Scale. Findings from the Thompson and Chambers' study support Baldwin's proposition that the African self-consciousness is a prerequisite for an optimal self for African Americans.

Baldwin, Duncan, and Bell (1987) conducted a study that examined African self-consciousness, racial social settings, and socioenvironmental characteristics among a population of African American college students. The result of this study found that scores on the African Self-consciousness Scale varied based on racial social settings and socioenvironmental characteristics. African Americans who resided in a Black racially homogenous environment scored higher on the African Self-Consciousness Scale than those who were from a White environment. African self-consciousness was related to age, with older students reporting a stronger African self-consciousness than younger students. In addition, Baldwin et al. found that upper-level college students obtained higher scores on the African Self-Consciousness Scale when compared to lower-level college students.

Boatswain and Lalonde (2000) conducted a study that looked at social identity and preferred ethnic/racial labels for Blacks in Canada. The researchers hypothesized that participants who preferred an Afrocentric label would score higher on the African Self-consciousness Scale in comparison to participants who preferred other labels. The participants included 101 Black students from two universities in Toronto. They found that when respondents belonged to groups or clubs that dealt with Black issues, they scored higher on the African Self-Consciousness Scale than respondents who didn't belong to such groups. Findings also supported the hypothesis that respondents preferring an Afrocentric label scored higher on the African Self-Consciousness Scale and respondents preferring an Afrocentric label viewed the label as reflecting racial identity and pride.

Bell, Bouie, and Baldwin (1990) conducted a study that examined the relationship between the African self-consciousness and perceptions of relationships among African American males and females. It was assumed that participants who scored high on the African Self-Consciousness Scale would hold positive beliefs about healthy Black heterosexual relationships. Participants included 88 Black males and 89 Black females from two counties in Florida. Subjects represented college students, unskilled workers, professionals, and the elderly. The results indicated that there was a positive relationship between Afrocentric self-consciousness and an Afrocentric value orientation in perceptions of heterosexual relationships. The findings suggested that participants with high scores on the African Self-Consciousness Scale thought of their ideal mate in terms of intellectual and emotional stimulation, commitment to the Black community, respect

and sharing, Black consciousness (awareness), unconditional love, and family orientation.

### Self-Esteem

In America, concepts related to self, i.e., self-concept and self-esteem are highly salient and important variables. There exists a considerable amount of literature about these variables. For the most part, self-concept and self-esteem are two different constructs that, at times, are seen as indistinguishable. However, in the social science literature, self-concept is the cognitive dimension of the self and self-esteem is the affective aspect of the self. In other words, self-concept is defined in terms of the way people think about themselves, while self-esteem is the way people feel about themselves (Hewitt, 1996).

The concept of self-esteem has been a fascinating and important topic in the psychological literature and is considered to be an important factor in development (Phinney & Gossens, 1996). Self-esteem is usually spoken of in terms of high and low. High self-esteem is defined as a sense of self-worth. A person with high self-esteem respects himself or herself and is aware of their personal limitations. On the contrary, low self-esteem is a dissatisfaction that a person feels about himself or herself. People with a low self-esteem tend to reject themselves and lack respect (Rosenberg, 1965). When discussing self-esteem, Rosenberg (1965) states, "It is distinctively characteristic of the human animal that he is able to stand outside himself and to describe, judge, and evaluate the person he is (p.8)."

The construct of self-esteem has produced a wide variety of research that has identified the psychological importance of this multifaceted concept (Phinney et al., 1997). For example, research has found a positive correlation between self-esteem and psychological well-being and a negative correlation between self-esteem and depression (Harter, 1993). A brief summary of the research on African Americans' self-esteem will follow the discussion on theories of self-esteem.

### Self-Esteem Theories

There are a plethora of theories on self-esteem. A key aspect of the self-esteem theories is that self-esteem is a "basic human motive (Allen, 2001, p. 73)", in which humans protect and promote their feelings of self-regard (Rosenberg et al., 1989). Given this, Rosenberg (1986) identified three principals of self-esteem: reflective appraisal, social comparison, and self-attribution. Reflected appraisal suggests that people's feelings about themselves are influenced by their view of others and that, as social beings, we depend on others for our self-esteem. Social comparison suggests that since individuals do not have objective information about ourselves, we judge ourselves based on comparisons with important others. Self-attribution states that individuals attribute causes and motives to themselves based on their observation of their actions (Rosenberg, 1986).

According to Crocker and Major (1989), self-esteem is a general feeling of self-worth and consists of self-concept, self-image and social concept (Steffenhagen & Burns, 1987). However, self-fulfilling prophecies and efficacy-based self-esteem can negatively

impact self-esteem. The self-fulfilling prophecy states that when a behavior is based on false beliefs about a group, and if those beliefs are confirmed by the behavior of members of that group, others in that group may behave in a way that confirms the expectation of those holding the false beliefs. As a result, their self-esteem may change. Efficacy-based self-esteem suggests that members of a subordinate group should have lower self-esteem as they interact with the environment that places limitations on their socioeconomic status.

Porter and Washington's (1979) view of self-esteem is based on reference group orientation. According to the work of Porter and Washington, human beings learn about themselves by evaluating themselves in reference to what they perceive as significant groups. This evaluation could result in a person having a positive self-evaluation, neutral self-evaluation, or negative self-evaluation. For African Americans, Porter and Washington (1979) posit that they use European Americans as the reference group in terms of economic and social status. They also suggest that African Americans use their own group as a reference group for issues such as personal matters.

Finally, social identity theory has also been used to understand self-esteem. Social identity theory sought to understand the relationship between group membership and self-esteem (Phinney & Goossens, 1996; Phinney & Onwughalu, 1996). Social identity theories maintain that the self consists of a personal identity (personal competence) and global identity (group self-esteem). Personal identity is the interpersonal aspect of self-esteem that is based on personal accomplishments, while global self-esteem is a positive sense of identity that is a result of belonging to a group.

Phinney et al. (1997) posited that, given the importance of group membership, one could expect that group identity, or a positive sense of belonging to one's group, would contribute to self-esteem. However, most research on self-esteem focuses on individual competence while the impact of group membership is limited. This study was concerned with the possible impact of group identity on African Americans' self-esteem and whether or not the more broad global definition of self is an important part of understanding African Americans' self-esteem.

#### Research on African Americans' Self-Esteem

Early Research 1930's to 1960's. Early research on African Americans' self-esteem used racial identity to measure self-worth. It was hypothesized that an individual from a socially stigmatized minority group would have self-hatred that resulted in low self-esteem. The general notion was that since African Americans are more likely to experience oppression, they would develop an internalized racist belief, which would manifest in their personal, social, and educational lives. It was thought that society's negative views towards socially stigmatized groups would be internalized and manifest in a negative view of self-worth (Clark & Clark, 1939; Phinney et al., 1997; Rosenberg, 1981; Rosenberg, 1965; Steffenhagen & Burns, 1987).

Most of the earlier research on African Americans' self-esteem was done on Black children. Research done by Clark & Clark (1939) pioneered the Black self-hatred paradigm. They did a considerable amount of studies on African American children, ages 3 to 7, using the doll preference technique. The doll preference technique was used



as a measurement of one's racial awareness and self-evaluation of racial group. The technique included showing African American children a pair of dolls, one white and one brown, and asking questions concerning the knowledge about racial differences and attitude towards race. Their findings showed that African American children had greater preference towards the white doll than the black doll. They concluded that African American children have a negative self-image and that they viewed Whites as more desirable than Blacks. The earlier research used the doll preference technique to imply low self-worth among African Americans and this assertion went virtually unchallenged.

Research (1970's to late 1980's). In the 1970's to late 1980's, research began to challenge Kenneth and Mamie Clark's doll technique and refute the assertion that African Americans' self-esteem is influenced by their oppressive social status. Two important changes occurred during this time: 1). The technique for measuring self-esteem changed from using dolls to using pencil and paper measures; and 2). Reference group orientation was hypothesized as a predictor of self-esteem (Phinney et al., 1997). Due to these changes, research found that when using pencil and paper measures of self-worth, African Americans' self-esteem was approximately the same as European Americans (Crocker & Major, 1989; Porter & Washington, 1993; 1979). In addition to changes in the methods used to measure self-esteem, research also changed the way in which self-esteem was conceptualized. Research moved from studying personal self-esteem, or feelings of intrinsic worth, to group self-esteem, or feelings related to being a member of a socio-racial group (Phelps et al., 2001; Porter & Washington, 1993). The changes in the literature also began exploring other important psychological variables such as race-

related stress (Utsey et al., 2002) and ethnic identity (Phinney et al., 1997) as predictors of self-esteem.

### Demographic Variables and Self-Esteem

There are many predictors of self-esteem. These predictors are multifaceted and encompass a variety of demographic variables, such as age, gender, education, and socioeconomic status. The relationship between social status and self-esteem has been well documented in the literature. Typically, social status has been measured by using proxies, for example education status, and research has found that individuals who have a higher educational status tend to have higher levels of self-esteem when compared with individuals with a lower educational status (Mirowsky & Ross, 1996). In a meta-analysis of the research on self-esteem and socioeconomic status, Twenge and Crocker (2002) reviewed 712 studies and found a significant relationship between social status and self-esteem. The results found that higher social status was related to higher self-esteem. This study was also supported by the ACT for Youth Upstate Center of Excellence (2003) that posited that in general, social class is associated with self-esteem and adolescences who were from middle and upper classes tend to have high self-esteem when compared to less affluent adolescents.

However, Phinney's (1997) study titled Ethnic and American Identity as Predictors of Self-Esteem Among African Americans, Latino and White Adolescents did not find socioeconomic status to be a factor of self-esteem, but did find gender to be a significant factor. An analysis of covariance of self-esteem was conducted with five

covariates (ethnic identity, American identity, other-group attitudes, GPA, and age) and three factors (ethnicity, socioeconomic status, and gender). The results of the study found no effects of socioeconomic status on self-esteem. There was a significant effect of ethnicity,  $F(2, 62) = 10.2, p < .001$ , and a significant effect of gender,  $F(1, 626) = 10.1, p < .01$ , on self-esteem.

Research has consistently found a modest relationship between gender and self-esteem. For example, males on average have slightly higher levels of self-esteem when compared to their female counterparts (Josephs, Markus, & Tafarodi, 1992). These gender differences have been used to explain why females tend to experience higher levels of distress and depression (Avison & McAlpine, 1992; Rosenberg, 1985; Rosenfield, 1989). Another study conducted by Pugliesi (1995) found that gender and social class was linked to self-esteem. Pugliesi posited that females' lower levels of self-esteem is partly contributed to social status and that they are more likely to be employed in jobs that provide them with less autonomy and fewer rewards. Twenge and Croker (2002) found gender and self-esteem differences across racial groups. For example, African American, Hispanic and Asian men and boys' self-esteem was lower than European American men and boys. However, when compared to European women and girls, African American, Hispanic and Asian women and girls had higher self-esteem. In addition, Richman, Clark, and Brown (1985) did a study that explored the interactions of gender, race, and social class on self-esteem and found that white females, regardless of social status, were significantly lower in general self-esteem when compared to white males, Black males and Black females.

Age is an additional demographic variable that is related to self-esteem (Twenge & Crocker, 2002). Twenge & Crocker conducted a meta-analysis on race and self-esteem that compared Whites, Blacks, Hispanics, Asians, and American Indians, and found age to be a significant factor in determining self-esteem. Finally, McMullin and Cairney (2003) conducted a study titled, Self-esteem and the Intersection of Age, Class, and Gender. This study was interested in determining whether relationships between self-esteem and gender are similar across age and class group. The results of their study found that for both men and women, levels of self-esteem were lower with regard to age. Older men and women reported lower self-esteem when compared to younger men and women. Regardless of age groups, women reported having lower self-esteem when compared with men. In addition, social status was associated with self-esteem for middle and older age men and women and the study found that middle and older age men and women from a lower social status had lower levels of self-esteem.

#### Identity, Race-Related Stress and Self-Esteem

Collins & Lightsey (2002) found that ethnic identity was a predictor of self-esteem. This pilot study examined the relationship between ethnic identity and self-esteem among 70 African American women. Of the total number of women, 32 were recruited from a misdemeanor probation institution and 38 were from a local church. In addition, this study also examined the role of age, income, and level of education. One-way analyses of variance were carried out. Results showed that older age, more education, financial security, and ethnic identity predicted higher levels of self-esteem.

Further support for ethnic identity being related to self-esteem was found by Bowman (1990). Bowman noted that ethnic pride serves as a source of personal empowerment, increasing African Americans' self-esteem. In addition, research has repeatedly found that African Americans who accept their ethnic identity and feel a sense of belonging to their ethnic group have a positive feeling about themselves (Phinney et al., 1997). Over the past decade, Jean Phinney and several of her colleagues examined this issue in great depth. The studies examining the role of ethnic identity on African Americans' self-esteem are outlined below. Phinney and Alipuria (1990) examined self-esteem and ethnic identity among 196 undergraduate college students. Ethnic groups represented included African Americans, Asian Americans, Mexican Americans and Caucasians. They hypothesized that ethnic identity would be more important to the ethnic minority students than the Caucasian students and that there would be a relationship between self-esteem and ethnic identity. Results showed that ethnic identity had greater importance to minority students than the Caucasian students. Also, the results found a positive relationship between ethnic identity and self-esteem.

A more recent study conducted by Phinney and Onwughalu (1996) compared African Americans' and Africans' racial identity, self-esteem, and American ideals in a sample of 113 African American college students and 94 African college students living in the United States. The study measured racial identity, self-esteem and perception of American ideals and found that racial identity did not differ significantly between the two groups. However, for African students, racial identity increased the longer they resided in the United States. For African Americans, racial identity was positively correlated with

self-esteem and those who affirmed their ethnic identity had positive feelings about themselves.

In addition, Phinney et al. (1997) studied the role of ethnic identity and demographic variables on self-esteem among African Americans, Latinos and White American adolescents. In their study, ethnic identity, gender, age, socioeconomic status, and grade point average were predictors of self-esteem. There were a total of 669 American-born high school students of various ethnic backgrounds included in the study. Participants were given measurements to complete that included self-esteem and ethnic identity. The results of this study revealed that ethnic identity was the best overall and significant predictor of self-esteem among all of the participants. Gender predicted self-esteem in White and Latino adolescents, with males scoring higher than females. However, gender was not significant for African Americans. In addition, grade point average was a significant predictor of self-esteem for African American and Latino students. Finally, age and socioeconomic status were not significant for any of the groups.

Other researchers have also studied the role of racial and ethnic identity and its relationship to self-esteem. Goodstein & Ponterotto (1997) conducted a study that explored the relationship between racial and ethnic identity on the self-esteem of 126 African American and 292 White students. The participants included graduate and undergraduate students from schools in the northeastern part of the United States. Results concluded that celebrating one's Blackness, or having a strong ethnic identity, was an important predictor of positive self-esteem.

In addition, Roberts, Phinney, Masse, Chen, Roberts & Romero (1999) examined the role of ethnic identity among young adolescents from diverse ethnic backgrounds. There were a total of 5423 students in grades six through eight. Factor analysis of the data was conducted for European Americans, African Americans and Mexican Americans and yielded a two-factor structure that supported the hypothesis that ethnic identity was positively related to self-esteem, coping ability, mastery and optimism. Furthermore, the results found that ethnic identity was also negatively related to depression and loneliness.

A more recent study conducted by Phelps et al. (2001) also addressed the implications of ethnic identity on self-esteem. Their study examined whether or not ethnic identity, cultural mistrust, and racial identity significantly predicts self-esteem among the African descent population. There were 160 college students of African descent that included African Americans, Africans, and West Indian/Caribbeans. Multiple regression analysis was used to explore the relationship between these variables. For African Americans, the results found a significant relationship between the predictor variables and the criterion variables in which ethnic identity, racial identity, and cultural mistrust accounted for 37% of the variance in self-esteem.

Another recent study by Chambers et al. (1998) explored the relationship among African self-consciousness, self-esteem, perceived health and GPA among 701 African Americans students from nine historically Black colleges and universities. They hypothesized that, "Students who have high levels of Afrocentric cultural identity are expected to exhibit higher self-esteem, perceived health, and GPA". The results of their

study found a positive relationship between African self-consciousness and self-esteem, confirming that awareness of one's African heritage and identity, priorities that are placed on Black/African survival, and fighting for and resisting anti-Black forces are related to self-worth.

While recent research in the psychological literature has found ethnic identity and African self-consciousness to be positively associated with African Americans' self-esteem, race-related stress is just beginning to be investigated as a predictor of African Americans' self-esteem. Thus far, only one study was found that examined race-related stress as a predictor of African Americans' self-esteem. Utsey et al. (2000) conducted the study that examined the coping strategies that African Americans used to manage the stressful effects of racism on their self-esteem. A total of 213 African American males and females participated in their study. A multiple regression analysis was used to examine the linear relationship among the predictor variables, gender, race-related stress, and coping strategies and the criterion variable self-esteem. The result of the multiple regression analysis found that gender, race-related stress, and coping strategies accounted for 16% of the total variance in self-esteem.

In conclusion, theories of self-esteem have considered it to be a "basic human motive (Allen, 2001, p.73)." Theories of self-esteem view self-esteem as a process of evaluating self to a reference group. For African Americans, their reference group is both White and Black. For example, Whites are used as a group of comparison for African Americans when looking at social status. However, Blacks are the reference group when dealing with issues that are personal in nature. African Americans' self-esteem is



multifaceted and based on multiple reference points. This may be why some of the research literature on African Americans' self-esteem seems to be contradictory (Jenkins, 1995). African Americans' self-esteem is related to multiple factors and race-related stress and ethnic identity seem to be important factors.

### Quality of Life

In 1991, the Division of Mental Health of the World Health Organization implemented a quality of life initiative that involved 15 countries. The purpose of this initiative was to determine what is quality of life and develop a generic quality of life instrument that assessed multiple domains of life satisfaction. Quality of life, as defined by the World Health Organization (1998), is a person's perception of their position in life that considers the culture and value system that they live in and how that relates to their goals, expectations, standards and concerns. To be concise, quality of life is not merely the absence of diseases; rather, it is a state of physical, mental, and social well-being.

In addition quality of life has four domains. The four domains of quality of life included physical, psychological, social relationships and environment. The physical domain concerns itself with unpleasant sensations. These unpleasant sensations may interfere with a persons' daily life functioning. The psychological domain considers an individual's feeling of contentment, well-being and balance. The social relationships domain looks at the extent to which an individual feels companionship, support and love. Finally, the environment domain focuses on financial resources, leisure activities and living conditions.

Currently, quality of life is recognized as an important indicator of physical and psychological well-being (Utsey et. al, 2002). The World Health Organization is the leader in quality of life research. Current quality of life research conducted by the World Health Organization (2000) found that the quality of life for American people is declining. Their research found that among babies born in 1999, the United States was ranked 24<sup>th</sup> and had a life expectancy of 70 years, which is on the decline. The cause of the low ranking for American people, when compared to other developed countries, has been linked to poor health conditions among some ethnic and racial minorities. African Americans were among the group of ethnic and racial minorities that contributed to the decline of quality of life and low life expectancy of Americans (World Health Organization, 2000).

#### Demographic Variables and Quality of Life

After an examination of 30 years of quality of life research that was based on national samples of the general population, Campbell (1981) found some demographic trends. For example, age was associated with quality of life with older individuals tending to report higher levels of quality of life when compared to younger individuals (Campbell, Converse & Rodgers, 1976; Veroff, Douvan, & Kulka, 1981;). The relationship between gender and quality of life has also been studied in the general population and studies found that men, when compared to women, had a higher level of quality of life (Andrews & Withey, 1976; Campbell et al., 1976; Diener, 1984). Lehman, Slaughter & Myers (1992) also found that age and gender were associated with quality of

life in their study. In their study, women between the ages of 36 and 45 reported significantly lower quality of life than men at this stage of their life. Similarly, Campbell et al., (1976) found that marital status influences quality of life, with married people reporting significantly higher levels of quality of life than non-married people.

In addition to the demographic variables mentioned above, race, gender, and class intersect with quality of life. Jackson, Chambers, & Neighbors (1986) noted that while age is associated with quality of life for both African Americans and European Americans, the relationship was stronger among African Americans. When compared to findings among African Americans, social status and education demonstrated stronger relationships to quality of life among European Americans. However, intertwined with social status, especially for lower social status for all races, are poor health and poor education. These are clearly important factors that have been negatively associated with quality of life (Utsey, 1997).

More recent research on quality of life has examined the intersection of race, gender and quality of life. Adams (1997) found that African American women were more likely to die from cervical cancer than any other ethnic group. The murder rates of African Americans have increased, while the murder rates of European Americans have decreased (Adams, 1997). Adams (1999) found that when compared to European Americans, African Americans' quality of life tended to be described as stagnated and there was a deterioration in education, health and financial resources. African Americans tended to suffer more from illnesses associated with stress than their European American counterparts.

D'Andrea & Daniels (2001) found that African Americans are twice as likely to be unemployed when compared to European Americans. The unemployment rate for African Americans was higher than their European American counterparts (11% vs. 5%), respectively. Furthermore, the life expectancy for African Americans is lower than that of the nation's average. African Americans' life expectancy is 64.9 years, while the nation's average is 70. Heart disease, cancer, stroke, homicide, and unintentional injuries are some examples of the leading causes of death for African Americans, especially African American males (Adams, 1999).

#### Predictors of Quality of Life for African Americans

In the psychological literature, research that explored predictors of African Americans' quality of life is limited. However, Utsey et al., (2001) found racism to be negatively associated with African Americans' quality of life. In their study, the researchers hypothesized that race-related stress would significantly predict a negative quality of life and life satisfaction for African Americans, regardless of demographic background. There were a total of 127 elderly African Americans between the ages of 55 to 93. The majority of the subjects were women, while men comprised 20% of the participants. The results of the study indicated that for African American men only, two of the race-related stress subscales, institutional racism and collective racism, was negatively associated with quality of life.

Sanders Thompson (2002) provided empirical evidence that racism may serve as a unique source of stress that infringes on the lives of African Americans when compared

to European Americans. There were a total of 156 participants (70 African Americans, 58 European Americans, 18 Asian Americans, and 6 Latin Americans) from the St. Louis Metropolitan area that participated in their study. The data from their study suggested that African Americans were more likely to report that discrimination is a unique source of stress in their lives when compared to European Americans. More specifically, results of the study indicated that African Americans reported higher impact of discrimination scores, primarily in the area of public accommodations. The data also suggested that African Americans experienced racism as more stressful than their European American counterpart.

Broman et al. (2000) conducted a study with 312 African Americans in Detroit, Michigan. They hypothesized that experiencing racism has consequences for African Americans' sense of mastery and mental health. Results showed that African American males were more likely to experience job discrimination and discrimination from the police than African American females. The most important result showed that African Americans who perceived discrimination had lower levels of mastery and higher levels of psychological distress, which may result in a low quality of life (Broman et al., 2000; Franklin, 1996; Utsey et al., 2001).

In addition, only one study was found that explored ethnic identity and race-related stress as predictors of African Americans' quality of life. Utsey et al. (2002) conducted a study that examined the effect of ethnic group membership on ethnic identity, race-related stress and quality of life. There were a total of 160 participants from African, Asian and Latin descent. The results of the MANOVA found that the

effect of ethnic group membership was significant on quality of life. A univariate test was conducted and found a statistically significant difference among African Americans, Asian Americans, and Latino Americans on quality of life. The results found that race-related stress affects African Americans' quality of life more than any other minority group. Tukey post hoc comparisons found that African Americans scored significantly higher on the individual racism subscale and cultural racism subscale when compared to Asian Americans and Latino participants. In addition, African Americans reported higher levels of race-related stress on all domains of the Index of Race-Related Stress-Brief.

Although research has begun to empirically support ethnic identity and race-related stress as predictors of African Americans' quality of life, other variables such as African self-consciousness and its relationship with quality of life has not been explored. As previously discussed, one study found that African self-consciousness was associated with health promoting behaviors among African Americans (Thompson and Chambers, 2000). Thompson and Chambers study supports Baldwin's proposition that African self-consciousness is a prerequisite for African Americans to achieve optimal personal development. The principals of collective, relational, and communal self-consciousness may be important for optimal mental health behavior for African Americans.

### Life Satisfaction

One of the problems with using objective measures with specific domains to measure African Americans' quality of life is that these measures do not completely

determine if African Americans are satisfied with life. Adams (1997) posits that results from objective measures of quality of life do not provide a complete analysis of African Americans' well-being. Rather, results from measures of subjective well-being could provide a more complete understanding. One explanation as to why measures of subjective well-being may prove to be more fruitful is that, "it could be that for African Americans, questions of general life satisfaction trigger a cognitive response that acts like a coping mechanism in the face of stagnation and decline of objective well-being (Adams, 1997, p. 209)." The key here is that for African Americans, their cognitive response may serve as an adaptive mechanism in which subjective interpretations of their environment are adjusted in times of stagnation and decline in overall well-being. In other words, the African American community, African American family, spiritual beliefs, pride in Blackness, and ethnic identity pride may serve as cultural resources that empower them during times of what, to others, may seem to be as hardship. In sum, although the quality of their life may be declining when using objective measures, they may be satisfied with their life from a subjective well-being perspective (Adams, 1997).

In psychology, the study of subjective well-being (SWB) is a field that seeks to understand the evaluations that a person makes about how satisfied he/she is with his/her life. Several theoretical frameworks have been used to explore subjective well-being. One theoretical framework is the bottom-up theory. According to the bottom-up theory, an individual's subjective well-being is assessed based on specific domains within the context of one's overall life. The specific domains are based on stressors that an individual encounters as she/he makes a cognitive judgment of their overall well-being.

Moreover, what is important is how an individual sums his or her life events. Happy events result in a happy life. When an individual is asked to access his or her life satisfaction, it is believed that he or she performs a mental calculation in which good and bad events are looked at (Adams, 1999; Utsey, 1999).

Finally, the social comparison theory is also used as a framework to study subjective well-being. According to this theory, individuals compare his or her thoughts, beliefs, and actions to those of other people to see if they are in agreement (Horowitz & Bordens, 1995). According to this theory, life satisfaction is based on one evaluating his or her life according to his or her reference group. Happiness is based on one's social comparison, feelings, and thoughts that he or she is in a better position than their reference point (Adams, 1999).

One approach to studying subjective well-being is the investigation of life satisfaction as an overall judgment or evaluation that a person makes about her or his life. This judgment or evaluation that a person makes about his or her life is primarily cognitive (i.e., life satisfaction), but may also include affective (i.e., pleasant emotions and unpleasant emotions). Life satisfaction, pleasant emotions and unpleasant emotions are the domains of subjective well-being (Diener, Suh, & Oishi, 1997). Life satisfaction is the cognitive dimension of a persons' subjective well-being. It is defined as, "a global assessment of a person's quality of life according to his chosen criterion (Diener et al., 1985, p. 7)."

The cognitive component is based on an individual's judgment of their satisfaction or dissatisfaction with life based on standards that are not imposed on the



individual, but are a set of standards that are derived from the individual (Diener et al., 1985). In other words, life satisfaction is based on individual criterion that a person identifies as significant versus criteria defined by others. According to Diener et al. (1985), at the center of life satisfaction is a person's own judgment of what is important, rather than the judgment of the researcher. Thus, a person is expected to have high subjective well-being if he experiences frequent life satisfaction and infrequent unpleasant emotions.

#### Demographic Variables and Life Satisfaction

Life satisfaction as a construct in the psychological literature has gained a considerable amount of attention within the past two decades. In fact, over the past twenty years, research has studied factors that contribute to life satisfaction and found that age, social status and marital status have, at times, served as significant predictors of life satisfaction (Parker & Calhoun, 1996). Parker and Calhoun did an extensive review of the life satisfaction literature and found that past research has reported mixed results. For example, research has found a positive relationship between age and life satisfaction (Brown & Dhillon, 1988; Campbell et al., 1976; Clemente & Saucer, 1976; Ellison & Gay, 1990; Levin, Chatters, & Taylor, 1995; Thomas & Holmes, 1992), as well as a negative relationship (Alston & Dudley, 1973; Blau, 1973; Jackson, Bacon, & Peterson, 1978; Phillips, 1967). In terms of social status, research has found a positive relationship between higher social status and higher life satisfaction (Alston & Dudley, 1973; Campbell, 1981; Thomas & Holmes, 1992; Thomas & Hughes, 1986) and at the same

time, research has found that there is no association between social status and life satisfaction (Brown & Dhillon, 1988; Clemente & Sauer, 1976; Ellison & Gay, 1990; Jackson et al., 1986; Levin, et al., 1995; St. George & McNamara, 1984). However, marital status was found to consistently predict life satisfaction and research has found that married people of both sexes were more satisfied with their life than those who are never married (Lee, Seccombe, & Shehan, 1991). However, one of the limitations of life satisfaction research is the underutilization of ethnic minority participants, especially African Americans.

#### Predictors of Life Satisfaction for African Americans

Generally speaking, the life satisfaction literature suggests that a global sense of being satisfied with life, the presence of positive affect and the lack of negative affect define subjective well-being. Over the past three decades, research has focused on the psychological apparatus and correlates of general subjective well-being, or life satisfaction (Parker & Calhoun, 1996). Research on life satisfaction has found that there is a positive correlation between life satisfaction and ethnicity. Research has also found that higher self-esteem is associated with higher life satisfaction (Diener & Diener, 1995) and in a collectivist society, self-esteem and life satisfaction are positively related (Diener & Diener, 1995; Lucas, Diener, & Suh, 1996).

Research on African Americans' life satisfaction has found that racism negatively affects African Americans (Jackson et al., 1995). For example, research found that African Americans who reported experiencing racism were less satisfied with their life

(Jackson et al., 1995). However, the impact of racism on African Americans' life satisfaction needs further empirical study. Research has found between group differences for African Americans and European Americans on measures of life satisfaction.

Research has found that when compared to their European American counterparts, African Americans were less satisfied with life (Parker & Calhoun, 1996; Alston, Lowe, & Wringley, 1974; Thomas & Hughes, 1986). One explanation for African Americans being less satisfied than European Americans is the consequences of racism (Utsey et al., 2000). It is well documented that chronic exposure to racism that results in race-related stress has an adverse impact on African Americans' life satisfaction (Utsey et al., 2001). Findings indicated that as race-related stress increased, African Americans' life satisfaction decreased. Research has also found both major and minor mental health and physical problems associated with race-related stress i.e., "muscle tightness, inability to concentrate, intrusive thoughts regarding a specific racist encounter, and a general sense of anxiety, tension and cancer (Utsey et al., 2001 p. 324)."

A study conducted by Utsey et al., (2000) explored race-related stress, gender, and coping strategies as predictors of life satisfaction among African Americans. There were a total of 213 African American college students that participated. Multiple regression analysis was employed to measure the amount of variance in life satisfaction that was accounted for by race-related stress, gender, and coping strategies. The results of their study found race-related stress, gender, and coping strategies accounted for 9% of the total variance in life satisfaction. However, only the coping strategies made a significant unique contribution to life satisfaction.

While race-related stress is a variable that predicts African Americans' life satisfaction, Parker and Calhoun (1996) found some within group differences and similarities with regard to additional predictors of African Americans' life satisfaction. In their study, a total of 2107 African Americans, ages 18 and older, participated in face-to-face interviews. Data was taken from the National Survey of Black Americans over a seven-month period between 1979 and 1980. Life satisfaction was the dependent variable and demographic variables (age, gender, marital status, residence, and region) were the independent variables. In addition, three measures of familial relations were assessed: family closeness, family contact, and family proximity. The results of their study revealed that the three measures of family relations were significant predictors of life satisfaction for both male and females and family proximity was a stronger predictor for African American males than for African American females. Next, age was a significant predictor of life satisfaction and the results found that younger African Americans had higher levels of life satisfaction. Finally, employment status was found to be a predictor for females, while religion and education were predictors for males. The results found that for African American females, higher employment status is associated with higher levels of life satisfaction and for African American males, higher educational status is associated with life satisfaction.

In addition, Starks & Hughey (2003) examined the relationship between spirituality and religiosity and life satisfaction among 147 African American women at midlife. Religiosity was defined as formally organized doctrines, whereas spirituality was concerned with purpose in life. Results revealed that the women showed higher

levels of religiosity than spirituality. Religiosity correlated with life satisfaction.

However, a further analysis of a subscale of the Black Women's Spirituality/ Religiosity Measure indicated a moderate correlation between age and religiosity, while spirituality significantly predicted life satisfaction regardless of age, income, or education.

Just as interesting, Cook, Black, Rabins & German (2000) explored the relationship between life satisfaction and symptoms of mental disorders among African Americans who were 55 or older. Their study included 831 older African American residents of urban public housing developments. Symptoms of mental disorder included alcohol-related problems, emotional distress, and cognitive impairment. Results showed that marital status was related to life satisfaction in that those who were widowed reported higher life satisfaction than those participants who were never married. Also, a significantly greater level of life satisfaction was reported among women, those who reported having adequate social support, and those participants who felt their religion was supportive. Significantly lower levels of life satisfaction were discovered among those participants who reported greater emotional distress, including social dysfunction, depression and somatic symptoms. However, the psychological literature exploring African self-consciousness and ethnic identity as predictors of African Americans' life satisfaction is limited. In this review, only one study was found that associated African self-consciousness with well-being (see Thompson and Chambers, 2000). The findings from Thompson and Chambers' study support Baldwin's proposition that African self-consciousness is important for an optimal self for African Americans and seemed to support the view that the principles of collective, relational, and communal relationships

may be important for optimal health behaviors among African Americans. At this point it is unclear if African self-consciousness is a significant predictor of African Americans' life satisfaction.

## Summary of Chapter II

Chapter II contained a review of the literature related to race-related stress, ethnic identity, African self-consciousness, self-esteem, quality of life and life satisfaction. After reviewing the literature that was pertinent to the variables of interest, several important findings were noted. First, race-related stress has been found to have both psychological and physical consequences for African Americans, resulting in significant quality of life issues (Utsey et al., 2002), including higher levels of psychological distress (Broman et al., 2000), tension, headaches, muscle tightness, concentration problems, intrusive thought process and anxiety (Outlaw, 1993; Utsey, 1997; Utsey et al., 2001). In addition, several studies have concluded that racism negatively affects the quality of African Americans' lives, with men experiencing significantly more institutional racism and collective racism than women (Utsey et al., 2001). Findings also indicated that African Americans reported higher impact of discrimination scores, primarily in the area of public accommodations, experienced racism as more stressful than European Americans (Thompson & Neville, 2002) and had lower levels of mastery and higher levels of psychological distress (Broman et al., 2000).

Second, the relationship between ethnic identity and African Americans' quality of life, self-esteem and life satisfaction was investigated in only a few studies. Ethnic

identity was found to be related to African Americans' quality of life (Utsey et al., 2002) and self-esteem (Phinney et al., 1997). However, there has been no research on ethnic identity as a predictor of African Americans' life satisfaction. Also, surprisingly, there have been no research studies found that have explored African self-consciousness as a predictor of quality of life and life satisfaction among African Americans. However, research studies did find that African self-consciousness was associated with a positive self-esteem (Chamber et al., 1998) health promoting behaviors (Thompson & Chambers, 2000), residence, age, socioeconomic status (Baldwin et. al, 1987), Afrocentric value orientation and preference for an Afrocentric label (Bell et. al, 1990).

Research findings indicated that there are important demographic variables that predict self-esteem for African Americans including ethnic identity, gender, age, socioeconomic status, and grade point average (Phinney et al., 1997). In addition, research has studied factors that contribute to life satisfaction and found that gender, age, marital status, education, employment status, and income have served as significant predictors of life satisfaction (Parker & Calhoun, 1996; Brown & Dhillion, 1988; Campbell, 1981; Clemente & Sauer, 1976; Thomas & Holmes, 1992; Diener & Diener, 1995; Starks & Hughey, 2003). In addition, research has found that African Americans were less satisfied with life when compared to their European American counterparts (Parker & Calhoun, 1996; Alston et al., 1974; Thomas & Hughes, 1986).

In reviewing the literature, no study was found that specifically investigated the relationship between race-related stress, African self-consciousness and ethnic identity and well-being among African Americans. Of the studies conducted, most explored the

relationship between race-related stress, life satisfaction, self-esteem, and quality of life and did not attend to the role that group dynamics and African heritage may play in the lives of African Americans. Therefore, the purpose of this study was to explore the relationships between race-related stress, identity, and well-being among African Americans. In particular, this study investigated the relationship between race-related stress as measured by the Index of Race-Related Stress, identity as measured by the African Self-Consciousness Scale and the Multigroup Ethnic Identity Measure, and well-being as measured by the World Health Organization Quality of Life Scale, Rosenberg Self-Esteem Scale and Satisfaction with Life Scale. This study is expected to add to the existing literature by including African self-consciousness and ethnic identity as predictors of quality of life, self-esteem and life satisfaction among African Americans.



## CHAPTER III

### METHOD

#### Introduction

In this chapter, the research procedures and methods employed for this study are discussed. Included in this discussion are a description of the participants, measures, procedures, research methods and design. Chapter III is arranged in the following order: (1) description of the participants; (2) discussion of the instruments; (3) procedures used for data collection; (4) data analysis methods; (5) discussion of the research method and design; and (6) summary of Chapter III.

#### Participants

There were a total of 196 African Americans recruited for this study. Demographic information on the participants indicated that 87.2% ( $n = 171$ ) were community members and 12.8% ( $n = 25$ ) were college students. There were a total of 137 (69.9%) females and 59 (30.1%) males. The ages of the participants ranged from 18 to 67, with the average age being 35 ( $SD = 11.75$ ). A total of 50 of the participants were married, 5 were separated, 109 were single, 4 were widowed, and 28 reported being divorced. Participants' self-reported social class was as follows: 21 lower class, 65 lower middle class, 102 middle class, 7 upper middle class, and 1 upper class. A majority of the participants, 96% ( $n = 189$ ), reported having no disability. Of the participants, only 3.5% ( $n = 7$ ) reported having a disability (see Table 1).

Table 1  
*Frequencies and Percentages for Participant Variables*

Participant Variables	Category	f	%
Gender	Male	59	30.1
	Female	137	69.9
	Total	196	100.0
Marital Status	Married	50	25.5
	Single	109	55.6
	Divorced	28	14.3
	Separated	5	2.6
	Widowed	4	2.0
	Total	196	100.0
Community Status	College Student	25	12.8
	AFSCME	171	87.2
	Total	196	100.0
Disability	None-no disability	189	96.5
	Visually Impaired	2	1.0
	Deaf/hard of hearing	1	.5
	Other-please specify	4	2.0
	Total	196	100.0
Social Class	Lower class	21	10.7
	Lower middle class	65	33.2
	Middle class	102	52.0
	Upper middle class	7	3.6
	Upper class	1	.5
	Total	196	100.0

A total of 196 survey packets were completed and used for this study. College students were recruited from The Ohio State University Franklin Hale Cultural Center and community members were recruited from American Federation of State, County, and Municipal Employees (AFSCME) in Detroit, Michigan. The investigator recruited participants by verbal invitation with the use of a written invitation script (see appendix B). The investigator used a portion of The Ohio State University Franklin Hale Cultural Center and AFSCME organization staff meetings to recruit participants. The participants read and reviewed an anonymous consent form that described the purpose of this study. The anonymous consent form was approved by Western Michigan University's Human Subject Institute Review Board (see appendix A). A more detailed discussion of the procedures for recruiting participants will be presented in the procedure section.

### Instrumentation

#### African Self-Consciousness Scale (ASCS)

The African Self-Consciousness Scale (ASCS) was developed and based on Joseph Baldwin's (a.k.a Kobi Kambon) Afrocentric theory. According to Baldwin's Afrocentric theory, the African self-consciousness is the core element of Black personality. There are four competency dimensions of the African self-consciousness: "(1) Awareness/recognition of one's African identity and heritage; (2) General ideological and activity priorities placed on Black/African survival, liberation and proactive development; (3.) Specific activity priorities placed on self-knowledge and self-affirmation; and (4) A posture of resolute resistance toward anti-Black forces and

threats to Black/African survival in general (p. 9).” These competency dimensions are expressed in six areas: family, education, religion, cultural activities, political activities, and interpersonal relations.

The ASCS was developed from approximately 130 original items. Baldwin and Bell (1985) eliminated 88 items and retained 42 items based on five judges’ ratings of the original 130 items. The ASCS is comprised of 42 items on an 8-point Likert type scale: Strongly Disagree, 1-2; Disagree, 3-4; Agree, 5-6; Strongly Agree, 7-8. The ASCS can be administered individually or in groups and takes approximately 20 minutes to complete. Findings have indicated that the ASCS has internal consistency coefficients ranging from .70 to .90. In 1985, with a 6 week test-retest interval, Baldwin and Bell reported a test-retest reliability of .90. Baldwin and Bell (1985) found support for construct validity of the ASCS. For example, students attending historically Black colleges and universities reported a higher ASC level than students attending White colleges and universities. Scoring the ASCS requires that all the item scores be summed and then divided by the number of items, computing the mean. The higher the score, the higher the endorsement of items in the direction of African self-consciousness.

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

The IRRS-B was taken from the Index of Race-Related Stress (IRRS). The IRRS-B consists of 22 items on a 5-point Likert type scale, ranging from 0 (this never happened to me) to 4 (this event happened and I was extremely upset). The IRRS-B measures the stress that African Americans experience in race-related situations.

Participants are required to evaluate how they or persons close to them have been affected by race-related situations in their daily lives.

In addition, participants are asked to evaluate how the race-related experiences affect them. The IRRS-B has three subscales (cultural racism, institutional racism, and individual racism) and a global racism score. The global racism score is calculated by summing the total of the weighted subscales (cultural racism, institutional racism, and individual racism) scores. The global racism score is used in the present study to measure race-related stress.

In developing the IRRS-B, alpha coefficients were calculated for all of the scales, including cultural racism, institutional racism, individual racism and a global racism score. The alpha coefficients are: cultural racism .79, institutional racism .85, individual racism .84, and global racism .77. Evidence for concurrent validity was substantiated by the positive and significant correlations with the Perceived Stress Scale and individual racism ( $r = .24$ ), cultural racism ( $r = .31$ ) and global racism ( $r = .24$ ) subscales (Cohen, Karmarck, & Mermelstein, 1983).

In addition, research has found that many of the IRRS subscales were significantly and positively correlated with the Racism and Life Experience Scales-Revised subscales. For example, the self subscale was positively correlated with institutional racism ( $r = .39$ ), individual racism ( $r = .23$ ), collective racism ( $r = .25$ ) and global racism ( $r = .30$ ). The group subscale was positively correlated with cultural racism ( $r = .46$ ), institutional racism ( $r = .36$ ), individual racism ( $r = .31$ ) and global racism ( $r = .38$ ) (Harrell, 1995).

### Satisfaction With Life Scale (SWLS)

According to Diener et al. (1985), the SWLS was developed based on the concept that the researcher asks participants for their judgment of their life in order to measure life satisfaction. The SWLS is designed to measure a person's cognitive judgments of their life. The SWLS is a brief instrument that consists of five items and takes approximately one minute to complete. The SWLS uses a 7-point Likert type scale (7 = Strongly Agree, 6 = Agree, 5 = Slightly Agree, 4 = Neither Agree nor Disagree, 3 = Slightly Disagree, 2 = Disagree, 1 = Strongly Disagree). The items are, "In most ways my life is close to my ideal," "The conditions of my life are excellent," "I am satisfied with my life," "So far I have gotten the important things I want in life," and "If I could live my life over, I would change almost nothing."

The SWLS has an internal consistency and alpha coefficient exceeding .80 and a test-retest correlation coefficient equal to .82. The SWLS was originally validated with ten other measures of subjective well-being with a correlation of .50 or higher. Scoring of the SWLS ranges from 5 to 35 (5-9 = Extremely Dissatisfied, 10-14 = Dissatisfied, 15-19 = Slightly Dissatisfied, 20 = Neutral, 21-25 = Slightly Satisfied, 26-30 = Satisfied, 31-35 = Extremely Satisfied). Higher scores on the SWLS are interpreted as indicating higher satisfaction with life.

### World Health Organization Quality of Life- Brief (WHOQOL-BREF)

The WHOQOL-BREF is a questionnaire that consists of 26 items that are rated on a 5-point Likert type scale. The items assess four domains of quality of life: physical

health, psychological health, social relationships, and environment. Examples of questions in the four domains are: (a) physical health- "Do you have enough energy for everyday life?", (b) psychological health- "How much do you enjoy life?", (c) social relationships- "How satisfied are you with your personal relationships?", (d) environment- "How safe do you feel in your daily life?" In addition, an individual's overall perception of quality of life and health are also assessed. There are also two individually scored items that assess an individual's overall perception of quality of life and health. These items are: "How would you rate your quality of life?" and "How satisfied are you with your health?" The WHOQOL-BREF yields four domain scores and an overall quality of life and general health score. The four domain scores are scored in a positive direction in which higher scores indicate a higher quality of life. Three of the items: Question 3 "To what extent do you feel that physical pain prevents you from doing what you need to do?", Question 4 "How much do you need any medical treatment to function in your daily life?", and Question 26 "How often do you have negative feelings such as blue mood, despair, anxiety, depression?" are negatively worded. The four domain scores are then converted into a transformed scale score. The transformed scale score is defined as the actual domain score, minus the lowest possible raw score, divided by the possible raw range score, multiplied by 100.

#### Rosenberg Self-Esteem Scale (RSES)

The Rosenberg Self-Esteem Scale (RSES) is one of the most widely used measures of self-esteem. The RSES was originally developed with 5024 high school

juniors and seniors. These 5024 students were randomly selected from 10 schools in the state of New York. The 10 items on this scale are rated on a 4-point Likert type scale ranging from Strongly Agree to Agree to Disagree to Strongly Disagree. Examples of the questions include: "I feel that I'm a person of worth, at least on an equal plane with others"; "I feel that I have a number of good qualities"; "All in all, I am inclined to feel that I am a failure"; "I am able to do things as well as most other people"; "I feel I do not have much to be proud of". The Rosenberg Self-Esteem Scale (Rosenberg, 1965) was designed to be a global measure of self-esteem. Before scoring the RSES, the items need to be recoded so that items 1, 2, 4, 6, and 7 are scored as (Strongly Agree=4, Agree=3, Disagree=2, and Strongly Disagree=1) and items 3, 5, 8, 9, and 10 are scored as (Strongly Agree=1, Agree=2, Disagree=3, and Strongly Disagree=4). Scores are then totaled and may range from 10 to 40 and the higher the score, the greater a person's self-esteem.

#### Multigroup Ethnic Identity Measure (MEIM)

Phinney (1992) developed the Multigroup Ethnic Identity Measure (MEIM) in order to produce an instrument that would be able to assess within and between group differences. Phinney stated, "The goal in developing the measure was to produce a scale that could be used with diverse samples of adolescents and young adults and that would permit assessment and comparison of ethnic identity and its correlates both within and across groups (p. 163)". The MEIM consists of a total of 23 items. Twenty of the questions are on a 4- point Likert type scale (4 = strongly agree; 3 = somewhat agree; 2 = somewhat disagree; 1 = strongly disagree). The other items are demographic questions.



In particular, “My ethnicity is \_\_\_\_\_”, “My father’s ethnicity is \_\_\_\_\_”, and “My mother’s ethnicity is \_\_\_\_\_”.

The MEIM consists of two factors. One factor is ethnic identity and the second factor is other group orientation. The other group orientation factor consists of six items. The ethnic identity consists of 14 items that assess three aspects of ethnic identity: positive ethnic attitudes (5 items), ethnic identity achievement (7 items), and ethnic behavior (2 items). Examples of ethnic identity scale items are: “I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs”, and “I feel good about my cultural or ethnic group”. An example of other group orientation is, “I am involved in activities with people from other ethnic groups”.

The MEIM was normed on 417 high school and 136 college students from urban areas. Among the high school students, there were a total of 182 males and 235 females from diverse ethnic groups. The ethnic groups were represented based on the proportion of ethnic distribution of the student body. There was a total of 134 Asian Americans, 131 African Americans, 89 Latino Americans, 12 European Americans and 10 participants identifying as “other”. The average age for the participants was 16.5, ranging from 14-19 years of age. They came from diverse socioeconomic backgrounds including professional, white collar, blue collar, and unskilled labor workers.

The college participants consisted of 136 students taking an introduction to psychology course. The sample included a diverse group of individuals representing six ethnic groups. Among them were Hispanics (58), Asians (35), Whites (23), Blacks (11), Multiethnic (8), and Native American (1). Their ages ranged from 18-34 years with a

mean age of 20.2 years. Their socioeconomic backgrounds consisted of professional, white collar, blue collar, and unskilled labor workers. There were a total of 31 questionnaires that were discarded due to incomplete data (26 high school students and 5 college students). Phinney separately conducted a reliability coefficient, Cronbach's alpha, for both of the samples of high school students and college students. For the high school students, the overall reliability coefficient (14 items) on the Ethnic Identity Scale was .81. On the subscales, the reliability coefficients were as follows:

Affirmation/Belonging subscale .75, and Ethnic Identity Achievement subscale .69. The college participants had a .90 reliability coefficient on the ethnic identity scale. On the subscales, the reliability coefficients for the college students were as follows:

Affirmation/Belonging subscale .86 and Ethnic Identity Achievement subscale .80.

There were no reliability scores reported on the Ethnic Behavior subscale for both of the samples. The Other Group Orientation reliability for both samples (.71 high school students and .74 college students) was lower than the Ethnic Identity Scale. Ethnic identity scores are derived by reversing the negatively worded items and summing across the 14 items and dividing by the number of items to obtain a mean. Scores can range from 1-4, indicating very low to very high ethnic identity, respectively.

#### Participant Variables (Demographic Questionnaire)

A demographic questionnaire was used for this study and is presented in Appendix C. The participants were asked to complete the demographic questionnaire that requested background information. Specifically, participants were asked to identify

their age, occupation, citizenship, disability, gender, education, community status, marital status, and social class. Gender, social class, marital status and community status were coded as follows: Gender (male = 1, female = 2), marital status (married at least once = 1, single never married = 2), Social class (lower class = 1, lower middle class = 2, middle class = 3, upper middle class = 4, upper class = 5) and community status (college student = 1, community member = 2).

### Procedures

The participants that were invited to partake in this research study were undergraduate and graduate students at The Ohio State University and members of AFSCME in Detroit, Michigan. After receiving approval for the research project through the Western Michigan University HSIRB, the investigator contacted the director of the Franklin Hale Cultural Center at The Ohio State University and the president of AFSCME by phone and asked for permission to recruit potential subjects at their locations. The investigator then met in person with both the director of the Franklin Hale Cultural Center and the president of AFSCME to discuss the purpose of the study and the procedures for data collection. In addition, the investigator also met with the vice-president of AFSCME, who was trained in the use of the scripts so he could be an informant and assist in the data collection. The investigator informed responsible officials of each organization that the purpose of the study was to explore the relationships among identity, race-related stress, and African Americans' well-being and that one of the expected benefits of the research study was that it would aid in understanding factors that

contribute to the well-being of African Americans. The investigator also informed them that the research was on a volunteer basis and all of the participants' information would be anonymous. After obtaining permission from the director of the Franklin Hale Cultural Center and the president of AFSCME, they each prepared a letter on their letterhead indicating that they gave the investigator permission to recruit potential subjects and collect data at their respective location. This letter was forwarded to the Western Michigan University HSIRB.

Data for this study was collected from July 2003 – February 2004 and took place over a period of 8 months. During this time, the investigator attended several staff meetings at the Franklin Hale Cultural Center and AFSCME. The investigator recruited potential research participants for the research project at the staff meetings by using the recruitment script presented in Appendix B. Potential participants were informed that the research consisted of completing several brief questionnaires and would take approximately 45 minutes. They were informed that the questionnaires included a demographic form, two measures of identity, and questionnaires concerning race-related stress, self-esteem, quality of life, and life satisfaction. If they were interested in participating, they were asked to take a packet home to complete. They were instructed to read the enclosed materials. The materials were arranged in the packets so that participants read the anonymous consent form first. If after reading the anonymous consent form they were still interested in participating, they were then asked to complete the questionnaires in the order found in the packet. They were instructed to place completed questionnaires back in the envelope, seal the envelope, and return the envelope

within one week and to place the materials in the locked box provided by the investigator.

Participants who took research packets to complete at home were informed that the research packets included an HSIRB Anonymous Survey Consent form (see Appendix A). The Consent form informed participants that their participation in the research study was on a voluntary basis and that their information would remain anonymous. The Anonymous Survey Consent informed the potential participants that their responses to the surveys would be completely anonymous and they were instructed not to put their names on any of the forms so there would be no identifying information that would link them to the completed questionnaires. As part of the Anonymous Survey Consent form, potential participants were informed that they may choose not to answer a specific question and, at any time, they could withdraw from this study with no risk. If participants did not wish to participate in the study, they were informed that they could simply discard the packet or return the packet and place in the locked box without completing the research questionnaires. The order of administration of the basic research questionnaires was counterbalanced across the research packets to control for order effects. It is estimated that completion of the questionnaires required approximately 45 minutes. All questionnaires were completed anonymously and there were no names or identifying information placed anywhere on the material. The investigator picked up the research packets from the locked box at each location. After the data was collected, the researcher reviewed the instruments for accuracy and completion. Research packets with incomplete criterion research measures were not included in the analysis. However, cases with a single piece of missing demographic data, e.g. education, were included in

the analysis. There were 14 participants who did not record education on their demographic sheet. This was the only demographic variable with missing values in the sample. In the multiple regression and canonical analysis, the SPSS option to use mean value in place of the missing values for the education variable was used.

### Data Analysis

Descriptive data analysis on the variables in the study was conducted. This data analyses included descriptive statistics and Pearson r correlations for the predictor variables of age, gender, social class, community status, marriage, education, race-related stress, African self-consciousness and ethnic identity and the criterion variables quality of life, self-esteem and life satisfaction. To consider the first research question, To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' quality of life? and to test null hypothesis 1, a hierarchical multiple regression analysis was performed. Quality of life was the criterion variable and age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness and ethnic identity were the predictor variables. In the first analysis of the series, the demographic variables of age, gender, social class, community status, marital status and education were entered together as a block of variables. In the second analysis in the series, race-related stress was entered into the equation. In the third analysis, race-related stress was removed and African self-consciousness was added. In the fourth model, African self-consciousness was removed and ethnic identity was added to the model. Finally, in the fifth analysis in the series, race-related stress, African

self-consciousness and ethnic identity were added as a block to the model. The change in  $R^2$  was calculated between consecutive analyses in the series and the change in  $R^2$  represented "the proportion of variance in the criterion that is shared exclusively with the newly added variables (Grimm et al., 1998, p. 52)." The F test ( $p < .05$ ) for significance of change in  $R^2$  as each variable or block of variables was added to the model was used to test the significance of variance accounted for in the criterion of quality of life after controlling for other variables in the model and to test null hypothesis 1.

To consider the second research question, To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' self-esteem? and to test the null hypothesis 2, a hierarchical multiple regression analysis was performed. Self-esteem was the criterion variable and age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness and ethnic identity were the predictor variables. The predictor variables were entered in the following order. In the first analysis of the series, the demographic variables of age, gender, social class, community status, marital status and education were entered together as a block of variables. In the second analysis in the series, race-related stress was entered into the equation. In the third analysis, race-related stress was removed from the model and African self-consciousness was added. In the fourth model, African self-consciousness was removed and ethnic identity was added to the model. Finally, in the fifth analysis in the series race-related stress, African self-consciousness and ethnic identity were added as a block to the model. The change in  $R^2$  was calculated between consecutive analyses in the series. The F test ( $p < .05$ ) for significance of change

in  $R^2$  as each variable was added to the model was used to test the significance of variance accounted for in the criterion of self-esteem after controlling for other variables in the model and to test null hypothesis 2.

To consider the third research question, To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' life satisfaction? and to test the Null hypothesis 3, a hierarchical multiple regression analysis was performed. Life satisfaction was the criterion variable and age, gender, social status, community status, marital status, education, race-related stress, African self-consciousness and ethnic identity were the criterion variables. The demographic variables of age, gender, social class, community status, marital status and education were entered together as a block of variables. In the second analysis in the series, race-related stress was entered into the equation. In the third analysis, race-related stress was removed from the model and African self-consciousness was added. In the fourth model, African self-consciousness was removed and ethnic identity was added to the model. Finally, in the fifth analysis in the series race-related stress, African self-consciousness and ethnic identity were added as a block to the model. The change in  $R^2$  was calculated between consecutive analyses in the series. The F test ( $p < .05$ ) for significance of change in  $R^2$  as each variable was added to the model was used to test the significance of variance accounted for in the criterion of life-satisfaction after controlling for other variables in the model and to test null hypothesis 3.

To consider the fourth research question, What is the nature of the relations between the complete set of predictor variables of age, gender, social class, community



status, marital status, education, race-related stress, African self-consciousness, ethnic identity and the set of well-being criterion variables of quality of life, self-esteem and life satisfaction? and to test null hypothesis 4, a canonical correlation analysis was performed. The following criteria were used to determine the significance of the canonical variates. First, Wilks' Lambda was used as the overall test of the null hypothesis that all squared canonical correlation coefficients,  $R_c^2$ , are equal to zero. Second, canonical variates were considered to be of interest and to be meaningful if the variates shared at least 10% of the variance. Pedhazur (1997) discussed guidelines for interpreting canonical analysis and noted that several authors have suggested that only canonical variates that share at least 10% of the variance be considered meaningful. Third, the canonical structure coefficients were used to interpret and name the canonical variates. Thorndike (2000) discussed the issues and differences in using weights and loadings for interpretation and noted that the majority of opinion favors using loadings or structure coefficients over weights or standardized canonical coefficients. Finally, Pedhazur recommended that structure coefficients  $\geq$  (greater than or equal to) .30 be treated as meaningful. This basic guideline was also followed in interpreting the canonical analysis for this study.

### Summary of Chapter III

The purpose of Chapter III was to describe the methods used for this study. This chapter reported the sample, instruments and procedures used for this investigation. In addition, the research method and design was also reported. Next, Chapter IV will report the research findings.

## Chapter IV

### RESULTS

#### Introduction

The purpose of Chapter IV is to present the basic research findings of this study. The basic descriptive statistics on the variables included in the study are presented first, followed by the main analyses of this investigation. The main results are organized according to the four basic research questions investigated.

#### Relationships Among Demographic, Race-Related Stress, Identity and Well-Being

Descriptive statistics and Pearson  $r$  correlations were calculated for the variables included in this study. Table 2 presents the means and standard deviations of each variable, along with the Pearson  $r$  correlations between the participant predictor variables and the well-being criterion variables. As seen in Table 2, Pearson  $r$  correlation analysis indicated significant positive Pearson  $r$  correlations at the  $p < .01$  level between social class and quality of life ( $r = .262, p < .001$ ), social class and self-esteem ( $r = .289, p < .001$ ), and social class and life satisfaction ( $r = .316, p < .001$ ). Education also correlated positively and significantly with quality of life ( $r = .194, p < .01$ ), self-esteem ( $r = .275, p < .001$ ) and life satisfaction ( $r = .283, p < .001$ ). Ethnic identity correlated positively and significantly with quality of life ( $r = .265, p < .001$ ), self-esteem ( $r = .328, p < .001$ ), and life satisfaction ( $r = .336, p < .001$ ). Race-related stress and African self-consciousness did not correlate significantly with the three well-being criterion measures.

Table 2 also presents the Pearson  $r$  correlations among the participant predictor variables. As seen in Table 2, race-related stress correlated significantly at the  $p < .01$  level with age ( $r = .248, p < .001$ ), with older participants reporting more race-related stress. African self-consciousness correlated negatively and significantly with gender ( $r = -.204, p < .01$ ), with female participants tending to score lower on the ASCS. African self-consciousness correlated positively and significantly with race-related stress ( $r = .346, p < .001$ ) and ethnic identity ( $r = .483, p < .001$ ). Race-related stress and ethnic identity correlated positively and significantly ( $r = .235, p < .01$ ).

Table 2  
*Means, Standard Deviations and Pearson-Moment Correlation*

	1	2	3	4	5	6
QOL	1					
RSES	**0.338	1				
SWLS	**0.476	**0.532	1			
Age	-0.181	0.008	-0.068	1		
Gender	0.041	0.033	0.093	0.090	1	
S. Class	**0.262	**0.289	**0.316	*0.238	-0.037	1
C. Status	-0.053	0.005	-0.008	**0.474	0.083	0.01
M. Status	0.055	0.058	0.107	**0.513	0.071	*0.198
Education	*0.194	**0.275	**0.283	0.155	0.009	*0.244
Global	-0.138	0.125	-0.037	**0.248	-0.168	0.114
ASCS	-0.003	0.095	0.011	0.027	*-0.204	-0.023
EI	**0.265	**0.328	**0.336	0.035	-0.008	*0.186
N	196	196	196	196	196	196
Mean	69.38	34.22	20.28	35.49	1.69	2.5
SD	18.82	4.97	7.97	11.56	0.45	0.75

Table 2-Continued

*Means, Standard Deviations and Pearson-Moment Correlation*

	7	8	9	10	11	12
QOL						
RSES						
SWLS						
Age						
Gender						
S. Class						
C. Status	1					
M. Status	**0.249	1				
Education	0.063	*0.192	1			
Global	0.119	0.146	0.112	1		
ASCS	-0.004	-0.064	0.006	**0.346	1	
EI	-0.105	0.061	0.133	**0.235	**0.483	1
N	196	196	182	196	196	196
Mean	1.87	1.44	14.21	0	4.87	3.07
SD	0.33	0.49	2.03	2.71	0.5	0.36

*Note.* Gender (male = 1, female = 2); S. Class= Social Class; C. Status= Community Status (college student = 1, community member = 2); M. Status= Marital Status (married at least once = 1, single never married = 2); Global = Race-Related Stress; ASCS= African Self-Consciousness; EI= Ethnic Identity. n=196. \*p< .01 \*\*p<.001.

Research Question 1: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' quality of life?

#### Null hypothesis 1

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-

consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' quality of life.

To consider the first research question and to test the null hypothesis 1, a hierarchical multiple regression analysis was conducted and the results are presented in Table 3. The participant variables of age, gender, social class, community status, marital status, and education were entered as a block of variables in the first model and accounted for 18.2% of the variance in quality of life ( $p = .0001$ ). Age ( $p = .00001$ ), social class ( $p = .0001$ ) and education ( $p = .030$ ) were significant predictors in the first analysis of the series. In the second model, race-related stress was entered into the equation and did not account for a significant additional proportion of the variance in quality of life at the  $p < .05$  level ( $p = .078$ ). In the third analysis, race-related stress was removed from the model and African self-consciousness was added and did not account for a significant additional proportion of variance in quality of life ( $p = .556$ ). In the fourth analysis in the series, African self-consciousness was removed from the model and ethnic identity was added. Ethnic identity accounted for 4.5% additional variance in quality of life and was a significant predictor ( $p = .001$ ) in the model. Finally, race-related stress, African self-consciousness and ethnic identity were added as a block of variables in model 5. As a block, these variables accounted for 7.5% of additional variance in quality of life. Race-related stress and ethnic identity were significant unique predictors in this block of variables at the  $p < .05$  level. Therefore, null hypothesis 1 was rejected. It should be noted that the beta weights for social class, education and ethnic identity were positive, whereas the beta weights for age and for race-related stress were negative.

Table 3  
*Hierarchical Regression Analysis for Quality of Life*

Variable	b	Error	Beta	t	p
<b><u>Model 1</u></b>					
(Constant)	33.200	11.844		2.803	0.006
Age	-0.635	0.140	-0.39	-4.532	0.00001
Gender	2.807	2.713	0.069	1.035	0.302
Social Class	7.258	1.75	0.291	4.147	0.0001
Community Status	4.366	4.239	0.078	1.030	0.304
Marital Status	5.473	2.932	0.145	1.867	0.063
Education	1.389	0.634	0.150	2.191	0.030
Multiple R = .427	R <sup>2</sup> = .182	Adj. R <sup>2</sup> = .156			
R <sup>2</sup> Change = .182	F(6,189)=7028	p = .0001			
<b><u>Model 2</u></b>					
(Constant)	31.555	11.814		2.671	0.008
Age	-0.589	0.142	-0.362	-4.158	0.00005
Gender	1.852	2.751	0.045	0.673	0.502
Social Class	7.357	1.741	0.295	4.226	0.00004
Community Status	4.487	4.216	0.08	1.064	0.289
Martial Status	5.556	2.915	0.147	1.906	0.058
Education	1.463	0.632	0.158	2.315	0.022
Global Racism	-0.85	0.479	-0.123	-1.774	0.078
Multiple R = .443	R <sup>2</sup> = .196	Adj. R <sup>2</sup> = .166			
R <sup>2</sup> Change = .014	F(1,188)=3.146	p=.078			
<b><u>Model 3</u></b>					
(Constant)	25.513	17.868		1.428	0.155
Age	-0.642	0.141	-0.395	-4.557	0.00001
Gender	3.138	2.777	0.077	1.130	0.2600
Social Class	7.299	1.755	0.292	4.160	0.00005
Community Status	4.400	4.247	0.078	1.036	0.302
Martial Status	5.617	2.947	0.149	1.906	0.058
Education	1.381	0.635	0.150	2.174	0.031
ASCS	1.457	2.532	0.039	0.575	0.566
Multiple R = .429	R <sup>2</sup> = .184	Adj. R <sup>2</sup> = .153			

Table 3—Continued

*Hierarchical Regression Analysis for Quality of Life*

Variable	B	Error	Beta	t	p
$R^2$ Change = .002 $F(1,188)=.331$ $p=.556$					
<b>Model 4</b>					
(Constant)	0.729	15.188		0.048	0.962
Age	-0.647	0.137	-0.398	-4.735	0.00004
Gender	2.783	2.645	0.068	1.053	0.294
Social Class	6.439	1.724	0.258	3.734	0.0002
Community Status	6.033	4.164	0.107	1.449	0.149
Marital Status	5.228	2.859	0.138	1.829	0.069
Education	1.200	0.621	0.130	1.933	0.055
Ethnic Identity	11.348	3.448	0.217	3.292	0.001
Multiple R = .479 $R^2 = .227$ Adj. $R^2 = .198$					
$R^2$ Change = .045 $F(1,188)=10.834$ $p = .001$					
<b>Model 5</b>					
(Constant)	-1.206	18.424		-0.065	0.948
Age	-0.577	0.137	-0.355	-4.212	0.00004
Gender	1.002	2.713	0.024	0.369	0.712
Social Class	6.279	1.715	0.252	3.660	0.0003
Community Status	6.657	4.112	0.118	1.619	0.107
Marital Status	5.083	2.838	0.134	1.791	0.075
Education	1.257	0.613	0.136	2.051	0.042
Global Racism	-1.194	0.492	-0.172	-2.427	0.016
ASCS	-1.913	2.927	-0.051	-0.654	0.514
Ethnic Identity	14.745	3.975	0.283	3.710	0.0003
Multiple R = .507 $R^2 = .257$ Adj. $R^2 = .221$					
$R^2$ Change = .075 $F(1,186)=6.252$ $P = .0005$					

Note. Global Racism= Race-Related Stress; ASC = African Self-Consciousness; Gender (male= 1, female= 2); marital status (married at least once= 1, never married= 2); Social Class (lower class= 1, lower middle class= 2, middle class= 3, upper middle class= 4, upper class= 5); Community Status (college student= 1, community member= 2).  $n=196$ .  $p < .05$ .

Research Question 2: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' self-esteem?

Null hypothesis 2

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' self-esteem.

To consider the second research question and to test the null hypothesis 2, a hierarchical multiple regression analysis was performed and is presented in Table 4. The participant variables of age, gender, social class, community status, marital status, and education were entered as a block of variables in the first model and accounted for 13.9% of the total variance in self-esteem ( $p = .0001$ ). Social class ( $p = .004$ ) and education ( $p = .002$ ) were significant predictors in this model. In the second model, race-related stress was added to the model and did not account for a significant additional proportion of the variance in self-esteem ( $p = .114$ ). In the third analysis, race-related stress was removed from the model and African self-consciousness was added and did not account for any significant additional proportion of variance in self-esteem ( $p = .089$ ). In the fourth analysis in the series, African self-consciousness was removed and ethnic identity was added to the model. Ethnic identity was a significant unique predictor and accounted for an additional 7% of the variance in self-esteem ( $p = .0001$ ). Finally, race-related stress, African self-consciousness and ethnic identity were added as a block of variables to the model. As a block, these variables accounted for 7.4% of additional



variance in self-esteem and ethnic identity was the one significant unique predictor in this block of variables. Therefore, null hypothesis 2 was rejected. It should be noted that the beta weights for social class, education and ethnic identity were positive, and indicated that African Americans who were in a higher social class, had higher education and who felt a stronger sense of ethnic identity, tended to have higher self-esteem.

Table 4  
*Hierarchical Regression Analysis for Variables Predicting Self-Esteem*

Variables	B	Error	Beta	t	p
<b><u>Model 1</u></b>					
(Constant)	21.862	3.211		6.809	0.00001
Age	-0.050	0.038	-0.117	-1.321	0.188
Gender	0.508	0.735	0.047	0.691	0.490
Social Class	1.722	0.474	0.261	3.630	0.004
Community Status	0.557	1.149	0.037	0.485	0.628
Marital Status	0.103	0.795	0.010	0.130	0.897
Education	0.548	0.172	0.225	3.188	0.002
Multiple R = .373 $R^2 = .139$ Adj. $R^2 = .111$					
$R^2$ Change = .139 $F(6,189) = 5.076$ , $p = .0001$					
<b><u>Model 2</u></b>					
(Constant)	22.262	3.208		6.94	0.0001
Age	-0.061	0.038	-0.143	-1.593	0.113
Gender	0.740	0.747	0.068	0.991	0.323
Social Class	1.698	0.473	0.258	3.591	0.0004
Community Status	0.528	1.145	0.035	0.461	0.645
Marital Status	0.083	0.792	0.008	0.105	0.916
Education	0.530	0.172	0.217	3.090	0.002
Global Racism	0.207	0.130	0.113	1.587	0.114
Multiple R = .388 $R^2 = .150$ Adj. $R^2 = .119$					
$R^2$ Change = .011 $F(1,188) = 2.518$ , $p = .114$					

Table 4–Continued

*Hierarchical Regression Analysis for Variables Predicting Self-Esteem*

Variables	b	Error	Beta	t	p
<b>Model 3</b>					
(Constant)	15.713	4.810		3.266	0.001
Age	-0.056	0.038	-0.130	-1.469	0.143
Gender	0.772	0.748	0.071	1.033	0.303
Social Class	1.755	0.472	0.266	3.715	0.003
Community Status	0.584	1.143	0.039	0.510	0.610
Marital Status	0.218	0.793	0.022	0.275	0.784
Education	0.542	0.171	0.222	3.169	0.002
ASCS	1.165	0.682	0.118	1.710	0.089
Multiple R = .390 $R^2 = .152$ Adj. $R^2 = .120$					
$R^2$ Change = .013 $F(1,188) = 2.923$ , $p = .089$					
<b>Model 4</b>					
(Constant)	11.108	4.058		2.737	0.007
Age	-0.054	0.037	-0.126	-1.482	0.140
Gender	0.500	0.707	0.046	0.708	0.480
Social Class	1.451	0.461	0.220	3.148	0.002
Community Status	1.109	1.113	0.075	0.997	0.320
Marital Status	0.022	0.764	0.002	0.029	0.977
Education	0.485	0.166	0.199	2.927	0.004
Ethnic Identity	3.758	0.921	0.273	4.080	0.001
Multiple R = .457 $R^2 = .209$ Adj. $R^2 = .179$					
$R^2$ Change = .070 $F(1,188) = 4.50503$ , $p = .0001$					
<b>Model 5</b>					
(Constant)	13.373	5.011		2.669	0.008
Age	-0.058	0.037	-0.135	-1.560	0.120
Gender	0.521	0.738	0.048	0.707	0.481
Social Class	1.414	0.467	0.214	3.030	0.003
Community Status	1.104	1.118	0.074	0.987	0.325
Marital Status	-0.038	0.772	-0.004	-0.049	0.961
Education	0.476	0.167	0.195	2.853	0.005
Global Racism	0.113	0.134	0.062	0.845	0.399
ASCS	-0.466	0.796	-0.047	-0.586	0.559

Table 4—Continued  
*Hierarchical Regression Analysis for Variables Predicting Self-Esteem*

Variables	b	Error	Beta	t	p
Ethnic Identity	3.903	1.081	0.283	3.611	0.001
Multiple R = .461	R <sup>2</sup> = .212	Adj. R <sup>2</sup> = .174			
R <sup>2</sup> Change = .074 F(1,186)= 5.803, p = .001					

*Note.* Global Racism= Race-Related Stress; ASC= African Self-Consciousness; Gender (male= 1, female= 2); marital status (married at least once= 1, never married= 2); Social Class (lower class= 1, lower middle class= 2, middle class= 3, upper middle class= 4, upper class= 5); Community Status (college student= 1, community member= 2). n=196. p < .05.

Research Question 3: To what extent does race-related stress, African self-consciousness, and ethnic identity relate to African Americans' life satisfaction?

Null hypothesis 3:

After controlling for the variables of age, gender, social class, community status, marital status, and education, the variables of race-related stress, African self-consciousness, and ethnic identity will not contribute significant unique variance to predicting African Americans' life satisfaction.

To consider the third research question and to test the null hypothesis 3, a hierarchical multiple regression analysis was conducted and the results are presented in Table 5. The participant variables of age, gender, social class, community status, marital status, and education were entered as a block of variables in the first model and accounted for 20% of the variance in life satisfaction (p = .001). Age (p = .008), social class (p = .0003), and education (p = .001) were significant predictors in this model. In

the second analysis, race-related stress was added to the model and did not account for any significant additional proportion of the variance in life satisfaction. In the third analysis, race-related stress was removed from the model and African self-consciousness was added and did not account for any significant additional proportion of variance in life satisfaction. In the fourth analysis in the series, African self-consciousness was removed from the model and ethnic identity was added. Ethnic identity accounted for 6.5% additional variance in life satisfaction and was a significant predictor in the model ( $p = .001$ ). Finally, race-related stress, African self-consciousness and ethnic identity were added as a block of variables to the model. As a block, these variables accounted for 7.9% of additional variance in life satisfaction and ethnic identity was the one significant unique predictor in this block of variables. Therefore, null hypothesis 3 was rejected. It should be noted that the beta weights for social class, education and ethnic identity were positive, whereas the beta weight for age was negative. The results indicated that younger African Americans who were in a higher social class, had a higher education and a stronger ethnic identity, tended to be more satisfied with their life.

Table 5  
*Hierarchical Regression Analysis for Variables Predicting Life Satisfaction*

Variables	b	Error	Beta	t	p
<b><u>Model 1</u></b>					
(Constant)	0.980	4.966		0.197	0.844
Age	-0.158	0.059	-0.229	-2.693	0.008
Gender	2.028	1.137	0.117	1.783	0.076
Social Class	3.127	0.734	0.296	4.261	0.0003
Community Status	-0.887	1.778	-0.037	-0.499	0.618

Table 5-Continued

*Hierarchical Regression Analysis for Variables Predicting Life Satisfaction*

Variables	b	Error	Beta	t	p
Marriage Status	1.982	1.229	0.124	1.613	0.108
Education Status	0.266	0.226	0.224	3.297	0.001
Multiple R = .447	R <sup>2</sup> = .200	Adj. R <sup>2</sup> = .174			
R <sup>2</sup> Change = .200 F(6,189)= 7.856, p = .001					
<b>Model 2</b>					
(Constant)	0.771	4.991		0.154	0.877
Age	-0.152	0.060	-0.221	-2.546	0.012
Gender	1.906	1.162	0.110	1.640	0.103
Social Class	3.139	0.736	0.297	4.268	0.00003
Community Status	-0.872	1.781	-0.037	-0.489	0.625
Martial Status	1.993	1.232	0.124	1.618	0.107
Education Status	0.886	0.267	0.226	3.318	0.001
Global Racism	-0.108	0.203	-0.037	-0.533	0.595
Multiple R = .448	R <sup>2</sup> = .201	Adj. R <sup>2</sup> = .171			
R <sup>2</sup> Change = .001 F(6,188)= .284, p = .595					
<b>Model 3</b>					
(Constant)	-3.823	7.484		-0.511	0.610
Age	-0.163	0.059	-0.236	-2.755	0.006
Gender	2.234	1.163	0.129	1.920	0.056
Social Class	3.152	0.735	0.298	4.289	0.00003
Community Status	-0.866	1.779	-0.036	-0.487	0.627
Martial Status	2.072	1.235	0.129	1.679	0.095
Education Status	0.872	0.266	0.223	3.276	0.001
ASCS	0.910	1.061	0.057	0.858	0.392
Multiple R = .450	R <sup>2</sup> = .203	Adj.R <sup>2</sup> =.173			
R <sup>2</sup> Change = .003 F(1,188)=.736 p = .392					
<b>Model 4</b>					
(Constant)	-15.693	6.276		-2.5	0.013
Age	-0.164	0.056	-0.238	-2.911	0.004
Gender	2.015	1.093	0.116	1.844	0.067
Social Class	2.706	0.713	0.256	3.798	0.002
Community Status	-0.031	1.721	-0.001	-0.018	0.985

Table 5–Continued

*Hierarchical Regression Analysis for Variables Predicting Life Satisfaction*

Variables	b	Error	Beta	t	p
Marital Status	1.857	1.181	0.116	1.572	0.118
Education Status	0.779	0.257	0.199	3.039	0.003
Ethnic Identity	5.827	1.425	0.263	4.090	0.001
Multiple R = .515	R <sup>2</sup> = .265	Adj. R <sup>2</sup> = .174			
R <sup>2</sup> Change = .065 F(1,188)= 16.726, p = .001					
<b>Model 5</b>					
(Constant)	-13.216	7.695		-1.718	0.088
Age	-0.146	0.057	-0.212	-2.551	0.012
Gender	1.434	1.133	0.083	1.266	0.207
Social Class	2.600	0.716	0.246	3.629	0.001
Community	0.175	1.717	0.007	0.102	0.919
Marital Status	1.724	1.185	0.108	1.454	0.148
Education Status	0.785	0.256	0.201	3.068	0.002
Global Racism	-0.252	0.205	-0.086	-1.229	0.221
ASCS	-1.302	1.223	-0.082	-1.065	0.288
Ethnic Identity	7.192	1.660	0.325	4.332	0.00002
Multiple R = .528	R <sup>2</sup> = .279	Adj. R <sup>2</sup> = .244			
R <sup>2</sup> Change = .079 F(3,186)= 6.796, p = .0002					

*Note.* Global Racism= Race-Related Stress; ASC= African Self-Consciousness; Gender (male= 1, female= 2); marital status (married at least once= 1, never married= 2); Social Class (lower class= 1, lower middle class= 2, middle class= 3, upper middle class= 4, upper class= 5); Community Status (college student= 1, community member= 2). n=196.  
\*p < .05.

Research Question 4: What is the nature of the relationship between the complete set of predictor variables of age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness, ethnic identity and the set of well-being criterion variables of quality of life, self-esteem and life satisfaction?

#### Null hypothesis 4

The canonical correlation analysis between the set of predictor variables of age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness, ethnic identity and the set of well-being criterion variables of quality of life, self-esteem, life satisfaction will indicate that all squared canonical correlation coefficients,  $Rc^2$ , are equal to zero.

To consider the fourth research question and to test null hypothesis 4, a canonical correlation analysis with the set of predictor variables of age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness, ethnic identity and the set of well-being criterion variables of quality of life, self-esteem and life satisfaction was performed. Table 6 presents the results of the canonical correlational analysis. The results indicated that the null hypothesis was rejected and that the first squared canonical correlation coefficient was statistically significant (Wilks Lambda = .574,  $F(27, 538.02) = 4.18$ ,  $p = .000$ ). The first canonical function yielded the highest canonical correlation,  $Rc_{(1)} = .606$ , and the two canonical variates shared 36.72% of the variance. The second canonical function with a correlation of  $Rc_{(2)} = .276$  and 7.62% shared variance between the two variates, was not statistically significant (Wilks Lambda = .907,  $F(16, 370.00) = 1.16$ ,  $p = .297$ ) and is not considered meaningful. The third canonical correlation of  $Rc_{(3)} = .137$  was also not statistically significant (Wilks Lambda = .981,  $F(7, 186.00) = .50$ ,  $p = .830$ ) and the two variates shared less than 1.88% of the variance. Since the first canonical correlation was statistically significant only the first canonical function was retained for interpretation.

Table 6  
*Canonical Correlation Analysis*

Function	Eigen Value	Canonical Correlation	Squared Canonical Correlation	F Test	p
1	.581	.606	.3672	4.18	.000
2	.082	.276	.0762	1.16	.297
3	.019	.137	.0188	.50	.830

*Note.* For Canonical Function 1, Wilks Lambda = .574,  $F(27, 538.02) = 4.17659$ ,  $p = .000$ . For Canonical Function2, Wilks Lambda = .907,  $F(16, 370.00) = 1.16070$ ,  $p = .297$ . For Canonical Function 3, Wilks Lambda = .981,  $F(7, 186.00) = .50494$ ,  $p = .830$ .  $n = 196$ .

Table 7 presents the standardized canonical coefficients and structure canonical coefficients for the predictor variable set and the well-being criterion variable set for the canonical analysis. The findings for the first canonical function indicated that the standardized canonical coefficients for the well-being variable set were quality of life (-.478), self-esteem (-.276), and life satisfaction (-.491), with more emphases on quality of life and life satisfaction. The standardized canonical coefficients for the predictor variable set were age (.513), gender (-.108), social class (-.495), community status (-.133), education (-.359), marital status (-.192), race-related stress (.177), African self-consciousness (.128) and ethnic identity (-.615), with age, social class, education and ethnic identity receiving the largest weights in the function. The structure coefficients, or the canonical loadings, for the well-being criterion variables were: quality of life (-.805), self-esteem (-.694), and life satisfaction (-.863), each  $> .30$ . The structure coefficients, or



the canonical loading, for the predictor variables were: age (.194), gender (-.122), social class (-.594), community status (.111), education (-.508), marital status (-.156), race-related stress (.082), African self-consciousness (-.049) and ethnic identity (-.630). Interpreting the structure coefficients following Pedhazur's (1997) guidelines that structure coefficients  $>.30$  be considered meaningful indicates meaningful structure coefficients for all three of the well-being variables in the criterion variable set, quality of life (-.805), self-esteem (-.694), and life satisfaction (-.863), and meaningful structure coefficients for education (-.508), social class (-.594) and ethnic identity (-.630) in the predictor variable set for the first canonical function. Age, which had a relatively high standardized canonical coefficient in the first function, had a structure coefficient below .30. The interpretation of the structure canonical coefficients for both variates in the first canonical function indicates that there is a substantive positive relationship between the predictor variables of education, social class and ethnic identity and the well-being variables of quality of life, self-esteem and life-satisfaction. Results suggest that African Americans who were in a higher social class, had higher education, and who had a stronger ethnic identity tended to have higher levels of well-being as reflected by higher quality of life, greater self-esteem and greater satisfaction with their lives.

Table 7  
Summary of Canonical Correlation Analysis

Statistics	Canonical Variate 1		Canonical Variate 2		Canonical Variate 3	
	b	s	b	s	b	S
<b>Criterion Variables</b>						
QOL	-0.478	-0.805	0.770	0.471	0.700	0.361
RSES	-0.276	-0.694	-0.958	-0.670	0.635	0.263
SWLS	-0.491	-0.863	-1.246	-0.049	-1.164	-0.499
<b>Predictor Variables</b>						
Age	0.513	0.194	-0.561	-0.543	-0.643	-0.311
Gender	-0.108	-0.122	-0.083	0.018	-0.355	-0.432
S. Class	-0.495	-0.594	0.004	-0.213	0.192	-0.004
C. Status	-0.133	0.111	0.074	-0.184	0.889	0.505
Education	-0.359	-0.508	-0.259	-0.360	-0.106	-0.137
M Status	-0.192	-0.156	0.409	-0.027	-0.245	-0.356
global racism	0.177	0.082	-0.711	-0.826	0.137	0.191
ASCS	0.128	-0.049	0.005	-0.331	0.218	0.325
EI	-0.615	-0.630	-0.133	-0.333	-0.006	0.025
	<b>R<sup>2</sup>c(1)</b>	0.3672	<b>R<sup>2</sup>c(2)</b>	0.0762	<b>R<sup>2</sup>c(3)</b>	0.0188

### Summary of Chapter IV

In Chapter IV, the results of the study were presented. The primary focus of Chapter IV was to present the findings regarding the relationships among participant variables, race-related stress, identity, and well-being for African Americans. A hierarchical regression analyses was employed to test Null hypothesis 1. This analysis found that after controlling for participant demographic variables, ethnic identity and race-related stress accounted for significant additional variance in quality of life when entered as a block of variables with African self-consciousness. A hierarchical regression analyses was employed to test Null hypothesis 2, and found that after controlling for participant demographic variables, ethnic identity accounted for significant additional variance in self-esteem. A hierarchical regression analyses was employed to test Null hypothesis 3, and found that after controlling for participant demographic variables, ethnic identity accounted for significant additional variance in life satisfaction. A canonical correlation analysis was used to test Null hypothesis 4 and found one significant canonical function. For this canonical function, the predictor canonical variate, with significant predictor variables of age, social class, education and ethnic identity, shared 36.72% of the variance with the criterion variate, with significant criterion variables of quality of life, self-esteem and life satisfaction. Chapter V will discuss the results presented in this chapter.

## Chapter V

### DISCUSSION

#### Introduction

Included in Chapter V is a discussion and implications of the results that are central to the current study. Chapter V is arranged in the following order: (1) Quality of Life and African Americans; (2) Self-Esteem and African Americans; (3) Life Satisfaction and African Americans; (4) Overall Well-Being and African Americans (5) Implications of the Study; (6) Limitations of the Current Study; and (7) Summary of Chapter V.

There were two main purposes of this study. The first purpose was to investigate the relationships between race-related stress as measured by the Index of Race-Related Stress (Utsey, 1999), identity as measured by the African Self-Consciousness Scale (Baldwin & Bell, 1985) and the Multigroup Ethnic Identity Measure (Phinney, 1992), and well-being as measured by the World Health Organization Quality of Life Scale (World Health Organization, 1998), the Rosenberg Self-Esteem Scale (Rosenberg, 1965) and the Satisfaction with Life Scale (Diener et al., 1985).

In addition, the second purpose of this study was intended to explore the relationships between the set of participant predictor variables including age, gender, social class, community status, marital status, education, race-related stress, African self-consciousness and ethnic identity and the set of criterion variables including quality of life, self-esteem and life satisfaction.

### Quality of Life and African Americans

As expected, several of the participant demographic variables did relate to quality of life for African Americans. In particular, age was found to be a unique independent predictor of quality of life. The beta weight for age was negative, suggesting that younger African Americans reported a higher quality of life. This finding is consistent with several prior studies that have found age to be a predictor of African Americans' quality of life. Campbell (1981), Campbell et al. (1976) and Veroff et al. (1981) also found that younger individuals reported a higher quality of life. An explanation for this result is that younger African Americans may feel optimistic about their quality of life and do not have to adjust their expectations and goals according to the constraints of getting older. Also, older African Americans may tend to encounter more health-related issues and concerns, which may relate to quality of life.

Social class and education also were unique independent predictors in the first model of the regression analysis. The beta weights for social class and education were positive, indicating that African Americans who reported more education and higher social class also tended to report a higher quality of life. A Pearson  $r$  correlation analysis was also conducted and found significant positive correlations between social class and quality of life and education and quality of life. In this study, for African Americans, social class and education seem to be salient factors related to their quality of life. It could be that higher social class tends to be associated with higher income, better housing, more economic resources, and better access to health care, which in turn may also be associated with a better quality of life. Also, more education may be associated

with better employment and occupational opportunities, which in turn, may be associated with economic resources and a better reported quality of life.

In the subsequent models of the hierarchical regression analysis on quality of life, considering the contributions of race-related stress, African self-consciousness and ethnic identity in predicting the quality of life for African-Americans, race-related stress and ethnic identity emerged as statistically significant unique predictors of quality of life. When each of these three variables were added individually to the model after the participant demographic variables, ethnic identity was the only variable that was identified individually as a statistically significant predictor ( $p = .001$ ) of quality of life, with African self-consciousness clearly not significant ( $p = .556$ ) and race-related stress approaching significance at the  $p < .05$  level ( $p = .078$ ).

This finding on ethnic identity and quality of life seems consistent with prior research conducted by Utsey et al. (2002) that found ethnic identity to be a significant predictor of African Americans' quality of life and accounted for a substantial amount of the unique variance in quality of life. Similar to findings in the current study, Utsey et al. (2002) found that for a sample of African American, Asian American and Latino American community participants, ethnic identity had a significant positive Pearson  $r$  correlation with quality of life. This suggests that for members of each of these ethnic groups (African American, Asian American and Latino American), the more they feel a sense of belonging to their ethnic group, the more they feel a commitment to their ethnic group and experience a positive evaluation of their ethnic group, the greater their reported physical, psychological, and social well-being.

When the three variables of race-related stress, African self-consciousness and ethnic identity were added as a block of variables together after the participant demographic variables, both race-related stress and ethnic identity made statistically significant unique contributions and accounted for additional variance in the quality of life of African Americans. The beta weight for race-related stress was negative, whereas the beta weight for ethnic identity was positive, indicating that after the demographic variables were controlled for in the analysis, more race-related stress predicted a lower quality of life and higher ethnic identity predicted a higher quality of life.

The results of this regression analysis with race-related stress and ethnic identity predicting quality of life after controlling for participant demographic variables seem consistent with prior studies (Broman et al., 2000; Sanders Thompson 2002; Utsey et al. 2002; Utsey et al., 2001) that have found African Americans who experienced racism reported a diminished well-being. A study conducted by Chambers and Kong (1996) found that perceived racism was negatively correlated with quality of life. Prior research by Utsey et al. (2002) found that ethnic identity and cultural racism together made unique contributions in predicting quality of life for African Americans, Asian Americans and Latino Americans. Those participants who scored higher on cultural race-related stress reported lower levels of quality of life. Sanders Thompson (2002) provided empirical evidence that African Americans were more likely to report racism being a unique source of stress in their lives. Also, Broman et al. (2000) showed that African Americans who perceived discrimination had lower levels of mastery and higher levels of psychological distress.

In the present study, race-related stress emerged as a significant unique predictor of quality of life, when entered as part of a block of variables with ethnic identity and African self-consciousness. These results provide some initial evidence that show the negative impact of race-related stress on African Americans' quality of life. In addition, this study has shown the important role that ethnic identity has on African Americans' quality of life. Unexpectedly, African self-consciousness, when entered individually in the third model and when entered as part of the block of variables in the fifth model with ethnic identity and race-related stress, did not account for significant variance in quality of life. This finding seems unexpected and is significant because the existing literature on African self-consciousness seems to suggest that African self-consciousness is primarily an important variable in the psychological functioning of African Americans (Baldwin et al., 1990). The results from Thompson & Chambers (2000) study found that African self-consciousness and health consciousness contributed to health promoting behaviors. The relationship between African self-consciousness and health promoting behavior was positive. However, this study did not find a direct relationship between African self-consciousness and quality of life.

#### Self-Esteem and African Americans

As expected, several of the participant demographic variables did relate to self-esteem for African Americans. Current findings found that when entered into the first model as a block of variables, social class and education were significant predictors of African Americans' self-esteem. Social class and education as a block accounted for a



significant amount of the variance in self-esteem. The beta weights for both social class and education were positive, suggesting that African Americans who are higher in social class and who have more education tend to report higher self-esteem. The Pearson  $r$  correlation analysis also found significant positive relationships between social class and self-esteem and education and self-esteem, indicating that African Americans who report higher social class and more education tend to report higher self-esteem. Findings from this study are consistent with prior studies that have found higher social statuses and higher educational statuses are associated with higher levels of self-worth (Mirowsky & Ross, 1996). This study is also consistent with a meta-analysis conducted by Twenge and Crocker (2002) that found, in general, higher social class is associated with higher self-esteem.

With the aforementioned results in mind, one possible explanation for social class and education emerging as significant predictors of African Americans' self-esteem in this study could be that for African Americans, as for people in general, personal accomplishments (i.e., educational attainment, achieving financial resources, obtaining employment, obtaining more education) and benefiting from the accomplishments and success of one's efforts positively relates to a sense of self-esteem. Higher education and social class may also be associated with access to resources that allow African Americans to gain access to better employment and occupational opportunities, and greater financial resources to secure suitable housing and better access to health care, all of which may lead to greater self-esteem, especially in a society in which material wealth is often needed for optimal health.

In addition, however, social class tends to be associated with ordinal and subordinate standings to which people and groups assign themselves. These ordinal assignments and differences in social standing are believed to influence the self, self-development and behavior (Fouad & Brown, 2000). Fouad and Brown (2000) utilize the construct of differential status identity to explain the influence of differences in social standing, in particular for social class and race, to explain the influences of race and social class on self-development. The differential status identity model, as applied to self-perceived social class, also may account for part of the relationship between social class and self-esteem found in the present study.

Current findings also provided strong support for the important role that ethnic identity plays in African Americans' self-esteem. When race-related stress, African self-consciousness and ethnic identity were added individually to the model and after controlling for the participant demographic variables, ethnic identity was the only variable that was identified as a statistically significant predictor of self-esteem. Ethnic identity, defined as a broad construct that includes belonging to one's ethnic group, positive identification with one's ethnic group and feeling connected with one's ethnic group, was related to African Americans' feelings of self-worth. The Pearson  $r$  correlation analysis between ethnic identity and self-esteem was positive and significant, indicating that African Americans who score higher on measures of ethnic identity tended to score higher on measures of self-esteem. This finding is similar to other studies (see Phinney et al., 1997; Phinney & Onwughalu, 1996), showing that in general, individuals who affirm their ethnic group tend to feel a strong sense of self-worth. Also consistent

with this finding is a study by Phinney & Alipuria (1990) that examined self-esteem and ethnic identity among different racial groups and found that, regardless of group membership, individuals who affirm their ethnic group tended to have higher self-esteem. The social identity theory proposed by Tajfel (1982) and Turner (1987) theorize that high self-esteem is related to a positive sense of identity and belonging to a group (Phinney & Goossens, 1996; Phinney & Onwughalu, 1996) and for African Americans in this study, their self-esteem is associated with the degree to which they attach to their ethnic identity.

Unexpectedly, race-related stress and African self-consciousness were not significant individual predictors of African Americans' self-esteem in the second model and third model, respectively, of the hierarchical regression analysis. In addition, when the three variables (race-related stress, African self-consciousness and ethnic identity) were added as a block of variables together, ethnic identity made a statistically significant unique contribution to self-esteem, while race-related stress and African self-consciousness were not significant predictors. Although Chambers et al. (1998) found that high African self-consciousness and low stress were related to a higher self-esteem, African self-consciousness was not a significant predictor of self-esteem in the present study.

It is noteworthy that the Pearson  $r$  correlation analysis between race-related stress and self-esteem and African self-consciousness and self-esteem also were not significant, whereas ethnic identity and self-esteem were significant. Important to note, however, Pearson  $r$  correlation analysis found significant positive relationships between race-

related stress and ethnic identity and between African self-consciousness and ethnic identity. This indicates that, while race-related stress and African self-consciousness correlated significantly with ethnic identity, these variables did not directly relate to self-esteem in the present study. These variables may indirectly relate to self-esteem through their relationship with ethnic identity.

#### Life Satisfaction and African Americans

Current findings found that when entered into the first model as a block, age, social class and education were significant predictors of African Americans' life satisfaction. Age was found to be a significant predictor of life satisfaction and the beta weight was negative. This suggests that younger African Americans tended to report experiencing greater life satisfaction. This finding was consistent with prior research that found an inverse relationship between age and life satisfaction (Alston & Dudley, 1973; Blau, 1973; Jackson, Bacon, & Peterson, 1978; Parker and Calhoun, 1996; Phillips, 1967), indicating that younger individuals tended to report higher levels of life satisfaction. With regard to social status, prior research has found a positive relationship between social class and life satisfaction (Thomas & Holmes, 1992; Thomas & Hughes, 1986; Campbell, 1981; Alston & Dudley, 1973), as well as no relationship between social class and life satisfaction (Levin et al., 1995; Ellison & Gay, 1990; Brown & Dhillon, 1988; Jackson et al., 1986; St. George & McNamara, 1984; Clemente & Sauer, 1976). Although past studies reported mixed results, findings from this study indicate that social class is positively related to life satisfaction. In addition to the regression analysis results,

the Pearson  $r$  correlation between social class and life satisfaction was also significant and positive, indicating that for African Americans, higher social class tends to be related to greater life satisfaction. In this study, education was also a significant predictor of African Americans' life satisfaction. The beta weight and Pearson  $r$  correlation between education and life satisfaction was positive, indicating that African Americans who have more education tend to report greater life satisfaction.

In the subsequent models of the hierarchical regression analysis on life satisfaction, when considering the contributions of race-related stress, African self-consciousness and ethnic identity as predictors of life satisfaction for African-Americans, ethnic identity emerged as a statistically significant unique predictor of life satisfaction. Race-related stress was not significant ( $p = .595$ ) and African self-consciousness was not significant ( $p = .392$ ). When the three variables were added as a block of variables together, ethnic identity made a statistically significant unique contribution and accounted for additional variance in the life satisfaction of African Americans. Current findings also found a significant positive Pearson  $r$  correlation between ethnic identity and life satisfaction, indicating that African Americans who report higher ethnic identity tend to report higher life satisfaction. Generally speaking, research on life satisfaction has found that there is a positive correlation between life satisfaction and ethnicity (Diener & Diener, 1995), also confirming that higher scores on measures of ethnic identity are related to greater life satisfaction. This finding is significant because ethnic identity is not only related to African Americans' quality of life and self-esteem, but it is also related to their life satisfaction or happiness.

Interestingly, race-related stress and African self-consciousness did not account for significant variance in life satisfaction when entered into the second model and third models, respectively, and as a block of variables in the fifth model. Although prior research has suggested that African Americans who report experiencing racism were less satisfied with their life (Jackson et al., 1995), and that racism is associated with a host of physical and psychological problems such as muscle tightness, inability to concentrate, intrusive thoughts regarding a specific racist encounter, and a general sense of anxiety, tension and cancer (Utsey et al., 2001), in this study the race-related stress measure did not predict African Americans' subjective well-being or life satisfaction.

Results from the Pearson  $r$  correlations found a significant positive relationship between ethnic identity and life satisfaction, suggesting that the more committed African Americans are to their ethnic group, the greater their life satisfaction. Interestingly, a positive relationship was also found between race-related stress and ethnic identity, indicating that African Americans who score higher on measures of ethnic identity also tend to score higher on race-related stress. Also, a positive relationship between African self-consciousness and ethnic identity was found, suggesting that African Americans who have a high awareness of one's African heritage, fight for the liberation of African people, have self-knowledge and are resistant toward anti-Black forces, tend to have an increased sense of belonging to their ethnic group, commitment to their ethnic group and positive evaluation of their ethnic group. Although race-related stress and African self-consciousness were not directly correlated with life satisfaction, they were associated with ethnic identity, which in turn, was associated with life satisfaction.

### Overall Well-Being and African Americans

Considering all the well-being and predictor variables together, the canonical analysis yielded one statistically significant pair of canonical variates. The results of this first canonical function indicate that the well-being variables and the predictor variables as sets shared 36.72% of variance with social class, education and ethnic identity as significant unique variables in the predictor set. This canonical function may represent a social status (education, social class) and ethnic identity with well-being variate. This canonical function indicates that for the African American participants in this investigation, quality of life, self-esteem and life satisfaction shared significant variance with social class, education and ethnic identity. The results suggest that for African Americans, higher education, higher social class and higher ethnic identity are associated with higher quality of life, higher self-esteem and higher life satisfaction. Taken together, this seems to indicate the important role that social class, education and ethnic identity play in African Americans' well-being as indexed by the criterion measures of quality of life, self-esteem and life satisfaction. As noted earlier, higher social class and higher education are important in American society and may be associated with resources that might provide African Americans with better access to health care, mortgage loans, quality education for their children, employment opportunities, affordable housing etc. In this context, it is understandable that these variables were found to have shared significant variance with African Americans' quality of life, self-esteem and life satisfaction. Additionally, as discussed by Fouad and Brown (2000), differential status identity may help to explain the relationship of social class with well-being variables.

Consistently throughout all the analyses, ethnic identity emerged as a significant predictor of the well-being variables for African Americans after controlling for other participant demographic variables, including significant unique predictors such as social class and education. These findings highlight the importance of ethnic identity for the well-being of African-Americans. Fouad and Brown (2000) have observed that fundamental to conceptualizations of racial identity is the central notion that allegiance and affirmation of one's own group is necessary and important for healthy psychological functioning. Fouad and Brown suggest that less identification with an ordinant group and greater identification with one's own in-group may tend to be associated with less stress and better psychological health in terms of self-esteem. Research findings concerning racial identity have indicated some support for relationships between psychological health and the internalization stage of racial identity. As stated earlier, Helms (1996) found that more sophisticated Black racial identity stages are associated with better psychological adjustment. Ponterotto et al. (2002) did a review of the literature and found that the internalization stage of racial identity is associated with higher self-esteem, while Goodstein & Ponterotto (1997) found that African Americans with low salience, or negative group identity, report lower self-esteem. Therefore, African Americans who affirm their identity report higher self-esteem. Similarly, current findings suggest the central importance of ethnic identity to the well-being of African-Americans. Fundamental to the construct of ethnic identity is acceptance, affirmation and identification with one's ethnic group. Ethnic identity appears to be a vital factor in the well-being of African Americans.



In conclusion, this study highlights some important findings concerning African Americans' quality of life, self-esteem and life satisfaction. The findings from this study revealed that: (1) age, social class, education, ethnic identity and race-related stress were found to be significant predictors of African Americans' quality of life; (2) social class, education, and ethnic identity emerged as significant predictors of self-esteem; (3) age, social class, education, and ethnic identity were significant predictors of life satisfaction for African Americans; and (4) quality of life, self-esteem and life satisfaction shared significant variance with social class, education and ethnic identity, with more emphases on ethnic identity.

Clearly, one of the most significant findings from the present study is that ethnic identity continues to be a highly important variable in predicting African Americans' quality of life, life satisfaction, and self-esteem, even after controlling for all of the participant demographic variables. The results of the canonical correlation analysis also illuminated the importance of ethnic identity to African Americans' quality of life, self-esteem and life satisfaction. These results are revealing and indicative of issues that counseling psychologists need to be cognizant of when engaging in the therapeutic process and when developing interventions and services for their African American clients.

### Implications

Current findings seem important in advancing our understanding of the factors related to the well-being of African Americans. In this study, social class, education and

ethnic identity emerged as consistent unique predictors of the three well-being criterion variables investigated. Additionally, age was also identified as a significant demographic predictor of quality of life and life satisfaction, and race-related stress emerged as a significant unique predictor of quality of life for African Americans. Understanding racism, the effects of racism, factors related to adjustment, well-being, and quality of life for African Americans in the United States are critical to advancing the well-being of African Americans. Current findings show the negative effects of racism on quality of life for African Americans and the positive effects of a stronger ethnic identity on African Americans' well-being. Understanding these relationships, and the importance of a positive ethnic identity, seem important for all professionals who work with and provide services to African Americans to appreciate.

The importance of ethnic identity and well-being for African Americans suggests that counseling psychologists and other professionals who provide counseling and health services may need to be sensitive to and include their client's ethnic identity as a part of their assessment. Also, professionals may benefit from using ethnic identity developmental frameworks in conceptualizing their African American clients' presenting concerns. In addition to understanding how ethnic identity may relate to African Americans' well-being, professionals and counseling psychologists need to continue to work diligently to develop treatment models and approaches that will be responsive to the needs of African Americans.

In terms of treatment interventions with African American clients, counseling psychologists can address issues of ethnic identity in therapy by developing interventions

that could be geared toward assisting them to find a sense of belonging to their ethnic group. In particular, one treatment intervention and/or treatment objective for African American clients could focus on promoting a more positive and optimistic orientation toward their ethnic group. Counseling psychologists could also provide treatment goals that strive to integrate both the individual and the community and set treatment goals that focus on self-worth, community worth, ethnic pride, and collective communal spirit. In addition, counseling psychologists could develop effective prevention programs that will allow their African American clients to connect with their ethnic group by including community resources to improve their quality of life, self-esteem and life satisfaction. Also, in their effort to develop program strategies that strengthen social support in the Black community, counseling psychologists could, for example, utilize the Black church as a resource, not only for African Americans, but for the counseling profession as well. The counseling profession could do outreach services with the Black church that assist with educational and social resources to alleviate the stress of belonging to an oppressed minority group.

Another implication is that counseling psychologists can direct interventions towards addressing broader organizational, societal and policy issues at the macrolevel, i.e., Michigan Civil Rights Initiative campaign, that can potentially prevent African Americans from receiving better education. Since education is associated with better employment and occupational opportunities, greater financial resources to secure suitable housing and health care, access to higher education is important for the quality of life for African Americans. Counseling psychologists may need to be more active in attempting

to address the macro-system. Counseling psychologists need to strive to be leaders in changing the ideological and structure of our society that expose African Americans to racism and oppression so that they can have better access to resources to improve their social status and educational attainment. This means that counseling psychologists need to be more proactive in developing interventions or interdisciplinary collaborations on behalf of African American clients and their community by being a facilitator between African Americans and the larger socio-cultural environment.

Current findings suggest that ethnic identity is an important variable in the well-being of African Americans and future research studies in counseling psychology may wish to include ethnic identity when African Americans are studied. Including ethnic identity may help clarify and describe important within group differences among African Americans that may be important to research studies. Future research is needed on the variables investigated in the present study.

Unexpectedly, African self-consciousness did not correlate significantly with or emerge as a significant unique predictor of any of the three well-being criterion measures. Also, race-related stress only emerged as a significant predictor of quality of life when added to the regression model with ethnic identity and race-related stress did not correlate significantly with or emerge as a unique predictor of self-esteem or life satisfaction.

However, both African self-consciousness and race-related stress correlated significantly with ethnic identity, which was an important and unique predictor in all analyses. Additional research with different measures and different research designs, including path analysis, may be important to understanding the relationships among race-

related stress, African self-consciousness and ethnic identity and well-being criterions such as quality of life, self-esteem and life satisfaction.

### Limitations of the Current Study

Given that the research design used for this study was descriptive, current findings do not establish any casual relationships among the variables and caution is warranted when interpreting the results. The results of this study leave questions concerning causality unanswered. Future studies could include longitudinal designs that might examine possible causal relationships among race-related stress, identity and well-being of African Americans over time. Additional studies could use multiple methods and designs.

It may be a limitation that the majority of the sample studied was female and drawn from a population of African American community members who were union members and who were employed at the time of the study. For example, this may relate to the lack of significant findings on the African Self-Consciousness Scale. Since the implications and outcomes of this study were drawn from a sample of African Americans who were primarily female and from community members who were primarily employed at the time of the study, future research may include more African American males, African American participants from multiple locations throughout various communities and in different states, as well as African Americans from different generations.

Another limitation of the study was that the social class of the participants was primarily representative of participants who perceived themselves as members of the

middle, lower middle and lower class. Therefore, the variable of social class did not represent the full range of the socioeconomic spectrum among African Americans. Future studies may wish to include more African Americans as part of their sample from upper middle and upper classes.

Another possible limitation of the study is that the measurement of social class was based on self-reports. While this type of measure may be sensitive to social class as a variable from the perspective of differential identity status, indices of social class based on objective economic and occupational factors may yield different findings. Future research may wish to explore the circumstances and characteristics underlying race-related stress, identity, and well-being among African Americans in different socioeconomic contexts.

Finally, another possible limitation of this study may have to do with the specific measures used to assess race-related stress and African self-consciousness. Other measures that approach the assessment of race-related stress and African self-consciousness differently may yield very different results. Therefore, future research might use different measures of race-related stress and African self-consciousness, including, but not limited to, the entire scales.

### Summary of Chapter V

Chapter V included a summary of discussion of the results, implications, limitation and future research, and summary. Special emphasis was given to the role that ethnic identity played in African Americans' quality of life, self-esteem and life

satisfaction. Recommendations for future research were made, as well as suggestions for inventions with African American clients.

## APPENDIX A

### Anonymous Survey Consent Form



### Anonymous Survey Consent Form

You are invited to participate in a research project entitled "Race-Related Stress, Identity, and Well Being Among African Americans." This project is designed to study the relationship among African self-consciousness, ethnic identity, race-related stress, self-esteem, quality of life, and life satisfaction among African Americans. Patrick H. Munley, Ph.D., and Darrick Tovar-Murray, M.A. from Western Michigan University, Department of Counselor Education and Counseling Psychology are conducting this study. This research is being conducted as part of the dissertation requirements for Darrick Tovar-Murray's Doctorate of Philosophy Degree (Ph.D.) in Counseling Psychology.

This research study consists of several questionnaires comprised of multiple choice questions and will take approximately 45 minutes to complete. The questionnaires include a demographic form, two measures of identity, and questionnaires concerning race-related stress, self-esteem, quality of life, and life satisfaction. Your replies will be completely anonymous; so do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard it in the box provided. Returning the survey indicates your consent for use of the answers you supply.

If you have any questions, you may contact Patrick H. Munley, Ph.D. at (269) 387-5120, and Darrick Tovar-Murray at (614) 262-9016, the Human Subjects Institutional Review Board (269) 387-8293 or the vice president for research (269) 387-8298.

This consent document has been approved for use for one year by the Human Subjects Institutional Review Board (HSIRB) as indicated by the stamped date and signature of the board chair in the upper right corner. Do not participate in this study if the stamped date is older than one year.

## APPENDIX B

### Invitation Script

Research Project: Race-Related Stress, Identity, and Well-Being Among African Americans

Invitation Script - Research questionnaires to be completed and returned to the investigator.

The investigator verbally presented the following invitation script to potential participants.

"Hello. My name is Darrick Tovar-Murray. I am a graduate student in the Department of Counselor Education and Counseling Psychology at Western Michigan University. I am conducting my doctoral dissertation on "Race-Related Stress, Identity, and Well Being Among African Americans." This research is studying the relationships between race-related stress, identity, and well-being among African Americans. Understanding how African Americans adjust to race-related stress in our society is an important topic that needs additional research. Since my research project is focusing on the experience of African Americans, I am only recruiting African Americans who are willing to participate in this project. This research is anonymous. All the information collected is not connected in any way to personal identifying information.

This research consists of completing several brief questionnaires and will take approximately 45 minutes. The questionnaires include a demographic form, two measures of identity, and questionnaires concerning race-related stress, self-esteem, quality of life, and life satisfaction. Your participation is completely anonymous and confidential.

If you think you are interested in participating, please take a packet. Read the enclosed materials and complete the questionnaires. Once you have completed the questionnaires, place them back in the envelope, seal the envelope, and place the materials in this box. If you do not wish to participate in this research project, you may return the blank research materials or you may discard them.

Are there any questions?

"Thank you. I appreciate your participation in this research project."

## APPENDIX C

### Demographic Instrument

## Demographic Data Questionnaire

**Instructions:** Please answer all of the following questions by filling in the blank or circling the choice that best describes you.

**A. Age** \_\_\_\_\_

**B. Occupation** (If retired list former occupation, if part-time student please list current occupation, if full-time student list most recent occupation)

**C. Citizenship**

US Citizen      \_\_\_\_\_ yes      \_\_\_\_\_ no

If not US Citizen, what country are you a citizen of?

\_\_\_\_\_

**D. Disability** (Please circle)

1. None- No Disability
2. Blind/Visually Impaired
3. Deaf/Hard of Hearing
4. Learning/Cognitive Disability
5. Developmental Disability
6. Serious Mental Illness
7. Other – Please Specify

**E. Gender** (Please circle the one that best describes you.)

1. Male
2. Female

**F. Education**      Please enter the number of years of schooling completed \_\_\_\_\_.

**G. Marital Status** (Please circle the one that best describes you.)

1. Married
2. Single
3. Divorced
4. Separated
5. Widowed

**H. Social Class** (Please circle one)

1. Lower Class
2. Lower Middle Class
3. Middle Class
4. Upper Middle Class
5. Upper Class

**\*Thank you for completing the demographic information sheet.\***

## APPENDIX D

### HSRIB Approval

From: Mary Lagerwey, Ph.D., Chair

Re: HSIRB Project Number: 03-04-14

This letter will serve as confirmation that you are approved to collect data at AFSCME Local 62 for your research project "Race-Related Stress, Identity, and Well-Being Among African Americans." The site approval letter from AFSCME Local 62 was received on July 17, 2003 in the Compliance Office.

The conditions and the duration of this approval are specified in the Policies of Western Michigan University.

Please note that you may **only** conduct this research exactly in the form it was approved. You must seek specific board approval for any changes in this project. You must also seek reapproval if the project extends beyond the termination date noted below. In addition if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: April 18, 2004

**WESTERN MICHIGAN UNIVERSITY**  
**Human Subjects Institutional Review Board**  
WMU Mail Stop: 5456 Phone: (269) 387-8293

MAR 22 2004

**APPLICATION FOR CONTINUING REVIEW OR FINAL REPORT FORM H.S.I.R.B.**

In compliance with Western Michigan University's policy that "the HSIRB's review of research will be conducted at appropriate intervals but not less than once per year," the HSIRB requests the following information:

**I. PROJECT INFORMATION**

**PROJECT TITLE:** Identity, Race-Related Stress and Well-Being Among African Americans

**HSIRB Project Number:** 03-04-14

Previous level of review: ☐ Full Board Review ☒ Expedited Review ☐ Administrative (Exempt) Review

Date of Review Request: 03/13/04

Date of Last Approval: 04/18/03

**II. INVESTIGATOR INFORMATION**

**PRINCIPAL INVESTIGATOR OR ADVISOR**

Name: Dr. Patrick Munley

Department: CECP Mail Stop: 5226

Electronic Mail Address: patrick.munley@wmich.edu

**(1) CO-PRINCIPAL OR STUDENT INVESTIGATOR**

Name: Darrick Tovar-Murray

Department: CECP Mail Stop: 5226

Electronic Mail Address: d8murray@wmich.edu

**(2) CO-PRINCIPAL OR STUDENT INVESTIGATOR**

Name:

Department:

Mail Stop:

Electronic Mail Address:

**III. CURRENT STATUS OF RESEARCH PROJECT**

Please answer questions 1-4 to determine if this project requires continuing review by the HSIRB.

1. The project is closed to recruitment of new subjects.  
☒ Yes (Date of last enrollment: ) ☐ No (Project must be reviewed for renewal.)
  2. All subjects have completed research related interventions.  
☒ Yes ☐ Not Applicable ☐ No (Project must be reviewed for renewal.)
  3. Long-term follow-up of subjects has been completed.  
☐ Yes ☒ Not Applicable ☐ No (Project must be reviewed for renewal.)
  4. Analysis of data is complete.  
☐ Yes ☒ No (Project must be reviewed for renewal.)
- If you have answered "No" to ANY of the questions above, you must apply for **Continuing Review**. Please complete numbers 5-12 on page 2. If you need to make changes in your protocol, please submit a separate memo detailing the changes that you are requesting.
  - If you have answered "Yes" or "Not Applicable" to ALL of the above questions, the project may be closed.
  - If your protocol has been open for three years and you still want to collect or analyze data, you must close this protocol by filing a final report using this form and apply for approval of a new protocol using an **Application for Initial Review**. Please make a **Final Report** on your project by completing numbers 5-9 on page 2.

IV. ☒ Application for Continuing Review

V. ☐ Final Report

Revised 7/03 WMU HSIRB

All other copies obsolete.



5. Have there been changes in Principal or Co-Principal Investigators? ☐ Yes ☒ No  
(If **yes**, provide details on an "Additional Investigators" form (available at the HSIRB web site, [http://www.wmich.edu/research/compliance/hsirb/hsirb\\_2.html](http://www.wmich.edu/research/compliance/hsirb/hsirb_2.html).)
6. Has the approved protocol been modified or added to with respect to:  
(If **yes** to any item below, provide the details on an attached sheet.)
- |                    |                              |  |
|--------------------|------------------------------|--|
| a. Procedures      | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| b. Subjects        | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| c. Design          | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
| d. Data collection | <input type="checkbox"/> Yes | <input checked="" type="checkbox"/> No |
7. Has any instrumentation been modified or added to the protocol? ☐ Yes ☒ No  
(If **yes**, attach new instrumentation or indicate the modifications made.)
8. Have there been any adverse events that need to be reported to the HSIRB? ☐ Yes ☒ No  
(If **yes**, provide details on an attached sheet.)
9. Total number of subjects approved in original protocol: **00300**
10. Total number of subjects enrolled so far: **00196**  
If applicable: Number of subjects in experimental group: \_\_\_\_\_ Number in control group: \_\_\_\_\_
- If this is a **FINAL REPORT** you may stop here and return the form electronically.
  - If this is an **APPLICATION FOR CONTINUING REVIEW** continue with numbers 10-12 below.
11. Estimated number of subjects yet to be enrolled: **00000**
12. **Verification of Consent Procedure:** Provide copies of the consent documents signed by the last two subjects enrolled in the project. Cover the signature in such a way that the name is not clear but there is evidence of signature. If subjects are not required to sign the consent document, provide a copy of the most current consent document being used.
13. If you are continuing to recruit subjects for this project, please remember to include a clean original of the consent documents to receive a renewed approval stamp.

<u>P. L. M. P. W.</u>	<u>3-15-04</u>
Principal Investigator/Faculty Advisor Signature	Date
<u>J. J. M.</u>	<u>3-15-04</u>
Co-Principal or Student Investigator Signature	Date

**Approved by the HSIRB:**

<u>May Lany</u>	<u>3-23-04</u>
HSIRB Chair Signature	Date

Western Michigan University  
Human Subject Institutional Review Board – Mail Stop 5456  
(269) 387-8293 [research-compliance@wmich.edu](mailto:research-compliance@wmich.edu)

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All other copies obsolete.

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