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PSYCHOLOGICAL NIGRESCENCE: AN INCLUSIVE LOOK AT THE DEVELOPMENT OF AFRICAN AMERICAN AND HISPANIC STUDENTS AT THE UNIVERSITY OF NEBRASKA-LINCOLN

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PSYCHOLOGICAL NIGRESCENCE: AN INCLUSIVE LOOK AT THE
DEVELOPMENT OF AFRICAN AMERICAN AND HISPANIC STUDENTS AT THE
UNIVERSITY OF NEBRASKA-LINCOLN

By

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PSYCHOLOGICAL NIGRESCENCE: AN INCLUSIVE LOOK AT THE
DEVELOPMENT OF AFRICAN AMERICAN AND HISPANIC STUDENTS AT THE
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University of Nebraska, 2012

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The purpose of this study was to determine the similarities and differences between the psychological development of African American and Hispanic undergraduate students at the University of Nebraska-Lincoln. Data were collected to compare, contrast, and identify common trends in the development of African American and Hispanic students. The Nigrescence Model first introduced by William E. Cross in 1971 was administered to a sample of both populations in an effort to determine if the model is applicable to the Hispanic student population. African American and Hispanic undergraduate students identified by the Office of Admissions were surveyed with a response of 144 students. The responses were kept completely confidential and participants were identified by a specific participant number. Chronbach alpha scores indicated that the Cross Racial Identity Scale (CRIS) between African Americans as well as Hispanics show only minor differences in instrument reliability across the five Nigrescence stages. The data derived from the CRIS demonstrated that there are significant differences between African American and Hispanic students in the stages of Miseducation, Self-Hatred, and Ethnocentricity while there were no significant differences between the ethnicities in Assimilation and Antidominance stages.

Discussion of the research and implications for practice are presented, along with suggestions for future research.

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Chapter I

Introduction

Psychological Nigrescence or the “psychology of becoming Black” (Pope-Davis et al., 2000) is a developmental model for African Americans first introduced by Cross (1971). The Cross Racial Identity Scale was initially developed to test the Nigrescence model, which also led to the production of the Black Racial Identity Attitude Scale (RIAS-B) originally introduced by Parham and Helms (1981). The Cross Racial Identity Scale and research performed in subsequent years has focused on making revisions to the Nigrescence model and the Black Racial Identity Attitude Scale which was designed to validate the theory. Works have been conducted both empirically and theoretically on the scales; the model has been revised and tested on African Americans however, there has not been a focus on using the Cross Racial Identity Scale on other ethnicities or minorities in general.

Identity development plays a major role in the life of students. It is especially important to understanding minority students and how cultural awareness causes healthier identity development (both undergraduate and graduate) on today’s college and university campuses (Pierre, M. R. and Mahalik, J. R., 2005). Student personnel Faculty/staff need to be better equipped to understand how minorities develop as well; this knowledge is very important to an individual pursuing higher education. “To understand the racial and ethnic identity development of those who are considered nonmajority, it is important to understand how societal and cultural issues are intertwined with the feelings, thoughts, and fears of racial, ethnic, or other social subordinate groups” (Torres, Howard-Hamilton, & Cooper, 2003 p. 18).

Expansion of research and revisions of theoretical models are essential to understanding the development of minorities. Research on specific minority and majority groups are available, but there is a need for more evaluation and exploration in the psychological development of minorities and their success on college/university campuses.

Rationale for Study

There should be continued work in the field of psychological development of minority students. Higher education is ever changing with time, and the experiences of both undergraduate and graduate students become even more complex. Continuous research is needed to acquire an understanding of the modern day issues minorities' face. Revisions to the Psychological Nigrescence model and validation of the Cross Racial Identity Scale (CRIS) have been explored since Cross first introduced the model in 1971, there is now a need to see if the model and the scale can be applied to other minorities. This research is an attempt to study the applicability of the scale and model to another minority group. There may be a need for further revision/synthesis of the model and further validation of the scale being applied to other minorities. For ease of hypotheses testing, both hypotheses' are stated in the null form.

Research Questions

1. Is the Cross Racial Identity Scale Adaptation as reliable an instrument for Hispanic students as it is for African American students?
2. Do Hispanic/Latino identity scores differ significantly on the Cross Racial Identity Scale Adaptation from those of African American/Black college students?

Hypotheses

This study has two hypotheses that have been developed.

H1₀: When administered to Hispanic study participants, Cronbach alpha scores for the Cross Racial Identity Scale Adaptation will not indicate levels of reliability comparable to those obtained for the African American study participants.

H2₀: Scores from the Cross Racial Identity Scale Adaptation subscales will show that the identity scores of the participants do not differ significantly and there will not be a drastic change in identity development of either African American or Hispanics.

Background Information on Nigrescence and CRIS

The original Nigrescence theory was developed by William Cross (1971) and addressed whether racial preference was believed to do two things: 1) to be a part of a Black person's personal identity and 2) to affect the person's mental health functioning (Vandiver, et al. 2002). In this developmental model Blacks who accepted being Black were considered psychologically healthy while Blacks who accepted the values of White society were considered to be suffering from self-hatred resulting from low self-esteem. The model was revised again by Cross in 1991 and it addressed personal identity (PI) and reference group orientation (RGO), examining the relationship between racial identity and self-esteem. A final expansion occurred in 2000 encompassing the same stages as the revised model, but in the expanded model the Pre-Encounter stage describes three identities: Assimilation, Miseducation, and Self-Hatred. This expansion was a result of the development of the Cross Racial Identity Scale (CRIS; Vandiver, Cross, Fhagen-Smith, et al., 2000) which is the scale developed to measure the revised model.

Definitions

Psychological Nigrescence: Cross originally defined this as the Negro-to-Black Conversion Experience. Cross quotes a student in the book *Black World* "... You know what, I even began to feel that we were better than they were because we had so much soul and love... Cross, 1971)."

Cross Racial Identity Scale: The original scale derived to survey participants to determine levels of awareness and Black liberation.

Cross Racial Identity Attitude Scale: The new scale derived to survey participants from different races other than African American and level of awareness.

NonMajority: Racial, ethnic or other social subordinate groups.

Personal Identity (PI): Ones own personal perspective

Pre-Encounter: Student is in a stage of being Anti-Black/Hispanic or the opposite of Black/Hispanic.

Immersion: Everything of value must be Black or relevant to Blackness

Internalization: Incorporating into one's self-concept a feeling of superiority without a need to gain more knowledge.

Commitment: Confidence in one's own personal standards of Blackness

Reference Group Orientation (RGO): The ethnicity (with values included) one identifies with most

Delimitations

A delimitation of this study is that the only population of students studied was the enrolled students at the University of Nebraska-Lincoln (UNL). The researcher did not attempt to contact other institutions and seek their participation in the study. There were

a number of participants who actually participated in the study; however, the study only included University of Nebraska-Lincoln students. Also delimiting was the researcher's discussion of the study of only undergraduate students who are Hispanic/Latino or African American. This choice was made in recognizing that the Hispanic minority population continues to increase in number in higher education (Gassoumis, Z. D., et. al., 2009). Focusing on Hispanics and African Americans leaves out a number of minority groups (e.g. Native Americans and Asian Americans), that could have been studied.

Scale

The Cross Racial Identity Scale was developed to measure African American students Identity scores using the Revised Psychological Nigrescence model composed by Vandiver et al., (2000). The limitation with using this scale for the study is that the scale was produced for African American students and so comfort and level of self-identity may not be as high in other ethnicities. There is a new scale that has been developed to use across cultures developed by Cross and colleagues; however the limitation with it is that it may be too broad in covering too many cultures. Vandiver, B. J., Worrell, F. C., Cross, W. E. Jr., and Fhagen-Smith, P. E., developed the new scale titled The Cross Scale of Social Attitudes (2010) and with minor revisions has been made to tailor to Hispanics and Black students within the sample of participants.

Application

Mailing the survey to participants would have been a tedious and monetary task as placing them in envelopes alone would have taken a significant amount of time. Choosing to mail the survey to sample participants may also result in a lower response number the goal is to get a maximum return rate. Using *Survey Monkey* online enables

the participants to access the survey quickly and finish without having to use paper or a writing utensil saving large amounts of time and trees. As our institution seeks to become environmentally responsible having the survey online is also much more organized than sifting through large amounts of paper.

Relevance of Study

There is a necessity to further the research of minority identity development as their success in higher education depends on the interactions and experiences encountered during post-secondary schooling. Torres, Howard-Hamilton & Cooper (2003) summarizes this phenomenon as; “Varying models of racial identity development should be used because to fit a racial/ethnic group into one monolithic category does no more than what society has done for years- that is, generalize and stereotype a group of people based on the assumption that their behaviors, beliefs, values, and levels of consciousness are all the same.” The times are always changing and individuals develop differently therefore it is critical to continue expanding theories and conducting research to grapple with modern day issues.

Chapter II

Literature Review

Introduction

Regarding identity development in minority student populations other than African Americans, different factors influence study results. Limited data and research findings are available and Black identity and White identity development has been a major focus of student identity research (Hays, Chang, and Havice, 2008). Through examination of the Nigrescence model (Cross, 1978) the Cross Racial Identity Scale or CRIS (Vandiver, 2001) was derived. Further development lead to the Black Racial Identity Attitude Scale or RIAS-B (Parham & Helms, 1981) and the White Racial Identity Scale (Lemon & Waehler, 1996). These instruments provide valuable developmental insight into Black and White racial Identity. To add another dimension to this topic an investigation of Hispanic and Latino development at UNL will also be explored as the Nigrescence model has yet to be fully explored for application to another ethnicity.

By exploring the bicultural orientation model (Torres, V., 1999), investigating the influences on the ethnic identity development of Latino college students in the first two years of college (Torres, V., Forthcoming), and incorporating input about the demographics/characteristics of Latino baby boomers (Gassoumis, Z. D., et. al., 2009) further insight on Hispanic student development is gained. Examining these trends is highly beneficial in gaining knowledge of student development of diverse populations. There are different benefits of these models that may apply to other minority groups as well. Within this review a synthesis of the theories will be developed in hopes that a

model is produced to better identify multicultural stages of identity development. The question this review seeks to answer is thus: How has Cross's Theory of Nigrescence been expanded and validated? Also, is there a difference between Black/African American Identity or Hispanic/Latino/a Identity development in college?

Nigrescence Theory

The scales used in Cross's Nigrescence model (Cross, 1971) have been revised throughout the years. The basic concept of the model is that Blacks who have a sense of acceptance of being Black are psychologically healthier and have higher self esteem. The theory has two different identity types: personal identity (PI) and reference group orientation (RGO) focusing on how Blacks see themselves socially. In *Handbook of Multicultural Counseling, 2nd edition*, Cross and Vandiver (2001) provide an overview of the stages:

- *Pre-Encounter Assimilation* describes the type of Black person whose social identity is organized around her or his sense of being an American and an individual. Little significance is accorded racial group identity; consequently, race and Black culture are not engaged. The person may actually work with White groups to destroy what are perceived as "race-based" programs, and the person often shows disdain for Black culture, all-Black groups, and multiculturalism. In its more passive version, the person simply does not engage Blackness.
- *Pre-Encounter Miseducation* depicts the type of Black person who accepts, as truthful, facts, images, and historical information about Black people that are, in fact, stereotypical and forms of cultural-historical misinformation. Because she/he sees so little strength in the Black community as a whole, the miseducated person may hesitate to engage Black problems and Black culture. The person will compartmentalize his/her stereotypic perceptions so that such negative group images do not affect her/his personal self-image (e.g., "That's the way they act, but I am different, exceptional").
- *Pre-Encounter (Racial) Self-Hatred* characterizes the type of Black person who experiences profound negative feelings and deep-structure self-loathing because of the fact she or he is Black. Such personal dysfunctionality and group hatred clearly limit the positive engagement of black problems and Black culture.

- *Immersion-Emersion Anti-White* describes Black people who are nearly consumed by a hatred of White people and White society and all that it represents and will engage Black problems and Black culture but are frequently predictably unpredictable, volatile, and full of fury and pent-up rage.
- *Immersion-Emersion Intense Black Involvement* is descriptive of a person who is typically simplistic, romantic, oceanic, and obsessively dedicated to all things Black.

The person engages Blackness in a nearly cultlike fashion and is subject to Blacker-than-thou social interactions with other Blacks and evidences and either/or mentality about complex issues.

- *Internalization Nationlist* is a type of Black individual who stresses an Africentric perspective about oneself, Black people, and the surrounding world. There is no question that such persons engage Black problems and Black culture.
- *Internalization Biculturalist* is an exemplar of a Black person who gives equal importance to “Americanness” as well as Africanity (e.g., the comfortable fusion of White and Black cultures), and engages Black issues and culture but also openly engages aspects of the mainstream culture. This person can be as dedicated as anyone else but also enjoys and feels part of mainstream events, celebrations, and issues.
- *Internalization Multiculturalist* is a type of Black person whose identity fuses or reticulates linkages between three or more social categories (multiplicity) or frames of reference. Whether it is the person’s perceptions of a situation or the need to make a key identity decision, nearly equal weight is given to the multiple categories that drive the person’s sense of identity. Although the person feels very much a part of the Black community and the Black struggle, he or she easily appreciates a wide range of cultural events and activities. As a result, a person with a Multiculturalist identity eschews solutions that rely on single-group interests and prefers solutions, instead that address multiple oppressions. (p. 375)

In 1991 Cross revised the original model and instead of focusing on representing identities in the stages they were more so to “describe the overarching theme of the stage.” The newly revised stages became: Pre-Encounter, Encounter, Immersion-Emersion, and Internalization (CRIS; Vandiver, Cross, Fhagen-Smith, et al., 2000).

The Pre-Encounter stage is somewhat similar to that of the first in that it deals with assimilation and the anti-Black attitude, having been miseducated and containing a sense of self-hatred. The Encounter stage remains the same no change in orientation or

characterization occurs and deals with reference group orientation (RGO). In the Immersion-Emersion stage a transition towards anti-White or Intense Black Involvement occurs in development as two separate identities. In the revised version the Internalization stage combines Black Nationalist, Biculturalist, and Multiculturalist identities; “unlike the Black Nationalist, the Biculturalist and Multiculturalist want to build coalitions beyond the Black community (CRIS; Vandiver, Cross, Fhagen-Smith, et al., 2000).”

Validation of Methods.

Evaluation of the CRIS and the Black Racial Identity Attitude Scale or the RIAS-B (Parham & Helms, 1981; Lemon & Waehler, 1996) express the validation of the methods and theories as it is important to see the results amongst representative samples. The validation in the article *Validating the Cross Racial Identity Scale* or CRIS came from two studies of African American college students; using exploratory and confirmatory factor analysis respectively. Each study's scores were based on the current CRIS subscale scores (above mentioned) based on the following criteria developed by Vandiver, et. al., (2002): (a) unidimensional constructs (i.e., subscale intercorrelations not to exceed $|.30|$ and subscale items loading on unique factors), (b) internal consistency estimates of subscale scores at or above $.80$, (c) evidence of convergent validity (i.e., at least 9 percent of shared variance with similar constructs), and (d) evidence of discriminate validity (i.e., less than nine percent of shared variance with theoretically distinct measures).

In study 1 Vandiver, et. al., (2002) “conducted a preliminary examination of the structural validity of the CRIS by using exploratory analysis (p. 6).” They hypothesized

that factors would parallel one another from the theory to the scale. The sample chosen for the first study encompassed 296 African American higher education students of which 76 males and 212 females with the remainder listed as other all attending Predominately White Institutions (PWI's) in the mid-Atlantic. The participants completed both a background information sheet and the CRIS, which used 64 items across 8 subscales.

Background information included sex, age, racial designation, academic standing, GPA, place in social class or family origin, grade or educational level of parent/guardian, and the income of the originating family. In *Validating the Cross Racial Identity Scale* Vandiver, et. al., (2002) describe how the CRIS is used in the first study:

Six subscales (50 items) were the focus for the present study: Pre-Encounter Assimilation (PA; 8 items), Pre-Encounter Miseducation (PM; 11 items), Pre-Encounter Self-Hatred (PSH; 7 items), Immersion-Emersion Anti-White (IEAW; 5 items), Internalization Black Nationalist (IBN; 11 items), and Internalization Multiculturalist Inclusive (IMCI; 8 items).

An exploratory factor analysis was held on the CRIS model to help in classifying which items best reflected the Nigrescence identities. With the evidence from the study presented in tables the commonalities ranged from .11 -.41 (Mdn=.42) and a variable-factor ratio of approximately 20:3, the sample size of 296 was adequate for producing a convergent and admissible solution (p.9).

In study 2 thirty-five of the original 50 CRIS items from the first study were used. Measuring concerns in this second study focused on the reduction of overlap between the Anti-White and Black Nationalist subscales and heightening the internal consistency estimates of scores on the Internalization subscales. The Black Nationalist construct was revamped to focus on Afrocentricity rather than a globalized Black Nationalist identity so the subscale named has been changed to Internalization Afrocentric (IA). Again a

confirmatory factor analysis was conducted to test the six identity model with several competing models. The measured sample in this study included 336 African American college students (119 male and 212 female, 5 classified as other) all attending PWI's in the Northeast.

The participants were given packets using the measures of the CRIS, the Multidimensional Inventory of Black Identity (MIBI), the Big Five Inventory (BFI), and a background information sheet with the same information as in study 1. Vandiver, et. al., (2002) in *Validating the Cross Racial Identity Scale* describes how the CRIS is used for study 2:

The CRIS for study 2 consisted of 52 items across eight subscales. Six subscales containing 39 items represented the Nigrescence identities under examination: Pre-Encounter Assimilation (PA; seven items), Pre-Encounter Miseducation (PM; five items), Pre-Encounter Self-Hatred (PSH; six items), Immersion-Emersion Anti-White (IEAW; six items), Internalization Afrocentric (IA; six items), and Internalization Multiculturalist Inclusive (IM, nine items). Thirty-five of the thirty-nine items were unchanged from Study 11, two items were new, and two had been used on earlier version of the CRIS (p.13).

The commonalities of the participants make for a very representative sample; in the confirmatory factor analysis of Study 2 the sample size of 300 is sufficient. Of the models tested in both studies, the two-factor higher order model of the CRIS subscale was most defensible. It supported the six-factor make up of the CRIS and a higher order structure that follows the expanded model Vandiver, et. al., (2002).

Revision and Expansion of the Nigrescence Theory

In revising the original Nigrescence theory consideration shall be placed on the re-shaping of the identities as they too can/should be catered to the development in other cultures as well. Development of the CRIS by Cross and his associates in academia causes the final revision of the Nigrescence theory. The *Expanded Nigrescence Model*

(Cross & Vandiver, 2001) has similar identity stages as the revised; in the expanded version the Pre-Encounter stage consists of 3 identities: Assimilation, Miseducation, and Self-Hatred.

In the new model a negative relationship is believed to exist between Pre-Encounter and Anti-Black; Blacks who have high self-hatred levels also seem to have low levels of self-esteem. “Hatred of self because of being Black shifts identity issues from an RGO to a PI level (Vandiver et al., 2001).

Vandiver et al., (2001) state that the purpose of this study was to develop a new measurement scale for the revised Nigrescence model. This study was broken up into a four-phase process using three independent samples of African American college students. The goal of phase 1 was to produce a number of items that reflects the attitudes of the Nigrescence identity clusters. In the remaining phases, initial scale development of the CRIS with three independent samples of African American college students and their impact on the Nigrescence model and scale. Another goal of phase three was to gain construct validity through exploratory factor analysis; minimum reliability estimates of .70 for subscale scores and subscale intercorrelations of $|\ .30 |$ and lower (Vandiver et al., 2001).

In the Immersion-Emersion stage Intense Black Involvement and Anti-White identities remain the same containing 3 of the same identities from the original model: Black Nationalist, Biculturalist, and Multiculturalist Inclusive. Therefore the expanded Nigrescence model characterizes 8 Black racial identities of them only seven are seen as measureable. Worrel, Cross, & Vandiver (2001) in *Nigrescence Theory: Current Status*

and *Challenges for the Future* provide an excellent table (shown in the following figure) of the transformations of the theory (p. 202):

Cross's Nigrescence Stages and Identities

Model	Stage	Identity
1971 original model	Pre-encounter	Pro-White/Anti-Black
	Encounter	
	Immersion-Emersion	Anti-White/Pro-Black
	Internalization	Humanist
	Internalization-Commitment	
1991 revised model	Pre-Encounter	Assimilation Anti-Black
	Encounter	
	Immersion-Emersion	Anti-White Intense Black Involvement
	Internalization	Black Nationalist Biculturalist Multiculturalist
2000 expanded model	Pre-Encounter	Assimilation ^a Miseducation ^a Self-Hatred ^a
	Encounter	
	Immersion-Emersion	Anti-White ^a Intense Black Involvement
	Internalization	Black Nationalist ^a Biculturalist Multiculturalist Racial Multiculturalist Inclusive ^a

^aSubscale Included in the Cross Racial Identity Scale.

Figure 1. Transformations of the Nigrescence model.

In this article Worrel, Cross, & Vandiver (2001) speak of reliability, validation and scoring issues when developing scales of measurement in the field of Black racial identity.

They expand on Vandiver et al. (2001) work in *Cross's Nigrescence Model: From Theory to Scale to Theory* in development of the CRIS and validation of the Nigrescence model.

Looking at the stages and their form of measurement, they are equivalent to those stages other minorities may encounter or immerse/emerge through (Lopez, J. D., 2005). It is important to be aware of the stages of the Nigrescence theory as the stages form the base of which the Cross Racial Identity Scale (CRIS; Vandiver, Cross, Fhagen-Smith, et al., 2000) was derived. The current CRIS measures just six of the seven identities.

Vandiver (2001) in *Psychological Nigrescence Revisited: Introduction and Overview* provides a definition of the CRIS model:

The initial CRIS was designed to measure six of the seven identities: Pre-Encounter Assimilation, Pre-Encounter Anti-Black, Immersion-Emersion Anti-White, Internalization Black Nationalist, and Internalization Multiculturalist. A decision was made not to measure the Internalization Biculturalist identity. The following goals were established at the beginning of the process (a) minimum reliability estimate .70 for scores of each of the subscales; (b) a maximum subscale intercorrelation of $|.30|$; and (c) the identification of relatively independent factors, through exemplary factor analysis, with items loading by subscale.

Vandiver states that the only measurable phase of the Immersion-Emersion phase is the Immersion phase because the Emersion phase represents a transition to Internalization. Examination of the CRIS will provide insight as to the validity of this statement.

Originally the CRIS focused on measuring the revised Nigrescence model in three clusters: Pre-Encounter, Immersion-Emersion, and Internalization identity clusters of which it also underwent four scale development changes. In the first cluster the two Pre-

Encounter stages were Assimilation and Anti-Black; during the Assimilation stage Blacks show a low race salience but a very high reference group orientation geared towards being American.

The Anti-Black stage represents an individual who views being Black as something highly negative. The Immersion-Emersion cluster combined Afrocentric or “Intense Black Involvement” and the Eurocentric as evil or “Anti-White” identities (Vandiver, et al., 2001). In the original Nigrescence model the Anti-White immersion process was difficult to avoid during the developmental process; however, in the revised version Blacks are less likely to hold Whites in contempt.

In the Internalization and the Internalization Commitment stages Blacks attitudes are so similar that the two stages are combined to exist as merely “Internalization” (Vandiver et al., 2001). The main shift in the stage came from reference group orientation (RGO) in which Blacks moved from a pro-race and anti-race attitude once held in the original model. With Internalization comes the term Black Nationalist which is often misunderstood and interpreted wrong. The Black Nationalist is more culturally inclusive and afrocentric and not so much radical. Vandiver et al., (2001) state that “ the inclusion of Afrocentricity as a type of Nationalist in the final stage of Nigrescence (Cross, 1991) offers one possible non-Western framework that “Internalized Blacks may rely on to diminish the hegemonic influence of Eurocentric worldview (p. 182).” This topic leads us to the discussion of the White Identity Scale so that reference can be made to those stages of development.

Measurement Scales

Much of the research done on psychological Nigrescence Theory has used the Black Racial Identity Attitude Scale or RIAS-B (Payton, 1994; Parham & Helms, 1981). The CRIS model has also been used and each scale has undergone modifications to provide the best results from a sample.

RIAS-B uses a five point scale ranging from 1 (strongly disagree) to 5 (strongly agree) working through the stages of identity development. RIAS-B measures the attitudes that were initially identified in Cross's original model of the Nigrescence theory. Similarly Lemon and Waehler (1996) also state that the WRIAS is used to assess the different attitudes of Whites, Whiteness, and White culture building on the attitudes about Blacks, Blackness, and Black culture. The four Black identity stages measured by RIAS-B express the satisfaction of Blacks within the race; WRIAS addresses the 5 stages of the White Racial Identity theory: contact, disintegration, reintegration, pseudo-independence, and autonomy.

Vandiver et al. (2002) speak of the RIAS-B as being dated and so use of the CRIS begins to surface and take importance. It is used in the most recent revisions of the Nigrescence theory measuring the theoretical constructs focusing more so on the Intense Black Involvement stage. Vandiver et al. (2002) in *Validating the Cross Racial Identity Scale* use the CRIS in two different studies; the first one they used 64 items across 8 subscales and on the second study they used 35 of the 50 items from study one. Catering the CRIS to the sample that is going to be researched is very important to the validity in exploratory and confirmatory factor analysis.

Other Development Theories

Like the Nigrescence model, the White Racial Identity Development model addresses racial identity development and Helms early work explains how the individual develops through cognition, affect and behavior in associations with Whites as well as Blacks (Helms, 1999). Baliga, (1992) in *White Racial Identity Development: Analyses of White Psychology Trainee* lists these stages:

- (a) Stage 1: Contact. The individual begins to recognize that there is a White race and a Black race. Some White individuals may be fearful of this new awareness and others may be curious. As the individual begins to note that some White people treat Black people unfairly, he or she is ready to move into the next stage of racial identity development-Disintegration.
 - (b) Stage 2: Disintegration. The individual begins to acknowledge the fact that he or she is White, but there is conflict associated with this awareness. The individual understands that there are moral dilemmas which accompany being White in American society.
 - (c) For example, he or she may want to be religious but in order to be accepted by Whites, he or she may need to treat Blacks with disrespect. The individual is confused and he or she “may also come to realize that his or her position amongst Whites depends upon his or her ability to successfully “split” her or his personality”.
 - (d) Stage 3: Reintegration. The individual “consciously acknowledges a White identity” but believes that White people are inherently superior to Black people. As a result, racism is seen as being what Whites deserve because they are better than Blacks. The individual may justify the ill treatment of Blacks may be distorted to fit stereotypes of Black people.
 - (e) Stage 4: Pseudo-Independent. This is the “first stage of redefining a positive White identity.” The individual begins to understand that white people are the oppressors and the cause of racism. At this stage, the individual becomes an advocate for Blacks, however any attempts to help Blacks change is only to make them more White. He or she may experience antagonism from his or her White peers for taking an interest in Black people and at the same time experience distrust from Blacks. As he or she seeks to find a better racial definition, he or she moves into the next stage—Immersion- Emersion.
 - (f) Stage 5: Immersion-Emersion. The individual in this stage works on understanding the history of White/Black relations. As a result, stereotypes are replaced with facts. No longer is the individual focused on changing Blacks, but rather helping Whites to change.
 - (g) Stage 6: Autonomy. For the autonomous individual, “race no longer symbolizes a threat.” He or she doesn’t oppress others to feel powerful or because he or she feels White privilege.
- Although this is the highest level of White racial identity development, there will be different personality types within this group. Others therefore, no longer need denigrate others on the basis of belonging to a particular racial group (p. 27-28).

Torres (2003) in *Influences on Ethnic Identity Development of Latino College Students in the First Two Years of College* found that through grounded theory methodology two categories stuck out during the first two years:

Situating Identity (conditions: environment where they grew up, family influence and generational status, and self-perception of status in society) and Influences on Change (conditions: psychosocial and cognitive development) (p532).

Development is ongoing for students and shall always be taken into account when examining cause and effect and how students differ due to their surroundings or experiences. The following diagram from Torres (2003) in *Influences on Ethnic Identity Development of Latino College Students in the First Two Years of College* explains the identity development of Hispanics (p541):

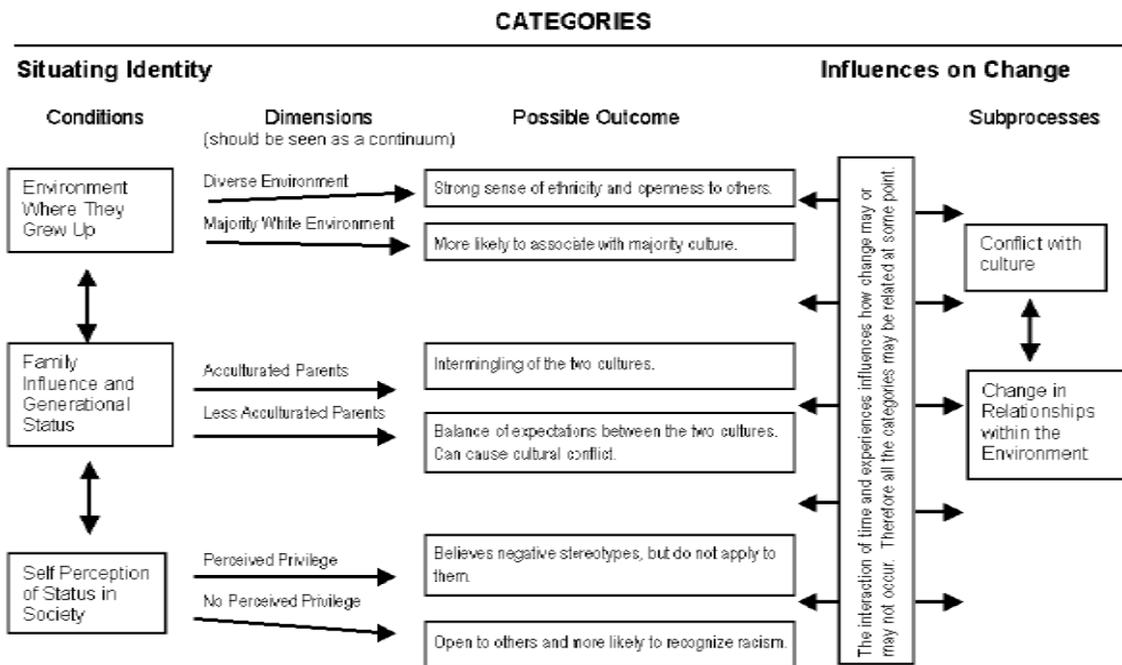


Figure 2. This is a map detailing the development of Hispanics in their first two years of college. Figure 2. Situations and identity outcomes for Hispanic student in first two years of college.

Torres has performed much research on Hispanic/Latino Identity development, like that of African Americans the field is in need.

Out of this research stems the Bicultural Orientation Model, Torres, V. (1999) in *Validation of a Bicultural Orientation Model for Hispanic College Students* speaks of the model and its four cultural orientation quadrants. To provide a clear picture, Torres (1999) diagram of this model is also included for reference (p. 287):

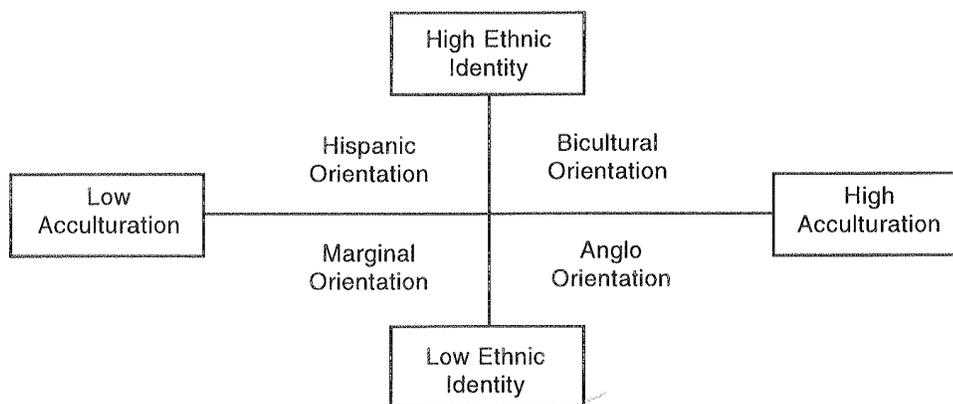


FIGURE 1.
Bicultural Orientation Model

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Figure 3. Four cultural orientation models for Hispanics developed by Torres (1999).

Already a trend can be seen between White, Hispanic/Latino and Black Identity development as the individual in the process eventually becomes Immersed and develops a sense of 'Communal Americanism'. Communal Americanism can be described as having a common understanding of the history and cultures within America.

Closing

The Cross Racial Identity Scale (CRIS) as a new instrument remains relatively untested (Vandiver, et. Al., 2002) so the field is open for exploration of other cultures/nationalities of which little research is available.

The White Racial Identity Attitude Scale (WRIAS) is evidence that more research is needed. Lemon & Waehler (1996) conduct studies using both scales and suggest that new scales must not remain static and should be more fluid and changing with the time. Using sufficient representative samples and catering the scales to fit the characteristics of the individuals within the sample are also key elements to conducting an influential study. The developmental stages of the original Nigrescence model have been empirically explored through the Black Racial Identity Attitude Scale (RIAS-B) developed by Parham and Helms in 1981. Conclusive to say that “CRIS subscale scores were not meaningfully linked to social desirability or personality traits but were differentially linked to self-esteem (Vandiver, et. al., p. 1).

Relevance of this Study

The articles discussed the common theme of finding/making revisions to existing developmental theories. Psychological Nigrescence is a theory of development geared towards African American students. However, studies of theories, such as the White Racial Identity Attitude Theory suggest that the CRIS and RIAS-B may be used to expand and even measure psychological phenomena (Lemon & Waehler, 1996). Moving forward researchers may want to expand current identity theories such as the Psychological Nigrescence Theory to cover other cultures or nationalities. Researchers

also need to ensure that the samples used are highly representative of other cultures and nationalities as well. Parham and Helms (1981) phrased it best:

The results of the present study support the idea that intragroup differences exist among Black people and suggest that future researchers should consider the idea that intragroup differences may exist within other ethnic minority groups as well (p. 256).

Chapter III

Methodology

There is a need for more research in this field. Therefore the purpose of this study is to determine whether there is a similar trend between the development of African Americans and the development of Hispanics/Latinos. Using the template of Cross's original model of Psychological Nigrescence from 1971, revisions have been made and a new version of the scale has been produced to specifically address Hispanics. The model shows that there was little difference in the way Hispanics develop and the way African Americans developed and how each ethnic group identifies or accepts the majority culture rather than their own. Throughout this chapter the procedures/study design, research population, the survey instrument, data collection methods, and data analysis portion of research will be outlined.

Research Questions

1. Is the Cross Racial Identity Scale Adaptation as reliable an instrument for Hispanic students as it is for African American students?
2. Do Hispanic/Latino identity scores differ significantly on the Cross Racial Identity Scale Adaptation from those of African American/Black college students?

Research Population

This survey was conducted at the University of Nebraska-Lincoln (UNL). UNL currently has an undergraduate population of 19,383 students as of September 3, 2010. Of these students 600 were identified to participate in the study; 150 Hispanic males, 150 Hispanic females, 150 Black males, and 150 Black females during the year 2010-2011.

All participants were upper classmen undergraduate students who in or beyond their second year of study at UNL (at least 19 years of age). Each participant's identity has been kept confidential. All were assigned a participant number.

Research Sample

Once data has been collected a summary of the findings and comparison between races will be explored. The data will compare Black/African American female participant findings to that of Hispanic/Latina female participant findings. Alongside that the Black male participant data will be referenced to that of Hispanic male participant data. As the hypotheses state; the findings will suggest that there are similarities between the development of Blacks and that of Hispanic students at UNL. There were a total of 173 participants of which 144 totally completed the survey giving a completion percentage of 83.2%; 91 females and 82 males consisting of 55 Black students and 118 Hispanic students.

To determine if the two ethnic groups were similar in their personal development in post-secondary education settings and identifying with the majority culture survey responses addressing the five stages of the Racial Identity Scale Adaptation were analyzed. Prior to construction of the adaptation scale the original stages have undergone a number of revisions; Table 1 in chapter two portrayed the revisions to the original stages. The independent samples t-test was used to determine the level of significance of each stage at $t < .05$, the stages within the scale were as follows: Assimilation, Miseducation, Self Hatred, Anti Dominate, and Ethnocentricity. Levene's test for equality of variances was run to assess the homogeneity of the ethnicities, and based on the results equal variances was assumed.

The Independent Variable t-Tests showed there were significant differences between Miseducation, Self Hatred and Ethnocentricity while there was no significant difference between the Assimilation and Anti Dominate stages (appendix).

Study Methods

Following approval from the University of Nebraska-Lincoln Institutional Review Board (IRB# 20101211214 EX: Appendix) research began being conducted in the fall semester of 2010. Recognizing the growing size of Hispanic student populations on campus the researcher perceived that there is a need to understand the personal development of these students within higher education institutions. Contact was made with the author of the original Nigrescence model (Cross, 1971) upon which he sent the researcher a newly revised scale that could be used across different ethnic groups. The author requested that the researcher share the results of this research with him upon completion. The CRIS (Worrell et. al., 2004) underwent minor revisions to suit the needs of African American and Hispanic students at the University addressing the five stages of the Nigrescence model: Assimilation, Miseducation, Self Hatred, Anti Dominate and Ethnocentricity.

The survey instrument was given to students prior to leaving for Christmas/New Year's break 2010, being completed in the spring of 2011. The data collected from the participants enabled the researcher to find similarities and differences between the development of African American and Hispanic students within higher education institutions. More specifically at UNL, the data also shed light on whether these students were able to find their own identities or simply conform to the norms of the majority students on campus.

Data Collection and Instrumentation

The survey (Adaptation Scale: Appendix S) was produced to gain an understanding of how both African American and Hispanic students develop within predominately white higher education institutions. The scale asked questions that were not critical to the testing of the hypotheses for the study; however they assisted with gaining an understanding of how students felt about the University and majority culture trends. The student responses to the questions in the scale do address how both ethnicities ultimately feel about their own culture and how relevant their culture is to their educational development. The questions in the scale ranged from addressing student religion and its importance to their feelings toward the majority culture and their own culture/ethnic group (Appendix S). With the receipt of the Cross Racial Identity Scale (Worrel, F. C. et al., 2004) the researcher and the researcher's thesis advisor developed the Racial Identity Scale Adaptation as the instrument to be used for data collection.

Data collection was completed in the spring semester of 2011; the survey was placed on survey monkey and invitations were sent to students via the Office of Admissions who sent letters of consent to all registered African American and Hispanic/Latino/a students attending the University. The scale took approximately 10-15 minutes to complete including the demographics page at the beginning of the survey. Participants were informed that their identities would be kept strictly confidential, each student was assigned a response number therefore eliminating any form of personal identification protecting their anonymity. Participants were given the opportunity to withdraw from the survey at any point without affecting their relationship to the investigator (Appendix Consent Letter).

Data Analyses

Three different analyses were run to determine validity, reliability, and level of significance of the data. Independent Samples t-Tests were conducted to determine whether there were significant differences between the five stages within the Racial Identity Scale Adaptation. Levine's test was used assuming equal variances to find the relationships between the two ethnic groups and if their responses were similar in that development within higher education is directly reflected by their sense of culture and which culture they chose to identify with. Cronbach's alpha was used to determine each ethnic group's reliability coefficient measuring the internal consistency of the stages.

Chapter IV

Results

Purpose of the Study

The purpose of this study was twofold; to explore the development of Hispanic/Latino students at the University of Nebraska-Lincoln in relation to that of African American/Black students using the Psychological Nigrescence model produced by William Cross (1971) and to examine if these trends were significant in both ethnic groups as they pursue post-secondary education. Two hypotheses were developed out of this purpose and tested using t-tests, Levine's test and Cronbach's alpha. The data and results of the study are presented below.

Hypotheses

The two hypotheses that have been developed for the study are as follows:

H1: When administered to Hispanic study participants, Cronbach alpha scores for the Cross Racial Identity Scale Adaptation will not indicate levels of reliability comparable to those obtained for the African American study participants.

H2: Scores from the Cross Racial Identity Scale Adaptation subscales will show that the identity scores of the participants do not differ significantly and there will not be a drastic change in identity development of either African American or Hispanics.

Cronbach's alpha coefficient was calculated to determine the internal consistency or reliability of the stages. In order to determine if there were any significant differences between African American and Hispanic identity scores an Independent Samples t-Test

was also run for each stage based on the responses collected and Levene's Test was run to determine homogeneity of variables.

The variances in the data were assumed equal. Tables in this chapter 1 – 3 present the ethnicity statistics, the t-Test and coefficient results with N being the number of participants that responded to the survey in each stage, ethnic 1 representing African Americans and ethnic 2 representing Hispanics.

Hypotheses 1. H1₀: Cronbach's alpha scores for the Cross Racial Identity Scale (CRIS) Adaptation scale do not indicate equally acceptable levels of reliability for both Hispanics and African Americans.

The data collected reveals high levels of reliability across the five CRIS adaptation scale stages showing minimal difference in internal consistency dealing with the items of the scale (Table 1). Again, ethnic 1 represents African Americans and ethnic 2 represents Hispanics. There is an excellent internal consistency for the Assimilation stage among both the African American and Hispanic students when facing these scale items (Table 1). Both have acceptable reliabilities addressing the items in the Miseducation stage (Table 1); also mirroring those stats are the responses to the items in Self Hatred (Table 1). Both ethnicities had an acceptably high level of reliability with answering the Anti Dominant items (Table 1). The two ethnicities differ slightly when asked questions pertaining to their Ethnocentricity (Table 1); with the exception of the Assimilation and Ethnocentricity stages African Americans showed a slightly stronger reliability than that of their Hispanic classmates. Rubin (2008) provides a breakdown of Cronbach alpha scores and what the values reveal about the data.

Table 1

Cronbach Alpha Scores for Both Ethnicities Over the 5 Stages of Nigrescence

	Cronbach's Alpha	N of Items
Assimilation		
African American	.860	5
Hispanic	.920	5
Miseducation		
African American	.829	5
Hispanic	.748	5
Self Hatred		
African American	.838	5
Hispanic	.787	5
Anti Dominant		
African American	.823	5
Hispanic	.727	5
Ethnocentricity		
African American	.699	5
Hispanic	.781	5

Hypotheses 2. H₂₀: Scores from the Cross Racial Identity Scale Adaptation subscales will show that the identity scores of the participants do not differ significantly and there will not be a drastic change in identity development of either African American or Hispanic students.

Table 2 shows the group statistics for the identity scores between the two ethnicities, ethnic 1 representing African Americans and ethnic 2 representing Hispanics.

The data indicates that Hispanics, by a very small margin Assimilate into the majority culture more so than African Americans, feel they are less Miseducated, and have a level of Self-Hatred lower than that of African Americans. The data also reveals that Hispanics have a lower sense of antidominance and culture than that of their African American classmates.

Table 2

Group Statistics for Identity Scores between Ethnicities

	Ethnic	N	Mean	Std. Deviation	St. Error Mean
Assimilation AVG	1	41	4.0683	1.60724	.25101
	2	99	4.2263	1.77135	.17803
Miseducation AVG	1	41	3.8878	1.48462	.23186
	2	101	2.7743	1.17087	.11651
Self Hatred AVG	1	40	2.7400	1.39022	.21981
	2	101	2.0158	1.08284	.10775
Antidominant AVG	1	41	2.3073	1.13499	.17726
	2	101	2.0040	.90641	.09019
Ethnocentricity AVG	1	41	4.1659	1.16868	.18252
	2	99	3.6364	1.25499	.12613

Table 3 shows the results of the Independent Sample t-Test indicating there are significant differences between ethnicity one and two in Miseducation, Self-Hatred, and Ethnocentricity while there were no significant differences between the ethnicities in Assimilation and Antidominance.

Table 3

Independent Samples t-Test for Ethnicities 1 & 2 Relation to Stages

		t-Test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Assimilation AVG	Equal variances assumed	.623	-.15797	.32044
	Equal variances not assumed	.609	-.15797	.30773
Miseducation AVG	Equal variances assumed	.000	1.11355	.23489
	Equal variances not assumed	.000	1.11355	.25948
Self Hatred AVG	Equal variances assumed	.001	.72416	.21992
	Equal variances not assumed	.004	.72416	.24480
Antidominant AVG	Equal variances assumed	.096	.30336	.18096
	Equal variances not assumed	.132	.30336	.19888
Ethnocentricity AVG	Equal variances assumed	.022	.52949	.22854
	Equal variances not assumed	.019	.52949	.22186

Summary

The results of this study demonstrated through statistical analysis a failure to reject the null hypothesis, H_{10} . There was a significant difference in Miseducation, Self-Hatred, and Ehtnocentricity while the other stages (Assimilation and Antidominance) showed no significant difference between that of Hispanics and that of African Americans.

The results of this study demonstrated through statistical analysis, an ability to reject the null hypothesis, H_{20} . Hispanic students showed higher levels of internal consistency when dealing with the items from the Assimilation and Ethnocentricity stages. The other three stages (Miseducation, Self-Hatred and Anitdominance) revealed African Americans as having greater reliabilities; although they were close in Cronbach's alpha values.

Chapter V

Discussion and Conclusions

This chapter presents a summary of the findings from the data collected, along with general conclusions, implications for student affairs and academic affairs, and recommendations for future research.

Summary of Findings

1. Computing the internal consistency/reliability of the stages by ethnicity the analysis revealed: that there is an excellent internal consistency for the Assimilation stage among both the African American and Hispanic students; both have acceptable reliabilities addressing the items in the Miseducation stage; (also mirroring Miseducation are the responses to the items in the Self Hatred stage.); both ethnicities had an acceptable high level of reliability with answering the Anti Dominant items. However, the two ethnicities differ slightly, when asked questions pertaining to their Ethnocentricity. With the exception of the Assimilation and Ethnocentricity stages African Americans showed a slightly stronger reliability than that of their Hispanic classmates.
2. Of the students that participated in the survey, the analysis revealed that Hispanics; by a very small margin Assimilate into the majority culture more so than African Americans, feel they are less Miseducated, and have a level of Self-Hatred lower than that of African Americans. The data also reveals that Hispanics have a lower sense of antidominance and culture than that of their African American classmates.

3. The study participants answered the questions in each stage of the survey at varying significance levels. The analysis indicated that there are significant differences between ethnicity one and two in Miseducation, Self-Hatred, and Ethnocentricity while there were no significant differences between the ethnicities in Assimilation and Antidominance.

Conclusions

This study set out to explore the educational development of Hispanics and African Americans, to compare their development within the Psychological Nigrescence model and the adaptation of the Cross Racial Identity Scale (CRIS), and to determine if there were significant differences within the stages at the University of Nebraska-Lincoln. The data revealed that there were a number of similarities between the two ethnicities across the items of the CRIS Adaptation Scale with minor differences in internal consistency/ reliability. The following paragraphs discuss why these similarities and/ differences have occurred in relation to the collection of the study's data and review of current literature.

The data collected examines the internal consistencies of the scale across both ethnicities; how consistent the data is are revealed through their reliability. The CRIS adaptation scale shows high levels of reliability across the five CRIS stages; they show small differences in internal consistency dealing with the items of the scale. There internal consistency for Assimilation is excellent among both the African American and Hispanic students when facing the five items of the survey. Both have acceptable reliabilities addressing the items in the Miseducation stage; also mirroring these stats are the responses to the items in Self Hatred.

Both ethnicities had an acceptably high level of reliability when answering the Anti Dominant items. However, the two ethnicities differ slightly, when asked questions pertaining to their Ethnocentricity; with the exception of the Assimilation and Ethnocentricity stages African Americans showed a slightly stronger reliability than that of their Hispanic classmates. Previous work on the reliability of subscales hypothesized estimates at .70 across the board (Vandiver et. al.; 2001).

The data collected shows that Hispanics Assimilate into the majority culture more so than African Americans; Cross and Vandiver (2001) refer to individuals of this stage as having little attention and focus on their own culture but more so show disdain for their own culture and all cultural groups. The survey responses collected show that Hispanics feel they are less Miseducated; less inclined to engage Hispanic problems and culture than that of their classmates. Data also provides evidence that Hispanics have a level of Self-Hatred lower than that of African Americans, in short in this stage they are going through extreme negative feelings and self-loathing due to their ethnicity. The data also reveals that Hispanics have a lower sense of antidominance and culture than that of their African American classmates; meaning that their level of hatred towards White people and White society and willingness to engage their cultural Problems and Culture are not as volatile. Again time is continuously changing this lower level can be attributed to the move towards a more culturalist perspective as opposed to a nationalist perspective (CRIS; Vandiver, Cross, Fhagen-Smith, et. al., 2000).

Further analysis indicated that there are significant differences between ethnicity one and two in Miseducation, Self-Hatred, and Ethnocentricity while there were no significant differences between the ethnicities in Assimilation and Antidominance.

Validation of the CRIS scale from the article, *Validating the Cross Racial Identity Scale*, Vandiver, et. al. (2002) provides the base for the Adaptation scale describing the subscales that were used in earlier studies:

Six subscales (50 items) were the focus for the present study: Pre-Encounter Assimilation (PA; 8 items), Pre-Encounter Miseducation (PM; 11 items), Pre-Encounter Self-Hatred (PSH; 7 items), Immersion-Emersion Anti-White (IEAW; 5 items), Internalization Black Nationalist (IBN; 11 items), and Internalization Multiculturalist Inclusive (IMCI; 8 items).

The Adaptation scale has 37 items: Assimilation (AM; 5 items), Miseducation (MD; 5 items), Self-Hatred (SH; 5 items), Anti-Dominant (AD; 5 items), Ethnocentricity (ET; 5 items) and included items addressing Multiculturalist Inclusive which is not reported as the research evaluates the five main stages/subscales.

Implications

The results of the study reveal that Hispanic students do develop personal identities at a higher education institution similar to that of African Americans. The data revealed that there were a number of similarities between the two ethnicities across the items of the Adaptation Scale with minor differences in their level of comfort when addressing the survey items. Torres (2003) provides valuable insight that Hispanics Situating Identity and Influences on Change are components of their development as experienced through surroundings and daily tasks. Validation of both previous Hispanic and African American student development models show the need to constantly update and explore the trends both ethnicities face Torres, V. (1999) and Vandiver, et. al. (2002). Student affairs personnel and administrators are further challenged to engage the growing and ever changing identities of students who are not of the majority culture.

Remaining diverse and incorporating other ethnic perspectives into student affairs professionalism will only enhance performance and ability to assist students from all backgrounds/ethnicities.

Student affairs work with ethnicity and culture shall lead to the establishment of a universal language that all professionals in the field may understand and take into account. There is no need for students from the minority cultures to feel as though they are inferior or lack certain educational developmental skills. Vandiver et. al. (2001) states that “Hatred of self because of being Black shifts identity issues from an RGO to a PI level.” The way students develop once in higher education institutions is constantly changing so student affairs personnel need to equip themselves with the knowledge to address the different developmental stages which students are currently in.

Recommendations

The results of the study indicate that there are similarities between the educational development of Hispanic and African American students in higher education institutions. In addition, the research did not determine at which stage students choose to start identifying themselves and when they ultimately develop/adopt their set of identity characteristics. The CRIS as a new instrument remains relatively untested (Vandiver, et. Al., 2002) so the student affairs field is open for exploration of other cultures/nationalities of which little research is available. The results were similar to current literature, suggesting that the Nigrescence model and CRIS scale can be adopted to examine the development of other ethnicities and cultures (Vandiver et. al., 2001; Gassoumis et. al., 2009; Parham, T.A. & Helms, J. E. 1981).

Future research should be conducted to address the changing developmental issues minorities face in higher education institutions. Suggestions include but are not limited to the following:

1. Examine one ethnicity or culture at a time to fully explore their own educational development and stages of development.
2. Explore higher education institutions programs in relation to the student affairs personnel at that institution.
3. Provide professional staff development exercises that address working with students from different cultural backgrounds.

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Appendix A

IRB Approval Letter

12/14/2010 03:05 PM



research administration

Your project has been approved by the IRB.

Project Title: Psychological Nigrescence and Relevance to Hispanic/Latino Identity Development.

Approvers Comments:

Mr. Washington and Dr. Griesen,

Your project has been approved. You are authorized to begin data collection.

Please include the IRB approval number (IRB# 20101211214 EX) in the email informed consent page. Please email a copy of this page to irb@unl.edu for our records. If you need to make changes to the message please submit the revised message to the IRB for review and approval prior to using it.

Your official approval letter will be emailed to you and uploaded to NUgrant shortly.

Good luck with your research!

Becky Freeman
472-8127
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Appendix B

Cover Letter

Whom It May Concern:

You have been identified by the office of Registration and Records as meeting the selection criteria for participation in my M.A. degree Thesis research. I am studying the racial self-identity of Black/African-American and Hispanic/Latino undergraduate students at UNL. The research instrument I am using was developed by William E. Cross to examine how Black students identify with their race, and I have modified that instrument to make it suitable for either Black or Hispanic students (with Dr. Cross' permission). The thesis is titled: Psychological Nigrescence and Relevance to Hispanic/Latino Identity Development.

Will you help me conduct this study by completing an online version of the instrument? It only consists of 37 questions and a few demographic responses, and can be completed in 10-15 minutes. All of your responses will be anonymously recorded—as participants will only be identified by a subject number. A link is provided at the end of this message that will take you directly to the research instrument. You must be at least 19 years of age to participate.

There are no known risks associated with this research. There is no compensation for participating in this research study. By participating in this research, educators, administrators, and community outreach specialist may better serve the community and the students or community members which they come in contact with. They will also be better equipped to serve a diverse population of students.

The information the data will reveal from this research can also provide us with some understanding of diverse students in their development of identity shedding light on more efficient and effective ways to serve these students more positively. You are free to decide not to participate in this study or to withdraw from it at any time without affecting your relationship with the investigator or the University of Nebraska-Lincoln.

If you have any questions about this study, please contact Jerry Washington at (402) 472-8993 or by email jwashington2@unl.edu; or Dr. Griesen at the attached information. If you have any additional questions about your rights as a research subject, you may contact the University of Nebraska-Lincoln Institutional Review Board (UNL IRB), telephone (402) 472-6965.

Your response in returning the Web-based questionnaire will be greatly appreciated. If you are interested in receiving a summary of the results of the study, contact Jerry Washington. This study should be completed by May of 2011.

By clicking on the link, logging into the secure sight and completing the survey you are giving your consent to participate in this research study. Your submission of the survey will be your consent form. You should print and save this email for your records.

<http://www.surveymonkey.com/s/ZC57DHR>

Thank you in advance for your participation!

IRB # 20101211214 EX

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Appendix C

Survey

Instructions: Read each item and indicate **to what degree it reflects your own thoughts and feelings with regard to the ethnic/racial group that you identify with**, using the 7-point scale below. There are no right or wrong answers. Base your responses on your opinion at the present time. **To ensure that your answers can be used, please respond to the statements as written,** and indicate your response by bubbling in the circle under your choice.

1= Strongly disagree 2=disagree 3=somewhat disagree 4=neither/neutral 5=somewhat agree 6=agree 7=strongly agree

1 2 3 4 5 6 7

1. Life in America is good for me.

2. I think of myself primarily as an American, and seldom as a member of an ethnic or racial group.

3. Too many people in my ethnic/racial group “glamorize” the drug trade and fail to see opportunities that don’t involve crime.

4. I go through periods when I am down on myself because of my ethnic group membership.

5. I have a strong feeling of hatred and disdain for the majority culture.

6. I think about things from the perspective of my ethnic/racial group.

7. When I walk into a room, I always take note of the ethnic make-up of the people around me.

8. I am not so much a member of a racial group, as I am an American.

1= Strongly disagree 2=disagree 3=somewhat disagree 4=neither/neutral 5=somewhat agree 6=agree 7=strongly agree

1 2 3 4 5 6 7

9. I sometimes struggle with negative feelings about my ethnic/racial

group.

10. My relationship with God plays an important role in my life.

11. Members of my ethnic/racial group place more emphasis on having a good time than on hard work.

12. I believe that only people who accept a perspective from their ethnic/racial group can truly solve the race problem in America.

13. I dislike many of the things that the dominant culture represents.

14. When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.

15. I believe it is important to have a multicultural perspective which is inclusive of everyone.

16. When I look in the mirror, sometimes I do not feel good about the ethnic/racial group I belong to.

17. If I had to put a label on my identity, it would be "American," and not a specific ethnic/racial group.

18. When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.

19. Many members of my ethnic/racial group are too lazy to see opportunities that are right in front of them.

20. As far as I am concerned, affirmative action will be needed for a long time.

1= Strongly disagree 2=disagree 3=somewhat disagree 4=neither/neutral 5=somewhat agree 6=agree 7=strongly agree

1 2 3 4 5 6 7

21. We cannot truly be free as a people until our daily lives are guided by values and principles grounded in our ethnic/racial heritage.

22. Members of the dominant group should be destroyed.

23. I embrace my own ethnic/racial heritage, but I also respect the cultural backgrounds of other groups (e.g., Native Americans, Whites, Blacks multi-ethnic individuals, Asian Americans, gays & lesbians, etc.).

24. Privately, I sometimes have negative feelings about being a member of my ethnic/racial group.

25. If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial or ethnic group.

26. My feelings and thoughts about God are very important to me.

27. My group is too quick to turn to crime to solve its problems.

28. When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express strong ethnic-cultural themes.

29. I hate people from the dominant racial/ethnic group.

30. I respect the ideas that other people hold, but I believe that the best way to solve our problems is to think from an ethnic/racial point of view.

31. When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.

32. I have developed an identity that stresses my experiences as an American more than my experiences as a member of an ethnic group.

1= Strongly disagree 2=disagree 3=somewhat disagree 4=neither/neutral 5=somewhat agree 6=agree 7=strongly agree

1 2 3 4 5 6 7

33. During a typical week in my life, I think about ethnic and cultural issues many, many times.

34. My ethnic/racial group does not place enough importance on hard work

and education.

35. We will never be whole until we embrace our ethnic/racial heritage.

36. My negative feelings toward the majority culture are very intense.

37. I sometimes have negative feelings about being a member of my group.

Assimilation (AM)	2, 9, 18, 26, 34
Miseducation (MD)	3, 12, 20, 28, 36
Self-Hatred (SH)	4, 10, 17, 25, 39
Anti-Dominant (AD)	6, 14, 23, 30, 38
Ethnocentricity (ET)	7, 13, 22, 31, 37
Multiculturalist Inclusive (MI)	16, 24,
Not used in scoring	1, 5, 8, 11, 15, 19, 21, 27, 29, 32, 33, 35, 40
