CROSS VALIDATION OF THE AFRICAN AMERICAN ACCULTURATION SCALE AND THE AFRICAN AMERICAN ACCULTURATION SCALE-REVISED

by

TABITHA MARIE MCKINLEY

(Under the Direction of Deborah Bandalos)

ABSTRACT

The following study was conducted using a sample of African American college students who were administered the African American Acculturation Scale (Klonoff & Landrine, 1994). The results of the scale were analyzed using exploratory factor analysis. Variables loadings were assessed, and secondary item analysis was conducted on the data. After the secondary analysis was performed, the dataset was analyzed again using only the items included in the African American Acculturation Scale-Revised (AAAS-R; Klonoff & Landrine, 2000).

INDEX WORDS: African American, Acculturation, African American Acculturation, Factor Analysis

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DEDICATION

This paper is dedicated to my wonderful husband Malik, Sr., and to my adorable and gifted children Malik, Jr. and Maria, who have shared me with this paper for the past seven months.

This paper is also dedicated to my mother Ivy Combs, who is the best Speech and Language Pathologist to ever graduate from Michigan State University, period.

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CHAPTER 1

ACCULTURATION: THE BACKGROUND

Introduction

Acculturation is the "process of change and adaptation that results from continuous contact between those of different cultures" (Nguyen & von Eye, 2002, p. 202).The result of that external cultural exchange and internal debate regarding what to accommodate and what to reject leads to what is finally termed acculturation. There are many scales that have been developed to measure the extent to which an individual incorporates the new cultural ideals, to reject those of the culture of origin, or allow the two cultures to co-exist in a dyad that is known as biculturalism. These scales will be discussed in the following sections. First, scales developed for voluntary immigrant populations will be presented, followed by those that specifically measure African American acculturation.

The Language, Identity and Behavioral Acculturation Scale

Most of the scales in existence which measure acculturation among an ethnic minority group have been developed for immigrant populations who have traveled to the United States on their own accord and by their own choice. The Language, Identity and Behavioral Acculturation Scale (LIB: Birman & Trickett, 2001) is a scale primarily for Russian immigrants in which acculturation is assessed in terms of: Language competence (how much both Russian and English languages are spoken by immigrants), Identity acculturation (do the participants identify themselves as Russian or American), and Behavioral acculturation (assesses participants based on the extent to which they participate in Russian or American behaviors/activities). The scale assesses acculturation in terms of three dimensions which are:

Language Competence (Defined as an “individual’s capacities”), Cultural Identity (which consists of two components as specified by the researchers: self-designation as a member of a group and “positive affect” toward one’s identity as a group member), and Behavioral Acculturation (measured in terms of language use, media use and food consumption-in regard to a specific cultural preference).

Regard to behavioral acculturation, there are nine items which ask participants questions on certain behaviors relative to each culture (for example: How much do you watch Russian movies? How much do you watch American movies?), and asks them to rate their behaviors on a 4-point Likert scale. The language acculturation portion also contains nine items of similar type, but in regard to language of preference (for example: What language do you use when speaking to friends on the phone?), and also asks participants to rate the items using a Likert scale. Identity acculturation is measured using seven items and a 4 point Likert scale to respond to the extent to which they consider themselves Russian or American.

The researchers specify six acculturation variables (which may also be called factors), which are: American Language, American Identity, American Behavior, Russian Language, Russian Identity, and Russian Behavior. These six factors have been correlated with the participants’ length of U.S. residency as well as age on arrival, to discover that the strongest positive correlation is between American identity, behavior, and language and length of U.S. residency regardless of age upon arrival to the United States.

The Suinn-Lew Asian Self-Identity Acculturation Scale

The Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA: Suinn & Lew, 1992) assesses Asian American acculturation based on factors such as language and amount of time spent in American schools. The theoretical assumption behind this scale is that

acculturation takes place based on an interaction between the American and Asian cultures, and that individuals who originate in a culture other than American, upon immigration must make a decision about the extent that they will adopt certain values and practices from the new culture, while maintaining those from the Asian country of origin. In order to be effective, the researchers stipulate that the scale must be used on a sample that includes people who are first generation American immigrants as well as those who have been in the United States for varying amounts of time in order to measure acculturation to American culture.

The scale measures acculturation within the following dimensions: "Western Identified (also referred to as assimilated), "Asian Identified", and "Bicultural". The items of the scale are questions that provide participants with the opportunity to identify themselves in terms of "very Asian", "bicultural", or "very Anglicized".

The Asian American Acculturation Inventory

The Asian American Acculturation Inventory (AAAI) contains nine subscales that measure four dimensions of acculturation: Language (ability and frequency), Social Relationships (childhood pals, current friendships, dating partners and club memberships), Customs and Heritage (self-rated knowledge), and Behavioral Markers (food and media selection). (Flannery, 2001, p.1037). This scale is assessed bidimensionally-meaning for each item there is a question pertaining to the culture of origin and the culture of immigration. For example "How well do you read and write in English?" and "How well do you read and write in your own language?" Each item has the same response option in order to compare the level of acculturation to the dominant culture and the maintenance of traditional Asian values in each domain (Flannery, 2001).

The Acculturation Scale for Vietnamese Adolescents

There were complaints from Asian researchers that the two previously described scales were not appropriate to use in assessing Asian American acculturation because they grouped all Asians together based on continent versus country of origin. There was concern that the individual language, customs, and traditions of the various countries categorized as Asian were not well represented and assessed by the scales that classify all Asiatic countries and cultures as one. The Acculturation Scale for Vietnamese Adolescents (ASVA: Nguyen & von Eye, 2002) was developed to assess the same constructs as the AAAI, also utilizing the bidimensional model of assessment; however this test is to be used specifically with Vietnamese American adolescents. The creator of this scale operationalizes the dimensions to be measured through this ASVA in terms of traditional attitudes and values. The two dimensions are then assessed in regard to Involvement with Vietnamese Culture (IVN) and Involvement with the U.S. Culture (IUS). The scale subsequently measures Vietnamese acculturation within four factors, which are: Everyday Lifestyles, Group Interactions, Family Orientation, and Global Involvement.

The Acculturation, Habits, and Interests Multicultural Scale for Adolescents

The Acculturation, Habits, and Interests Multicultural Scale for Adolescents (AHIMSA), assesses students aged 12-15 on level of acculturation based on the number of item responses that favor things American and those that favor things non-American. The eight item scale consists of statements such as “I am most comfortable being with people from…”allow students to respond with a) The United States (to indicate assimilation), b) The country my family is from (to indicate separation), c) Both (to indicate integration), d) Neither (to indicate marginalization). The scale assesses acculturation in terms of the dimensions as specified by Berry (1980) in his four-dimensional acculturation model. For this assessment subscale scores

are comprised of the number of responses a participant used per category (i.e., an Assimilation score, Separation score, Integration score, and Marginalization score). For this scale, an exploratory factor analysis indicated that the researchers retain only one factor which they named Orientation and from there could interpret United States (Assimilation) or Both Countries (Integration).

The Acculturation Rating Scale for Mexican-Americans

The Acculturation Rating Scale for Mexican-Americans (ARSMA, ARSMA-II: Cuellar et al, 1995) is a bidimensional acculturation scale that measures orientation toward Mexican culture (now used as orientation toward culture of origin) and orientation toward Anglo culture (now used as orientation toward American culture). The ARSMA-II consists of two main subscales designated as Mexican Orientation Scale: MOS, and Anglo Orientation Scale: AOS. The ARSMA-II uses 30 items to assess each participant's behavior and cultural preferences (example, "I enjoy English-language TV", and "I enjoy Spanish-language TV"), in order to measure 3 factors which are: Language, Ethnic Identity, and Ethnic Interaction.

The Psychological Acculturation Scale

The Psychological Acculturation Scale (PAS) is currently used to assess Psychological Acculturation in Puerto Rican immigrants living on the United States mainland (as opposed to U.S. Puerto Rico; Tropp, Erkut, Garcia-Coll, Alarcon, & Vasquez-Garcia, 1999). The items on this scale ask general questions about participants' level of comfort in culture of origin versus dominant culture. The PAS appears to be a scale that could be used to assess acculturation in any ethnic group, due to the fact that the items are not specific to any cultural group. For example, item one is "With which group of people do you feel you share most of your beliefs and values?" Item five asks, "Which culture do you feel proud to be a part of?" There are 10

similar items rated by a 9 point Likert scale (1=only Hispanic/Latino to 9 only Anglo/American). The PAS is unlike other acculturation scales in that it measures Psychological Acculturation as opposed to overt behaviors or attitudes presumed to be associated with this construct. Tropp et al (1999) believe that the measurement of psychological acculturation is important in that it may provide researchers with a way of identifying the different experiences individuals face based on the amount of time spent in a new culture and the amount of psychological adjustment that has taken place.

Creation of the concept of African American Acculturation

It is presumed that immigrant or refugee groups of American ethnic minorities bring with them specific sets of cultural traditions including language, customs, traditions and values, that are often well known and practiced within the immediate members of a family. The established "Framework of Contextual Factors Influencing Acculturation" (Berry, 1980;1997) provides a structure for measuring acculturation within an ethnic minority group based on the assumption that all ethnic groups within this country are a result of immigration by choice. The framework begins with "Prior immigration context" and then goes on to specify topics such as "reason for immigration", "society or settlement factors", and "demographics during and after settlement". This framework is exclusive of African Americans as a cultural minority group due to the fact that as a group African Americans did not immigrate to the United States. During the process of transition from Africa as free individuals into slavery, there was a forced assimilation that did not allow the Africans to retain their language, cultural traditions, or values specific to their villages of origin.

The Framework of Contextual Factors Influencing Acculturation

The Framework of Contextual Factors Influencing Acculturation (Berry, 1980) seeks to include items such as demographics and political environment, economic environment, prior knowledge or contact with host society. This framework once again does not include the African American experience in which case most descendants of slaves do not know their country or origin. If the country is known, many times specific villages are not. Therefore, any questions on acculturation scales which measure this construct in terms of customs, traditions, practices, and perhaps most importantly language, based on country of origin, are not relevant to this ethnic minority group.

In reference to African Americans, and Native or indigenous peoples who were born in what is now the United States but whose ancestors did not choose to establish contact with the dominant culture, acculturation is a relatively modern term. Until 1994, with Klonoff and Landrine's (1994) introduction of the African American Acculturation Scale, there was not a measure that assessed acculturation in regard to African Americans. According to Klonoff and Landrine (1994), the exclusion of African Americans when measuring acculturation was based on the fact that African Americans as a whole were simply considered a race as opposed to a cultural or ethnic group. Jones (1991) speculated that the omission of this group of people as a unique cultural group had to do with the traditional thinking, which suggested that slavery robbed African Americans of ties to their African heritage and ancestry. As a result, assimilation to the dominant culture was presumed, and the ethnic group of people was superficially referred to as a "race," excluding any discussion of cultural traditions or values. The term race as defined by Merriam-Webster is "a category of humankind that shares certain distinctive physical traits". Klonoff and Landrine (1996) define race as "an ethnic group that

has been socially defined as such on the basis of physical criteria." This definition of African Americans allows no consideration for the creation of a new cultural group which simultaneously incorporated the fragments of African tradition (inclusive of all African countries and tribes of origin of the slaves) and those of American culture to become an ethnic group called African American.

African American Framework for Acculturation

Landrine and Klonoff (1994; 1995; 1996) discuss a definition of acculturation that provides a more in-depth definition regarding the manner in which ethnic and cultural minorities interact with the dominant culture in America. Their definition includes three models: a) *acculturated*- having fully adopted the cultural traditions, values, beliefs, assumptions, and practices of the dominant culture; b) *bicultural*-combining the traditions of their own culture, while simultaneously incorporating those of the dominant culture; or c) *traditional*- remaining fully immersed in the culture of origin.

This three-tier model of African American acculturation varies from Berry's original overall acculturation models in which four modes of acculturation are suggested. In Berry's acculturation framework/model which pertains to other ethnic or immigrated populations, the process of acculturation is said to take place within the confines of four possible domains: a) *assimilation*- occurs when an individual chooses not to maintain the values, beliefs, of practices of the culture of origin and instead chooses those of the dominant culture. This model is a unidirectional process of adaptation. This will result in a fully acculturated (toward the dominant culture) individual. b) *separation*- is when an individual decides to completely maintain all cultural traditions, values, beliefs, language and practices with no attempt to incorporate any aspects of the dominant culture into his/her existence. This is also a

unidirectional process in which the individual continues to learn from only the dominant culture of origin, with no attempt to incorporate any aspect of the dominant culture into his/her lifestyle. c) *integration*-occurs when an individual chooses to accommodate both the culture of origin and the dominant culture in a dyad that allows both to exist simultaneously, and makes compromise when needed in order for both to be incorporated. This is a bidirectional exchange in which the individual makes accommodations for both aspects of culture (native and dominant) taking into consideration various aspects of both and with great thought devoted to deciding which components of either culture to retain. d) *marginalization*-when an individual chooses not to maintain the views, beliefs, practices, or language of the culture of origin, and also rejects those of the dominant culture. There is no direction of exchange in this model (Berry & Sam, 1997).

Although the African American acculturation and Berry's immigrant acculturation Model appear to be very different, there are some similarities between the two. The first component of the African American acculturation model, acculturation, is the same as Berry's assimilated component. In both models, an individual gives up the practices, traditions, values, etc of the culture of origin, in favor of those of the dominant culture. The bicultural component of the African American acculturation model is like that of Berry's integration segment, where the beliefs, traditions, practices, and values of both the culture of origin and the dominant culture exist simultaneously. Similarly, the traditional and separated portions of both scales are alike in that there is a preference to retain those values, beliefs, behaviors, and practices from the culture of origin, without integrating the dominant culture into that system. However, in the African American acculturation model, the term marginalization is not included due to the fact that there is a certain level of presumption that there is no real way for an individual to exist in

a life that does not incorporate any aspect of any culture into it. Additionally, there is no real way for an African American person to denounce the culture of origin, when so little is know about specifically where the country of origin is within the continent of Africa, and what the language, cultural practices, and behaviors were of that culture. There is a certain level of forced biculturalism that has taken place with every African citizen who was brought to America as a slave, and therefore, as a final result if an individual does not want to become fully acculturated to American culture, he/she may retain the views, beliefs, and practices of traditional African American culture, which is one that contains fragments of both African and American cultures.

African American Acculturation Measures

Though there are many scales which measure acculturation toward dominant culture in various ethnic/cultural groups, there are currently only two scales in existence that measure African American acculturation. These are: the African American Acculturation Scale (AAAS: renamed the African American Acculturation Scale-Revised AAAS-R: Klonoff & Landrine, 1994, 2000) and the Scale to Assess African American Acculturation (Snowden & Hines, 1999).

The African American Acculturation Scale

Klonoff and Landrine (1996) discuss eight dimensions of African American culture, which they state were selected based on empirical evidence from other research done on African American culture. The eight factors pre-specified by Klonoff and Landrine are: Traditional African American Family Structures and Practices, Preference for Things African American, Preparation and Consumption of Traditional Foods, Interracial Attitudes/Cultural Mistrust, Traditional African American Health Beliefs and Practices, Traditional African

American Childhood Socialization, and Superstitions. They believe that through the usage of these eight domains, acculturation can be measured by determining (through individual self-report) how much personal practices, beliefs, and traditions are impacted by dominant culture and to what extent there has been an integration of ideals between the American and African American cultures.

For the first dimension of the scale, Traditional African American Family Structure (also denoted as Family), there are 12 items, which assess aspects of the African American family such as interests in child-taking/informal adoption, child rearing, and other traditional practices of the African American community. Such practices as child- taking or informal adoption can be observed as residual affects from slavery in which slaves took in children whose parents had been sold or killed (Boyd-Franklin, 1989a; Hill, 1977; Stack, 1974). Such practices as informal adoption persist in the African American community as a part of a belief from African tribes and villages that any children in the village are the offspring of the community as a whole (Shimkin, Shimkin & Frate, 1978). Items used to assess such practices include: “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” and, “It’s better to try to move your whole family ahead in this world than it is to be out for only yourself.”

Another component of the Family portion of the scale has to do with behavioral practices of African Americans within the family structure. Practices such as co-sleeping and co-bathing are common among African Americans as other ethnic groups and rare among Europeans when compared with these groups. Specifically within the African American culture, such events as co-sleeping and co-bathing are also residual effects from slavery when the extended family would include aunts, uncles, or grandparents who resided together due to

the turmoil created by the selling or killing of other family members. Items such as “When I was young, I shared w bed with my sister, brother, or some other relative” assess this behavioral aspect of the family domain.

Within the dimension of Preference of Things African American, 11 items were constructed based on the author’s theory that traditional African Americans would “show more of a preference for their own culture’s music, newspapers, arts, and people than acculturated African Americans ” (Klonoff & Landrine,1996, pg 64). Items used to measure this dimension include things such as: “Most of the music I listen to is by Black artists.”

The third dimension, Preparation and Consumption of Traditional Foods was assessed using 10 items, which measured acculturation based on the author’s theory that traditional African Americans are more likely to consume African American foods such as collard greens and ham hocks. To assess this domain, items includes “Sometimes I eat collard greens.” I save grease from cooking to use it again later.” and “I usually add salt to my food to make it taste better.”

The Interracial/Cultural Mistrust component contains seven items and was developed in order to assess “attitudes about European Americans and their institutions that are somewhat common among African Americans.” (Klonoff & Landrine, 1996, pg. 65). For the creation of the African American Acculturation Scale, the authors believed that traditional African Americans would possess a larger level of cultural mistrust toward European Americans than would bicultural or acculturated African Americans. In their opinion, the level of cultural mistrust would be measured using items such as “I don’t trust most White people” and “IQ tests were set up purposefully to discriminate against Black people.”

Dimension five of the scale, Traditional African American Health Beliefs and Practices (called Health) was assessed using 12 items. According to the authors, the items were "designed to assess contemporary African American health beliefs and practices that stem from West African cultures of the slaves that persisted from slavery until the present (Mbiti, 1975). Some beliefs that were transferred from West Africa and still exist today are those that include the classification of illnesses (natural and supernatural), as well as how such illnesses should or can be cured (through a religious ritual, specific herbs and roots, or a special person designated as a "healer"). Additionally, the use of prayer as a cure for illnesses is a common practice within the African American community that predates slavery as a way for individuals to gain relief from certain illnesses-especially those viewed as unnatural. Items used to assess this dimension of acculturation included: "If doctors can't cure you, you should try going to a root doctor or to your minister. "or "Some old Black women/ladies know how to cure disease."

The subscale to assess Traditional African American Religious Beliefs/Practices (called Religion) contains six items which measure acculturation in terms of spirituality. The authors specify that this dimension was included based on the theory that religion was sustained within the slave community regardless of slaveholders' attempts to destroy it, and actually transcended slavery and became a major component of the African American community (Nobles, 1980). As a result, the authors composed items which measured religion in two categories: 1) involvement in the African American church 2) spiritual convictions regardless of physical church attendance. Examples of these items are: "I believe in heaven and hell", and "I am currently a member of a Black church."

The dimension Traditional African American Childhood Socialization includes 11 items meant to assess the common experiences of African American children. According to the

author's theory, the experiences of African American children will vary according to the parents' level of acculturation, which will impact the way in which these second generation acculturated children are raised.

The final subscale within the total AAAS contains five items to assess Superstition in reference to traditions presumed to be the remaining effects from African customs which may have transcended slavery and remain within the African American community only as superstitions. It is hypothesized that these beliefs were taught to younger generations of African Americans by grandparents, great-grandparents, or other older members of the community. Items contained in this dimension include: "You should never put a hat on a bed", and "When the palm of your hand itches, you'll receive some money."

Reliability coefficients for each of the subscales ranged from .70-.90 as follows:

Family=.71
Preferences=. 90
Foods=. 81
Attitudes=. 79
Health=. 78
Religion=. 76
Childhood=. 81
Superstitions=. 72 (Klonoff & Landrine, 1996, pg. 71)

The scale was administered to a sample of 183 adults of which 118 were African American and all participants ranged in age from 15-72 years with mean age reported at 32.81. Fifty-one were men and 132 were women. The levels of education were diverse ranging from not having completed high school to a master's or doctorate degree.

The authors report conducting multivariate analyses on the data, and decided to retain only the items on which the answers of the African American participants differed from those non-African American at the 0.05 level. This caused the authors to drop 57 items from the scale. At that time, the authors asked the African American participants to indicate which items

they felt should be included versus those that should be excluded. The results of this process caused the researchers to drop an additional 58 items, which left the remaining 74 items to compose the African American Acculturation Scale. Using the final items, and the sample described, overall reliability was tested using split-half reliability on all 74 items and was found to be .93 indicating that the AAAS is a consistent and reliable scale. Appendix B includes the final 74 items included on the African American Acculturation Scale.

The Scale to Assess African American Acculturation

The second scale created to measure acculturation within the African American community was developed by Lonnie Snowden and Alice Hines and is titled A Scale to Assess African American Acculturation (1999). According to Snowden and Hines, describing African Americans as a race provides no measurable biological meaning and actually stands to confound the observation and measurement of both behavioral and cultural practices of individuals within the group. The two researchers created a short scale (10 items) in an attempt to measure acculturation in African Americans.

According to Snowden and Hines, the scale is a short assessment focusing on the experiences of individuals within African American culture. Unlike Klonoff and Landrine's AAAS, and other pre-existing acculturation scales (to measure acculturation within other ethnic minority groups), the Scale to Assess African Americans is not one that measures acculturation based on a set of beliefs and practices that applies to all African Americans. The scale measures acculturation on the basis of three dimensions, which are: Prefer Black (music, television, friends), Proportion of Blacks (friends, church, parties, neighborhoods), and Attitudes (least at ease with Whites, rely mainly on relatives, Blacks should only marry Blacks). The authors'

thought was that measuring comfort with one racial group versus another would be a good indication of immersion into African American or Anglo American culture.

The authors did not include any concrete information regarding the validity of this scale and only state that "relations were examined between level of acculturation and several demographic variables" (Snowden & Hines,1999, pg. 36), in order to assess construct validity, however, no numerical values of any sort are provided. The authors do include information about the sample used to test the scale, which was composed on 533 African American women and 390 African American men. The participants were asked non-disclosed questions about their ethnicity, demographics, and importance of religion. The items were scored in Likert fashion ranging from 0-3. The authors indicate that factor analysis was conducted on the data, and that oblique rotation was performed (due to the naturally correlated variables). The authors also include the decision to retain a one-factor solution as the result of multiple tests, but ultimately settling on a solution in which the most variance could be accounted for.

The authors did state that they found varying levels of acculturation within the varying demographics, and even disaggregated the data according to gender, however, the one factor retained within the model was never specified, and there was no real conclusion regarding African American acculturation. In the last paragraph of their paper the authors simply state, "The expected associations among acculturation and sociodemographic variables were not entirely found."(Snowden & Hines, 1999, p. 46)

The African American Acculturation Scale-Revised

In 2000, Klonoff and Landrine released a revised version of the previously used African American Acculturation Scale (AAAS) simply known as the African American Acculturation Scale-Revised (AAAS-R). The original AAAS contained 74 items measuring acculturation. Of

those items, 26 were initially removed because of complaints from African American participants. Appendix C indicates the items which were removed from the original AAAS. The comments about the items indicated that participants felt that the items contained statements that were racist or stereotypical in nature. Examples of such items include: “One or more of my relatives knows how to do hair.” “I eat grits one in a while.” and Ï eat a lot of fried food.” As a result of the many participant complaints, the researchers felt that they were not receiving optimal data and so these items were removed.

After removal, there were 48 items remaining on the scale. The 48 were used in a study which was comprised of 520 African American participants. The ages of the participants ranged from 18-79 with a mean age of 28.2. The participants ranged in education level from no high school to advanced degrees. The participants were given the scale (AAAS-R) consisting of 48 items to complete.

The collected data were analyzed using principal component analysis with an orthogonal rotation. The authors did not provide any reasoning for their use of these options; however, it can be assumed that they were trying to reduce the number of variables to ensure that the scale would function as it had previously (with the original AAAS), with as few variables as possible. The authors reported using the number of eigenvalues >1.0 as the method for deciding on the number of factors to retain. This resulted in ten factors, which accounted for 63.4% of the variance. However, upon further analysis they discovered that three of the items were double loading onto two of the factors, and decided to use another method (Scree plot analysis) to decide on the number of factors to retain. The inclusion of the scree plot indicated that eight factors should be retained (which accounted for 58.9% of the variance), and based on

that evidence as well as the questionable loadings on the other two factors, a final decision of eight factors was made.

After this time, the authors asked the participants about any additional items that they felt should be removed from the scale. The authors reported the removal of one additional item, which resulted in the final 47-item scale.

Though the authors did not include any information regarding the cut-off for salient factor loadings, they did include a table of the items and specific factor loadings. From this table it can be observed that the researchers decided not to retain items with factor loadings under 0.483 (item 65, Factor one, Klonoff & Landrine, 2000). The eight factors still retained by Klonoff and Landrine for the AAAS-R are the same as specified *a priori* with the AAAS. According to the data collected regarding the AAAS-R, the reduced items still loaded onto the factors of: Religious Beliefs and Practices, Preference for Things African American, Interracial Attitudes, Family Practices, Health Beliefs and Practices, Cultural Superstitions, Racial Segregation, and Family Values.

Purpose of the Study

The history of the African in America has progressed from being identified as property to Nigger to Colored/Negro to Black to Afro-American to the current politically correct title of African American. What is the difference between Black as a color and African American as ethnic or cultural group? The implied superficiality in describing an entire group of human beings by using a unidimensional term such as color, denies the group any recognition of a past existence as a functioning community prior to slavery.

The purpose for conducting research regarding African American acculturation is to attempt to fortify the hypothesis that African Americans as a group of people contain more

depth than simply biological features or characteristics. The evidence of remnants of Africa and African tradition, customs, and values within this group of people deserves inclusion in discussions of culture, and may provide some insight into the lives of a group of people who for many years in America has been ostracized.

The Old English Dictionary (prior to the sixteenth century) described black as being, " Deeply stained with dirt; soiled, dirty, foul; pertaining to or involving death, deadly; baneful, disastrous, sinister…" However, this is the term that for many years was used to describe an entire group of human beings. In addition, Whites often ascribed characteristics such as "lazy, stupid, immoral, and sexual" to Africans and African Americans (Greggs- Fleming, 1992). African Americans were segregated from dominant culture and repeatedly presented with negative stereotypes about themselves as African Americans and about their homeland of Africa.

Within the arena of acculturation, psychologists often refer to a phenomenon known as "acculturative stress," (Joiner & Walker, 2002). This indicates the amount of psychological stress associated with acculturation for an ethnic group. This stress describes the processes African Americans face when undergoing the acculturative process, deciding to what extent the individual will assimilate to the dominant culture.

In 1903 W.E.B Du Bois predated the later introduction of acculturative stress when he introduced a term known as a "double consciousness" among African Americans. He described the sense of alienation and simultaneous exclusion most Blacks in American experienced while attempting to reach the unattainable goal of becoming an American.

> It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others…One ever feels his twoness-an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body…The history of the American Negro is the history of this strife-this longing…to merge his double self into a better

and truer self. In this merging he wishes neither of the old selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa, He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. (W.E.B. Dubois, 1903/1989).

The fact that African Americans were treated poorly within this country since its inception must be taken into consideration during the measurement of acculturation. Questions about the extent to which certain cultural values, traditions, customs, and beliefs were able to transcend slavery, reconstruction, segregation, and other hardships faced by this group must be asked in order to truly measure what remnants of Africa still remain within this cultural group.

The purpose of the study is to examine the factor structure of both the original and revised versions of the AAAS in order to obtain validity evidence for this scale. The AAAS was chosen for the study because it appears to be the best measure of African American acculturation currently available. However, only one study of the factor structure of this scale has been completed. The current study was designed to provide further information on the factor structure and reliability of this scale, based on a sample of graduate and undergraduate college students.

CHAPTER 2

METHODS

Sample

The sample (n=270) was made up of two groups of African American college students. The first part of the sample (n=60) was a voluntary convenience sample from an African American graduate student organization at a large predominantly White Institution in the southeastern United States. The students were not offered any remuneration for their participation in the study and did soon a completely voluntary basis. The students ranged in age from 22-54 (mean age 28.6), and all had attained undergraduate degrees in various disciplines. Forty-five of the participants were female (75%), and 15 were male (25%). Of the sample, 95 % (n=57) were African American, 3% (n=2) were African, and 2% (n=1) were African Caribbean. Of the students in the sample 72% (n=43) were from the Southeastern region of the United States, with 10% (n=6) reporting origination in the Western region, 12% (n=7) origination in the Northeastern region, and 6% (n=4) reporting origination in the Midwestern United States. The students were also asked to report if they had received their undergraduate degrees at a Historically Black College/University (HBCU) or at a Predominantly White Institution (PWI). Within the sample group, 30% (n=18) of the students reported having received Bachelor's degrees from PWIs, and 70% (n=42) graduated from HBCUs.

The second portion of the sample (n=210) was taken from psychology classes at a large Historically Black University in the Southeastern Region of the United States. The students in this sample were offered extra credit by their professors for participation in the study. The students ranged in age from 18-51 (mean age 21.09). Of this sample, 144 were female (68%) and 66 were male (32%). The sample included 50 freshmen (24%), 43 sophomores (20%), 37

juniors (17%), 52 seniors (25%), and 30 graduate students (14%). Of the sample, 82% (n=172) were African American, 3% (n=7) were African, .05% (n=1) reported being African European, and .05% (n=1) reported being African South American, 5% (n=10) reported African Caribbean origin, 3% (n=7) reported being Latino/Hispanic Non-White, and 6% (n=12) reported being biracial, but some part African American. The regional origination of the students was as follows: 89% (n=89) of the students in the sample were from the Southeastern region of the United States, with 15% (n=41) reporting origination in the Western region, 45 % (n=120) originated in the Northeastern region, 3% (n=9) reporting origination in the Midwestern United States, and 4% (n=10) reported being raised in a place other than the United States of America.

Procedure

Prior to completing the AAAS, all of the students (within the two locations) were provided with an additional demographic questionnaire (Appendix A), which asked personal questions regarding age, gender, classification in school (freshman, sophomore, junior, senior or graduate student), ethnicity (African, African American, African Canadian, African Caribbean, African Central American, African European, African South American, and Bi-racial: African American and other), region of origination, highest level of education achieved by parents and parental income within the household while the participant was growing up. After the completion of the voluntary questionnaire, the students were then instructed to complete the original 74-item African American Acculturation Scale (Klonoff &Landrine, 1994), Appendix B.

Of the membership in the graduate student group at the PWI, of approximately 200, only 60 returned the scale, which indicates a 30% return rate for participation in the study. The

sample of students taken from the Historically Black College/University consisted of 210 usable questionnaires. Most of the students at the HBCU completed the scales within their classes; however a few of the scales collected were missing so much information (e.g., nothing completed other then the demographic form), that they could not be included in the dataset. Of the 237 questionnaires collected at the HBCU, 210 were incorporated into the final sample dataset, which indicates a return rate of 89%.

Prior to beginning any factor analyses, the data were checked for outliers (perhaps due to entry errors) and corrected casewise. Once all corrections were made the data were analyzed for variable distribution. Table 1 provides information regarding the distribution of the variables. Within the distribution of the data nonnormality was detected using descriptive tests for skew [2.0] and kurtosis [7.0]) for item 27 "I know how to cook chit'lins", which had a skew of 2.129, and item 53 "I believe in heaven and hell", which had a skew of -2.124. Overall, all of the remaining 72 variables were approximately normally distributed, and missing values for variables were treated using listwise deletion via SPSS. The final factor analysis was conducted using a total of *n=231* for the African American Acculturation Scale (AAAS) and *n=246* for African American Acculturation Scale-Revised AAAS-R).

Data Analysis

Exploratory Factor Analysis is a method of data analysis used to aid in the generation of theory by using *k* latent factors in order to represent *j* variables (Henson & Roberts, 2006). Within any research study, Exploratory Factor Analysis may be used as the method of analysis for one of two reasons: 1) data reduction in order to reduce a large set of variables into a smaller more manageable set while retaining as much of the original variance as possible, or 2) in order to understand the latent constructs present within the data (Conway & Huffcutt, 2003).

According to Bandalos (1996, p. 389) Exploratory Factor Analysis is utilized in order to "identify the factor structure or model for a set of variables". It is also noted that when attempting to study the internal structure of a set or variables, that the most helpful method is some variation of factor analysis (Pedhazur & Schmelkin, 1991, p.66)

Factor analysis may be the preferred method for data analysis when attempting to measure or identify latent constructs within the data due to the fact that this procedure "tests measurement integrity and guides further theory refinement" simultaneously (Conway & Huffcutt, 2003). According to Fabrigar et al. (1999), principal components methods of extraction should only be used when the goal of research is data reduction, however, when the goal is recognizing latent constructs, factor analysis should be used. Also, Widaman (1993) suggests that by using common factor analysis, a researcher should be able to gain an accurate representation of the parameters from which the data were generated.

Velicer and Jackson (1990) state that factor analysis is usually the method of choice for data analysis when three conditions are present "a) The number of factors is known a priori b) The asymptotic chi-square statistic will accurately determine how many factors to retain, c) the problem is trivial and of no interest." In this instance the number of factors is known *a priori*, as the researchers have specified eight, however, for purposes of cross-validation, it is important to analyze the data without pre-specifying factors. Therefore Exploratory Factor Analysis (EFA) was the selected method of data analysis in order to attempt to determine whether the same eight latent constructs as were observed by Klonoff and Landrine in 1996 would be found within the current sample.

For this study, two factor analyses were conducted: one on the original 74-item scale, and one on the reduced 47-item scale. These are discussed in separate sections below.

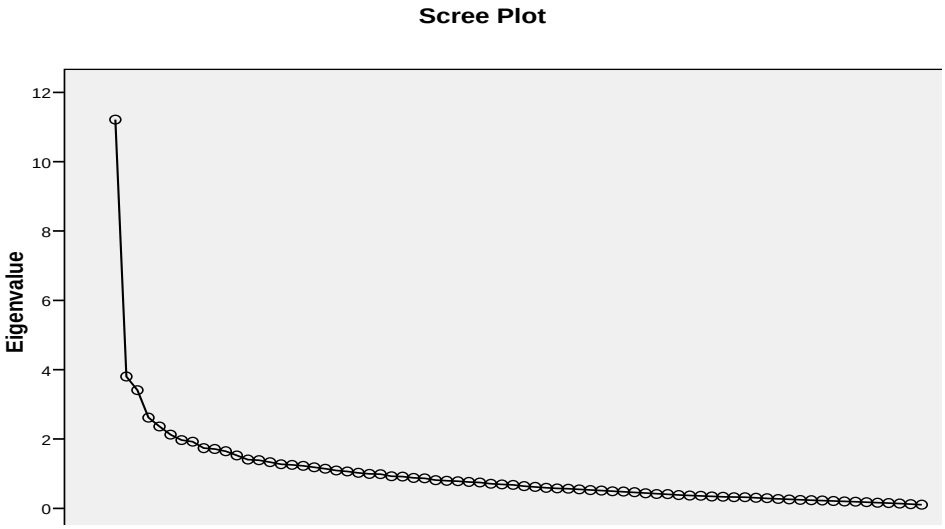
Results for the original scale

Prior to commencement of the exploratory factor analysis procedures, a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) test along with Bartlett's Test of Sphericity were performed on the data. The two tests are used in order to assess the data for evidence of correlations among the variables in order to determine if factor analysis is even adequate for the data. According to the results of these tests, KMO was reported at 0.732 and Bartlett's Approximate Chi-Square value was 6328.734, which indicated significance at $p<0.000$, and meant that further analysis of the data was warranted.

Three procedures were used to determine the number of factors to retain. The first was Kaiser's (1960) eigenvalue greater-than-one rule. This method, though the default method of factor extraction in SPSS, may be disputed as a stand-alone method for factor retention in that is has been shown to perform poorly in a simulation study (Zwick & Velicer, 1986). The second method used was Cattell's scree plot procedure. This method suggested retaining between eight and ten factors (Figure 1). Zoski and Jurs (1996) suggest that although many people prefer the eigenvalue greater-than one rule for deciding on the number of factors to retain for a model, Cattell's scree plot is a procedure that many methodologists are more comfortable with because it provides researchers with a visual picture of the data and the manner in which the factors naturally appear within the data (Zwick, & Velicer, 1986).

Figure 1

Scree plot for 74 item African American Acculturation Scale.



Although the scree plot provides a visual representation of the latent constructs within the data, there is question surrounding the subjectivity of such an analysis, and there may be ambiguity regarding the determination of the number of factors to retain. This may especially be a problem with smaller sample sizes, and when there is no distinct break within the plot's "scree" (Hayton, Allen, & Scarpello, 2004). Cota, Longman, Holden and Fekken (1993) suggest that running a parallel analysis test with at least 40 runs of random data is the most accurate way of determining the number of factors (when compared with regression, interpolation, and running a parallel analysis with fewer than 40 random datasets). Upon this suggestion, a parallel analysis was conducted using the Parallel Analysis macro created by

O'Connor for use with SPSS. This macro enabled 100 random datasets to be created and used a "significance" criterion set at α=.05 level. The results of this test, as can be observed in Table 2, suggested extracting ten factors from the dataset.

Given these results, eight, nine and ten factor models were obtained. Each of the model possibilities were explored using factor analysis, a pre-specified (8, 9, or 10) number of factors, and oblique data rotation, which provided pattern and structure matrices for each of the models. With the ten-factor model, the items loaded at a salient cut-off value of 0.30 or greater onto only seven of the ten factors. A nine-factor model was then tested in which only three items loaded onto both of the eighth and ninth factors. An eight-factor model was explored, which produced a result showing only two items loading onto the eighth factor. Only items 28 (I eat grits once in a while.) and 11 (It's best for infants to sleep with their mothers.) loaded onto the eighth factor, which with item content analysis, did not appear to be worded similarly, which meant the items were designed to measure different factors. Seeing that this eighth factor did contain any similar item loadings, it seemed appropriate to explore the option of utilizing a seven-factor model to create parsimony among the variables and to create a factor structure, which contained a number of strong and meaningful factors. Pattern and Structure matrices for this model can be observed in Tables 3 and 4 respectively.

In this model, items 1-6, 8, 41, 43-45, 69, and 71-73 loaded onto Factor one, with item 73 also double loading onto Factor seven. Items 48-51, 53-60, and 60 loaded onto Factor two. Factor three contained items 35-40. Items 24, 27, 28, 29, 31, 32, and 33 loaded onto Factor four. Factor five contained items 59, 61, 63, 66, and 68 (which loaded onto the factor at a value of 0.294 and was rounded to 0.30) Factor six contained items 14, 16, 17 (which double loads onto Factor seven), 19, 20, 21, and 26. The final factor, Factor seven, contains items 17, 18, 23,

73, and 74. Items 9-12, 22, 25, 30, 34, 42, 46, 47, 52, 62, 64, and 67 did not load onto any of the seven factors.

Interpretation of factors

Once all of the factors in the 7-factor model were observed, the items contained within each of the factors were analyzed for the purpose of interpretation. Factor one contained 11 items which were all worded toward family orientation and family superstitions (Example: Item 4: When I was young, my cousin, aunt, grandmother, or other relative lived with me and my family for a while. Item 74: There's some truth to many old superstitions) Due to the moderate combination of concepts, this factor was interpreted Family and Beliefs.

The next factor contained 12 items, which all contained wording regarding African American religion, or spiritual beliefs. (Example: Item 53: I believe in heaven and hell, and item 51: If doctors can't cure you, you should try going to a root doctor or to your minister.) This factor was interpreted Traditional African American Religious Beliefs/Practices as specified by Klonoff and Landrine (1996)

The third factor contained 6 items, which pertained to African Americans' trust of Caucasians (Example: Item 35: Deep in their hearts, most White people are racists. Item 37: Most Whites don't understand Blacks.) This factor was interpreted as Cultural Mistrust.

Factor four was composed of 8 items which all discussed the preparation and consumption of African American foods (Example: Item 25: I know how long you're supposed to cook collard greens.) This factor was interpreted Preparation/Consumption of African American foods.

The fifth factor contained 6 items, which pertained to the participants' childhood (Example: Item 59: I went to a mostly Black elementary school.) This factor was interpreted Traditional African American Childhood Socialization.

Factor six contained items that indicated a participant's preference for African American things (Example: Item 16: I try to watch all the Black shows on TV.) This factor was interpreted Preference for Things African American, the same as that by Klonoff and Landrine (1996).

Factor six contained a combination of items 18, 23 73, and 74 from both the Preference for Things African American and Superstitions components of the scale, and so this factor was interpreted Retention of African American practices.

Secondary Scale Analysis

After completing the factor analysis of the original African American Acculturation Scale, it was decided that an item content analysis should be conducted in order to attempt to discover problematic items within the loading matrix. This was done to determine whether problematic items found in the current study were the same as those that had been removed from the scale by Klonoff and Landrine in the revision of the AAAS in 1999.

Upon individual item analysis within the scale, it was discovered that only four of the problematic items for this study were also removed by Klonoff and Landrine. These were: items 25, 30, 46, and 67.

Although the number of problematic items was not identical to those discovered by the scale's authors, the fact that there were some commonalities suggested that perhaps the AAAS in its original form was a dysfunctional measure of acculturation, and that secondary analysis should be conducted using only the items included in the African American Acculturation Scale-Revised (AAAS-R).

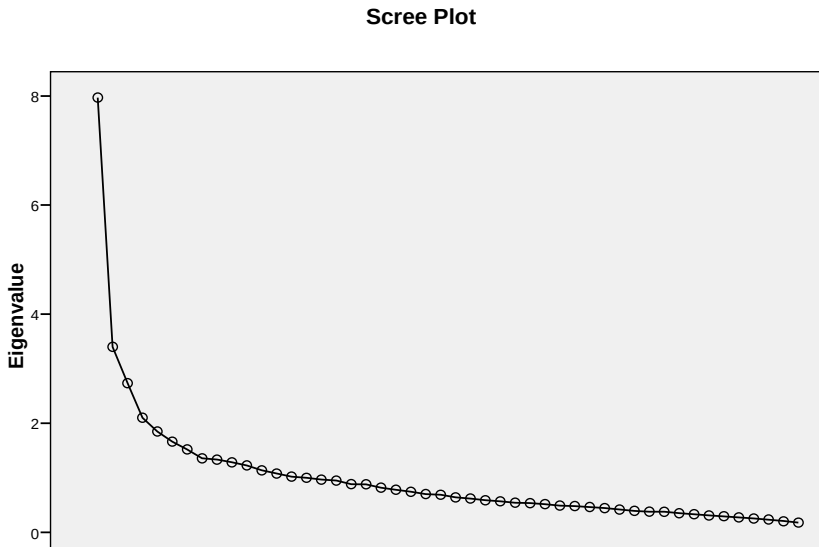
Results for revised scale

The 27 items as specified by Klonoff and Landrine were removed from the dataset and analysis was conducted using the 47 items of the AAAS-R. Prior to factor analysis, KMO and Bartlett's tests were performed on the data. The value for KMO was .793, and Bartlett's Approximate Chi-Square value was 3779.846, significance was found at $p<0.00$, which indicated that there were correlations among the variables that indicated the appropriateness of using a factor analysis for the data.

The items were analyzed using factor analysis. According to the Kaiser eigenvalue greater-than-one rule, a fourteen-factor model was suggested. The scree plot was then obtained and an 8-factor model seemed to be the best fit for the data (Figure 2).

Figure 2

Scree plot for 47 item African American Acculturation Scale



Finally, a parallel analysis was conducted using 100 random datasets, 270 cases and 47 variables, and from that analysis, a twelve-factor model was suggested (Table 5). However, to

be consistent with previous research, an eight-factor model was tested. No items loaded onto the eighth factor of this model, and so a seven-factor model was explored. With this model, only item 17 (I try to watch all the Black shows on TV) loaded onto the seventh factor, and so a six-factor model was created. The six-factor model appeared to be the most parsimonious model fit for the data, so the factor loadings of this model were explored. According to the pattern and structure matrices for these data (Tables 6 and 7), all items with the exception of 7, 9, 10, 18, 22, 42, 43, 45, 64, 68, and 70 loaded onto one of the six factors with a salient cut-off value of 0.30 or greater.

Factor one contained items 14-21 (including item 18 at 0.291 which was rounded to 0.30). Factor two included items 48-58, 60, and 65. Items 2, 3, 4, 6, and 8 loaded onto Factor three. Only three items (59, 61, and 62) loaded onto Factor four, however, item analysis indicated that this factor was pertinent and should not be excluded from the model. Eight items: 15, 35-40, and 47 loaded onto Factor five, and Factor six contained items 71-74.

Item analysis and interpretation of factors

Before beginning final interpretations of the six factors, it was determined that further analyses of the data would be necessary. There was concern with certain items which had been problematic for the original AAAS and the AAAS-R, and so the item content was analyzed in order to determine which items were actually functioning as "garbage variables", and were not loading onto any of the factors at salient cut off value of 0.30 or greater. At that time it was discovered that the following items were weak items:

Item 7: Old people are wise.

Item 9: It's better to try to move your whole family ahead in this world than it is to be out for only yourself.

Item 10: 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.”

Item 22: When I pass a Black person (a stranger) on the street, I always say hello or nod at them.

Item 42: I was taught that you shouldn’t take a bath and then go outside.

Item 43: Illnesses can be classified as natural type and unnatural types.

Item 45: Some people in my family use epsom salts.

Item 64: Dancing was an important part of my childhood.

Item 68: I currently live in a mostly Black neighborhood.

Item 70: What goes around, comes around.

Factor one contained eight items, which were all items that measured participants’ preference for things/people that are African American (Example: Item 14: Most of my friends are Black.). This factor was interpreted as Preference for things African American.

Factor two contained items, which measured participants’ involvement in religion or their spiritual beliefs (Example: Item 55: The church is the heart of the Black community). This factor was interpreted Spirituality/Religions Beliefs.

The third factor, contained items oriented toward family, and participants’ beliefs about family as well as past involvements with immediate and extended family members (Example: Item 2: 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.) This factor was interpreted as Family.

The fourth factor contained three strongly loading items (and three weak or double items) which all possess wording pertaining to the participants’ childhood. The items (Example: Item 61: I grew up in a mostly Black neighborhood.) do not contain wording which allows them to be combined with other factors, and so it stands alone as the African American Childhood Socialization factor.

The fifth factor contains items, which are worded to measure the participants' trust of lack thereof toward Caucasians (Example: Item 39: I don't trust most White people.). This factor was interpreted Cultural Mistrust.

The final factor contained four items which all included information regarding African American superstitions (Example: Item 73: When the palm of your hand itches, you'll receive money). This factor was interpreted Superstitions.

CHAPTER 3

DISCUSSION AND CONCLUSIONS

Limitations

The primary limitation of the current study was the relatively small sample size. Although sample sizes of 200 or fewer may be sufficient for factor analyses of variables with high communalities and three to four factors, larger samples are needed to obtain accurate results when communalities are low and the number of factors is seven or greater (MacCallum, et al. 1999). One reason for the small sample size was the low participation for the graduate student sample taken from the PWI. This sample was composed of students who were perhaps busier than the undergraduate portion of the sample and without remuneration may have had no incentive for completing a 74-item scale.

The participation rate for the sample taken from the large HBCU was much higher than that from the PWI. However some of the scales were not completed beyond the demographic information, perhaps due to the fact that the students received extra credit (from their psychology professors) for any level of participation in the study-not just for completion. Additionally, the student sample was composed of students who appeared to be offended by many of the items on the AAAS, and even spread this anger to other classmates, resulting in some students answering all items with “strongly disagree” or “strongly agree, which likely impacted the final results of the study. Finally, many of the students at the HBCU appeared to be more militant and “Pro Black” than those in the graduate sample taken from the PWI, and as a result became defensive while taking the scale, viewing it as a measure of “Blackness” and spending a great deal of time asking questions about the items and analyzing the usefulness of the items as opposed to simply answering the questions.

Regarding the actual use of the original African America Acculturation Scale, it may be that 74 items was too many for the students to answer, and as a result, some left the last 14 items blank. Additionally, many of the items appear to measure constructs other than acculturation-specifically as it relates to African Americans.

Younger participants regardless of ethnicity cannot answer items 12, 13, and 69, based on the fact that their age limits the incidences of previous exposure to the topics in question. For example, item 69 states “I used to watch Soul Train”. Soul Train was a dance show on television from, 1970-1993, which featured music and dancing using predominantly African American performers, and audience members. Although there is a current version of Soul Train on television now, it is not the same as the original, and does not target African Americans, as did the earlier show. Students who are currently freshmen in college would not have had the opportunity to watch this television show, and would be rated very low on acculturation for this item.

Additionally, certain items-specifically 1, 3, 4, 6, 8, 11, 26, 62 appear to measure socioeconomic status versus acculturation within the sample. For example, item 3 states ” When I was young, I shared a bed with my sister, brother, or some other relative.” A person of lower socioeconomic status would be able to strongly agree with this statement regardless of ethnicity due to the fact that when money is not plentiful within a household members may be forced to share sleeping arrangements.

The last caveat with using the AAAS-original version was the fact that nine of the items may have been more likely to be influenced by the participant’s region of origin as opposed to acculturation toward or against dominant culture. For example, a White Southerner could

answer item 28 “I eat grits once in a while” with a high level of African American traditionalism, as grits are a staple in the Southern region of the United States.

Overall, the scale appeared to function similarly to what was predicted from previous research done (by scale authors). Similar factors were interpreted from both the original and revised editions of the African American Acculturation Scale. For the African American Acculturation Scale in the original form, of the eight factors specified by Klonoff and Landrine (1996), three factors were similar. The factors in common with Klonoff and Landrine’s were: Preparation and Consumption of Traditional African American Foods, Traditional African American Childhood Socialization, and Preference for Things African American. Four of the seven factors obtained in the model were similar to those identified by Klonoff and Landrine, but were not interpreted identically based on combinations of items loadings. Factors uniquely identified were: Family and Superstitions, African American Traditions, and Retention of African American Practices. The factor interpreted as Cultural Mistrust is similar to the Interracial Attitudes/Cultural Mistrust factor identified by Klonoff and Landrine, however due to item content analysis of the variable loadings on this factor, there appears to be no real measurement of interracial attitudes. The items ask questions that measure participants’ level of trust toward Caucasians. Most of the items are in terms of “Black” and “White”, therefore, it seems inappropriate to interpret this factor as having to do with Interracial Attitudes. There were no items that loaded onto a Health Practices and Beliefs factor, and variable loadings also did not specify an individual Superstitions, or Religious Beliefs factor.

For the African American Acculturation Scale-Revised, of the six identified factors, all six were similar to the eight specified by the scale’s authors. Factors in common with those identified by Klonoff and Landrine (1996) were: Family, Spirituality/Religious Beliefs,

Preference for Things African American, African American Childhood Socialization, Cultural Mistrust (identified as such for the same reason as explained in the previous paragraph), and Superstitions. The clear loading pattern identified within the structure of the factor model suggests that the removal of the items participants reported as offensive, led to an adequate measurement tool to validate the factors as specified with the creation of the original scale.

Appendix D includes the items that at the conclusion of the study are personally suggested for retention from the AAAS-R, as well as a few additional items that may be a better measure of African American acculturation. For example, items such as those listed below (also in Appendix D) should be included on the scale in order to ensure that some current issues which the younger generation of African Americans experience are included.

The personally items suggested are the result of finding some communalities between the various acculturation scales that are used to measure acculturation in different ethnic groups. Many of the scales include items that assess behaviors such as food selections, and entertainment choices, social relationships such as friendship/dating choices, and other cultural markers such as holiday celebrations. These items provide individuals with the opportunity to display individual preferences for things having to do with their culture/country of origin versus the dominant culture.

Many of the items on the African American Acculturation Scale and the revised version ask the participants questions that are a result of circumstance versus individual choice. For example, item 61 of the AAAS states,“ I grew up in a mostly Black neighborhood.” This item does not measure individual acculturation to dominant culture, but the parents’ circumstances or preference for neighborhood choice. A better wording for this item would be,“ I prefer for my children to grow up in a mostly Black neighborhood.”

The personally suggested items include more behavioral markers (Such as entertainment choices, and the celebration of the African American holiday Kwanzaa.), as well as an attempt to measure individual preferences for cultural practices (Such as marriage preferences).

I know the words to the Negro National Anthem.

I know who Stokely Carmichael is.

African Americans should only marry other African Americans.

All African American college students should attend Historically Black Colleges/Universities.

It is important for African Americans to stick together in our society.

I (my family) celebrate Kwanzaa.

A family reunion is not complete without barbequed ribs and a game of spades.

I watch BET or a channel like it (BET Jazz, BET Stars, or TV One).

There should be more channels like BET and TV one.

I would like to see an African American person elected president of the United States.

I know someone who uses roots and dust to control people or circumstances.

Affirmative Action should always be in place for education and jobs.

As African Americans we must stop blaming slavery for all of our problems.

Most Black people don't trust White police officers.

Implications

Although both the AAAS and the AAAS-R produced factor models that were one and two factors fewer than those specified by the creators of the scale, the factors discovered among the sample were very similar. The data provided support for at least six of Klonoff and

Landrine's hypothesized factors that indicate that there is more to the African American community than just dark skin. The main factors (Preference for things African American, Spirituality/Religious Beliefs, Family, African American Childhood Socialization, Cultural Mistrust, and Superstitions) discovered in the six-factor model somewhat fit the factors specified by the African American Acculturation Scale-Revised.

The current study was an attempt to replicate all eight of the factors (Religious Beliefs and Practices, Preference for Things African American, Interracial Attitudes, Family Practices, Health Beliefs and Practices, Cultural Superstitions, Racial Segregation, and Family Values) identified by Klonoff and Landrine. Since the African American Acculturation Scale-Revised is the measure currently recommended by the creators, it would have been promising to extract the exact same factors particularly from that portion of study, in order to provide an appropriate amount of validity for the scale.

For future research, the study should be repeated only using the African American Acculturation Scale-Revised (AAAS-R), as some of the more problematic items have been removed which may have contributed to participant distress when answering the full scale. Also, the AAAS-R has been factor analyzed by the authors and still retained the original eight factors. It would be interesting to attempt to repeat this finding using the same type of sample, but with a greater number of participants, and only have them complete the 47 items included on the AAAS-R in hopes of: 1) obtaining a greater return rate for participant questionnaires and 2) discovering continuity in the findings that were similar to Klonoff and Landrine's eight-factor model.

In the event that the AAAS-R did not produce the same findings as predicted by the authors, perhaps a new scale could be created from the AAAS-R which included items which

only measured African American Acculturation based on the dimensions common to other acculturation scales. The inclusion of new items (Appendix D), would allow acculturation to be measured in terms of behaviors/behavioral markers and beliefs, or values.

Work conducted by Lubansky and Eidelson (2005) suggests that the extent to which a member of the African American community is acculturated to the dominant culture impacts the individual's perception of the well being of the entire ethnic group. That is, Blacks who "were more involved in broader American culture feel better about their racial group and national group circumstances than those less engaged mainstream" (Lubansky & Eidelson, 2005, p.23). If this is the case, perhaps measuring acculturation with a valid, reliable and consistent scale would allow researchers to conduct secondary research in order to assess group perception within African Americans.

Finally, the continued research regarding African American acculturation provides an ongoing discussion about the revision of the definition of this entire race of people. Perhaps in the future, the term African American will not simply be used as one that is politically correct, and is preferred to the term Black, but will recognize and respect the many dimensions of African culture that have incorporated aspects of American culture in order to give life to a new existence for those who are the descendants of slaves.

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TABLES

Table 1

Descriptive Statistics of the variable distributions for the sample n=270

	Mean	*Std Deviation*	*Skew*	*Kurtosis*
i1	5.38	1.884	-.863	-.426
i2	4.19	2.556	-.121	-.001
i3	2.36	2.161	1.284	-.001
i4	3.86	2.636	.056	-1.777
i5	4.52	2.491	-.347	-1.562
i6	3.63	2.462	-.203	-1.627
i7	5.79	1.494	-1.384	1.675
i8	4.30	2.253	-.240	-1.401
i9	5.54	1.686	-1.095	.503
i10	5.38	1.897	-1.017	-.081
i11	3.81	1.852	.098	-.809
i12	4.24	2.134	-.213	-1.266
i13	1.97	1.885	1.743	1.513
i14	5.39	1.818	-1.079	.226
i15	4.23	1.985	-.117	-1.088
i16	5.49	1.829	-1.149	.342
i17	3.44	1.965	.324	-1.080
i18	4.20	2.227	-.093	-1.412
i19	4.91	1.939	-.622	-.711
i20	4.59	2.007	-.402	-1.057
i21	5.93	1.798	-1.734	1.867
i22	3.99	2.017	-.077	-1.173
i23	4.12	2.237	-.080	-1.429
i24	4.17	2.192	-.129	-1.411
i25	3.16	2.204	.528	-1.202

Table 1 (cont.)

	Mean	*Std Deviation*	*Skew*	*Kurtosis*
i26	3.55	2.512	.276	-1.637
i27	1.77	1.677	2.129	3.260
i28	4.65	2.324	-.556	-1.258
i29	4.54	1.975	-.353	-1.007
i30	5.10	2.222	-.907	-.693
i31	2.12	1.967	1.559	.951
i32	2.52	2.207	1.129	-.315
i33	1.98	1.887	1.789	1.745
i34	3.75	1.965	.042	-1.087
i35	3.36	1.861	.394	-.823
i36	3.35	1.849	.292	-.923
i37	4.40	1.781	-.300	-.700
i38	3.77	2.185	.055	-1.425
i39	3.08	1.814	.588	-.578
i40	3.77	1.872	.096	.-920
i41	2.96	2.212	.723	.-926
i42	3.75	2.412	.117	-1.613
i43	3.39	2.097	.349	-1.124
i44	3.77	2.166	.118	-1.339
i45	4.96	2.048	-.769	-.619
i46	5.20	2.150	-.942	.-516
i47	3.50	2.105	.298	-1.216
i48	5.21	1.805	-.843	-.252
i49	5.59	1.754	-1.183	.522
i50	5.34	2.095	-1.025	-.333
i51	3.60	2.144	.167	-1.332

Table 1 (cont.)

	Mean	*Std Deviation*	*Skew*	*Kurtosis*
i52	2.96	2.502	.736	-1.220
i53	6.21	1.581	-2.124	3.586
i54	5.79	1.708	-1.423	1.131
i55	5.47	1.793	-1.044	.176
i56	5.00	2.423	-.701	-1.183
i57	5.88	1.855	-1.662	1.567
i58	5.68	2.041	-1.332	.325
i59	4.20	2.562	-.086	-1.711
i60	5.19	2.443	-.871	-.993
i61	4.73	2.386	-.501	-1.343
i62	5.29	2.047	-.957	-.410
i63	4.16	2.474	-.097	-1.643
i64	3.88	2.286	.045	-1.481
i65	4.03	2.664	-.029	-1.813
i66	2.85	2.421	.807	-1.069
i67	4.04	2.426	-.038	-1.602
i68	4.54	2.531	-.399	-1.551
i69	4.98	2.140	-.673	-.914
i70	6.03	1.612	-1.764	2.243
i71	4.34	2.101	-.215	1.227
i72	3.51	2.395	.302	-1.501
i73	3.25	2.361	.535	-1.281
i74	3.33	2.591	.427	-1.613

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Table 2

Results of Parallel Analysis for 74 item N=270 using 100 random datasets

Random Data Eigenvalues		
Root	Means	Percentile
1.00	1.667	1.777
2.00	1.560	1.631
3.00	1.473	1.542
4.00	1.399	1.455
5.00	1.332	1.389
6.00	1.272	1.328
7.00	1.217	1.270
8.00	1.164	1.210
9.00	1.114	1.160
10.00	1.070	1.115

Raw Data Eigenvalues	
Root	Eigenvalue
1.00	10.087
2.00	3.353
3.00	2.289
4.00	2.103
5.00	1.888
6.00	1.659
7.00	1.515
8.00	1.414
9.00	1.289
10.00	1.188

Table 3

Pattern matrix for all 74 items loading onto seven factors

	Factor					
1	2	3	4	5	6	7
i1 .376	-.034	-.038	.044	-.131	-.089	-.028
i2 .400	-.107	-.037	-.021	-.159	.067	.026
i3 .470	.019	.014	.090	.240	.220	-.034
i4 .391	.133	.052	.037	.121	-.008	-.065
i5 .312	.017	-.045	.060	-.003	-.004	-.038
i6 .436	-.055	.053	-.091	.037	.033	-.018
i7 .203	-.112	-.137	-.112	-.129	.011	.164
i8 .506	-.047	.020	-.028	.018	.112	-.081
i9 .263	-.025	-.093	-.020	.052	-.110	-.029
i10 .066	-.154	-.014	.020	-.004	-.205	.183
i11 .283	-.080	-.053	-.021	.165	-.133	-.042
i12 .247	-.059	-.060	.082	-.051	-.217	.042
i13 -.073	.093	-.074	.177	.165	.203	.171
i14 .009	.003	-.296	.062	.241	-.324	.016
i15 .027	.048	-.396	-.082	.205	-.179	.156
i16 .053	-.106	.023	.006	.152	-.584	.104
i17 -.181	-.039	-.153	.008	.150	-.317	.416
i18 -.096	-.125	-.097	.001	-.049	-.125	.504
i19 -.092	.048	-.241	-.033	.115	-.668	.040
i20 -.247	.081	-.323	-.085	.088	-.595	.133
i21 -.055	-.142	-.139	.110	-.020	-.353	.155
i22 -.111	-.075	-.031	.062	.126	.037	.237
i23 -.014	-.122	-.115	.249	.007	-.093	.469
i24 .228	-.083	.052	.350	.057	-.305	-.042

Table 3 (cont.)

	Factor					
1	2	3	4	5	6	7
i25 -.007	-.147	-.042	.130	-.044	-.073	.015
i26 .238	.079	.114	.257	.108	-.336	.097
i27 -.023	.058	-.091	.628	-.013	.192	.060
i28 -.036	-.085	-.050	.405	-.050	-.062	-.045
i29 .145	-.021	-.040	.345	.054	-.265	-.035
i30 .103	-.117	-.006	.187	.075	.012	.041
i31 .034	-.120	.032	.519	.084	-.091	.003
i32 .182	.046	.035	.461	-.126	-.186	-.139
i33 -.057	.044	-.054	.580	.068	.232	.078
i34 .134	.079	-.195	-.151	.079	-.001	.224
i35 -.007	.024	-.651	.031	-.036	.020	.112
i36 .143	.094	-.494	-.143	.138	-.002	.095
i37 -.044	-.051	-.572	.090	-.018	-.114	-.024
i38 -.061	-.068	-.592	.086	.040	.004	-.077
i39 -.128	.058	-.764	.071	.092	.084	-.030
i40 .066	-.149	-.486	.026	-.092	-.102	-.043
i41 .311	.048	-.051	.085	.052	-.033	.133
i42 .103	-.117	-.201	.007	-.133	-.144	.184
i43 .365	-.036	-.047	.054	.043	-.114	.184
i44 .417	.064	-.163	-.027	.087	.197	.147
i45 .414	-.141	-.048	.142	-.013	-.013	.016
i46 .281	-.220	-.120	-.016	.037	-.199	-.145
i47 .264	-.001	-.293	.062	.010	.073	.102
i48 .287	-.321	-.191	-.040	.036	-.123	.049
i49 .091	-.667	-.075	-.048	.001	.082	.054
i50 .199	-.419	-.144	.057	.073	-.139	-.180

. **Table 3 (cont.)**

	Factor					
1	2	3	4	5	6	7
i51 .129	-.301	-.210	.064	.013	-.005	-.059
i52 237	-.088	.020	.035	.115	-.104	.012
i53 -.014	-.540	-.011	.002	-.024	-.132	-.003
i54 -.007	-.752	.108	-.001	-.002	-.047	.135
i55 .019	-.163	-.079	.009	-.090	-.073	.179
i56 -.064	-.665	.132	-.036	.112	.034	.073
i57 .045	-.507	-.149	-.053	-.009	-.013	-.053
i58 -.081	-.770	.121	.040	.080	.065	.067
i59 .002	-.117	-.005	-.036	.647	.042	-.047
i60 -.061	-.513	-.078	.052	.088	.079	.104
i61 .067	-.056	-.176	-.094	.680	-.022	-.095
i62 .010	-.108	-.013	-.055	-.042	.003	.225
i63 .023	-.048	-.022	-.080	.538	-.032	.043
i64 .154	-.229	.120	-.012	.220	-.083	.189
i65 -.037	-.480	.012	.086	.062	.061	-.111
i66 -.011	.003	.015	.124	.404	-.052	-.018
i67 .273	-.001	-.011	.075	.104	-.123	.080
i68 .128	-.064	-.078	.027	.294	-.133	-.062
i69 .309	-.062	.005	.019	.126	-.137	.215
i70 .232	-.095	-.303	.040	-.020	-.265	-.081
i71 .423	.091	.-020	.005	.018	-.199	.188
i72 .325	.173	.109	.092	.102	-.148	.208
i73 .424	.076	.087	.056	-.140	-.064	.432
i74 .016	.005	.002	.275	-.074	.020	.312

Table 4

Structure matrix for all 74 items loading onto seven factors

	Factor					
1	2	3	4	5	6	7
i1 .395	-.121	-.113	.102	-.049	-.194	.036
i2 .382	-.156	-.096	.031	-.088	-.056	.069
i3 .455	-.028	-.052	.160	.296	.073	.027
i4 .378	.072	.001	.089	.163	-.073	-.028
i5 .323	-.049	-.094	.106	.057	-.095	.017
i6 .416	-.098	-.026	-.021	.084	-.069	.019
i7 .227	-.175	-.208	-.055	-.062	-.098	.209
i8 .470	-.088	-.036	.034	.074	-.013	-.033
i9 .314	-.116	-.175	.051	.117	-.207	.049
i10 .173	-.245	.160	.098	.066	-.209	.245
i11 .359	-.178	-.173	.074	.232	-.249	.053
i12 .335	-.180	-.183	.160	.042	-.323	.129
i13 -.053	.081	-.073	.176	.181	.162	.180
i14 .197	-.174	-.430	.166	.337	-.437	.170
i15 .177	-.119	-.503	.019	.299	-.307	.290
i16 .257	-.279	-.213	.136	.239	-.649	.218
i17 .013	-.190	-.340	.108	.233	-.392	.498
i18 .030	-.277	-.257	.078	.033	-.219	.544
i19 .136	-.166	-.411	.076	.209	-.707	.182
i20 -.029	-.112	-.452	.000	.164	-.610	.253
i21 .120	-.285	-.297	.193	.076	-.443	.261
i22 -.043	-.103	-.104	.096	.151	-.014	.258
i23 .151	-.264	-.304	.340	.131	-.246	.555
i24 .371	-.225	-.116	.435	.165	-.418	.074
i25 .060	-.188	-.101	.156	.001	-.133	.065

Table 4 (cont.)

	Factor					
1	2	3	4	5	6	7
i26 .326	-.070	.-062	.347	.203	-.408	.176
i27 .039	.005	-.090	.605	.066	.098	.119
i28 .054	-.144	-.093	.409	.015	-.129	.025
i29 .284	-.161	-.169	.412	.156	-.365	.079
i30 .168	-.167	-.088	.231	.130	-.083	.100
i31 .168	-.209	-.084	.560	.173	-.200	.098
i32 .251	-.050	-.018	.473	-.040	-.242	-.066
i33 -.002	.012	-.054	.558	.127	.148	.123
i34 .174	-.008	-.259	-.086	.134	-.086	.270
i35 .117	-.138	-.664	.088	.087	-.155	.268
i36 .230	-.052	-.535	-.060	.230	-.152	.223
i37 .108	-.210	-.603	.147	.098	-.268	.144
i38 .069	-.197	-.590	.130	.139	-.153	.086
i39 .003	-.089	-.719	.105	.195	-.079	.144
i40 .192	-.288	-.535	.092	.022	-.268	.113
i41 .359	-.057	-.155	.160	.138	-.150	.199
i42 .200	-.232	.308	.077	-.036	-.263	.267
i43 .418	-.140	-.150	.135	.125	-.234	.034
i44 .412	-.019	-.224	.048	.169	.037	.211
i45 .472	-.244	-.174	.230	.094	-.187	.115
i46 .378	-.326	-.243	.079	.121	-.338	-.021
i47 .323	-.118	-.356	.132	.115	-.094	.207
i48 .414	-.448	-.365	.087	.152	-.330	.192
i49 .197	-.682	-.235	.049	.070	-.125	.158
i50 .331	-.508	-.285	.158	.163	-.320	-.029
i51 .222	-.373	-.297	.133	.094	-.167	.060

Table 4 (cont.)

	Factor					
1	2	3	4	5	6	7
i52 .301	-.164	-.096	.112	.173	-.200	.080
i53 .110	-.570	-.162	.080	.030	-.261	.087
i54 .129	-.756	-.110	.101	.055	-.220	.215
i55 .167	-.671	-.273	.112	.003	-.265	.285
i56 .037	-.629	-.036	.043	.129	-.096	.127
i57 .145	-.538	-.259	.022	.050	-.171	.053
i58 .039	-.732	-.060	.120	.111	-.095	.137
i59 .104	-.147	-.118	.055	.643	-.046	.036
i60 .055	-.529	-.211	.125	.141	-.081	.191
i61 .196	-.140	-.291	.022	.704	-.145	.036
i62 .043	-.133	-.084	-.019	-.012	-.048	.233
i63 .128	-.138	-.149	.018	.549	-.116	.120
i64 .249	-.288	-.067	.093	.271	-.196	.244
i65 .037	-.456	-.067	.124	.083	-.047	-.045
i66 .081	-.047	-.070	.180	.420	-.102	.045
i67 .346	-.108	-.137	.160	.182	-.228	.037
i68 .232	-.154	-.187	.111	.343	-.228	.037
i69 .404	-.188	-.178	.136	.221	-.277	.296
i70 .366	-.262	-.415	.136	.100	-.419	.074
i71 .490	-.062	-.179	.114	.125	-.320	.263
i72 .371	.059	-.026	.171	.175	-.214	.241
i73 .452	-.047	-.079	.147	-.029	-.185	.452
i74 .080	-.063	-.083	.301	-.001	-.054	.334

Table 5

Cumulative common variance accounted for by using a seven-factor model

Initial Eigenvalues			
Factor	*Total*	*% of Variance*	*Cumulative%*
1	10.534	14.235	14.235
2	3.782	5.111	19.436
3	3.342	4.516	23.862
4	2.570	3.473	27.335
5	2.377	3.213	30.547
6	2.105	2.845	33.392
7	1.970	2.663	36.055

Table 6

Results of Parallel Analysis for 47 item N=270 using 100 random datasets

Random Data Eigenvalues		
Root	Means	Percentile
1.00	1.085	1.190
2.00	.994	1.072
3.00	.920	.982
4.00	.862	.919
5.00	.803	.849
6.00	.746	.799
7.00	.701	.743
8.00	.655	.697
9.00	.612	.647
10.00	.570	.607
11.00	.529	.567
12.00	.491	.534

Raw Data Eigenvalues	
Root	Eigenvalue
1.00	7.439
2.00	2.927
3.00	2.128
4.00	1.533
5.00	1.318
6.00	1.060
7.00	.938
8.00	.771
9.00	.717
10.00	.657
11.00	.602
12.00	.537

Table 7

Pattern matrix for 47 items loading onto six factors

	Factor					
	1	2	3	4	5	6
i2	-.028	-.099	.420	-.156	.047	.062
i3	-.072	-.002	.466	.165	.012	.020
i4	-.027	.096	.397	.080	-.023	.059
i6	.090	-.029	.578	-.043	-.046	-.110
i7	.031	-.135	.070	-.103	.111	.221
i8	-.079	-.038	.603	-.009	-.007	.005
i9	.111	.011	.239	.026	.048	.123
i10	.229	-.165	.089	-.021	-.001	.123
i14	.416	.033	-.002	.234	.160	.059
i15	.385	.078	.145	.078	.305	-.122
i16	.651	-.092	.085	.088	-.171	.123
i17	.550	-.056	-.056	.005	.060	.003
i18	.291	-.125	.168	-.074	.059	.141
i19	.788	.083	.015	.035	.022	-.044
i20	.725	.131	-.051	-.021	.155	-.161
i21	.372	-.149	-.111	-.030	.076	.160
i22	.041	-.087	-.122	.099	.060	.107
i34	-.037	.053	-.029	.106	.262	.197
i35	-.012	.010	-.067	-.020	.702	.070
i36	-.034	.066	.034	.133	.557	.098
i37	.198	-.063	-.014	-.047	.501	-.057
i38	.056	-.071	-.026	.043	.539	-.063
i39	.012	.058	-.076	.095	.757	-.143
i40	.111	-.137	.062	-.089	.469	-.044

Table 7 (cont.)

	Factor					
	1	2	3	4	5	6
i42	.268	-.239	.083	.000	.309	.332
i43	.204	-.133	.333	.106	.133	.276
i45	.108	-.259	.282	.111	.184	.347
i47	.219	-.139	.244	.081	.371	.220
i48	.399	-.465	.338	.135	.364	.335
i49	.181	-.685	.124	.085	.247	.193
i53	.226	-.574	.042	.055	.152	.223
i54	.249	-.784	.107	.044	.117	.180
i55	.329	-.688	.071	.001	.281	.236
i56	.114	-.643	.012	.161	.081	.116
i57	.220	-.533	.118	.059	.241	.157
i58	.154	-.729	.030	.132	.060	.084
i59	.116	-.165	.080	.636	.137	.039
i60	.145	-.560	.067	.184	.229	.057
i61	.208	-.134	.169	.749	.314	.050
i63	.173	-.144	.052	.574	.167	.116
i64	.185	-.290	.154	.286	.123	.274
i65	.022	-.452	.095	.075	.090	-.077
i68	.305	-.158	.248	.320	.185	.102
i70	.369	-.289	.206	.159	.418	.343
i71	.267	-.114	.270	.183	.215	.604
i72	.161	.040	.208	.220	.043	.525
i73	.134	-.114	.252	-.012	.141	.617
i74	.111	-.095	.001	-.027	.102	.363

Table 8

Structure matrix for 47 items loading onto six factors

	Factor					
	1	2	3	4	5	6
i2	.051	-.147	.426	-.080	.086	.162
i3	.011	-.060	.486	.220	.061	.119
i4	.005	.043	.405	.120	.009	.119
i6	.095	-.079	.556	.033	.022	.031
i7	.166	-.213	.133	-.033	.196	.289
i8	-.015	-.084	.599	.061	.026	.118
i9	.190	-.085	.232	.095	.149	.216
i10	.312	-.259	.154	.057	.171	.238
i14	.530	-.152	.093	.332	.386	.227
i15	.488	-.097	.187	.195	.451	.078
i16	.659	-.267	.179	.196	.184	.310
i17	.587	-.210	.010	.104	.306	.170
i19	.360	-.219	-.100	-.011	.218	.219
i20	.703	-.056	-.019	.089	.388	.170
i21	.473	-.284	-.021	.061	.294	.286
i22	.124	-.132	-.066	.120	.130	.134
i34	.132	-.050	.043	.158	.296	.241
i35	.297	-.162	.010	.101	.701	.211
i36	.240	-.098	.115	.235	.577	.224
i37	.405	-.218	.042	.075	.578	.120
i38	.293	-.205	.031	.147	.571	.091
i39	.209	-.100	-.027	.203	.724	.017
i40	.328	-.269	.112	.032	.530	.129

Table 8 (cont.)

	Factor					
	1	2	3	4	5	6
i42	.268	-.239	.083	.000	.309	.332
i43	.204	-.133	.333	.106	.133	.276
i45	.108	-.259	.282	.111	.184	.347
i47	.219	-.139	.244	.081	.371	.220
i48	.399	-.465	.338	.135	.364	.335
i49	.181	-.685	.124	.085	.247	.193
i53	.226	-.574	.042	.055	.152	.223
i54	.249	-.784	.107	.044	.117	.180
i55	.329	-.688	.071	.001	.281	.236
i56	.114	-.643	.012	.161	.081	.116
i57	.220	-.533	.118	.059	.241	.157
i58	.154	-.729	.030	.132	.060	.084
i59	.116	-.165	.080	.636	.137	.039
i60	.145	-.560	.067	.184	.229	.057
i61	.208	-.134	.169	.749	.314	.050
i63	.173	-.144	.052	.574	.167	.116
i64	.185	-.290	.154	.286	.123	.274
i65	.022	-.452	.095	.075	.090	-.077
i68	.305	-.158	.248	.320	.185	.102
i70	.369	-.289	.206	.159	.418	.343
i71	.267	-.114	.270	.183	.215	.604
i72	.161	.040	.208	.220	.043	.525
i73	.134	-.114	.252	-.012	.141	.617
i74	.111	-.095	.001	-.027	.102	.363

Table 9

Cumulative common variance accounted for by using a six-factor model

	Initial Eigenvalues		
Factor	*Total*	*% of Variance*	*Cumulative%*
1	7.969	16.603	16.603
2	3.400	7.084	23.687
3	2.734	5.697	29.383
4	2.102	4.378	33.762
5	1.848	3.851	37.612
6	1.664	3.647	41.079

APPENDICES

Appendix A

Participant demographic form

Volunteer Demographic Form

(Please Print)

1. What is your age: _____

2. What is your gender: _____

3. What is your classification: Please circle one of the following

Freshman Sophomore Junior Senior Graduate Student

3a.If you are a graduate student, did you attend undergraduate school at a Historically Black College/University (HBCU) or a Predominately White Institution (PWI):

_____

4. What is your ethnicity? Please circle one of the following:

African (please list country) _____

African American

African Canadian

African Caribbean (please list island) _____

African Central American (please list country: _____

African European (please list country) _____

African South American (please list country) _____

Bi-racial: African American (please list ethnicity) _____

5. In what region of the United States were your raised? Please circle one of the following:

Northern Region Southern Region Eastern Region Western Region

Outside of the United States

6. Were you raised by one or two parents? _____

6a. If you were raised with one parent, which parent was it, your mother or father? _____

7. What is the highest level of education that your parent(s) completed?

_____

_____

8. What was your total household income growing up? Please circle one of the following:

Under $10,000-$19,999 **$20,000 - $39,999** **$40,000 - $59,999**

$60,000 - $74,999 **$75,000 - $99,999** **$100,000 - $150,000**

Over $150,000

Appendix B

African American Acculturation Scale

Participant Number _____

Instructions: Please tell us how much you personally agree or disagree with the beliefs and attitudes listed below by underlining a number. There is no right or wrong answer. We want your honest opinion.

	I Totally Disagree Not True At All			***I Sort of Agree Sort of True***						***I Strongly Agree Absolutely True***	
	1	**2**	**3**	**4**	**5**		**6**			**7**	
1.	One or more of my relatives knows how to do hair.				1	2	3	4	5	6	7
2.	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.				1	2	3	4	5	6	7
3.	When I was young, I shared a bed at night with my sister, brother, or some other relative.				1	2	3	4	5	6	7
4.	When I was young, my cousin, aunt, grandmother, or other relative lived with me and my family for a while.				1	2	3	4	5	6	7
5.	When I was young, my mother or grandmother was the “real” head of the family.				1	2	3	4	5	6	7
6.	When I was young, I took a bath with my sister, brother, or some other relative.				1	2	3	4	5	6	7
7.	Old people are wise.				1	2	3	4	5	6	7
8.	I often lend money or give other types of support to members of my family.				1	2	3	4	5	6	7
9.	It’s better to try to move your whole family ahead in this world than it is to be out for only yourself.				1	2	3	4	5	6	7
10.	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.”				1	2	3	4	5	6	7
11.	It’s best for infants to sleep with their mothers.				1	2	3	4	5	6	7
12.	Some members of my family play the numbers.				1	2	3	4	5	6	7
13.	I know how to play bid whist.				1	2	3	4	5	6	7
14.	Most of my friends are Black.				1	2	3	4	5	6	7
15.	I feel more comfortable around Blacks than around Whites.				1	2	3	4	5	6	7
16.	I listen to Black radio stations.				1	2	3	4	5	6	7

17. I try to watch all the Black shows on TV.	1	2	3	4	5	6	7
18. I read (or used to read) Essence magazine.	1	2	3	4	5	6	7
19. Most of the music I listen to is by Black artists.	1	2	3	4	5	6	7
20. I like Black music more than White music.	1	2	3	4	5	6	7
21. The person I admire the most is Black.	1	2	3	4	5	6	7
22. When I pass a Black person (a stranger) on the street, I always say hello or nod at them.	1	2	3	4	5	6	7
23. I read (or used to read) Jet magazine.	1	2	3	4	5	6	7
24. I usually add salt to my food to make it taste better.	1	2	3	4	5	6	7
25. I know how long you're supposed to cook collard greens.	1	2	3	4	5	6	7
26. I save grease from cooking to use it again later.	1	2	3	4	5	6	7
27. I know how to cook chit'lins.	1	2	3	4	5	6	7
28. I eat grits once in a while.	1	2	3	4	5	6	7
29. I eat a lot of fried food.	1	2	3	4	5	6	7
30. Sometimes I eat collard greens.	1	2	3	4	5	6	7
31. Sometimes I cook ham hocks.	1	2	3	4	5	6	7
32. People say I eat to much salt.	1	2	3	4	5	6	7
33. I eat chit'lins once in a while.	1	2	3	4	5	6	7
34. 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.	1	2	3	4	5	6	7
35. Deep in their hearts, most White people are racists.	1	2	3	4	5	6	7
36. IQ tests were set up purposefully to discriminate against Black people.	1	2	3	4	5	6	7
37. Whites don't understand Blacks.	1	2	3	4	5	6	7
38. Some members of my family hate or distrust White people.	1	2	3	4	5	6	7
39. I don't trust most White people.	1	2	3	4	5	6	7
40. Most Whites are afraid of Blacks.	1	2	3	4	5	6	7
41. There are many types of blood, such as "high," "low," "thin," and "bad" blood.	1	2	3	4	5	6	7
42. I was taught that you shouldn't take a bath and then go outside.	1	2	3	4	5	6	7
43. Illnesses can be classified as natural types and unnatural types.	1	2	3	4	5	6	7

44. I believe that some people know how to use voodoo.	1	2	3	4	5	6	7
45. Some people in my family use epsom salts.	1	2	3	4	5	6	7
46. I know what “falling out” means.	1	2	3	4	5	6	7
47. Some old Black women/ladies know how to cure diseases.	1	2	3	4	5	6	7
48. Some older Black women know a lot about pregnancy and childbirth.	1	2	3	4	5	6	7
49. Prayer can cure disease.	1	2	3	4	5	6	7
50. I have seen people “fall out.”	1	2	3	4	5	6	7
51. If doctors can’t cure you, you should try going to a root doctor or to your minister.	1	2	3	4	5	6	7
52. I have “fallen out.”	1	2	3	4	5	6	7
53. I believe in heaven and hell.	1	2	3	4	5	6	7
54. I like gospel music.	1	2	3	4	5	6	7
55. The church is the heart of the Black community.	1	2	3	4	5	6	7
56. I am currently a member of a Black church.	1	2	3	4	5	6	7
57. I have seen people “get the spirit” or speak in tongues.	1	2	3	4	5	6	7
58. I believe in the in the Holy Ghost.	1	2	3	4	5	6	7
59. I went to a mostly Black elementary school.	1	2	3	4	5	6	7
60. When I was young, I was a member of a Black church.	1	2	3	4	5	6	7
61. I grew up in a mostly Black neighborhood.	1	2	3	4	5	6	7
62. The biggest insult is an insult to your mother.	1	2	3	4	5	6	7
63. I went to (or go to) a mostly Black high school.	1	2	3	4	5	6	7
64. Dancing was an important part of my childhood.	1	2	3	4	5	6	7
65. I used to sing in the church choir.	1	2	3	4	5	6	7
66. When I was a child, I used to play tonk.	1	2	3	4	5	6	7
67. When I was young, I used to jump double-dutch.	1	2	3	4	5	6	7
68. I currently live in a mostly Black neighborhood.	1	2	3	4	5	6	7
69. I used to like to watch Soul Train.	1	2	3	4	5	6	7
70. What goes around, comes around.	1	2	3	4	5	6	7

71. There's some truth to many old superstitions.	1	2	3	4	5	6	7
72. I avoid splitting a pole.	1	2	3	4	5	6	7
73. When the palm of your hand itches, you'll receive some money.	1	2	3	4	5	6	7
74. I eat black-eyed peas on New Year's Eve.	1	2	3	4	5	6	7

Appendix C

Items removed from the African American Acculturation Scale (AAAS) in the creation of the African American Acculturation Scale-Revised (AAAS-R)

1. One or more of my relatives knows how to do hair

5. When I was young, my mother or grandmother was the "real" head of the family

11. It's best for infants to sleep with their mothers.

12. Some members of my family play the numbers.

13. I know how to play bid whist.

23. I read (or used to read) Jet magazine.

24. I usually add salt to my food to make it taste better.

25. I know how long you're supposed to cook collard greens.

26. I save grease from cooking to use it again later.

27. I know how to cook chit'lins.

28. I eat grits once in a while.

29. I eat a lot of fried food.

30. Sometimes I eat collard greens.

31. Sometimes I cook ham hocks.

32. People say I eat to much salt.

33. I eat chit'lins once in a while.

41. There are many types of blood, such as "high," "low," "thin," and "bad" blood.

44. I believe that some people know how to use voodoo.

46. I know what "falling out" means.

50. I have seen people "fall out."

51. If doctors can't cure you, you should try going to a root doctor or to your minister.

52. I have "fallen out."

61. I grew up in a mostly Black neighborhood.
62. The biggest insult is an insult to your mother.
64. Dancing was an important part of my childhood
66. When I was a child, I used to play tonk.
67. When I was young, I used to jump double-dutch

Appendix D

Items that would be retained in order to create a newer version of the African American Acculturation Scale and new suggested items

14. Most of my friends are Black.

15. I feel more comfortable around Blacks than around Whites.

16. I try to listen to Black radio stations.

17. I try to watch all the Black shows on TV.

18. I read (or used to read) Essence magazine.

19. Most of the music I listen to is by Black artists.

20. I like Black music more than White music.

21. The person I admire the most is Black.

22. When I pass a Black person (a stranger) on the street, I always say hello or nod at them.

23. I read (or used to read) Jet magazine.

34. 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.

35. Deep in their hearts, most White people are racist.

36. IQ tests were set up purposefully to discriminate against Black people.

37. Whites don't understand Blacks.

38. Some members of my family hate or distrust White people.

39. I don't trust most White people.

40. Most Whites are afraid of Blacks.

47. Some older Black women/ladies know how to cure diseases.

48. Some older Black women know a lot about pregnancy and childbirth.

55. The church is the heart of the Black community.

56. I am currently a member of a Black church.

59. I went to a mostly Black elementary school.

60. When I was young, I was a member of a Black church.

61. I grew up in a mostly Black neighborhood.

63. I went to (or go to) a mostly Black high school.

68. I currently live in a mostly Black neighborhood.

69. I know the words to the Negro National Anthem.

New Items *

I know the words to the Negro National Anthem.

I know who Stokely Carmichael is.

African Americans should only marry other African Americans.

All African American college students should attend Historically Black Colleges/Universities.

It is important for African Americans to stick together in our society.

I (my family) celebrate Kwanzaa.

A family reunion is not complete without barbequed ribs and a game of spades.

I watch BET or a channel like it (BET Jazz, BET Stars, or TV One).

There should be more channels like BET and TV one.

I would like to see an African American person elected president of the United States.

I know someone who uses roots and dust to control people or circumstances.

Affirmative Action should always be in place for education and jobs.

As African Americans we must stop blaming slavery for all of our problems.

Most Black people don’t trust White police officers.