

## Chapter 3

# African Americans

### Overview

African Americans, numbering about 39 million, are the second largest minority group in America (U.S. Census Bureau, 2008). While the term “African American” has been used to classify a single ethnic/racial group, it includes members from a number of ethnic groups from around the world including the Caribbean, various countries in South and Central America, and Africa. Some “African Americans” are recent arrivals while others have had ancestors who have been in America since before the Mayflower (Bennett, 1962).

There are significantly more African American women than men, so that African Americans are believed to have the greatest gender imbalance of any group in America. This fact is often important to those who conduct research on African Americans as it has potential implications for gender biases in sampling and for a variety of intra-group dynamics. As is true for most non-White populations, African Americans are younger and have higher birth rates than do Whites. For a more detailed discussion on the status of African Americans we refer the reader to Davis, Wallace, and Shanks (2008).

African Americans have been the most researched and studied minority group. Indeed, considerable attention has been paid to the study of their history, culture, education, family life, religiosity, health, wealth, and employment. Researchers have studied both between-group and within-group differences among African Americans. Most of the inter-group research focused on relationships between African Americans and Whites. More recent research has compared Africans Americans with other groups as these other racial/ethnic groups have grown in size and accessibility. However because of the increasing diversity among African Americans, researchers will need to pay greater attention to within group differences.

In this chapter we review a select group of intra-racial and inter-racial measures that focus on African Americans. The area of intra-racial identity has received perhaps more attention than most others we have elected to address. As a result we refer the reader to additional sources of intra-group measures of African American identity, some of which are extensive (Jones, 1996).

Second, we have reviewed scales that assess the quality and/or extent of inter-racial interaction between African Americans and other ethnic/racial groups. We are aware that this area of research has a long history beginning most notably perhaps with such early measures as the Bogardus Scale. It is not our goal to do a historical survey of every such measure, but rather to provide the reader with scales presently in use. In particular, these measures assess racial prejudices/attitudes, cultural mistrust, and race-related stress among African Americans.

## Citations

Bennett (1962)  
 U.S. Census Bureau (2008)  
 Davis, Wallace, and Shanks (2008)  
 Jones (1996)

### A. *Measures of Racial Identity*

1. Multi-Construct African American Identity Questionnaire (MCAIQ) (Smith & Brookins, 1997)
2. Racial Identity Scale for Low-Income African Americans (Resnicow & Ross-Gaddy, 1997)
3. Racial/Ethnic Identity Scale (Adolescent Survey of Black Life) (Resnicow, Soler, Braithwaite, Selassie, & Smith, 1999)
4. Multidimensional Racial Identification Scaled-Revised (MRIS-R) (Sanders Thompson, 1995)
5. Black Ethnocentrism Scale (Chang & Ritter, 1976)

### B. *Measures of Acculturation*

1. African American Acculturation Scale-Revised (AAAS-R) (Landrine & Klonoff, 2000)
2. African American Acculturation Scale (Snowden & Hines, 1999)

### C. *Measure of Inter-racial Interaction*

1. Racism Reaction Scale (RRS) (Thompson, Neville, Weathers, Poston, & Atkinson, 1990).
2. Attitudes Toward Blacks Scales (ATB) (Brigham, 1993)
3. Attitudes Toward Whites Scale (ATW) (Brigham, 1993)
4. Prejudice Perception Assessment Scale (PPAS) (Gilbert, 1998)
5. Cultural Mistrust Inventory (CMI) (Terrell & Terrell, 1981)
6. Index of Race-Related Stress (IRRS) (Utsey & Ponterotto, 1996)
7. Race-based Rejection Sensitivity Questionnaire (RSR-Race) (Mendoza-Denton, Downey, Davis, Purdie, & Pietrzak, 2002)

## Measures of Racial Identity

### *The Multi-Construct African American Identity Questionnaire (Smith & Brookins, 1997)*

The Multi-Construct African American Identity Questionnaire (MCAIQ) measures racial orientation (attitudes toward African Americans) and cooperative-competitive values.

*Description:* The MCAIQ includes 21 items designed to assess social orientation, appearance orientation, and attitudes about African Americans. The social orientation subscale (items 7, 11, 13, 15, 17) measures socializing with other African Americans; the appearance subscale (items 4, 8, 9, 16, 20, 21) assesses attitudes about physical characteristics; and the stereotype subscale (items 1, 2, 3, 5, 6, 10, 12, 14, 18, 19) measures endorsement of African American stereotypes. Questions are answered using a 5-point Likert scale ranging from *strongly agree* (1) to *strongly disagree* (5). While not explicitly stated in the original source article, it appears that the total score is the average of the sum of the number of questions for which there are responses. The summed total score is calculated by first reverse coding negatively worded items, noted by (R) (3, 4, 5, 7, 8, 10, 11, 12, 13, 14, 17, 18, 20, 21). Higher total scores represent a stronger ethnic identify. The scale is self-administered. The authors also evaluated a brief version of the MCAIQ including eight items (5, 8, 9, 10, 12, 14, 18, 21). Note that the authors also provide five items for a scale to measure cooperation; we have not included these items.

*Sample:* The study sample included 159 African American youth. Most respondents (62%) were female; the average age of the participants was 13 with 75% of the sample between the ages of 11 and 13.

*Reliability:* The alpha coefficient for the entire scale was .87 and the subscale alphas were .66 for the social subscale, .63 for the appearance subscale, and .80 for the stereotype subscale. Coefficient alpha for the Brief MCAIQ was .82. The test-retest correlation over a 5 to 10-week period for the total MCAIQ was .65 and for the subscales the correlations were .50 for the social subscale, .60 for appearance, and .65 for stereotypical subscale. The test-retest reliability for the Brief MCAIQ was .57.

*Validity:* Convergent validity was assessed in relation to the Multigroup Ethnic Identify Measure (MEIM) a more general measure of ethnic identity. As hypothesized, the total score of the MCAIQ and the three subscales were statistically significantly correlated with the total score MEIM and with most of the MEIM subscales. The total scores correlation was .39; the total score of the Brief MCAIQ and the MEIM was .54. Construct validity was assessed by comparing the total score of the MCAIQ and Bronstein-Cruz Child/Adolescent Self-Concept and Adjustment Scale (BC-Scale); the correlation was .33 for the full MCAIQ and .45 for the Brief MCAIQ.

*Comments:* The MCAIQ as a measure of racial/ethnic identity exhibits a reasonable internal consistency, test-retest reliability, and construct validity. To our knowledge this instrument has not been tested with other ethnic populations

and may not be suitable for other Black racial groups (Jamaicans, Haitians, and Caribbean). Belgrave et al. (2004) report similar alpha coefficients with a sample of adolescent African American girls. The MCAIQ avoids a response set by using positively and negatively worded questions.

*Location:* Smith, E. P., & Brookins, C. C. (1997). Toward the development of an ethnic identity measure for African American youth. *Journal of Black Psychology, 23*, 358–377.

### **Selected Publications**

Belgrave, F. Z., Reed, M. C., Plybon, L. E., Butler, D. S., Allison, K. W., & Davis, T. (2004). An evaluation of sisters of Nia: A cultural program for African American girls. *Journal of Black Psychology, 30*, 329–343.

## ***Multi-Construct African American Identity Questionnaire (MCAIQ)***

This questionnaire looks at your feelings specifically toward Black people or African Americans. There are no right or wrong answers. Please respond to them as if you were talking to someone about what you think. Please be honest because your answers will be kept confidential. Please circle the number to indicate how much you agree or disagree with each statement.

Response categories: 1 = Strongly disagree; 2 = Disagree; 3 = Neither; 4 = Agree; 5 = Strongly agree

1. Black people should be proud of their race.
2. Black people can do anything if they try.
3. I think White people do better in school than Black people (R).
4. I believe White people look better than Black people (R).
5. Black people do not do well in business (R).
6. Black people are good at other things besides sports.
7. I prefer to go to a school with mostly White students (R).
8. I think most Black people have bad hair (R).
9. I think short hair is as nice as long hair.
10. Black people do not speak as well as White people (R).
11. I prefer to have mostly White friends (R).
12. Black people are not good at maths (R).
13. I do not like being around Black people (R).
14. I think that most Black people cannot be trusted (R).
15. I prefer to live in a Black neighborhood.
16. I believe that “Black is beautiful.”
17. I prefer to live in a White neighborhood (R).
18. I believe White people speak better than Black people (R).
19. Black people are very smart.
20. I wish my skin was lighter (R).
21. I think people of other races look better than Black people (R).

### ***Racial Identity Scale for Low-Income African Americans (Resnicow & Ross-Gaddy, 1997)***

The Racial Identity Scale for Low-Income African Americans (RISLIAA) measures the racial identity of African American adults with low literacy skills.

*Description:* The Racial Identity Scale for Low-Income African Americans was designed to assess two dimensions of racial identity: recognition of racism (anti-White) and positive Afrocentric attitudes/behaviors (pro-Black). The original version of the scale includes 20 items and the scale developers recommend only using 18 items, dropping items 12 and 13. The response categories for items 1–18 are *agree a lot* (1) to *disagree a lot* (4); the response categories for items 19–20 are scored from *never* (1) to *more than three times* (5). To obtain a total scale score, nine items (1, 6, 7, 11, 13, 14, 18, 19, 20) are reverse coded and the items are summed. Lower values indicate a stronger racial identity. The scale was read to respondents and took approximately minutes to complete.

*Sample:* The instrument was administered as part of larger psychosocial evaluation protocol. The sample included 261 African American women who were parents or guardians of children participating in an after-school health program. The average age of respondents was 35 years and 71% of the women were not married. Most of the respondents (76%) earned less than \$15,001 and 55% were unemployed. The majority of the sample (83%) did not complete college. A subsample of 40 respondents was re-interviewed 3–4 months later.

*Reliability:* Cronbach's alpha was .70. The test–retest correlation for a 3- to 4-month time lag was .62.

*Validity:* Contrary to expectation, an exploratory factor analysis produced five factors: Recognition of Racism, Afrocentric Attitudes, Afrocentric Involvement (in activities), Integrationism (attitudes toward integration), and Interpersonal Trust (positive trust and social relations). The last factor did not seem to fit with the other factors. Factor three was correlated with past experiences with racism.

*Comments:* While there is evidence of reliability, there is little evidence of validity. The authors suggest not using items 12 and 13. The authors recommend using factor scores; this makes using the scale quite difficult and may impact comparability across studies. The scale has only been evaluated with low-income African Americans: women in the original study and both genders in Nollen et al. (2007). Nollen et al. (2007) report a weaker internal consistency ( $\alpha = .60$ ). The RISLIAA avoids a response set by using positively and negatively worded questions.

*Location:* Resnicow, K. & Ross-Gaddy, D. (1997). Development of racial identity scale for low-income African Americans. *Journal of Black Studies*, 28, 239–254.

### **Selected Publications**

Nollen, N., Ahluwalia, J. S., Mayo, M. S., Richter, K., Choi, W. S., Okuyemi, K. S., & Resnicow, L. (2007). A randomized trial of targeted educational materials for smoking cessation in African Americans using transdermal nicotine. *Health Education & Behavior*, 34, 911–927.

### ***Racial Identity Scale for Low-Income African Americans***

Response categories for items 1–18: 1 = Agree a lot; 2 = Agree; 3 = Disagree; 4 = Disagree a lot

Response categories for items 19–20: 1 = Never; 2 = Once; 3 = Twice; 5 = Three times or more

1. It is okay for a Black person to date or marry a White person (R).
2. It is important to learn more about African American history.
3. Most White people feel they are superior to (better than) Black people.
4. Black people should give their children African names.
5. White people still owe us something because of what they did to us in the past, like slavery.
6. I would like to have more White friends (R).
7. I do not really care what happens to Blacks in Africa (R).
8. Things in America are getting worse for Black people.
9. I am happy that I am Black.
10. In America it is hard for Black people to succeed.
11. I trust most White people (R).
12. I trust most Black people.
13. America is a good place for Black people to live (R).
14. I would like to live in a neighborhood that has White and Black people in it (R).
15. Most of my friends are Black.
16. The United States government does not care about Black people.
17. It is wrong for Blacks to move out of Black neighborhoods when they become successful.
18. I would rather people think of me as an American than a Black or African American (R).
19. How many times in the past month have you read a book, magazine, or article about African American history or culture? (R)
20. How many times in the past year did you attend an African American cultural activity such as a Kwanza club, discussion group, Black history lecture, or African American dance performance, play, or concert? (R)

### ***Racial/Ethnic Identity Scale (Adolescent Survey of Black Life)*** ***(Resnicow et al., 1999)***

The Racial/Ethnic Identity Scale Adolescent Survey of Black Life (ASBL) was developed to measure racial/ethnic identification of African American adolescents.

*Description:* We limit our discussion to the 16-item ASBL (see Comments section). The scale captures three constructs: (a) attitudes about being Black (Pro-Black; items 1–7); (b) attitudes toward Whites (anti-White; items 8–11); and (c) perceptions of racism (Perceived Racism or Racism Awareness; items 12–16). Responses are obtained on a 4-point scale with categories ranging from *agree a*

*lot* (1) to *disagree a lot* (4). Subscale scores are calculated by reverse coding items within each subscale and summing the scores; higher scores indicate more pro-Black attitudes, more anti-White attitudes, and more perceived racism. There is no discussion of a total scale score. The scale is self-administered.

*Sample:* The psychometric properties of the ASBL were assessed using two samples of African American youth. Sample 1 was drawn from a public housing substance use prevention program and included 286 respondents; 52% of participants were females and their average age was 12.6 and 52% were female. Sample 2 included 60 youth not enrolled in prevention programs; 53% of the participants were female and their average age was 12.3 years.

*Reliability:* Sample 1/sample 2 alpha coefficients for each domain were .81/.69 (Pro-Black), .69/.55 (anti-White), and .53/.58 (Perceived Racism).

*Validity:* Using participants in sample 1, exploratory factor analysis produced the three hypothesized factors which were replicated in sample 2 using confirmatory factor analysis. Self-concept, school attitudes, problem behaviors, prosocial behaviors, drug-related attitudes, and substance use behaviors were used to establish evidence of construct validity. In both samples, the Pro-Black domain was statistically significantly related to anti-drug attitudes. In sample 1, Pro-Black attitudes were statistically significantly related to school attitudes ( $r = .53$ ), positive school behaviors ( $r = .19$ ), problem behaviors ( $r = -.13$ ) and self-esteem ( $r = -.17$ ). In sample 2, scores on the anti-White domain were statistically significantly related in the expected directions to school attitudes ( $r = -.29$ ), positive school behaviors ( $r = -.26$ ), prosocial behaviors ( $r = -.30$ ), and lifetime drug use ( $r = .39$ ). In Sample 1, awareness of racism was statistically significantly associated with problem behaviors ( $r = .14$ ), school attitudes ( $r = .12$ ), and lifetime drug use ( $r = .18$ ).

*Comments:* The summary above is based on 16 items though the initial scale had 18 items. There is moderate evidence of reliability and inconsistent evidence of construct validity. Subsequent to this assessment, the authors added additional items; the psychometric properties for the more recent scale including the additional items has not been published but as noted in the article are available from the authors.

*Location:* Resnicow, K., Soler, R. E., Braithwaite, R. L. Selassie, M. B., & Smith, M. (1999). Development of a racial and ethnic identity scale for African American adolescents: The survey of black life. *Journal of Black Psychology*, 25, 171–188.

### **Selected Publications**

None

### ***Racial/Ethnic Identity Scale (Adolescent Survey of Black Life)***

Subscale 1: Pro-Black

1. It is important to learn more about African American History (R).
2. I care what happens to Black people in Africa (R).

3. I am happy that I am Black (R).
4. Being Black is very important to me (R).
5. For my career, I would like to work on improving things in the Black community (R).
6. My parents are proud to be Black (R).
7. Most of my friends are Black (R).

#### Subscale 2: Anti-White

8. It is okay for Black people to date or marry White people.
9. I would like to have many more friends who are White.
10. I trust most White people.
11. I would like to live in a neighborhood that has White and Black people in it.

#### Subscale 3: Racism Awareness

12. Most White people feel they are better than Black people (R).
13. White people still owe us something because of slavery (R).
14. Things in America are getting worse for Black people (R).
15. In America, it is harder for Black people to succeed than White people (R).
16. There is still a lot of racism in this country (R).

#### **Appendix – Additional Items Added to the ASBI, Since the Initial Testing**

- a. I trust Black people more than I trust White people.
- b. I trust White people more than I trust Black people.
- c. Most White people are prejudiced against Blacks.
- d. Most White people are racist.
- e. It is important to shop in Black-owned stores.
- f. I would like to attend a historically Black college or university.
- g. Earning a lot of money is important to me.
- h. Getting in touch with my African ancestry is important to me.
- i. Being Black makes it harder to succeed in America.
- j. Blacks can be close friends with Whites.
- k. Black people complain too much about racism.
- l. It is important to learn about African culture.
- m. I think police treat Blacks unfairly.
- n. If I had a lot of money, I would donate some of it to African American causes.
- o. Sometimes I wish I were White.

#### ***The Multidimensional Racial Identification Scale-Revised (Sanders Thompson, 1995)***

The Multidimensional Racial Identification Scale-Revised (MRIS-R) assesses African American racial identification.



*Description:* The MRIS-R assesses four aspects of racial identification including physical identity (acceptance and comfort with physical attributes), sociopolitical identity (awareness and commitment to resolution of issues affecting African Americans), cultural identity (awareness of language, art, literature and social traditions), and psychological identity (pride in and commitment to the African American community). The number of scale items is not clear as the original article reports 30 items but displays the wording for 25 items and a subsequent study reports 29 items (Sanders Thompson, 2001). The scale utilizes a 5-point rating scale ranging from *strongly agree* (5) to *strongly disagree* (1). Negatively worded items are reverse scored to obtain a total score. The author suggests that subscale scores may be calculated (see Comments section). Higher scores indicate a stronger sense of racial identification while lower scores indicate a negative self-identification. The scale is self-administered.

*Sample:* To assess the properties of the MRIS-R, a sample of 425 African American residents residing in the St. Louis Metropolitan area was recruited. The sample was predominantly female (59.7%) and the average age was 33 years. The respondents' median income was \$24,000. Six percent of the participants had less than a high-school education, 13.2% were high-school graduates, 43.3% had some college, 18.6% were college graduates, and 17.4% had some graduate education.

*Reliability:* Coefficient alpha for the total scale was .88. Subscale alphas were: physical identity, .75; cultural identity, .85; sociopolitical identity, .62; and psychological identity, .86. Test–retest reliability for total scale was .96; physical racial identity subscale, .89; cultural racial identity subscale, .92; sociopolitical racial identity subscale, .89; and psychological racial identity subscale, .90. Note that the time between administrations was not available though from the author's description it may have been within the context of the same sitting.

*Validity:* Factor analysis supported a 4-factor solution though the item distribution was not as hypothesized.

*Comments:* There is adequate evidence of reliability but little evidence of validity other than factorial validity. The number of items is not clear based on the two available studies. The items for each subscale are also not clearly defined; in the primary study the author notes that the positively worded items thought to be related to the sociopolitical factor did not load on that factor. The MRIS-R avoids a response set by using positively and negatively worded questions.

*Location:* Sanders Thompson, V. L. (1995). The multidimensional structure of racial identification. *Journal of Research in Personality*, 29, 208–222.

### **Selected Publications**

Sanders Thompson, V. L. (2001). The complexity of African American racial identification. *Journal of Black Studies*, 32, 155–165.

### ***The Multidimensional Racial Identification Scale-Revised (MRIS-R)***

*Note:* Below are the 25 items organized by the factor to which they were identified in Sanders Thompson (1995).

### 1. Psychological Identity

1. I am very concerned about the problems Black people have.
2. I am committed to strength and cohesion in the Black family.
3. African Americans need more political representation.
4. I feel a commitment to the African American community.
5. I am committed to increasing African American representation in all occupations.
6. The contributions and role of African Americans should be documented and taught to everyone.
7. Black actresses, actors, models are as attractive as those of other groups in film and on T.V.
8. I am proud to be an African American.
9. I have a strong attachment to other Black people.
10. It is important to keep up with issues important to Black people.
11. I am committed to changing discrimination African Americans experience.

### 2. Physical Identity

1. I feel that it is inappropriate to wear natural hairstyles at formal or racially mixed social functions.
2. I feel it is inappropriate to wear natural hairstyles at work.
3. Blacks are less attractive when wearing natural hairstyles.
4. I think that African-style clothing is unattractive.
5. Blacks with lighter skin tones are generally better looking than those with darker skin tones.
6. African Americans with a slender nose are more attractive than those with a broad nose.

### 3. Cultural Identity

1. It is important to promote Black literature, music, art, etc.
2. I enjoy and would purchase African art.
3. I enjoy and would purchase African music.

### 4. Sociopolitical Identity

1. Blacks contribute less to society than others.
2. African Americans expect this country to do too much for them and need to work harder.
3. African Americans often behave in a way I find offensive.
4. There is enough opportunity in America but Blacks do not benefit because they are not motivated to do well.
5. African Americans are hard to trust in business dealings.

### ***The Black Ethnocentrism Scale (Chang & Ritter, 1976)***

The Black Ethnocentric Scale (BES) measures Black ethnocentrism expressed through pro-Black and anti-White attitudes.

*Description:* The Black Ethnocentric Scale is a self-report 40-item Likert-type scale consisting of two dimensions: Pro-Black Subscale (PBS) and Anti-White Subscale (AWS). Each subscale includes 20 items (PBS are the odd items and AWS are the even items). The scale uses a 7-point Likert-response format ranging from *strongly disagree* (1) to *strongly agree* (7). A scale total score and subscale scores are computed by averaging the items (score divided by number of items with valid responses). Note that items 4, 12, and 31 are first reverse coded. Scores higher than 4 indicate agreement with the focus of the particular scale, and scores lower than 4 suggest disagreement. The scale is self-administered.

*Sample:* Reliability was assessed with 99 African American students enrolled in a psychology course at a predominantly Black southern university. Validity was assessed with a sample of 92 African American students enrolled in a general psychology course; 66 (71%) were females.

*Reliability:* Split-half reliability was .91 for the total scale score, .88 for the PBS, and .87 for the AWS. Test–retest reliability, assessed for a 4-week interval, was .87 for the total scale score, .82 for the PBS, and .80 for the AWS.

*Validity:* There is evidence of criterion validity. The AWS was statistically significantly related to Steckler’s Anti-White Scale ( $r = .72$ ). There is also evidence of construct validity: the PBS and AWS were statistically significantly related as hypothesized with an Ethnocentrism Scale ( $r = .32$ ;  $r = .31$ ) and an Authoritarianism scale ( $r = .27$ ;  $r = .26$ ).

*Comments:* There is evidence of reliability and validity. The evidence is dated and comes from a college sample. The scale may only be relevant for college students as it has not been evaluated with other populations. In general, the age of the scale suggests that revisions might be needed. The BES avoids a response set by using positively and negatively worded questions.

*Location:* Chang, E. C., & Ritter, E. H. (1976). Ethnocentrism in black college students. *The Journal of Social Psychology, 100*, 89–98.

### ***The Black Ethnocentrism Scale***

1. If a Black person and a White person were selling the same thing, I would go out of my way to buy it from the Black person.
2. Most Whites sympathize with the Ku Klux Klan.
3. Blacks should elect public officials of their own race regardless of the campaign issue.
4. You cannot condemn the entire White race because of the actions of some of its members (R).
5. The highest duty of a man is to fight for the glory and power of his own race.
6. White men are by nature prejudiced and bigoted.

7. A political party consisting of only Black members should be formed.
8. We will not have a true democracy in this country as long as Whites are in power.
9. Blacks should forget about integration and struggle for Black power.
10. Racial discrimination will not disappear until prejudiced Whites are severely punished.
11. I am in favor of creating a Black sovereign state within the United States.
12. Blacks and Whites are brothers (R).
13. I am for my own race, right or wrong.
14. Whites will remain oppressive even though integration is accomplished.
15. On the whole, Blacks have better qualities of character than Whites.
16. There is little hope for improving race relations because of deliberate attempts by Whites to suppress Black people.
17. We need more Black leaders who speak up for Black supremacy.
18. It is disgraceful for a Black girl to invite a White man to her home.
19. The use of force to overthrow the unjust law is always justified.
20. Most Whites who sympathize with the civil rights movement are primarily motivated by guilt or fear.
21. Blacks should focus on Black pride rather than integration.
22. Court decisions are most often unjust when Black are involved.
23. Blacks who lack "black pride" are abandoning their own people.
24. It is a shame for a Black to marry a person of the White race.
25. The Black race is better than any other.
26. Whites who are friendly with Blacks are only trying to use them.
27. The Black community should have the right to stop other racial groups from living in it.
28. Whites must pay their debt to Black people.
29. In general, Black people are more creative than Whites.
30. "A tooth for a tooth" is fair practice against the White man's injustice.
31. Blacks should give their first loyalty to America instead of to their own kind (R).
32. Blacks should give up trying to be on friendly terms with Whites.
33. Blacks, on the whole, are genetically superior to Whites.
34. Blacks and Whites can never get along well.
35. The US Constitution should be amended to ensure that either the President or Vice-president of the United States would be Black.
36. Only fools believe that friendliness toward Whites can accomplish anything in the Black peoples' struggle.
37. There should be a national Black committee on education to see to it that schools teach children Black culture and history.
38. Individuals who are not members of the Black race should not be permitted to teach in predominantly Black schools and colleges.
39. Black children, from a very early age, should be taught to be loyal to their own race.
40. White people try to keep Black people down.

## Acculturation

### *The African American Acculturation Scale-R (Landrine & Klonoff, 2000)*

The African American Acculturation Scale-R (AAAS-R) was developed to measure levels of immersion in African American culture. It is a revision of the original 74-item AAAS (Landrine & Klonoff, 1994, 1995).

*Description:* The 47-item self-report African American Acculturation Scale-R consists of eight factors: religious beliefs and practices (items 1–10); preference for things African American (items 11–19); inter-racial attitudes (items 20–26); family practices (items 27–30); health beliefs and practices (items 31–35); cultural superstitions (items 26–29); racial segregation (items 40–43); and family values (items 44–47). Responses are provided on a Likert-type scale ranging from *totally disagree* (1) to *totally agree* (7). Subscale scores are the sum of scores on the items on that subscale; the authors recommend inserting the participant's mean score on the subscale for any missing items. The total scale score is the sum of the all the items and ranges from 49 to 329. Higher scores indicate a more traditional cultural orientation and lower scores correspond to a more acculturated orientation. The scale is self-administered.

*Sample:* Ten middle-and working-class census tracts from San Bernardino County, CA. Going door-to-door, all participants who self-identified as Black were asked to participate in the survey; all potential participants agreed. The sample included 520 African American adults: 53.2% were female; the average age of the participants was 28 years (18–79); their average level of education was 13 years; and the average income of participants was about \$17,000.

*Reliability:* The internal consistency for the AAAS-R was very high ( $r = .93$ ). The internal consistency reliabilities of the eight subscales ranged from .67 to .89, with all but one of the subscales having reliabilities of .70 or higher. The subscales with the lowest internal consistency also had the fewest items (four). The split-half reliability of the total scale was ( $r = .79$ ).

*Validity:* There is evidence of construct validity. African Americans who live in Black neighborhoods scored higher on the scale than those living in mixed or predominantly White neighborhoods. African Americans score higher than other ethnic groups on the subscales and the total score. Drinking alcohol is related to subscale and total scores in the expected direction. Hypothesized gender differences were found on the total score and two subscale scores. There were no differences by income, education, or age.

*Comments:* This instrument assessed levels of African American acculturation with an adult community sample. The scale has not been assessed for Black subgroups such as from the Caribbean. There is evidence of validity and reliability; other studies have replicated the scale's validity (Guevarra et al., 2005) and reliability, though the reliability scores are mixed in their strength (Guevarra et al., 2005; Nasim, Corona, Belgrave, Utsey, & Fallah, 2007). The racial segregation subscale

may not be a measure of acculturation rather a factor associated with discrimination (authors' comments) and therefore may confound the total scale score. There is also a short-form of this scale (Landrine & Klonoff, 1995) for which the authors have found similar psychometric characteristics, though with 10 subscales.

*Location:* Landrine, H. & Klonoff, E. A. (2000). Revising and improving the African American acculturation scale. *Journal of Black Psychology*, 26, 235–261.

### **Selected Publications**

- Guevarra, J. S., Kwate, N. O. A., Tang, T. S., Valdimarsdottir, H. B., Freeman, H. P., & Bovbjerg, D. H. (2005). Acculturation and its relationship to smoking and breast self-examination frequency in African American women. *Journal of Behavioral Medicine*, 28, 191–199.
- Landrine, H., & Klonoff, E. A. (1994). The African American acculturation scale. *Journal of Black Psychology*, 20(1), 104–127.
- Landrine, H., & Klonoff, E. A. (1995). The African American acculturation scale II: Cross-validation and short form. *Journal of Black Psychology*, 21, 124–152.
- Nasim, A., Corona, R., Belgrave, F., Utsey, S. O., & Fallah, N. (2007). Cultural orientation as a protective factor against tobacco and marijuana smoking for African American young. *Journal of Youth and Adolescence*, 36, 503–516.

### ***African American Acculturation Scale – Revised\****

\* Asterisk items reflect short form.

Below are some beliefs and attitudes about religion, families, racism, Black people, White people, and health. Please tell us how much you personally agree or disagree with these beliefs and attitudes by circling a number. There are no right or wrong answers; we simply want to know your views and beliefs.

*Note:* Respondents are asked to circle 1 through 7 where: 1 = I totally disagree not true at all; 4 = Sort of agree, sort of true; 7 = I strongly agree, absolutely true. The items are:

1. I believe in the Holy Ghost.\*
2. I like gospel music.\*
3. I believe in heaven and hell.\*
4. The church is the heart of the Black community.\*
5. I have seen people “get the spirit” or speak in tongues.
6. I am currently a member of a Black church.\*
7. When I was young, I was a member of a Black church.
8. Prayer can cure disease.\*
9. What goes around, comes around.
10. I used to sing in the church choir.
11. Most of the music I listen to is by Black artists.\*

12. I like Black music more than White music.\*
13. I listen to Black radio stations.\*
14. I try to watch all the Black shows on TV.\*
15. The person I admire the most is Black.\*
16. I feel more comfortable around Blacks than Whites.
17. When I pass a Black person (a stranger) on the street, I always say hello or nod at them.
18. Most of my friends are Black.\*
19. I read (or used to read) *Essence* or *Ebony* magazine.
20. I don't trust most White people.
21. IQ tests were set up purposefully to discriminate against Black people.\*
22. Most Whites are afraid of Blacks.
23. Deep in their hearts, most White people are racists.\*
24. Whites don't understand Blacks.
25. Most tests (like the SATs and tests to get a job) are set up to make sure that Blacks don't get high scores on them.\*
26. Some members of my family hate or distrust White people.
27. When I was young, I shared a bed at night with my sister, brother, or some other relative.
28. When I was young, my parent(s) sent me to stay with a relative (aunt, uncle, grandmother) for a few days or weeks, and then I went back home again.\*
29. When I was young, my cousin, aunt, grandmother, or other relative lived with me and my family for awhile.
30. When I was young, I took a bath with my sister, brother, or some other relative.\*
31. Some people in my family use Epsom salts.
32. Illnesses can be classified as natural types and unnatural types.
33. Some old Black women/ladies know how to cure diseases.
34. Some older Black women know a lot about pregnancy and childbirth.
35. I was taught that you shouldn't take a bath and then go outside.
36. I avoid splitting a pole.\*
37. When the palm of your hand itches, you'll receive some money.\*
38. There's some truth to many old superstitions.\*
39. I eat Black-eyed peas on New Year's Eve.
40. I grew up in a mostly Black neighborhood.\*
41. I went to (or go to) a mostly Black high school.\*
42. I went to a mostly Black elementary school.\*
43. I currently live in a mostly Black neighborhood.
44. It's better to try to move your whole family ahead in this world than it is to be out for only yourself.\*
45. Old people are wise.\*
46. I often lend money or give other types of support to members of my family.
47. A child should not be allowed to call a grown woman by her first name, "Alice." The child should be taught to call her "Miss Alice."

Additional short-form items not on the list above:

- a. I know how to cook chit'lins.
- b. I eat chit'lins once in a while.
- c. Sometimes I cook ham hocks.
- d. I know how long you are supposed to cook collard greens.
- e. I have seen people "fall out."
- f. I know what "falling out" means.
- g. When I was a child, I used to play tonk.
- h. I know how to play bid whist.

### ***African American Acculturation Scale (Snowden & Hines, 1999)***

African American Acculturation Scale (AAAS-SH) was developed to measure acculturation focusing on identification with aspects of African American life and culture.

*Description:* The African American Acculturation Scale is a 10-item scale to measure immersion in African American culture and life focusing on media preferences, social interactions, and race-related attitudes. The response options range from *most or all/strongly agree* (0) to *less than half/strongly disagree* (3). Total scores are calculated by summing the ten items and range from 0 to 27. The higher the score the less identification with African American life and culture and, therefore, the greater the acculturation. The scale is completed either by an interview or self-administration.

*Sample:* The AARS was first evaluated with 923 African Americans living in households in the 48 contiguous United States; multistage probability sampling was used to draw the sample. The response rate was 70%. There were 533 women and 390 men.

*Reliability:* The coefficient alpha for the scale was .75.

*Validity:* Factor analysis of the scale supported a unidimensional structure. Most of the hypothesized relationships drawn from theory and previous research were confirmed providing evidence for construct validity. Specifically for men, level of acculturation was related to age, income, likelihood of marriage, urban residence, and the importance of religion, while for women, acculturation was related to marital status, income, education, and urban residence.

*Comment:* Use of a national probability sample enhances the generalizability of the findings. The scale is short and easy to administer. There is moderate reliability and evidence of construct validity from the original article. A briefer version with seven items found weaker reliability ( $\alpha = .61$ ; Thompson, Valdimarsdottir, Winkel, Jandorf, & Redd, 2004). A subsequent confirmatory factor analysis found that a 3-factor, correlated model provided a better fit than a single-factor model (Reid, Brown, Peterson, Snowden, & Hines, 2009) but given the correlations, it appears that the scale measures a single higher order construct with three



dimensions. Scale scores were not correlated with other related constructs calling into question construct validity (Reid et al., 2009).

*Location:* Snowden, L. R. & Hines, A. M. (1999). A scale to assess African American acculturation. *Journal of Black Psychology*, 25, 36–47.

### **Selected Publications**

- Reid, R. J., Brown, T. L., Peterson, N. A., Snowden, L., & Hines, A. (2009). Testing the factor structure of a scale to assess African American acculturation: A confirmatory factor analysis. *Journal of Community Psychology*, 37, 293–304.
- Thompson, H. S., Valdimarsdottir, H. B., Winkel, G., Jandorf, L., & Redd, W. (2004). The group-based medical mistrust scale: Psychometric properties and association with breast cancer screening. *Preventive Medicine*, 38, 209–218.

### ***African American Acculturation Scale***

*Note:* Respondents use the following categories: 0 = Most or all/strongly agree; 1 = Agree; 2 = About half/disagree; 3 = Less than half/strongly disagree. The slash reflects different questions.

1. When you listen to music, you prefer Black rather than White music.
2. When you watch television, you prefer to watch Black rather than White shows.
3. When you listen to the radio, you prefer to listen to Black rather than White stations.
4. The greatest proportions of your friends that you usually see these days are Black.
5. The greatest proportions of the people in your church congregation these days are Black.
6. The greatest proportions of parties that you usually attend these days are Black.
7. The greatest proportions of people in your neighborhood these days are Black.
8. Socially, you feel less at ease with Whites than Blacks.
9. When you need help, you rely mainly on your relatives.
10. You believe that Blacks should only marry Blacks.

### **Measures of Inter-racial Identity**

#### ***The Racism Reaction Scale (Thompson, Neville, Weathers, Poston, & Atkinson, 1990)***

The Racism Reaction Scale (RRS) was developed to assess individual feelings of differential and inferior treatment, referred to as racism reaction.

*Description:* The RRS includes 19 items addressing racism reaction statements. A 7-point Likert-type scale is used with responses ranging from *strongly agree* (1) to *strongly disagree* (7). The total score for the RRS is obtained by summing the items. Higher scores reflect less agreement with the racism reaction statements while lower scores reflect more agreement with the racism reaction statements. The scale is self-administered.

*Sample:* Students were recruited from classes at a predominately White university in California. Eighty-seven students self-identified as African American (37 men and 49 women) and 70 self-identified as White (31 men and 39 women). The average age of this sample was 21. Thirty-five were freshman (23%), 41 were sophomores (26%), 38 were juniors (24%), and 43 were seniors (27%).

*Reliability:* The entire sample's Cronbach's alpha was .680 while .587 for African Americans and .689 for Whites.

*Validity:* To assess construct validity, scores on the RSS and scores from two subscales of the Cultural Mistrust Inventory (CMI; a measure of group cultural mistrust) were evaluated. Correlations were: Interpersonal Relations Subscale ( $r = .217$ ), the CMI Education and Training Subscale ( $r = .431$ ), and the CMI combined score ( $r = .343$ ).

*Comments:* This instrument was developed with a specific focus on college students. The reliability score is moderate to low but a subsequent study (Wright & Littleford, 2002) with a sample of 115 college students reported much higher alpha coefficients (total:  $r = .94$ ; African Americans:  $r = .90$ ; Asian Americans:  $r = .92$ ; Hispanics:  $r = .95$ ; Multiracial students:  $r = .95$ ; Whites:  $r = .93$ ). There is minimal evidence of construct validity.

*Location:* Thompson, C. E., Neville, H., Weathers, P. L., Poston, W. C., & Atkinson, D. R. (1990). Cultural mistrust and racism reaction among African American students. *Journal of College Student Development*, 31, 162–168.

### **Selected Publications**

Wright M. O., & Littleford, L. N. (2002). Experiences and beliefs as predictors of ethnic identify and intergroup relations. *Journal of Multicultural Counseling and Development*, 30, 2–20.

### ***Racism Reaction Scale***

1. People don't really want to accept me for who I am; they just want me to fit in and not be different even though I am different.
2. When I walk in the room, everyone stops talking.
3. I am tired of being accused of being paranoid.
4. People laugh at me behind my back.
5. People keep asking me about my manner of grooming.
6. I feel lonely and frightened on this campus.

7. The only reason I stay on this campus is because I have to prove to myself and everyone else that I can make it.
8. Professors act surprised when I raise my hand to contribute to class discussions.
9. People object to my taste in music because it is different from their own.
10. I have to be prepared to deal with a threatening environment.
11. People where I live always want me to turn down my music even though it is no louder than anyone else's.
12. Professors treat me differently from other students.
13. A lot of people look at me strangely.
14. Other students are surprised to learn that I have some of the same feelings and goals that they have.
15. I am tired of having to give out 120% to prove myself.
16. When I walk into class, everyone turns his or her head to look at me.
17. Professors don't expect me to perform as well as other students.
18. The other students expect me to do poorly in our classes.
19. People ridicule me for who I am.

### ***Attitude Toward Whites and Attitude Toward Blacks Scales (Brigham, 1993)***

The Attitude Toward Whites (ATW) and Attitude Toward Blacks (ATB) scales are designed to assess attitudes toward each population group given current (i.e., year 1993) social and political events.

*Description:* The two scales are designed to assess the attitudes of African Americans toward Whites (ATW) and the attitudes of Whites to African Americans (ATB). The ATW includes 20 items reflecting White interactions with African Americans, social distance items, policy issues, and reactions to inter-racial couples. There are six positively worded items (items 2, 4, 8, 10, 17, 20) and 14 negatively worded items (items 1, 3, 5, 6, 7, 9, 11, 12, 13, 14, 15, 16, 18, 19). The ATB includes 20 items reflecting social distance (comfort in interactions with African Americans), affective reactions, policy issues, and an affirmative action-related issue. There are 10 positively worded questions (items 2, 4, 7, 9, 11, 13, 14, 16, 18, 19) and 10 negatively worded questions (items 1, 3, 5, 6, 8, 10, 12, 15, 17, 20). Both scales use a 7-point response format ranging from *strongly disagree* (1) to *strongly agree* (7). The total score for each scale appears to be calculated by reverse coding the negatively worded items and summing the 20 items. The higher the score, the more favorable the attitude the respondent has toward the other racial group. The scales are self-administered.

*Sample:* The psychometric properties of the ATW were assessed with a sample of 81 African American undergraduates from a predominantly African American university in the south; the psychometric properties of the ATB were assessed with a sample of 260 White undergraduates from a predominantly White university in the south.

*Reliability:* Cronbach's alpha for the ATW was .75 and Cronbach's alpha for the ATB was .88.

*Validity:* The ATW scale scores were statistically significantly correlated with the Multifactor Racial Attitude Inventor (MRAI) ( $r = .53$ ), an Affect/Social Distance Scale ( $r = .84$ ) and to respondents own evaluation of their attitudes ( $r = .56$ ) providing evidence of convergent validity. Construct validity was shown in that ATW scores were statistically significantly related to the amount of contact with Whites ( $r = .41$ ). ATB scale scores were statistically significantly correlated with the MRAI ( $r = .86$ ), the Modern Racism Scale ( $r = .70$ ), the Affect/Social Distance scale ( $r = .92$ ), the Symbolic Racism Scale ( $r = .45$ ) and respondents own evaluation of their attitudes ( $r = .64$ ). Positive attitudes were correlated with more contact ( $r = .22$ ).

*Comments:* Both scales have demonstrated reliability and validity. High internal consistency has been found in other studies using the ATB (Plant, Devine, & Brazy, 2003, alpha = .91; Voils, Ashburn-Nardo, & Monteith, 2002, alpha = .84). The findings may be restricted to college students though Voils and colleagues had a broader sample. Given that the scale is designed to measure "current context," some questions may need to be updated. The ATW and ATB avoid a response set by using positively and negatively worded questions.

*Location:* Brigham, J. C. (1993). College students' racial attitudes. *Journal of Applied Social Psychology*, 23, 1933–1967.

### **Selected Publications**

Plant, E. A., Devine, P., & Brazy, P. (2003). The Bogus pipeline motivations to respond without prejudice: revisiting the fading and faking of racial prejudice.

*Group Process & Intergroup Relations*, 6, 187–200.

Voils, C., Ashburn-Nardo, L., & Monteith, M. (2002). Evidence of prejudice-relates conflict associates affect beyond the college setting. *Group Process & Intergroup Relations*, 5, 19–33.

## **The Attitude Toward Whites (ATW) and Attitude Toward Blacks (ATB) Scales**

### ***Attitude and Opinion Scale – Attitude Toward Whites (ATW)***

This questionnaire contains 20 questions concerning your opinions about current social issues. Please respond to each question in terms of the 1-to-7 scale below, where 1 = *strong disagreement* with the statement and 7 = *strong agreement*. Write a number from 1 to 7 that best represents your opinion on the line to the left of each question. Please answer *every question*; do not leave any out. There are no "right" or "wrong" answers; please be as honest and straightforward as you can. All responses will be treated confidentially and analyzed as group data only.

Response categories: 1 = Strongly disagree; 2 = Disagree; 3 = Disagree somewhat; 4 = Neither agree or disagree; 5 = Agree somewhat; 6 = Agree; 7 = Strongly agree

1. Over the past few years, Blacks have gotten less economically than they deserve (R).
2. I would accept an invitation to a New Year's Eve party given by a White couple in their own home.
3. I have as much respect for Whites as I do for some Blacks, but the average White person and I share little in common (R).
4. Racial integration (of schools, businesses, residences, etc.) has benefited both Whites and Blacks.
5. Most Whites fear that Blacks will bring violence to neighborhoods when they move in (R).
6. I would rather not have Whites live in the same apartment building I live in (R).
7. Most Whites can't be trusted to deal honestly with Blacks (R).
8. If a White were put in charge of me, I would not mind taking advice and direction from him or her.
9. Most Whites feel that Blacks are getting too demanding in their push for equal rights (R).
10. Whites should support Blacks in their struggle against discrimination and segregation.
11. I feel that Black people's troubles in the past have built in them a stronger character than White people have (R).
12. By and large, I think Blacks tend to be better athletes than Whites (R).
13. Some Whites are so touchy about race that it is difficult to get along with them (R).
14. I think that White people look more similar to each other than Black people do (R).
15. It is not right to ask Americans to accept integration if they honestly don't believe in it (R).
16. Most Whites cannot understand what it's like to be Black (R).
17. I favor open housing laws that allow more racial integration of neighborhoods.
18. When I see an inter-racial couple I feel that they are making a mistake in dating each other (R).
19. Local city officials often pay less attention to a request or complaint from a Black person than from a White person (R).
20. It would not bother me if my new roommate was White.

### ***Attitude and Opinion Scale – Attitude Toward Blacks (ATB)***

This questionnaire contains 20 questions concerning your opinions about current social issues. Please respond to each question in terms of the 1-to-7 scale below,

where 1 = *strong disagreement* with the statement and 7 = *strong agreement*. Write a number from 1 to 7 that best represents your opinion on the line to the left of each question. Please answer *every question*; do not leave any out. There are no “right” or “wrong” answers; please be as honest and straightforward as you can. All responses will be treated confidentially and analyzed as group data only.

Response categories: 1 = Strongly disagree; 2 = Disagree; 3 = Disagree somewhat; 4 = Neither agree or disagree; 5 = Agree somewhat; 6 = Agree; 7 = Strongly agree

1. I enjoy a funny racial joke, even if some people might find it offensive (R).
2. If I had a chance to introduce Black visitors to my friends and neighbors, I would be pleased to do so.
3. I would rather not have Blacks live in the same apartment building I live in (R).
4. Racial integration (of schools, businesses, residences, etc.) has benefited both Whites and Blacks.
5. I probably would feel somewhat self-conscious dancing with a Black in a public place (R).
6. I think that Black people look more similar to each other than White people do (R).
7. It would not bother me if my new roommate was Black.
8. Inter-racial marriage should be discouraged to avoid the “who-am-I?” confusion which the children feel (R).
9. If a Black were put in charge of me, I would not mind taking advice and direction from him or her.
10. Generally, Blacks are not as smart as Whites (R).
11. The federal government should take decisive steps to override the injustices Blacks suffer at the hands of local authorities.
12. It is likely that Blacks will bring violence to neighborhoods when they move in (R).
13. Black and White people are inherently equal.
14. I get very upset when I hear a White make a prejudicial remark about Blacks.
15. I worry that in the next few years I may be denied my application for a job or a promotion because of preferential treatment given to minority group members (R).
16. I favor open housing laws that allow more racial integration of neighborhoods.
17. Black people are demanding too much too fast in their push for equal rights (R).
18. I would not mind at all if a Black family with about the same income and education as me moved in next door.
19. Whites should support Blacks in their struggle against discrimination and segregation.
20. Some Blacks are so touchy about race that it is difficult to get along with them (R).

### ***Prejudice Perception Assessment Scale (Gilbert, 1998)***

The Prejudice Perception Assessment Scale was developed to assess the degree of stigma vulnerability or the extent to which a respondent attributes negative feedback to prejudice.

*Description:* The PPAS consists of five vignettes. Four vignettes are specific to cross-racial college-related situations including faculty-student, roommates, and peers; the fifth vignette deals with a typical college activity (shopping at a campus store). The PPAS is reversed scored and then summed with higher scores indicating a stronger orientation toward being vulnerable to stigma. The author notes that both extremely high and extremely low scores indicate a lack of objectivity with extremely low scores suggesting denial. The scale is self-administered.

*Sample:* This scale was tested with two samples. Study 1 included 66 African American college students enrolled in a predominantly White university; most (70%) participants were female and ranged in age from 17 to 28 years. Study 2 comprised 109 African American students on predominantly White campuses in the South; participants were primarily female (65%) and ranged in age from 17 to 48 years (average age was 24).

*Reliability:* In Study 2, coefficient alpha was .84.

*Validity:* In Study 1, convergent validity was established as the PPAS score was associated in the expected direction ( $r = .38$ ) to a composite score of two subscales of the Cultural Mistrust Inventory. The PPAS was unrelated to a measure of social desirability providing evidence of discriminant validity. In Study 2, there is evidence from an exploratory factor analysis that the scale is unidimensional.

*Comments:* There is limited evidence of reliability and validity and no additional studies could be found to support the psychometric properties of the scale. We found no studies that adapted this scale to other American Americans.

*Location:* Gilbert, D. J. (1998). The prejudice perception assessment scale: Measuring stigma vulnerability among African American students at predominantly Euro-American universities. *Journal of Black Psychology*, 24, 305–321.

### **Selected Publications**

None

### ***The Prejudice Perception Assessment Scale (PPAS)***

The following five situations are hypothetical. Each situation ends with a negative outcome for a hypothetical, African American student. Please read each scenario carefully and respond to each one by circling the number below the response that best fits your opinion about why the negative outcome occurred.

1. It is the first day of class for the spring semester and your first class is being held in a large auditorium. You arrive and take a seat in the front of the room next

to a student, who happens to be White. You notice the student is looking around and, right away, the student gets up and moves to another seat. You do not notice where the student sits, but you are wondering why the student decided to move to another seat. In your opinion, the likelihood that this event has happened because the White student is prejudiced against African American is

Extremely Very Somewhat Unable to Somewhat Very Extremely  
Likely Likely Likely Determine Unlikely Unlikely Unlikely  
(1) (2) (3) (4) (5) (6) (7)

- 2. You are enrolled in a small class in which you are the only African American student. Your professor happens to be White. You study hard for your first exam (essay questions only) and you expect to get an A or a high B. However, when you get your exam back, your grade is a C. You do not know what other students' grades are. However, you are wondering why your grade is so much lower than what you expected. In your opinion, the likelihood that this low grade is due to prejudice of the professor against African Americans.

Extremely Very Somewhat Unable to Somewhat Very Extremely  
Likely Likely Likely Determine Unlikely Unlikely Unlikely  
(1) (2) (3) (4) (5) (6) (7)

- 3. You make a visit to a department store near the campus during the store's busy season. You notice that the store is crowded, and there are lots of salesclerks of various racial backgrounds. One particular salesperson, who is White, is casually following you as you wander through the store glancing at merchandise. In your opinion, the likelihood that this sales clerk's interest in you is due to prejudice against African Americans is

Extremely Very Somewhat Unable to Somewhat Very Extremely  
Likely Likely Likely Determine Unlikely Unlikely Unlikely  
(1) (2) (3) (4) (5) (6) (7)

- 4. You answer an advertisement for a roommate. The advertisement states, "Two students living in three-bedroom house need third student," and goes on to list the price and a location in town where many students reside. When you arrive to check out the place, you discover that the two students are White. They let you know that many students contacted them about the advertisement, and they have scheduled three people to interview for the roommate position later that day. Two days later, you learn that they selected another person, who is also White, for their roommate. In your opinion, the likelihood that these two students did not choose you as their roommate because of prejudice against African Americans is

Extremely Very Somewhat Unable to Somewhat Very Extremely  
Likely Likely Likely Determine Unlikely Unlikely Unlikely  
(1) (2) (3) (4) (5) (6) (7)

- 5. During the beginning of the semester, you decide to make a drop-in visit to your professor's office to discuss your plans for the term paper assignment. You have never had this professor for a class before. The time that you arrive is not a designated time for office hours, but you notice the professor is talking with another student (who is not in your class). Both the professor and student are White. The professor sees you but does not immediately acknowledge your presence or let



you know how long you may be waiting. After waiting about 10 minutes, you are starting to wonder if you should stay or leave. In your opinion, the likelihood that this professor’s actions are due to prejudice against African Americans is

Extremely Very Somewhat Unable to Somewhat Very Extremely  
Likely Likely Likely Determine Unlikely Unlikely Unlikely  
(1) (2) (3) (4) (5) (6) (7)

***Revised Cultural Mistrust Inventory (Terrell, F. & Terrell, S., 1981)***

The Revised Cultural Mistrust Inventory (CMI) was developed to measure the extent to which African Americans are distrustful of Whites and White-related organizations.

*Description:* The CMI is a 48-item self-report measure to assess cultural mistrust in four domains. These domains include: (1) Education and Training (7 items: 2, 3, 4, 7, 30, 32, 48); (2) Interpersonal Relations (14 items: 11, 12, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 33, 42); (3) Business and Work (15 items: 1, 5, 13, 14, 15, 17, 35, 36, 37, 38, 39, 43, 44, 45, 46); and (4) Politics and Law (12 items: 6, 8, 9, 10, 16, 18, 29, 31, 34, 40, 41, 47). The scale has 27 positive and 21 negative worded statements (items 1, 6, 10, 12, 14, 17, 19, 23, 26, 27, 28, 31, 32, 33, 34, 35, 36, 41, 43, 44, 48). The score options range from *strongly disagree* (1) to *strongly agree* (7). The instrument is scored by reverse scoring the negative items and summing all items. Higher scores indicate more cultural mistrust. Subscale scores are calculated in a similar fashion. The scale is self-administered.

*Sample:* The initial evaluation sample consisted of 172 African American first and second-year college males. A second sample of 69 male college students was used to assess test–retest reliability.

*Reliability:* Two-week test–retest reliability was .86 for the entire scale.

*Validity:* There is convergent validity as the CMI was significantly related to racial discrimination; respondents reporting increased incidences of racial discrimination had higher mean scores on the CMI. The lack of relationship to a measure of social desirability demonstrated discriminant validity. The correlations between subscales were low suggesting each can be used as a separate subscale.

*Comments:* Additional studies have found acceptable internal consistency for the entire scale (.89, Nickerson, Helms, & Terrell, 1994; .89, Townes, Cunningham, & Chavez-Korell, 2009; .84, Whaley, 2002) and mixed results for the subscales (Poston, Craine, & Atkinson, 1991: Interpersonal Relations, .86; Whaley, 2002: Business and Work, .75, Education and Training, .65; Interpersonal Relations, .48; Politics and Law, .50). Nickerson et al. (1994; college students) found construct validity as the CMI was statistically significantly related to help seeking behavior. Whaley (2002; inpatient psychiatric patients) reported convergent validity with paranoia, and discriminant validity as the CMI was weakly related to self-esteem (though poor construct validity), and social desirability. There is some question about whether the subscales should be used (Whaley, 2002). The CMI avoids a response set by using positively and negatively worded questions.

*Location:* Terrell, F., & Terrell, S. (1981). An inventory to measure cultural mistrust among Blacks. *The Western Journal of Black Studies*, 5, 180–185.

### **Selected Publications**

Nickerson, K. J., Helms, J. E., & Terrell, F. (1994). Cultural mistrust, opinions about mental illness, and Black students' attitudes toward seeking psychological help from White counselors. *Journal of Counseling Psychology*, 41, 378–385.

Poston, W. C., Craine, M., & Atkinson, D. R. (1991). Counselor dissimilarity confrontation, client cultural mistrust, and willingness to self-disclose. *Journal of Multicultural Counseling and Development*, 19, 65–73.

Townes, D. L., Cunningham, N. J., & Chavez-Korell, S. (2009). Reexamining the relationships between racial identify, cultural mistrust, help-seeking attitudes, and preference for a Black counselor. *Journal of Counseling Psychology*, 56, 330–336.

Whaley, A. (2002). Psychometric analysis of the cultural mistrust inventory with a Black psychiatric inpatient sample. *Journal of Clinical Psychology*, 58, 383–396.

### ***Revised Cultural Mistrust Inventory (CMI)***

*Directions:* Enclosed are some statements concerning beliefs, opinions, and attitudes about Blacks. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree by using the following scale:

Response categories: 1 = Strongly disagree; 2 = Disagree; 3 = Slightly disagree; 4 = Neither disagree nor agree; 5 = Slightly agree; 6 = Agree; 7 = Strongly agree

The higher number you choose for the statement, the more you agree with that statement. For example, if you “moderately agree” with a statement, you would choose among the numbers 4 and 5 which appear above the label “Moderately agree.” If you chose number 5, this means you agree more with the statement than if you had chosen the number 4. The same principle applies for the other labels. The higher the number you chose, the more you agree with the statement.

Finally, there are no right or wrong answers, only what is right for you. If in doubt, blacken the space which seems most nearly to express your present feelings about the statement. Please answer all items.

1. Whites are usually fair to all people regardless of race (R).
2. White teachers teach subjects so that they favor Whites.
3. White teachers are more likely to slant the subject matter to make Blacks look inferior.
4. White teachers deliberately ask Black students questions which are difficult so they will fail.
5. There is no need for a Black person to work hard to get ahead financially because Whites will take what you earn anyway.

6. Black citizens can rely on White lawyers to defend them to the best of his ability (R).
7. Black parents should teach their children not to trust White teachers.
8. White politicians will promise Blacks a lot but deliver little.
9. White policemen will slant a story to make Blacks appear guilty.
10. White politicians usually can be relied on to keep the promises they make to Blacks (R).
11. Blacks should be suspicious of a White person who tries to be friendly.
12. Whether you should trust a person or not is based on his race (R).
13. Probably the biggest reason Whites want to be friendly with Blacks is so that they can take advantage of them.
14. A Black person can usually trust his or her White co-workers (R).
15. If a White person is honest in dealing with Blacks, it is because of fear of being caught.
16. A Black person cannot trust a White judge to evaluate him or her fairly.
17. A Black person can feel comfortable making a deal with a White person simply by a handshake (R).
18. Whites deliberately pass laws designed to block the progress of Blacks.
19. There are some Whites who are trustworthy enough to have as close friends (R).
20. Blacks should not have anything to do with Whites since they cannot be trusted.
21. It is best for Blacks to be on their guard when among Whites.
22. Of all ethnic groups, Whites are really the Indian-givers.
23. White friends are least likely to break their promise (R).
24. Blacks should be cautious about what they say in the presence of Whites since Whites will try to use it against them.
25. Whites can rarely be counted on to do what they say.
26. Whites are usually honest with Blacks (R).
27. Whites are as trustworthy as members of any other ethnic group (R).
28. Whites will say one thing and do another (R).
29. White politicians will take advantage of Blacks every chance they get.
30. When a White teacher asks a Black student a question, it is usually to get information which can be used against him or her.
31. White policemen can be relied on to exert an effort to apprehend those who commit crimes against Blacks (R).
32. Black students can talk to a White teacher in confidence without fear that the teacher will use it against him or her later (R).
33. Whites will usually keep their word (R).
34. White policemen usually do not try to trick Blacks into admitting they committed a crime which they didn't (R).
35. There is no need for Blacks to be more cautious with White businessmen than with anyone else (R).
36. There are some White businessmen who are honest in business transactions with Blacks (R).
37. White store owners, salesmen, and other White businessmen tend to cheat Blacks whenever they can.

38. Since Whites can't be trusted in business, the old saying "one in the hand is worth two in the bush" is a good policy to follow.
39. Whites who establish businesses in Black communities do so only so that they can take advantage of Blacks.
40. Blacks have often been deceived by White politicians.
41. White politicians are equally honest with Blacks and Whites (R).
42. Blacks should not confide in Whites because they will use it against you.
43. A Black person can loan money to a White person and feel confident it will be repaid (R).
44. White businessmen usually will not try to cheat Blacks (R).
45. White business executives will steal the ideas of their Black employees.
46. A promise from a White is about as good as a three dollar bill.
47. Blacks should be suspicious of advice given by White politicians.
48. If a Black student tries, he will get the grade he deserves from a White teacher (R).

### ***Index of Race-Related Stress (Utsey & Ponterotto, 1996) and Index of Race-Related Stress-Brief (Utsey, 1999)***

The Index of Race-Related Stress (IRRS) is a multidimensional scale to measure stress associated with the experiences of racism and discrimination encountered by African Americans in their daily lives. There is both a long version and a brief version.

*Description:* The IRRS is a 46-item self-report questionnaire. The scale includes both a global measure and four subscales including: cultural racism (16 items: 2, 3, 8, 13, 15, 21, 23, 29, 31, 34, 35, 37, 40, 42, 43, 44) in which African American culture is disparaged; institutional racism (11 items: 12, 18, 19, 20, 26, 32, 38, 39, 41, 45, 46) consisting of practices and policies of organizations; individual racism (11 items: 1, 4, 5, 6, 9, 17, 22, 24, 27, 30, 33) measures personal experiences; and collective racism (8 items: 7, 10, 11, 14, 16, 25, 28, 36) measuring organized efforts at discrimination. Participants respond to items using a 5-point Likert-type scale ranging from *this never happened to me* (0) to *this event happened to me and I was extremely upset* (4). Both total and subscale scores can be used. Subscale scores are computed by summing the items. The total score is calculated by converting each total subscale score to a *z*-score and summing the *z*-scores. Higher scores reflect more stress associated with experiences of racism. The scale is self-administered.

The IRRS-Brief (IRRS-B) includes 22 items (2, 5, 8, 10, 13, 15, 22, 25, 24, 26, 27, 29, 32, 33, 35, 37, 40, 43, 41, 44, 6, 20) from the longer scale. The process by which the scale was developed resulted in three subscales: cultural racism (10 items: 2, 8, 13, 15, 29, 35, 37, 40, 43, 44), institutional racism (6 items: 26, 32, 41, 10, 25, 20), and individual racism (6 items: 5, 22, 24, 33, 27, 6).

*Sample:* Three separate studies were conducted in the initial report of the IRRS's psychometric properties. Study 1 included 302 participants ranging in age from 18 to 61 years (average age 26.77). Participants were mostly female (55%), single (76%), and enrolled in college (51%). Study 2 included 341 participants (31 not identified as African American). Of the 310 African American participants, two-thirds were female, most were single (85%) and college students (84%); participants ranged in age from 17 to 76 (average age 23.38). Study 3 involved 31 traditional college students and 19 students in adult education classes. The IRRS-B was evaluated using a sample of 239 African American participants and 25 White Americans who were included for comparative purposes. Participants came from a university, the community, and a substance abuse program. The average age of participants was 31, 58% were female, and averaged almost 14 years of education.

*Reliability: IRRS:* Cronbach's alpha coefficients were reported in Study 1 and Study 2 for the subscales: cultural racism ( $\alpha = .87, \alpha = .89$ ), institutional racism ( $\alpha = .85, \alpha = .82$ ), individual racism ( $\alpha = .84, \alpha = .84$ ) and collective racism ( $\alpha = .79, \alpha = .74$ ). Study 3 reported test-retest reliability for 3 weeks (college students) and 2 weeks (adult education students): cultural racism ( $r = .77, r = .58$ ), institutional racism ( $r = .69, r = .71$ ), individual ( $r = .61, r = .54$ ), and collective ( $r = .79, r = .75$ ).

*IRRS-B:* Cronbach's alphas for the subscales were: cultural racism ( $\alpha = .78$ ), institutional racism ( $\alpha = .69$ ), and individual racism ( $\alpha = .78$ ). Subscales correlated with each other ranging from  $r = .56$  to  $r = .74$ ; the subscales were highly correlated with the total scale score ( $r = .84$  to  $r = .90$ ).

*Validity: IRRS:* Factorial validity was established in Study 1 (exploratory factor analysis provided four factor structure) and Study 2 (confirmatory factor analysis of the four factor model). To establish concurrent validity, the total score and the four subscales were correlated with the Racism and Life Experience Scales-Brief Version (RaLES-B) and the Perceived Stress Scale (PSS). Most of the subscales were statistically significantly related to the subscales of the RaLES-B; the total IRRS score and the total RaLES-B score were also statistically significantly related ( $r = .39$ ). Relationships were weaker between the IRRS subscales and the PSS but the total scores were statistically significantly related ( $r = .24$ ).

*IRRS-B:* The IRRS-B subscales were statistically significantly correlated with the RaLES-B global score, the Perceived Influences of Race subscale, and the Group Impact subscale. Mean ethnicity scores were lower for Whites than African Americans providing evidence that the scale discriminates between the two groups.

*Comments:* There is evidence of the reliability and validity of both versions of the IRRS. Additional studies have demonstrated the reliability of the full scale with elderly African Americans (Utsey, Payne, Jackson, & Jones, 2002) and with adolescents using a shorter version (32 items; Seaton, 2006). Additional studies of the IRRS-B have found consistently high Cronbach's alpha scores (Utsey, Chae, Brown, & Kelly, 2002; Utsey & Hook, 2007; Utsey, Lanier, Williams, Bolden, & Lee, 2006).

*Location:* Utsey, S., & Ponterotto, J. (1996). Development and validation of the index of race-related stress (IRRS). *Journal of Counseling Psychology, 43*, 490-501.

Utsey, S. (1999). Development and validation of a short form of the index of race-related stress (IRRS) – Brief version. *Measurement and Evaluation in Counseling and Development*, 32, 149–167.

### **Selected Publications**

- Seaton, E. K. (2006). An examination of the factor structure of the index of race-related stress among a sample of African American adolescents. *Journal of Applied Psychology*, 36, 1414–1429.
- Utsey, S. O., Chae, M., Brown, C., & Kelly, D. (2002). Effect of ethnic group membership on ethnic identity, race-related stress, and quality of life. *Cultural Diversity and Ethnic Minority Psychology*, 8, 366–377.
- Utsey, S. O., & Hook, J. N. (2007). Heart rate variability as a physiological moderator of the relationship between race-related stress and psychological distress in African Americans. *Cultural Diversity and Ethnic Minority Psychology*, 13, 250–253.
- Utsey, S. O., Lanier, Y., Williams, O., Bolden, M., & Lee, A. (2006). Moderator effects of cognitive ability and social support on the relation between race-related stress and quality of life in a community sample of Black Americans. *Cultural Diversity and Ethnic Minority Psychology*, 12, 334–346.
- Utsey, S. O., Payne, Y., Jackson, E., & Jones, A. (2002). Racism, quality of life indicators, and life satisfaction, and indicators of psychological and physical health among elderly African Americans. *Cultural Diversity and Ethnic Minority Psychology*, 8, 224–233.

### ***Index of Race-Related Stress (IRRS)***

This survey questionnaire is intended to sample some of the experiences that Black people have in this country because of their “blackness.” There are many experiences that a Black person can have in this country because of his/her race. Some events happen just once, some more often, while others may happen frequently. Below you will find listed some of these experiences for which you are to indicate those that have happened to you or someone very close to you. *Please circle the number on the scale (from 0 to 4) that indicates the reaction you had to the event at the time it happened. Do not leave any items blank. If an event has happened more than once, refer to the first time it happened. If an event did not happen circle 0 and go on to the next item.*

Response categories: 0 = This has *never happened* to me; 1 = This event happened, but did not bother me; 2 = This event happened and I was slightly upset; 3 = This event happened and I was upset; 4 = This event happened and I was *extremely* upset.

1. You have been in a restaurant or other White/non-Black establishment where everyone was waited on before you.

2. You notice that crimes committed by White people tend to be romanticized, whereas the same crime committed by a Black person is portrayed as savagery, and the Black person who committed it, as an animal.
3. You notice that when a Black person is killed by a White mob or policeman no one is sent to jail.
4. You have been followed by security (or employees) while shopping in some stores.
5. Sales people/clerks did not say thank you or show other forms of courtesy and respect (i.e., put your things in a bag) when you shopped at some White/non-Black-owned business.
6. White people or other non-Blacks have treated you as if you were unintelligent and needed things explained to you slowly or numerous times.
7. You have been questioned about your presence in a White neighborhood for no apparent reason.
8. You notice that when Black people are killed by the police the media informs the public of the victim's criminal record or negative information in their background, suggesting they got what they deserved.
9. Whites/non-Blacks have failed to apologize for stepping on your foot or bumping into you.
10. You have been threatened with physical violence by an individual or group of White/non-Blacks.
11. You were physically attacked by an individual or group of White/non-Blacks.
12. You did not receive a promotion you deserved; you suspect it was because you are Black.
13. You have observed that White kids who commit violent crimes are portrayed as "boys being boys," while Black kids who commit similar crimes are wild animals.
14. You have had trouble getting a cab to go certain places or even stop for you.
15. You seldom hear or read anything positive about Black people on radio, TV, newspapers, or in history books.
16. While on public transportation or in public places White people/non-Blacks have opted to stand up rather than sit next to you.
17. Although waiting in line first, you were assisted after the White/non-Black person behind you.
18. White people have expected you to denounce or reject the views or remarks of controversial Black leaders.
19. You did not get the job you applied for although you were well qualified; you suspect because you are Black.
20. You were refused an apartment or other housing; you suspect it was because you are Black.
21. You have observed a double standard in the way the law or other systems of government (court, media, disciplinary committees, etc.) work (or don't work) when dealing with Blacks as opposed to Whites/non-Blacks.
22. While shopping at a store the sales clerk assumed that you couldn't afford certain items (i.e., you were directed toward the items on sale).

23. White/non-Black people have been apologetic about the Japanese internment, Jewish holocaust, and other violations of human rights, but would prefer to forget about slavery, Jim Crowism, and other abuses of Black people.
24. You were treated with less respect and courtesy than Whites and other non-Blacks while in a store, restaurant, or other business establishment.
25. You were the victim of a crime and the police treated you as if you should just accept it as part of being Black.
26. You were passed over for an important project although you were more qualified and competent than the White/non-Black person given the task.
27. Whites/non-Blacks have stared at you as if you didn't belong in the same place with them; whether it was a restaurant, theater, or other place of business.
28. You called the police for assistance and when they arrived they treated you like a criminal.
29. You have observed that the police treat White/non-Blacks with more respect and dignity than they do Blacks.
30. White/non-Black people have mistaken you for a sales person, waiter, or other service help when you were actually a customer.
31. You have noticed that the public services are inadequate or non-existent in Black communities (police, sanitation, street repairs, etc.).
32. You have been subjected to racist jokes by Whites/non-Blacks in positions of authority and you did not protest for fear they might have held it against you.
33. While shopping at a store, or when attempting to make a purchase you were ignored as if you were not a serious customer or didn't have any money.
34. You have heard Blacks constantly being compared to other immigrants and minorities in terms of what they have not achieved, in spite of having been in the United States for so much longer than the other groups.
35. You have observed situations where other Blacks were treated harshly or unfairly by Whites/non-Blacks due to their race.
36. You have attempted to hail a cab, but they refused to stop, you think because you are Black.
37. You have heard reports of White people/non-Blacks who have committed crimes, and in an effort to cover up their deeds falsely reported that a Black man responsible for the crime.
38. You have held back angry or hostile feelings in the presence of White/non-Black people for fear they would have accused you of having a "chip" on your shoulder.
39. You have been asked to pay in advance for goods/services that are usually paid for after a person receives them; you suspect it was because you are Black.
40. You notice that the media plays up those stores that cast Blacks in negative ways (child abusers, rapist, muggers, etc. [or as savages] Wild Man of 96<sup>th</sup> St., Wolf Pack, etc), usually accompanied by a large picture of a Black person looking angry or disturbed.
41. You have been given more work, or the most undesirable jobs at your place of employment while the White/non-Black of equal or less seniority and credentials is given less work, and more desirable tasks.



42. You have heard that Black men have an uncontrollable desire to possess a White woman.
43. You have heard racist remarks or comments about Black people spoken with impunity by White public officials or other influential White people.
44. You have heard or seen other Black people express the desire to be White or to have White physical characteristics because they disliked being Black or thought it was ugly.
45. When you have interacted with Whites/non-Blacks, you anticipated them saying or doing something racist either intentionally or unintentionally.
46. You have discovered that the White/non-Black person employed in the same capacity as you with equal or less qualifications is paid a higher salary.

### ***The Race-based Rejection Sensitivity Questionnaire (Mendoza-Denton, Downey, Davis, Purdie, & Pietrzak, 2002)***

The Race-based Rejection Sensitivity Questionnaire was developed to assess anxiety expectations of rejection in various social settings.

*Description:* The Race-based Rejection Sensitivity Questionnaire (RSQ-Race) is a self-report questionnaire consisting of 12 items to measure anticipatory anxiety of rejection due to race. Each question deals with situations in which there is the potential for rejection due to race. The questionnaire integrates both anxiety about rejection and degree of expectation of rejection. Anxiety or concern that there may be a negative outcome due to race is assessed using a 6-point scale ranging from *very unconcerned* (1) to *very concerned* (6). Expectation about the likelihood of rejection due to race in each social situation is assessed using a 6-point scale ranging from *very unlikely* (1) to *very likely* (6). Scores for the RSQ-Race are calculated by combining responses to each question by multiplying the two responses for each question. The overall score is calculated by taking the average of the anxiety-expectation scores. Higher scores indicate more concern about and expectations of rejection based on race. The scale is self-administered.

*Sample:* The study to assess the psychometric properties of the scale included 359 undergraduates attending a majority White university. The participants included 130 African Americans, 88 Asian Americans, and 141 White Americans. Their average age was 19.76 years and there were slightly more females (51%). Study 2 included 114 college students with a mean age of 20.82 years. This sample was equally divided among African Americans and Whites. Study 3 included 66 African Americans and had a mean age of 18.1 years; there were 19 males and 47 females.

*Reliability:* Cronbach's alpha was .90. The 2 to 3-week test-retest reliability for a subsample was .80.

*Validity:* Construct validity was assessed with the two sections of the Perceived Racism Scale (PRS; perceived race-based negativity and emotional reactivity to perceived race-based negativity) and the Ethnic Identity Scale (EIS; a general measure of ethnic identity). Relationships were statistically significant in the expected

directions: PRS perceived race-based negativity,  $r = .46$ ; PRS emotional reactivity,  $r = .30$ ; and EIS,  $r = .34$ . African American respondents had higher average scores than Asian Americans and White Americans.

*Comments:* Initial findings suggest that the RQS-Race is a reliable and valid measure to assess concerns about and expectations of rejection based on race in certain situations among African Americans. This conclusion is limited to college students.

*Location:* Mendoza-Denton, R., Downey, G., Davis, A., Purdie, V. J., & Pietrzak, J. (2002). Sensitivity to status based rejection: Implications for African American students' college experience. *Journal of Personality and Social Psychology*, *83*, 896–918.

### **Selected Publications**

None

### ***The Race-based Rejection Sensitivity Questionnaire***

1. Imagine that you are in class one day, and the professor asks a particularly difficult question. A few people, including yourself, raise their hands to answer the question.
2. Imagine you are in a pharmacy, trying to pick out a few items. While you are looking at the different brands, you notice one of the clerks glancing your way.
3. Imagine you have just completed a job interview over the telephone. You are in good spirits because the interviewer seemed enthusiastic about your application. Several days later you complete a second interview in person. Your interviewer informs you that they will let you know about their decision soon.
4. It's late at night and you are driving down a country road you are not familiar with. Luckily, there is a 24-h 7–11 just ahead, so you stop there and head up to the counter to ask the young woman for directions.
5. Imagine that a new school counselor is selecting students for a summer scholarship fund that you really want. He has only one scholarship left and you are one of several students that are eligible for this scholarship.
6. Imagine you have just finished shopping, and you are leaving the store carrying several bags. It's closing time, and several people are filing out of the store at once. Suddenly, the alarm begins to sound, and a security guard comes over to investigate.
7. Imagine you are riding the bus one day. The bus is full except for two seats, one of which is next to you. As the bus comes to the next stop, you notice a woman getting on the bus.
8. Imagine you are in a restaurant, trying to get the attention of your waitress. A lot of other people are trying to get her attention as well.
9. Imagine you are driving down the street, and there is a police barricade just ahead. The police officers are randomly pulling people over to check drivers' licenses and registrations.

10. Imagine that it's the second day of your new class. The teacher assigned a writing sample yesterday and today the teacher announces that she has finished correcting the papers. You wait for your paper to be returned.
11. Imagine you are standing in line for the ATM machine, and you notice a woman at the machine glances back while she's getting her money.
12. Imagine you are at a pay phone on a street corner. You have to make a call, but you don't have change. You decide to go into a store and ask for change for your bill.

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