EXPLORING THE RELATIONSHIP BETWEEN CULTURAL MISORIENTATION,

RACISM-RELATED STRESS, AFRIKAN-CENTERED PEDAGOGY, AND

OVERALL WELL-BEING OF BLACK/AMERICAN AFRIKANS


A Dissertation

Presented to

The Graduate Faculty of The University of Akron


In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy


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August, 2021

EXPLORING THE RELATIONSHIP BETWEEN CULTURAL MISORIENTATION,

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Dissertation

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ABSTRACT

Cultural misorientation, due to its subtle pervasiveness, is referred to by some scholars as the greatest threat to the overall survival of Afrikans throughout the world (Kambon, 1992; 2003). *Cultural misorientation* (CM) refers to a psychological disorder in which individuals of Afrikan ancestry have internalized a European worldview— cultural norms, values, behaviors and beliefs of White Europeans—after having them superimposed upon them for centuries (Kambon, 1998, 2012). The present study explored the influence of adhering to an Afrikan worldview (AWV). Specifically, the current study sought to investigate the multilevel relationship between the CM, racism-related stress, and overall well-being of 633 Black students in relation to the level of CM, or adherence to an AWV, of their 23 Black psychology professors. Of the two hypotheses that were able to be tested, results indicated that there is no evidence to support the belief that higher adherence to an AWV by professors will predict lower average class levels of CM or racism-related stress. Post-hoc analyses found that high levels of student CM were positively correlated with age, and that cisgender Black women endorsed higher levels of CM than did cisgender Black men, while cisgender Black men endorsed higher levels of racism-related stress than cisgender Black women. Although scant, the current (post-hoc) findings support the need to critically explore the relationship between CM, racism-related stress, and the overall well-being of Afrikans, to better understand the liabilities associated with the internalization of racism. The study includes implications for teaching and counseling, and directions for future research.

DEDICATION

For my beloved mother, my Ancestors, the unborn, and the culture.

# ACKNOWLEDGEMENTS

This undertaking would not have been possible without the emotional, spiritual, intellectual, and financial support of my entire village, far too many people to begin to name individually.  I offer my deep appreciation and gratitude to everyone, especially my Jenga's, who played a role in my matriculation through my program and the oppressive environment of higher education, particularly at a predominately white institution (PWI), and the completion of this dissertation.

I also offer appreciation and gratitude to the Afrikan-centered psychology department at Florida A&M University and The Association of Black Psychologists, Inc. These entities have poured into me immensely and played an integral role in my identity as an Afrikan/Black woman and emerging Black psychologist.

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CHAPTER I

INTRODUCTION

American Afrikan's[1] experiences with racism have garnered major attention from

Black and multicultural psychologists.  Researchers have argued that health disparities

are influenced by cultural and oppressive factors (e.g., racism; Akbar, 2013; Okazaki,

Kassem, & Tu, 2014; Smedley, 2012).  Thus, there is a need to more closely examine the

overall well-being of Black/American Afrikans.  American Afrikans have been described

as having a "double-consciousness" (Dubois, 1903, 2003) as a result of racism and being

Black in a world dominated by White people.  "It is a peculiar sensation, this double-

consciousness, this sense of always looking at oneself through the eyes of others…One

ever feels [their] two-ness, an American, [an Afrikan]; two souls, two thoughts, two

unreconciled strivings; two warring ideals in one dark body…" (p. 9).  Double

consciousness is comparable to the construct of cultural misorientation (Kambon, 2003)

that was developed a century later.  Therefore, gaining a better understanding of the

cultural and oppressive factors that influence the overall well-being of American

Afrikans might aid in the development of culturally specific interventions geared toward

increasing the overall well-being of this marginalized population.

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[1] Note: American Afrikan refers to individuals of Afrikan ancestry who were born and/or raised in North America.  It denotes the interconnectedness and unity of all individuals of *Afrikan* ancestry throughout the diaspora and recognizes the nuances of diverse Afrikan culture resultant from the transatlantic slave trade.  Thus, non-deep structure culture of an American Afrikan will differ from that of a continental Afrikan (e.g., Nigerian Afrikan, Ghanaian Afrikan) or Jamaican Afrikan, Latinx Afrikan (e.g., Puerto Rican Afrikan), Haitian Afrikan, etc.

**Cultural Misorientation**

        Cultural misorientation is a construct found within the discipline of Afrikan/Black Psychology. It is a result of oppression/White supremacy domination of the Black/American Afrikan community and, due to its subtle pervasiveness, referred to by some scholars as the greatest threat to the overall mental health and survival of Afrikans throughout the world (Kambon, 1992; 2003). Specifically, *cultural misorientation* (CM) refers to a psychological disorder in which individuals of Afrikan descent have internalized a European worldview—cultural norms, values, behaviors and beliefs of White Europeans—after having them superimposed upon them for centuries (Kambon, 1998, 2012). Afrikans' constant immersion in the unrelenting antagonistic environment of the U.S. is, in and of itself, the biggest risk for developing and positively reinforcing the collective psychosis of CM (Kambon, 2012) as a result of racism. The collective psychosis is a product of American Afrikans adhering to a worldview that is not their own.

        *Worldview*. A worldview is comprised of principles, values, and philosophical assumptions that guide how one makes sense of and engages with the world (Belgrave & Allison, 2006). Worldview also "…defines the survival thrust of the racial-cultural group to which it is indigenous" (Kambon, 2012, p. 127). Four components come together to inform a racial-cultural group's worldview—cosmology, ontology, epistemology, and axiology. These four principles are deeply imbedded within all racial/cultural groups. For Afrikans/American Afrikans, their interpretations of these four principles are in complete opposition to the interpretations of the four principles by the dominant (i.e., White Europeans) group. Hence, there is an Afrikan worldview (AWV) that is

indigenous to the traditional culture of Afrikans/American Afrikans, and a European

worldview (EWV) that is indigenous to the traditional culture of Europeans/Whites.  Due

to the superimposition of the EWV on American Afrikans and their natural AWV,

research has found empirical support (e.g., Jamison, 2006) for the adverse response

American Afrikans have to this method of oppression.  The impact of this racial

oppression began centuries ago with the antecedent of CM, the Maafa.

**Problem Statement**

***The Maafa: Racism's legacy*.**  In *African/Black Psychology in the American

*Context: An African-Centered Approach,* Kambon (2012) provides a historical

foundation for the current physical, spiritual, emotional, and psychological distress

experienced by the Black/Afrikan community.  He begins by providing detailed evidence

to support the invaluable contributions Afrikans have made to humanity (i.e.,

"sophisticated language, social organization, philosophy, and technology which predated

that of Greece" (p. 33).  He then discusses the legacy of racism and what is referred to as

the Maafa (Ani, 1994).

The *Maafa*—whose catalyst is racism—is a Kiswahili term referencing "the 'great

disaster' of the Afrikan Holocaust...the era of physical-psychological bondage of Afrikan

people" (Kambon, 2012, pp. 65-66) that influences all four contexts (i.e., interpersonal,

collective, cultural-symbolic and sociopolitical) of racism.  During the transatlantic slave

trade/Middle Passage, millions of Afrikans were crammed into extremely close quarters

for months.  "This disgusting place was where they slept, wept, ate, defecated, urinated,

menstruated, vomited, gave birth, and died" (Leary, 2017, p. 57).  Babies seen as

incapable of surviving the journey were ripped from their mother's arms and thrown

overboard (Kambon, 2012). Over 50 million Afrikans were put on cargo ships to make the Middle Passage but approximately only 13 million survived (Klein, 1978; Lester, 1968; Reynolds, 1985). This loss of life created gaps in Afrikan cultural memory and was a devastating blow to the transmission of knowledge, rituals and culture from one generation to the next. This mass genocide makes it difficult for subsequent generations of American Afrikans to pinpoint the exact source of their emotional, physical, spiritual and/or mental distress (Leary, 2017), which undoubtedly aids in the development of CM. Although racism was not a formal label during this period, some of the first experiences with racism-related stress and/or trauma occurred during this time.

Once in America the horror continued for Afrikans. They were considered only three-fifth's human and thus, violently killed (e.g., quartering) sexually assaulted/raped, maimed, whipped until flesh was removed from their bodies, separated from family and loved ones at the slave auction block and forced to breed with one another to create "a physically prototypic Afrikan slave" (Kambon, 2012, p. 87). They were forbidden from speaking their native languages, engaging in their traditional religious practices or anything else that connected them to their Afrikan heritage. They relied on food, clothing and housing from the same person who was brutally beating and raping them. "They literally functioned under a constant state of terror and desperation 24 hours a day, seven days a week" (Kambon, 2012, pp. 69-70)!

These traumatic experiences (e.g., period of enslavement, Jim Crow, the Ku Klux Klan, lynching, police brutality) resulted in centuries of Afrikans/American Afrikans internalizing the racist beliefs that they were, among other things, subhuman, criminal, unintelligent, sexually promiscuous, lazy, and overall inferior to White people (Leary,

2017).  It also resulted in them becoming misoriented from their natural Afrikan culture (Kambon, 2012).  Physical bondage was no longer necessary because of the psychological bondage and trauma that had ensued (Akbar, 1984).  Kambon (2012) suggested that the period of enslavement gradually chipped away at the very essence of what made Afrikans, Afrikan – to the extent that if a person who identifies as an "African American*"* were to be referred to as simply an *Afrikan* today, they would likely take great offense because their internalized racism and CM demand it of them. These historical experiences with racism have resulted in an enduring legacy of racism—also known as the Maafa—that continues to negatively impact the Afrikan/American Afrikan community.  Kambon (2012) proposes that the Maafa has yet to end due to the internalization of racism, defined as "the acceptance, by marginalized racial populations, of the negative societal beliefs and stereotypes about themselves" (Williams & Williams-Morris, 2000, p. 255), high levels of CM and racism-related stress, and continuous predisposition to harmful beliefs and stereotypes found in American culture.

**Racism-related Stress**

The legacy of racism has resulted in American Afrikans experiencing racism-related stress on a continual basis.  Racism-related stress refers to, "the race-related transactions between individuals or groups and their environment that emerge from the dynamics of racism, and that are perceived to tax or exceed existing individual and collective resources or threaten well-being" (Harrell, 2000, p.4).  The well-being of Afrikans/American Afrikans has been threatened, without access to adequate individual or collective resources, for the duration of their immersion in the Maafa.  American Afrikans have been shown to experience higher rates of racism-related stress the longer

they reside in the U.S. (Case & Hunter, 2014) and have exposure to the vicarious forms or racism (Pieterse, Todd, Neville & Carter, 2012).

Racial identity and awareness to racism have been linked to the endorsement of racism-related stress. Some research has shown that higher levels of racial identity result in the endorsement of more psychological distress (Sellers & Shelton, 2003), while more recent research (e.g., Carter et al., 2017; Lewis, Williams, Peppers, & Gadson, 2017; Watson, DeBlaere, Langrehr, Zelaya, & Flores, 2016) has shown the opposite. That is, higher levels of racial identity and awareness to racism resulted in the endorsement of less psychological distress. Moreover, in opposition to the theories found within Western psychology, experiences with racism have been conceptualized within the discipline of Black psychology as experiences with trauma (Akbar, 1984; Kambon, 1998, 2012), resulting in race-based traumatic stress symptoms (Carter et al., 2017), and symptoms similar to persons with posttraumatic stress disorder (PTSD; Pieterse et al., 2012). The use of Afrikan-centered pedagogy in the classroom, that is in alignment with an AWV, may minimize the negative effects of the Maafa and CM, and increase the overall well-being of Black/American Afrikan students in general and Black/American Afrikan college students in particular.

**Afrikan-centered Pedagogy and Overall well-being**

Substantial empirical literature has shown that American Afrikans tend to experience mental health concerns (i.e., anxiety, depression, symptoms of trauma, paranoia, hostility), behavioral concerns (i.e., aggression, hypervigilance), and decreases in positive mental health (e.g., self-worth, self-esteem, resilience) (Bryant-Davis, 2007; Carter et al., 2017; Jones & Neblett, 2017; Speight, 2007; Watson et al., 2016).

Research has also shown that adherence to an AWV decreases the endorsement of symptoms associated with psychological distress for American Afrikans (Neblett, et al., 2010). Afrikan-centered pedagogy is a culturally relevant pedagogy (CRP) that may aid in the reduction of negative symptomology for American Afrikans. *Pedagogy* refers to the approach to, or science of, teaching. CRP's account for systems of oppression within the classroom, and challenge the status quo (Chunoo & Callahan, 2017). Afrikan-centered pedagogy in particular focuses on culturally relevant curriculum, activities, and behaviors that are in alignment with the interpretations of the four principles (i.e., cosmology, ontology, epistemology, and axiology) unique to an AWV. Afrikan-centered pedagogy confronts and challenges the European educational standard that is touted as truth and facts, but laden with inaccuracies and fallacies (Akbar, 1998, 2013; Asante, 1998; Karenga, 1995, 2002).

Within Afrikan-centered pedagogy, Afrika is seen as the focal point of the curriculum and American Afrikan students are better able to conceptualize themselves as participants in history as opposed to solely observers (Asante, 1991; Watson-Vandiver & Wiggan, 2018). Teachers with an Afrikan-centered pedagogy are intentional about infusing Afrikan-centered values (e.g., interconnectedness), beliefs (e.g., harmony with nature) and behaviors (e.g., rhythmic motion) into their lesson plans. If adequately implemented, students on the receiving end of Afrikan-centered pedagogy will be instilled with values and skills needed to critically examine and confront a status quo that is oppressive (Murrell, 2002). Therefore, Afrikan-centered pedagogy within a college classroom, that is in direct alignment with an AWV, has the potential to achieve all of the

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aforementioned goals, and also minimize the endorsement of symptoms associated with psychological distress.

For individuals with marginalized identities, particularly American Afrikans, challenging the status quo is vital and necessary to the attainment of social justice, via advocacy. *Social justice* refers to the result of active efforts geared towards transforming systems and institutions that hinder the distribution of resources and human rights (Fouad, Gerstein, & Toporek, 2004). *Advocacy* denotes confronting professionals and/or practices that maintain and support discriminatory acts (Nilsson & Schmidt, 2005; Nilsson, Marszalek, Linnemeyer, Bahner & Misialek, 2011). The current European education system and European-centered curriculum further hinders the distribution of resources and actively supports discrimination. Engaging in Afrikan-centered pedagogy alone, is a form of social justice advocacy that supports one of the values of counseling psychologists that should be further explored. This study intended to achieve that goal.

**Purpose of the Study**

A purpose of this study was to examine the relationship between the CM of Black college students and Black college professors who teach from an Afrikan-centered pedagogy. To date, no published study has tested the relationship between Black professors' level of adherence to an Afrikan worldview and their student's overall well-being. This current study addressed a gap in the literature by using an Afrikan-centered framework to empirically examine assertions that higher adherence to an Afrikan worldview may be associated with higher levels of overall well-being. This current study sought to answer the following research questions: 1) How does Black psychology professors' teaching pedagogy affect the well-being of their Black college students? and

2) Does exposure to an Afrikan-centered pedagogy decrease CM for Black college students?

CHAPTER II

A REVIEW OF THE LITERATURE

Within this chapter, the cultural misorientation (CM) section will define and describe the cause, diverse presentations, consequences, research evidence in support of, and potential protective factors against, CM. Racism will be discussed within its own section to provide an operational definition for the construct. The following racism-related stress section will discuss stress and trauma initially, to orient the reader to connections between those CM and racism, and racism-related stress. Afrikan-centered pedagogy will then be explored as a possible solution to minimizing the effects of CM and racism-related stress, and increasing overall well-being. Discussion surrounding overall well-being will encompass CM, racism-related stress, and Afrikan-centered pedagogy, in the last section of this chapter, prior to the stated hypotheses.

**Cultural Misorientation**

*Cultural misorientation* (CM) refers to a psychological disorder in which individuals of Afrikan descent have internalized a European worldview—cultural norms, values, behaviors and beliefs of White Europeans—after having them superimposed upon them for centuries (Kambon, 1998, 2012). CM is a direct result of racism/racial oppression of the Black/American Afrikan community. Kambon (1992, 2003) theorizes CM to be the greatest threat to the overall mental health and survival of Afrikans

throughout the world due to the pervasiveness of this mental disorder. American

Afrikans interact with each other and the world with a Eurocentric/ "anti-Afrikan"

mindset that America normalizes as a mentally healthy condition. American society

effectively indoctrinates American Afrikans with harmful information about themselves

that almost completely disconnects them from their true Afrikan cultural reality

(Kambon, 2003). This essentially results in American Afrikans unconsciously playing an

active role in their own oppression, psychological distress, physical, spiritual and

emotional dis-ease, and unfortunate demise (Kambon, 2003). Thus, Kambon (2003)

posits that before an Afrikan's psychological distress and/or maladaptive behavior can be

treated, one's degree of CM should first be assessed. However, prior to the substantive

analysis of CM or the Cultural Misorientation Scale (CMS), it is critical to first have an

understanding of a worldview and its function (Kambon, 1992, 2012; Myers, 1993).

**Components of a Worldview**

　　　*Worldview* represents a distinct union of four principles that inform a racial-

cultural group's natural outlook, which further informs their construction of reality

(Baldwin, 1985; Kambon, 1992, 2012). Worldview "…defines the survival thrust of the

racial-cultural group to which it is indigenous" (Kambon, 2012, p. 127). Therefore,

adhering to a racial-cultural group's indigenous worldview, if it is indeed an optimal

worldview, is crucial for the survival of said group. According to Kambon (1998, 2012)

there are four components/principles that make up the worldview construct of a particular

racial-cultural group: cosmology, ontology, epistemology, and axiology. *Cosmology*

refers to the structure of reality. *Ontology* signifies the essence or essential nature of

reality. *Axiology* denotes the basic value system of defining relations between humans

and nature.  *Epistemology* represents the way or method of knowing or coming into an understanding of reality.  These four components are deeply rooted within all people and serve as the primary factors on which different worldviews based on culture, emerge (Ani, 1994; Baldwin, 1985; Diop, 1991; Kambon, 1992, 2012; Nobles, 1976b; Wright, 1987).  Thus, a group's worldview will determine how they perceive, interpret, and interact with the world, with the end goal of ensuring their survival (Kambon, 2012).  Afrikans can experience overall distress when, through force or assimilation, they adopt an opposing (i.e., White Europeans) worldview.

**Comparing and Contrasting Opposing Worldviews**

For decades, Black psychologists have been developing theories and constructs asserting the deleterious psychological effects of Afrikans internalizing the worldview of White Europeans (e.g., Myers, 1993; Kambon, 1998, 2012; Akbar, 2004).  Contrary to the long held popular belief within the discipline of western psychology, some Black psychologists have argued that Afrikans and White Europeans do not have the same worldview.  Thus, these Black psychologists have articulated an *Afrikan Worldview* (AWV) and *European Worldview* (EWV).

Several Afrikan scholars (e.g., Nobles, 1980; Baldwin, 1985;) have vigorously analyzed these contrasting worldviews and concluded the following: As it relates to ethos, the EWV values control/mastery over nature and survival of the fittest, while the AWV values oneness/harmony with nature and survival of the group.  When values and customs are compared, the EWV prioritizes dichotomy, competition, independence, materialism, oppression and aggression, whereas the AWV prioritizes synthesis, collective responsibility, interdependence, spiritualism and understanding.  Lastly, with

regard to psycho-behavioral modality, the EWV values individualism, uniqueness and White supremacy domination/racism, while the AWV values groupness, sameness and humanism. These two worldviews are in constant conflict with one another, beginning prior to, but especially in the midst of, American Afrikan children being educated from a EWV. For American Afrikans, living in an environment that is not affirming of their natural worldview can have negative psychological effects, resulting in increased levels of CM (Chambers, Baldwin, Blackshear, Chavous, Clark & Flewellyn, 1994). The impact of CM has been researched and documented as manifesting in a myriad of ways, all of which provide support for the importance of American Afrikans operating in accordance with the four principles that comprise their indigenous worldview. This research utilized the Cultural Misorientation Scale (CMS; Kambon & Rackley, 2005). The CMS was developed to adequately assess an American Afrikan's worldview. The CMS operates on a continuum of worldviews, European and Afrikan, with lower scores on the CMS representing more adherence to an AWV and less adherence to a EWV, and higher scores representing more adherence to a EWV and less adherence to an AWV.

**Empirical Support of Components of Cultural Misorientation**

*Empirical support of cosmology.* Within the AWV, interdependence, collectivism, and human-nature oneness/unity denote the structure of reality for Afrikans. The EWV structures reality by emphasizing separateness/alienation, independence, human-nature conflict/control over nature. Thus, American Afrikans who are more culturally misoriented than other American Afrikans may alienate themselves, neglecting communal support, and engage in unhealthy coping (e.g., substance use) when they experience different forms of life stressors (e.g., racism). Smith, Robertson, and

Chambers (2016) investigated the amount to which cultural identity ("feelings of attachments and affiliation towards one's cultural group" (Smith et al., 2016, p. 31) and social support ("perception of one's available assistance from others" (Smith et al., 2016, pp. 31-32) were correlated with substance use in Black college students. By way of bivariate correlations, stepwise regressions, and analyses of variance, Smith et al. (2016) analyzed the data of 259 students and found amounts of drug and alcohol use to be negatively correlated with social support, and positively correlated with CM. Self-medication—utilizing substances for unmanaged or undiagnosed physical and/or mental ailments—was theorized as a possible motive for their studies sample population. These finding support previous assertions made by Black psychologists. Afrikans distancing themselves from their natural worldview, be it consciously or subconsciously, results in them engaging in self-destructive behavior (Akbar, 1979a, 1981; Kambon, 1998, 2012), which is easier to do if one is unaware of their connection to Spirit and their extended self-identity—the connection to one's Ancestors, the yet unborn, all of nature and the entire community (Myers, 1988, 1993).

*Empirical support of ontology*. An essential facet of the AWV is acknowledgment and understanding of Spirit as the basis of nature, all of existence, and the universe (Kambon, 1998, 2012). In contrast, materialism is seen as the essence and basis of existence within the EWV. When American Afrikans attempt to emulate European/White cultural norms by obtaining materialistic possessions, their failure to obtain those possessions has been found to result in psychological distress such as materialistic depression. Black, Braithwaite, & Taylor (1982), as cited by Azibo (2013), define materialistic depression as a consequence of an individual judging themselves in

comparison to others based solely upon their accumulation of material possessions or lack thereof.  Two key factors in assessing and addressing materialistic depression are 1) knowing that judgements of the individual—by themselves and others—are connected to the individual's self-esteem, self-worth, and self-image and, 2) recognizing and respecting the contradiction that exists between the two worldviews that are polar opposites (Azibo, 2013).

Lack of understanding this prohibits American Afrikan's ability to ascertain the root cause of their dis-ease which will, inevitably, continue to negatively impact their overall well-being.  Previous research has sought to unmask materialistic depression as a mental health challenge for the Black community.  Azibo (2013) analyzed the data of 144 American Afrikan undergraduate students, at a historically Black university, using a one-way ANOVA and two t-tests.  In part by utilizing depression and materialism inventories (i.e., materialism subscale of the CMS) he found depression to be positively correlated with materialistic depression/CM.  Thus, materialistic depression, as a result of being culturally misoriented, was empirically implicated "…as a bona fide mental health issue" (Azibo, 2013, p. 626), and indicative of having to navigate conflicting ontological and axiological belief systems.

*Empirical support of axiology*.  With regard to axiology, the AWV focuses on person-to-person relations, while the EWV places emphasis on person-to-object relations. Due to the dominant culture's EWV placing value on competition, oppression, and aggression, as opposed to the contrasting values of cooperation, collective responsibility, and understanding, within the AWV, hyper/toxic masculinity also negatively impacts the overall well-being of members of the American Afrikan community.  This hyper/toxic

masculinity manifests as men competing for power, authority, and objects—which women are often seen as—among other things.  Subsequently, scholars (e.g., Akbar, 1990; Jamison, 2006; Kambon, 1998, 2012) have posited that hypermasculinity, the over-identification with stereotypical masculine traits and characteristics (i.e., anti-femininity, aggression, competition, sexuality) (Doyle, 1989; Harris, 1992), is a product of White supremacy domination and internalization of the EWV.

Research (e.g., Jamison, 2006) has investigated the linkage between low adherence to an AWV and engagement in competitive, oppressive and aggressive behaviors.  Rap music laden with messages of competition, oppression, aggression, and materialistic possession have become extremely popular within, and internalized by, the American Afrikan community.  In 2009, Rap/R&B music artists Drake and Trey Songz released a hit song titled *Successful*, where the duo made the statement within the chorus, "I want the money, money and the cars, cars and the clothes, the hoes, I suppose, I just wanna be, I just wanna be successful."  Within this definition of success, Drake and Trey Songz describe the obtainment of "objects", frequently obtained via competition and oppression, as the epitome of success.  These characteristics of success are in alignment with values of the EWV and are associated with hypermasculinity.

Through chi-square test, the t-test, correlation, and analysis of variance (ANOVA), Jamison (2006) analyzed the data of 72 American Afrikan undergraduate males and found hypermasculinity to be positively correlated with CM.  He also found that American Afrikan men with higher levels of CM, adhering less to the values associated with the AWV, preferred rap music that was less conscious and more anti-Afrikan/hypermasculine.  However, American Afrikan men who operated more from an

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AWV, endorsing lower levels of CM, "...preferred rap music with a more racial-cultural affirming message…" (Jamison, 2006, p. 57). Messages of affirmation are vital to the positive and healthy conceptualization and deeper understanding of American Afrikans, both individually and collectively. This self-knowledge allows for the critical analysis of all information, to better understand reality and the world.

*Empirical support of epistemology*. An individual's worldview influences how they interpret and analyze data, which, in turn, influences how they make sense of the world. As it relates to ways of knowing or understanding reality, a diunital approach— the union/balance of opposites—is taken with the AWV and emphasis is placed on the synthesis of an affective-cognitive way of knowing reality. The EWV, however, values cognitive over affective processes. When American Afrikans rely on feelings and thoughts equally to better understand daily experiences, it results in them experiencing less psychological distress than American Afrikans who value thoughts over feelings. Previous research has been conducted to determine the extent to which an AWV serves as a protective factor for those who operate from an AWV. Neblett, Hammond, Seaton, and Townsend (2010) investigated the worldview of 112 first-year American Afrikan college students by conducting a hierarchical multiple regression analysis, and moderator and mediator analyses to analyze data collected; they found lower adherence to an AWV to be negatively correlated with depression, anxiety and overall stress. Specifically, "perceived stress mediated the relationship between [an AWV] and depressive symptoms" (Neblett, et al., 2010, p. 110). These results support the notion that an AWV influences the ways in which American Afrikans appraise stress (Akbar, 1979; Fine, Schwebel & Myers, 1985; Myers, Montgomerey, Fine & Reese, 1996), with less

adherence to an AWV resulting in higher endorsement of appraising experiences as stressful (Griffin, Unpublished thesis, 2016). This finding suggests a potential link between CM and racism-related stress.

**Cultural Misorientation Summary**

CM is a debilitating psychological disorder that plagues the American Afrikan community (Kambon, 2012). CM negatively impacts an American Afrikan's ability to adhere to their indigenous AWV, which leads to the embodiment of foreign cosmological, ontological, axiological, and epistemological approaches to understanding and interpreting reality. The antecedent of CM is the Maafa, which also represents the legacy of racism. Higher levels of CM may be correlated with higher levels of racism-related stress. The CMS measures levels of adherence to *both* a European and Afrikan worldview. Previous research (e.g., Azibo, 2013; Jamison, 2006; Neblett et al., 2010; Smith et al., 2016) has shown the diverse manifestations of CM and how racism has caused overall distress to the American Afrikan community. Although empirical research exists to support the construct of CM, there is a dearth of published research on this construct. Research is needed to further examine the link between an AWV and racism-related stress among American Afrikans to aid in determining specific interventions and/or protective factors that will produce higher levels of overall well-being for this population.

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**Racism**

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Carter (2007) made the contextual assertion that racism has been interwoven into the DNA of the United States and felt by its Afrikan survivors for centuries. However, the official term of racism was not accepted by the dominant (i.e., White) population or

formally used until the late 1960s (Carter, 2007). Harrell (2000) builds upon Jones'

(1997) seminal work on racism and prejudice and defines *racism* as:

> …a system of dominance, power, and privilege based on racial group
>
> designations; rooted in the historical oppression of a group defined or perceived
>
> by dominant group members as inferior, deviant, or undesirable; and occurring in
>
> circumstances where members of the dominant group create or accept their
>
> societal privilege by maintaining structures, ideology, values, and behavior that
>
> have the intent or effect of leaving nondominant-group members relatively
>
> excluded from power, esteem, status and/or equal access to societal resources. (p.
>
> 43)

Historically, Western psychology has never viewed racism as a form of trauma.

In comparison, the discipline of Afrikan/Black Psychology, and many Black scholars

alike, have considered racism to be a form of stress *and* trauma for decades (Akbar, 1984;

Kambon, 1998, 2012; Leary, 2017). This theory is driven by the historical pernicious

effects that experiences with racism has had, and continues to have, on the American

Afrikan community. For example, when CNN or Fox News show the killings of

unarmed American Afrikans by White police officers on constant repeat, it instills

trauma. This trauma is similar to the trauma experienced after seeing postcards depicting

the lynching of Afrikans/American Afrikans—often by members of the "home" grown

terrorist group, the Ku Klux Klan—that were proudly sent nationwide between 1880 and

1960 by White men and women to their friends and family (Ohl & Potter, 2013).

Additionally, American Afrikan's exposure to racial discrimination, via racism, may play

a role in their development of Posttraumatic stress disorder (PTSD; Sibrava, Bjornsson,

Pérez Benítez, Moitra,Weisberg & Keller, 2019).  Thus, repeated experiences with

racism, and trauma, are conceptualized as one in the same for many Black psychologists.

Racism-related stress is frequently a by-product of these traumatic experiences.

<div align="center">**Racism-related Stress**</div>

**Stress and Trauma**

      The terms stress and trauma are frequently used interchangeably across

disciplines (Carter et al., 2017).  Within Lazarus and Folkman's (1984) transactional

theory, *stress* is postulated as the result of interactions between a person and their

environment, interpreted as a threat to well-being or as exceeding resources that person

has readily available to effectively address the problem.  When stress is exacerbated and

a person is so overwhelmed that they are unable to cope, that stress can result in *trauma*,

defined as the experience of severe mental or emotional injury (Pearlman & Saakvitne,

1995).  According to Carlson (1997), *traumatic stress* differs from both definitions of

stress and trauma in that it refers to stress from emotional pain rather than from a core

stressor such as a life-threatening event or a series of life-threatening events.  Due to the

subjectivity of stress, trauma, and traumatic stress, clear distinctions between them can be

challenging to assess.  For example, two individuals who experience the same event or

environment may have different reactions to them; one person may perceive the event or

environment as highly threatening, stressful, or traumatic, while the other simply may not

(Carter et al., 2017; Bryant-Davis & Ocampo, 2005).  Further complicating the

understanding of this issue is research to suggest that people are often oblivious to the

exact cause of their stress and the harmful effects it can have on their mental, physical,

emotional and/or spiritual well-being (Bryant-Davis & Ocampo, 2005).  This

obliviousness may be associated with their level of CM.  Many people of color, American

Afrikans in particular, due to the visible identity of skin complexion, experience enduring

stress in the form of racism but are uncertain about how to categorize these experiences

due to the plethora of ambiguous forms of racism (Salvatore & Shelton, 2007).

     ***Racism-related stress.***  Harrell (2000) defines *racism-related stress* as "the race-

related transactions between individuals or groups and their environment that emerge

from the dynamics of racism, and that are perceived to tax or exceed existing individual

and collective resources or threaten well-being" (p. 44).  For the purpose of this study, the

previous definition of racism-related stress will be used to encompass both the trauma

and stress associated with experiencing racism.  This rationale is in alignment with

theories written by Black psychologists (e.g., Bryant-Davis & Ocampo, 2005; Carter,

2007; Kambon, 1998, 2012; Leary, 2017; Speight, 2007) who purport racism, particularly

repeated exposure to racism within different contexts, to be a form of trauma.

     Harrell (2000) discussed four contexts where racism generally occurs:

interpersonal, collective, cultural-symbolic and sociopolitical.  Within the interpersonal

level, racism can be experienced either personally or vicariously.  At the collective level,

experiences of racism affect the group as a whole (e.g., healthcare disparities, mass

incarceration of Black men, educational gaps, unemployment).  The cultural-symbolic

context refers to discrimination of the group taking place via images and impressions that

can be transmitted through different forms of media (e.g., American Afrikans being

depicted as looters while searching for food after Hurricane Katrina).  Lastly, the

sociopolitical context manifests racism during political discussions or activities involving

race (e.g., the 45th president of the U.S. referring to Afrikan countries as "shithole"

countries). Since racism is ubiquitous, individuals of Afrikan ancestry who experience these many forms of discrimination are exposed to racism-related stress on a continual basis. This relentless exposure to racism has been shown to have deleterious effects on the overall well-being of American Afrikans (Clark, Anderson, Clark & Williams, 1999; Young, 1990).

**Empirical Support of Racism-related Stress**

The more exposure individuals of Afrikan descent have to American culture, the higher levels of racism-related stress and/or trauma they tend to endorse (Case & Hunter, 2014; Pieterse, Todd, Neville & Carter, 2012). Thus, historical, generational experiences with racism continue to negatively impact American Afrikans who are decedents of those who experienced the aforementioned atrocities. Case and Hunter (2014) studied the racist experiences of 171 American Afrikans and Caribbean immigrants/Afrikans to see if the two populations experienced racism, and the stress associated with racism, differently. The researchers found that "…with greater length of residence, the U.S. context adversely affects Black immigrants (e.g., via racism-related stress)" (p. 410). Specifically, racial identity predicated racism-related stress among American Afrikans while length of residence was positively correlated with racism-related stress among Caribbean immigrants/Afrikans. These findings suggest that the legacy of racism is more harmful when individuals of Afrikan ancestry are more aware of their racial identity and have more contact with the racism-filled environment of the U.S.

A pair of key constructs studied in more recent literature has been racial identity and awareness to racism. Racial identity, a cousin of CM, is linked to how an individual views the world in relation to how they behave and are perceived when navigating the

world (Helms, 1995; Sellers, Caldwell, Schmeelk-Cone, & Zimmerman, 2003). Awareness to racism refers to an individual's knowledge of racial oppression/racism and the different ways in which it can manifest—this is typically dependent on how an American Afrikan racially identifies (Carter et al., 2017), and their level of CM (Arthur, 2019, Unpublished master's thesis).  While higher levels of awareness to racism coupled with higher racial identity has been shown to result in the lower distress (e.g., Carter et al., 2017; Lewis, Williams, Peppers, & Gadson, 2017; Watson, DeBlaere, Langrehr, Zelaya, & Flores, 2016) other research has indicated the opposite (e.g., Sellers & Shelton, 2003).

Some researchers believe an individual must be aware of their level of racial identity to experience stress and/or trauma as a result of racism (Carter et al., 2017). Sellers and Shelton (2003) highlighted the complex role that racial identity plays in the experiences and lives of American Afrikans by assessing levels of racial identity, perceived racial discrimination, and psychological distress of 267 American Afrikan college students.  They found higher levels of racial identity to be positively associated with perceived racial discrimination and psychological distress.  In contrast, more recent research (e.g., Carter et al., 2017) has shown that while a person's level of consciousness related to racism may influence how they perceive experiences with racism, a lack of awareness to different forms of racism does not produce immunity to the negative physical and/or psychological impacts of racism (Comas-Díaz, 2016).  Carter et al., (2017) hypothesized that a person with higher levels of racial identity who was more aware of racism and the various ways it manifests would show higher levels of race-based traumatic stress symptoms (RBTS).  However, their study results, from 282 adult

community-based participants, showed that a person's lowered level of racial identity resulted in them endorsing higher levels of RBTS, suggesting that a person may internalize racism and believe they are the cause of racist interactions (Comas-Díaz, 2016).

In a 2012 meta-analytic review published in the *Journal of Counseling Psychology*, Pieterse et al. systematically reviewed 66 studies (January 1996-April 2011) regarding mental health and racism amongst the American Afrikan community. Their study sought to further explore the gravity of the correlation between "perceived" racism and the psychological well-being of American Afrikans. They found additional support of previous research (e.g., Bryant-Davis & Ocampo, 2005; Speight, 2007) that concluded that exposure to racism negatively impacts the mental health of American Afrikans, resulting in symptoms similar to persons with posttraumatic stress disorder (PTSD). Furthermore, the authors suggest that "the relationship between perceived racism and mental health for [American Afrikans] is quite robust" (p.6). This current study further explored this robustness and the complexities associated with racism, culture and the overall well-being of American Afrikans.

**Racism-related Stress Summary**

Across disciplines, stress and trauma have been used interchangeably (Carter et al., 2017). Both terms have been associated with experiences of racism, especially by Black scholars. Contrary to the "traditional" conceptualization of trauma espoused by Western psychology, Black psychology has regarded racism as a form of trauma for decades (Akbar, 1984; Kambon, 1998, 2012; Leary, 2017). Racism refers to "a system of dominance, power, and privilege based on racial group designations" where one group

oppresses another group (Jones, 1997, p.6). Racism-related stress is defined as race-related transactions in which an oppressed group lacks the resources needed to adequately address their challenges (Harell, 2000). Racism-related stress has been empirically shown to increase and cause more psychological distress with prolonged exposure to the racist environment of the U.S. (Case & Hunter, 2014). Being proactive in the fight against racism, to ward off and/or minimize experiences with racism-related stress and CM, could be extremely beneficial for the overall well-being of the American Afrikan community. More research is needed to further explore the buffering effects that an Afrikan-centered pedagogy has been shown to have against CM and subsequently, racism-related stress on students in the classroom.

## Pedagogy

*Pedagogy* refers to the approach to, or science of, teaching; it is a specific style a teacher engages in when conveying information to, or educing knowledge from, their students. Given the significance of culture, a teacher's culturally relevant pedagogy (CRP) has the potential to either empower or disempower different cultural groups. CRP takes into account systems of oppression with regard to race, sexual orientation, class, faith, and gender, with emphasis placed on advantages and disadvantages that students experience while in educational settings (Chunoo & Callahan, 2017). "Specifically, [CRP] is concerned with how these systems of oppression are maintained by educational systems and methods of instruction, which fail to challenge the social status quo" (Chunoo & Callahan, 2017, p. 42). For individuals with marginalized identities, particularly Black/American Afrikans, challenging the status quo is vital and necessary to the attainment of social justice. However, far too often, the education system within the

U.S. does the opposite.  This section will discuss educational elements of both the AWV and EWV and the impact they have on American Afrikans.  This section will also discuss ways in which pedagogy may be used to decrease CM and increase overall well-being in American Afrikan college students.

**European-Centered Education/Miseducation of American Afrikans**

Within European-centered education, European ethos, found in the EWV, are placed at the center of analysis and considered the "norm" or "standard" to which the ethos of other racial/ethnic groups are compared to (Asante, 1998; Kambon, 2012).  This results in a type of hegemony that prohibits people of color from being the focal point of their own history or anything their group contributed to the world (Akbar, 1998; Asante, 1998; Karenga, 1995, 2002).  In this regard, hegemony normalizes the cultural narrative of Europeans/Caucasians, in direct opposition to the cultural narrative of Afrikans/American Afrikans (Gramsci, 1999; Kambon, 2012; Akbar, 2013).  Due to the deplorable history of how the U.S. came into existence, the cultural narrative of Europeans is laden with the lie of Black inferiority.  The negative beliefs and stereotypes about American Afrikans are inescapable and in the psyches of arguably everyone in the U.S.  Unless a conscious effort is made by teachers to challenge those negative messages, those beliefs will innately be a part of lesson plans and will continue to empower members of the dominant group (i.e., Caucasians) and disempower marginalized groups (i.e., American Afrikans).

American education socializes its students to uphold the status quo of the dominant culture (Woodson, 1933, 2014).  Therefore, it has never been in the best interest of the oppressor to educate the oppressed in such a way that sparks the idea for

revolution or change (Akbar, 2013).  It is not coincidental that American Afrikan children are frequently taught about Reverend Dr. Martin Luther King, Jr. (MLK), and seldom, if ever, taught about Malcolm X.  MLK was/is seen as less of a threat to the infrastructure of America.  American Afrikan children are not taught about their history or any positive contributions they made to the world prior to the period of enslavement (Akbar, 2013; Kambon, 2012; Wilson, 2014).  Withholding and/or distorting such information, as evidenced in the 2016 film *Hidden Figures*, helps maintain CM and beliefs in the lie of Black inferiority that has overtaken the American Afrikan community.  "To manipulate history is to manipulate consciousness; to manipulate consciousness is to manipulate possibilities; and to manipulate possibilities is to manipulate power" (Wilson, 2014, p. 2). Intentional manipulations of history transmitted through European-centered education, strengthens beliefs, values, and cultural norms of the EWV that are innately anti-Afrikan (Akbar, 2013; Kambon, 2012; Myers, 1993; Wilson, 2014).

European-centered education results in American Afrikans being moved further away from their indigenous roots than they already are simply by being born in America (Kambon, 2012).  Providing identity is the first, and one of the most essential functions of education (Akbar, 2013).  If the American education system teaches American Afrikans everything they are not, whether consciously or subconsciously, and does not adequately equip them with a critical lens to filter false information they are provided, what impact would that have on their overall well-being?  Would they experience higher levels and different forms of stress?  Would they be misoriented from their indigenous culture?  The present study sought to answer these questions by investigating the influence an AWV has on students who gain exposure to professors who adhere to an AWV.  Findings

support the call by scholars and Black psychologists (e.g., Akbar, 2013; Asante, 1993; Kambon, 2012) to deconstruct and then reconstruct the minds of American Afrikans primarily via Afrikan-centered education.

**Afrikan-centered Education and Pedagogy**

Afrikan-centered education focuses on culturally relevant curriculum, activities, and behaviors that are in alignment with an AWV. Ontological (permeation of Spirit through everything) and epistemological (equally valuing thoughts and feelings) beliefs undergird Afrikan-centered learning within the classroom (King, 2015; Murrell, 2002). Afrikan-centered education represents the re-centering of the agency of Afrikans from observers or objects to active participants who contribute to the world history (Asante, 1991; Watson-Vandiver & Wiggan, 2018). Afrikan-centeredness enables marginalized groups to address their dislocation and oppression (Asante, 1991), and should be considered inseparable from human history (Akbar, 1998; Dei, 1996, 2012; Hilliard, 1998; Murrell, 2002). Rather than the history of Afrikan people being relegated solely to the month of February, within the United States of America, it should be revered and valued more, and be taught as part of the comprehensive human story (Watson-Vandiver & Wiggan, 2018). Thus, the implementation of Afrikan-centered pedagogy within a classroom has been researched to determine the role it plays in the lives of Black/American Afrikan students.

Murrell's (2002) research posits that Afrikan-centered pedagogy far surpasses the requirement of lesson planning; rather, it is an inextricable philosophy that informs behavior, attitudes, and philosophies, regardless of the subject or discipline being taught. Afrikan-centered pedagogy is influenced by the AWV and bridges gaps that encourage

students to learn from the past to discover and maintain continuity "…with their ancestral heritage by creating instructional opportunities for them to build on and expand their heritage and knowledge" (King, 2015, p. 4).  The interconnection of pedagogy that is culturally relevant to the deconstruction and reconstruction of Afrikan traditions is an intricate part of this process (Murrell, 2002; Shockley & Cleveland, 2011).  Afrikan-centered pedagogy infuses the American Afrikan experience with the experiences of continental Afrikan culture and heritage, and links those experiences to the achievements of students (Watson-Vandiver & Wiggan, 2018).  The seven principles of *Nguzo Saba* (also that of Kwanzaa)—unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity, and faith—are traditionally focused on within Afrikan-centered pedagogy and made more relatable to American Afrikan students.

Research has found that remnants of an AWV and Afrikan-centered pedagogy play a pivotal role in the lives of Black college students' matriculation through college, particularly HBCUs.  In contrast to non-HBCU's, the ethos of community, collective work and responsibility and *othermothering* (surrogacy) are essential to the overall experience that Black students have at an HBCU (Flowers, Scott, Riley, & Palmer, 2015). According to Mawhinney (2011), "in the Black community, the ethic of care is generated from a historical and theoretical framework of 'othermothering.'  The community, in this case the educators, act as extended family" (p. 215).  Essentially, HBCUs serve as micro-communities that center the socio-emotional and academic needs of Black students (Walker, 2018).  "HBCUs' strong sense of communalism is consistent with [Afrikan] traditions that emphasize the importance of the *village* and not the *individual*" (Walker, 2018, p 2).  When Black students are surrounded by fellow students, administrators, and

faculty who look like them, an extended family is often created.  For Afrikans, the concept of family transcends biological familial bonds and is rooted in Afrikan ritual and tradition that have survived the Maafa (Kambon, 2012; Walker, 2018).  These Afrikan rituals and traditions are fundamental to the learning experience of Black/American Afrikans.

Within Afrikan-centered learning, culture, community, music, rhythmic motion, inquiry projects, virtue-based education, and intergenerational lessons are valued by teachers (Durden, 2007; King & Swartz, 2015).  Collaborative learning is also a distinguishing feature of Afrikan-centered pedagogy, as espoused by a teacher at the Afrikan-centered charter school, Sankofa Freedom Charter School (2018):

> This means approaches to teaching and learning that are: experiential, intergenerational, communal, collaborative, dialogic, family and community based, expressive, purposeful, constructivist, generationally, socially, politically, economically relevant to the lives, experiences, and destiny of [Afrikan] people.

Murrell (2002) posits that, if implemented correctly, Afrikan-centered pedagogy creates students who are "cultural learners" who have the ability to confront, critically examine, and problematize social structures in existence (p.69).  This is of particular importance within contemporary classrooms where knowledge of history is misconstrued (Dei, 1994; King, 2015), resulting in false identities (Akbar, 2013; Kambon, 2012) and lowered levels of overall well-being for American Afrikans (Utsey, et al., 2012), prior to their emergence into adulthood.

**Emerging Adulthood and Pedagogy**

Empirical research has shown a link between teaching behavior and student's affect among emerging adults (Cauley, Po¨ssel, Black & Hooper, 2017). Furthermore, research has demonstrated that a correlation exists between specific teaching behaviors and student's positive and negative affect (Po¨ssel et al., 2013a), as well as their depressive symptoms (Pittard, Po¨ssel, & Smith, 2015). Since a majority of students' time is spent under the supervision of teachers (Bureau of Labor Statistics, 2014), identifying specific ways in which teacher's behavior positively and negatively impacts the effect of their student's is critical (Cauley, et al., 2017). *Teaching behaviors* refer to actions exhibited by teachers in the presence of, or towards, students; these behaviors have been categorized into four domains: instructional, organizational, socioemotional, and negative (Pianta & Hamre, 2009; Po¨ssel et al., 2013a):

> Instructional teaching behavior refers to the teachers' method of instruction, encouragement of student responsibility, and provision of direction and feedback to students. Organizational teaching behavior refers to how teachers manage students' behavior, encourage productivity, and engage students in learning and includes behaviors such as setting clear expectations and maximizing class time. Socio-emotional teaching behavior comprises the emotional connection teachers have with their students, the degree of responsiveness and warmth between teachers and students, and teachers' sensitivity to and regard for students (Allen et al., 2013; Pianta, LaParo, & Hamre, 2008). Negative teaching behavior encompasses counter-productive and unpleasant behaviors that the student

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perceives as threatening or punishing (Po¨ssel et al., 2013a) (Cauley, 2017, p.

335).

The combination of these four domains comprises how a teacher structures their

classroom, interacts with students, and presents material.  In alignment with the

axiological (focus on person-to-person relations) approach of the AWV, American

Afrikan students in middle and high school have reported valuing niceness and warmth

from teachers (i.e., socioemotional teaching behavior); in contrast, European/Caucasian

students reported a preference for organization and clear explanation of classroom

material (i.e., instructional teaching behavior; Coleman, 2007; Sizemore, 1981).

In the first published study of its kind, Cauley, Po¨ssel, Black and Hooper (2017)

sought to explore the mental health of high school students in relation to the behaviors of

their teachers to determine if race played a role in the differing outcomes of students.

They collected data on 1247 students, of which 385 identified as African

American/American Afrikan, and 36 teachers.  While the race of the teachers was not

captured, data was collected in a school district where 84% of the teachers identified as

European/Caucasian (Kentucky Department of Education, 2015).  Two separate

hierarchical linear model (HLM) analyses, where students were nested within teachers,

were used to analyze data.  Results of this study did not find any significant difference

between teacher behavior preference of Black/American Afrikan and

European/Caucasian students.  One of the reported limitations of this study was failing to

gather racial demographics of the teachers who participated in their study.  Thus, one of

their suggestions for future research was "…to collect data on teacher characteristics and

examine the effects of teacher's race on students' perceptions of teaching behavior in

future studies" (Cauley, 2017, p. 343). The current study intended to fill this gap by specifically exploring racial dynamics between students and teachers, to investigate the impact that teaching behaviors and pedagogy of Black professors has on Black students.

**Pedagogy Summary**

Although there is a dearth of research on the impact of Afrikan-centered pedagogy, research (e.g., Romero, 2010; Love, 2016) has shown the positive impact culturally specific education can have on students with marginalized identities. American Afrikan college students being educated from and about an AWV, that instills their traditional indigenous values, morals and ethics, could be extremely empowering and liberating for them (Kambon, 2012). The current laws, policies, and European-centered education system, continues to support the discriminatory and inhumane treatment of American Afrikans, maintains the endurance of the Maafa (Kambon, 2012; Myers, 1993), and negatively impacts the overall well-being of the American Afrikan community. Being provided a foundation for how to make sense of the world and adapt to life's circumstances, with Afrika at its center, could aid in alleviating CM (Kambon, 2012; Nobles, 1980) and increasing American Afrikan's satisfaction with, and harmony in, life.

<div align="center">

**Overall Well-Being**

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**Life Satisfaction**

Life satisfaction is highly subjective. Subjective well-being (SWB) encompasses three separable components: positive affect, negative affect, and overall global satisfaction, often referred to as life satisfaction. The determination of life satisfaction requires a cognitive judgmental process (Diener, Emmons, Larsen & Griffin, 1985), which is more in alignment with a EWV. *Life satisfaction*, as defined by Shin and

Johnson (1978), is "…a global assessment of a person's quality of life according to [their]… chosen criteria" (p. 478). Tatarkiewicz (1976) stated that "happiness requires total satisfaction, that is, satisfaction with life as a whole" (p.8), suggesting that an inventory be taken of one's life prior to assessing their level of satisfaction with it. Ideally, an individual decides how and what to assess within their lives to determine whether or not they are satisfied with their lives overall. Life satisfaction is measured with the Satisfaction With Life Scale (SWLS; Diener et al. 1985). However, scholars (e.g., Kjell, 2011) have suggested that the SWLS may impose values of Western/European psychology on those who take it due to the scale requiring a "cognitive judgmental process" to determine one's life satisfaction.

Research has shown that different facets of life are viewed and measured differently by different people. Socioeconomic status, age, health, employment, finances, parental and marital status are key factors in life satisfaction (Broman, 1997). However, an individual's worldview may influence how they perceive and interpret those factors. Hence, "…satisfaction should not be conceived as an overarching or superior concept that encapsulates overall cognitive well-being but rather seen as one important part of it" (Kjell, et al., 2016, p. 894). Since different cultures and perspectives lead to the subjective evaluation of different life domains, the Harmony in Life Scale (HILS; Kjell et al., 2016) was created to assess one's harmony in life and to complement the SWLS.

**Harmony in Life**

Harmony entails flexibility and balance with different aspects of life (Kambon, 1998, 2012; Li, 2008a). Harmony involves balance and flexibility in harmonizing different aspects within the world. Specifically, ''…harmony is by its very nature

relational.  It is through mutual support and mutual dependence that things flourish" (Li, 2008b, p. 427).  For decades, Black psychologists have been producing scholarship theorizing the need for balance, harmony, and a holistic approach to conceptualizing life and subsequently, clients (Cokely & Garba, 2018).  Afrikan-centered psychology, guided by the values and beliefs of an AWV, espouse principles (e.g., diunital logic, intrinsic self-worth) that mandate a belief in the harmonious relationship of all life experiences.  A critique of research that investigates the link between American Afrikans and life satisfaction is failure to use a culturally sensitive measure (Griffin, 2016, Unpublished thesis).  Consequently, this current study sought to utilize a scale (i.e., HILS) that was designed to incorporate people's ability to be accepting of, and at peace with, their lives, without having to make dichotomous judgements about it.  Currently, there is no known study that has used this scale to solely examine the American Afrikan community.  Since "…the concept of harmony encourages a holistic world view that incorporates a balanced and flexible approach to personal well-being that takes into account social and environmental contexts" (Kjell et al., 2016, p. 894), it is necessary to consider the sociopolitical facets of culture and experiences with racism when exploring the overall well-being of American Afrikans.

**Culture, Race, and Overall Well-being**

Black psychologists posit that systemic factors, such as racism and discrimination, have deleterious, and even deadly, effects on the overall well-being of American Afrikans (Barnes & Lightsey, 2005; Broman, 1997; Hughes et al., 2015; Danoff-Burg, Prelow & Swenson, 2004; Driscoll et al., 2015).  Non-adherence to cultural values, that are believed to have sustained enslaved Afrikans in an oppressive environment (Nobles, 1991), has

shown to result in psychological distress (Neblett, et al., 2010). Neblett et al. (2010) investigate the correlation between the AWV and depressive symptoms in 112 emerging American Afrikan adults. They found that American Afrikans simply viewing and interacting with the world in a way that is more in alignment with their indigenous Afrikan values (the AWV) results in less overall distress. Broman (1997) was one of the first researchers to explore the link between experiences with racism and life satisfaction for American Afrikans. In a study conducted of 312 American Afrikan adults, he found that those who had experienced racism had lower levels of life satisfaction. In support of Broman's (1997) findings, multiple researchers (e.g., Barnes & Lightsey, 2005; Driscoll et al., 2015) have also found that racism-related stress negatively impacts life satisfaction of American Afrikans. Additionally, Hughes et al. (2015) found that stronger identification with one's Blackness resulted in higher overall well-being, and Driscoll et al (2015) found that collective efficacy—a community social process comprised of trust, social cohesion, and community agency—protected against the impact of racist experiences. These finding suggests that exposure to people from your racial group, who identify with and operate from an AWV, such as a student's college professor, may have the potential to minimize the impact of experiences with racism, increasing one's overall well-being.

**Overall Well-Being Summary**

Life satisfaction refers to one's satisfaction with life overall (Diener, 1985; Tatarkiewicz, 1976). A holistic worldview—that accounts for environmental and social contexts—is encouraged by the concept of harmony and influential in a person's psychological well-being. Harmony in life is associated with balance and flexibility with

regard to life experiences (Li, 2008a, 2008b). Harmony in life compliments satisfaction with life by accounting for different cognitive states such as psychological flexibility and mindful acceptance, that are associate with "harmony, peace of mind, cognitive flexibility, qualities of being, allowing and letting be and wholeness" (Kjell et al., 2015, p. 896). The history and current racial climate of the U.S. has implications for the overall well-being of American Afrikans. The proposed research study addressed a gap in the literature by empirically investigating whether Black college student's exposure to Black professors operating from an AWV increases their level of life satisfaction, harmony in life, and subsequent overall well-being.

## Hypotheses

*Hypothesis 1: A Black professor's adherence to an Afrikan worldview will negatively predict their student's endorsement of cultural misorientation.* Worldviews determine how cultural groups of people perceive, feel, think, view, and experience the world (Myers, 1988). A Black professor with higher levels of Afrikan worldview (assessed by the CMS) may be able to conceptualize and interpret the world and life experiences for their students in such a way that results in lower levels of cultural misorientation for their students.

*Hypothesis 2: A Black professor's adherence to an Afrikan worldview will negatively predict their student's endorsement of racism-related stress.* Racism-related stress has been shown to be negatively correlated with racial identity amongst American Afrikans (Sellers & Shelton, 2003; Hughes, Kiecolt, Keith & Demo, 2015). If a Black professor positively evaluates their racial group, as partially evidenced by embracing an Afrikan worldview, they are potentially less likely to experience increased rates of

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racism-related stress. Therefore, a Black professor might play a crucial role in processing students' experiences with racism and minimize the deleterious effects racism has on American Afrikans.

*Hypothesis 3: A Black professor's adherence to an Afrikan worldview will positively predict their student's overall well-being.* As previously mentioned, researchers (e.g., Neblett et al., 2010) have found that having higher levels of an Afrikan worldview serves as a buffer against depressive symptoms and perceived stress. Thus, Black professors may serve as a model, to their students, of desirable behaviors, attitudes and philosophies that are in alignment with an Afrikan worldview (Murrell, 2002), that leads to higher levels of overall well-being.

*Hypothesis 4a: There are significant differences in class level average overall well-being, controlling for class differences in cultural misorientation.* In general, this hypothesis posits that classes will have different levels of average overall well-being even after considering any class differences that may exist in average levels of cultural misorientation.

*Hypothesis 4b: Across classes, cultural misorientation will negatively predict overall well-being.* In an unpublished master's thesis Griffin (2016) reported a link between cultural misorientation and life satisfaction among American Afrikan college students, such that individuals with higher levels of cultural misorientation were less satisfied with their lives. Previous research (e.g., Azibo, 2013; Smith, Robertson, Chambers, 2016) has also found increased levels of cultural misorientation to be associated with depression and maladaptive coping strategies.

***Hypothesis 4c****: The relationship between cultural misorientation and overall well-being is significantly different across classes.*  The strength of this linkage between cultural misorientation and overall well-being is not necessarily uniform across different classes/Black professors.  This hypothesis explicitly tests whether some classes/Black professors demonstrate that these two phenomena are uncoupled or if this is a generalized effect.  Since research has found cultural misorientation to be negatively correlated with overall well-being (e.g., Chambers et al., 1998; Smith et al., 2016), it is possible that some Black professors are better equipped to reduce this negative linkage for their students.

***Hypothesis 5a****: Black Professors' Afrikan worldview levels will positively predict average class overall well-being, controlling for class differences in cultural misorientation.*  Deviation from an Afrikan worldview has been associated with psychological dysfunction and distress (Akbar, 1991; Azibo, 1996; Kambon, 1992, 2003, 2012).  On average, when cultural misorientation is held constant, the more a Black professor endorses having an Afrikan worldview, the higher overall well-being their students will report having.  Conversely, the less a professor endorses having an Afrikan worldview, the lower overall well-being their students will report having.

***Hypothesis 5b****: Black Professors' Afrikan worldview levels will positively predict class level relationships between cultural misorientation and overall well-being.*  This hypothesis is unique in that it recognizes the potential for an individual professor who adheres to an Afrikan worldview to serve as a buffer between cultural misorientation and overall well-being, enabling students with higher levels of cultural misorientation to also endorse experiencing higher overall well-being.  Thus, student levels of overall well-

being will be dependent on the individual professor they have.  For example, we could compare the teaching pedagogy of two hypothetical professors, Professor X, who strongly adheres to an Afrikan worldview, and Professor Ruckus, who does not.  Murrell (2002) posits that Afrikan-centered pedagogy creates students who are "cultural learners" who have the ability to confront, critically examine, and problematize social structures in existence.  Due to Professor X's adherence to an Afrikan worldview, he may have the skillset to conceptualize and interpret racist messages that society and the education system upholds as the status quo, in a way that raises his students' levels of consciousness.  This could result in his students with higher levels of cultural misorientation becoming "cultural learners" that are better able to adapt to life experiences (Nobles, 1980), and who in turn, endorse experiencing higher levels of overall well-being, unlike Professor Ruckus' students.  With less adherence to an Afrikan worldview, Professor Ruckus may lack the skillset or level of consciousness needed to decipher the various ways in which racism manifests itself and impacts his students.  Therefore, his teaching pedagogy may lead him to present his students with racist and/or oppressive information while espousing its universalism and negating racial/cultural context.  For Professor Ruckus' students with higher levels of cultural misorientation, exposure to this teaching style may exacerbate their distress, resulting in lower levels of overall well-being.

*Hypothesis 6a: There are significant differences in class level average overall well-being, controlling for class differences in racism-related stress.*  In general, this hypothesis posits that classes will have different levels of average overall well-being even

after considering any class differences that may exist in average levels of racism-related stress.

*Hypothesis 6b: Across classes, racism-related stress will negatively predict overall well-being.* Experiencing racism, or simply the anticipation of experiencing racist events, results in distress from American Afrikans (Utsey, et al., 2012). Previous research (e.g., Driscoll, Reynolds & Todman, 2015) has shown that racism negatively impacts American Afrikans mentally, physically, and spiritually. Thus, previous findings suggest that experiences with racism will negatively impact the life satisfaction and/or overall well-being of American Afrikans.

*Hypothesis 6c: The relationship between racism-related stress and overall well-being is significantly different across classes.* The strength of this linkage between racism-related stress and overall well-being is not necessarily uniform across different classes/Black professors. This hypothesis explicitly tests whether some classes/Black professors demonstrate that these two phenomena are uncoupled or if this is a generalized effect.

*Hypothesis 7a: Professors' Afrikan worldview levels will positively predict average class overall well-being, controlling for class differences in racism-related stress.* On average, when racism-related stress is held constant, the more a professor endorses having an Afrikan worldview, the higher overall well-being their students will report having. Conversely, the less a professor endorses having an Afrikan worldview, the lower overall well-being their students will report having.

*Hypothesis 7b: Professors' Afrikan worldview levels will positively predict class level relationships between racism-related stress and overall well-being.* Student levels

of overall well-being will be dependent on the individual professor they have. The rationale for this hypothesis is almost identical to the rationale of hypothesis 5b; in this hypothesis, racism-related stress is substituted for the variable of cultural misorientation used in hypothesis 5b. Black college students find it difficult to relate to Eurocentric curriculum devoid of Afrikan/Black perspectives (Gasman et al., 2008, Haskin et al., 2013; Milner, 2004; Watson-Vandiver & Wiggan, 2018) that often devalues and diminishes their opinions (Felder & Baker, 2013; Gasman et al., 2008; Haskin et al., 2013; Milner, 2004). A Black professor who adheres more to an Afrikan worldview may be able to minimize the common feelings—resultant from navigating racist academic settings—of isolation, anger, hurt, frustration, and indifference (Felder & Barker, 2013; Gasman et al., 2008; Haskins et al., 2013) that negatively impact an individual's overall well-being. Since the impact of racism-related stress on American Afrikan's overall well-being is partially dependent on the sociocultural resources they have available (Driscoll, Reynolds & Todman, 2015), this hypothesis recognizes the potential for an individual professor to serve as a cultural resource and a buffer between racism-related stress and overall well-being. This could result in students with higher levels of racism-related stress also endorsing higher overall well-being, potentially uncoupling the two variables.

CHAPTER III

METHODS

The proposed study hoped to extend the literature on Afrikan-centered education

and its implications for mental health and overall well-being. This current study explored

hierarchical linear modeling (HLM)/multilevel modeling (MLM) to examine

hypothesized relationships among cultural misorientation, racism-related stress, and

overall well-being (satisfaction with life and harmony in life). This chapter will provide

a description of the methodology for the present study; specifically, the participants,

procedures, measures, and statistical analyses that will be discussed.

**Participants**

Calculating the power and required sample size for multilevel modeling (MLM) is

mathematically complicated and often requires information unbeknownst to the

researcher prior to collecting data (Hayes, 2006). After consulting with an expert

statistician well versed in MLM, it was concluded how many participants would be

needed to obtain sufficient data for this study. Thus, data was to be collected from a

minimum of 20 psychology professors and their students. Professor participants, or more

specifically, a professor's adherence to an Afrikan worldview (measured through cultural

misorientation), was measured at a higher level, level-2. Student participants, or more

specifically, a student's cultural misorientation, racism-related stress, and overall well-

being (satisfaction with life and harmony in life), were measured at a lower level, level-1. Thus, students were *nested* within their professors (Hayes, 2006). "By definition, a level-2 variable does not vary between the level-1 units nested under the same level-2 unit. Level-1 variables, in contrast, typically vary between level-1 units nested under the same level-2 unit" (Hayes, 2006, p. 387).

For the purposes of this study, self-identification was used as the criteria for eligibility. The inclusion criteria for professors was that they must be at least 18 years old, identify as Black/African American, currently teaching a psychology course at the college level, and have at least two of their students participate in the current study and provide data as well (this was verified by linking student and professor responses). Professors were removed from the data set for not completing the survey (3 professors) and for not having at least two of their students participate in the current study and provide data as well (16 professors). The inclusion criteria for students was that they must be at least 18 years old, identify as Black/African American, and currently taking a psychology course at the college level with a professor who is also a participant in the study (this was verified by linking student and professor responses). Students were removed from the data set for not giving consent to participate (2 students), not completing the survey (116 students), not identifying as Black/African American (112 students), and not being clearly linked to a professor who was also a participant in the study (23 students). The final data set consisted of 23 professors and 633 students.

**Procedures**

The proposed study was approved by the Institutional Review Board (IRB) at The University of Akron (Appendix H). Once IRB approval was obtained, participants were

recruited via email communication to Black psychologists (e.g., The Association of Black Psychologists (ABPsi) professionals).  Participant recruitment also relied upon snowball sampling as professor participants were able to refer other eligible professors to the Principal Investigator of this current study.

Individuals who met the aforementioned criteria were invited to complete an online study about "Teaching Pedagogy and Well-being in Black/African Americans." Upon clicking the link to access the survey, participants were directed to the informed consent form.  Participants only gained access to the remainder of the survey after checking the "yes" box noting their consent to participate in the study.  Subsequently, participants completed the primary measures of the study (Appendices A - D).  The order of the measures were counterbalanced to prevent any order effects.  Lastly, participants were asked to complete the demographic questionnaire (Appendices E - F).  Upon submitting their survey responses, participants reviewed a debriefing page which provided them with more information about the study.  The debriefing page also included relevant mental health resources available to participants (Appendix G).  Once participants who were professors completed the survey, the Principal Investigator received an email with the professor's first and last name, and college/university email address.  A separate survey link was then created specifically for, and shared with only, each individual professor who completed the survey, for them to share only with students they were currently teaching.

Professor participants were encouraged to offer their students extra credit in the respective psychology course, for their time and effort in completing the study.  To be eligible to receive extra credit, student participants were routed to a separate link after

completing the study survey to enter their name, the name of the professor from whom they received the survey link, and the name of the course(s) they were taking with said professor. Student participants were informed that their personal information could not be linked to their survey responses. Professors who requested it were sent a list of the names of their students so they could provide them with extra credit. The call for participants was sent out on March 25, 2020. Data collection occurred from March 2020 through December 2020, until the required number of participants for this study were obtained.

**Measures**

*Cultural Misorientation (Afrikan Worldview)*. The Cultural Misorientation Scale (CMS; Kambon, 1997, 2003; Kambon & Rackley, 2005) is a 56-item self-report questionnaire designed to assess CM across six subscales: Materialism, Individualism, Alien-Self orientation, Anti-Self orientation, Self-Destructive orientation, and Integration orientation. *Materialism* (9 items) reflects the value placed on material/physical things (e.g., "I spend much of my money on clothes to look good."). *Individualism* (8 items) reflects prioritizing I/Me over We/Us (e.g., "I do what I want without thinking about what others may think."). *Alien-Self orientation* (12 items) reflects preference for the European worldview and devaluing one's self-concept and personal experiences (e.g., "I have told people that I'm not from Africa, I'm from American."). *Anti-Self orientation* (11 items) reflects the same values as Alien-Self with the addition of negative values and hostility being attributed toward Blackness/Afrikanity (e.g., "I have told White people that some Black people are ignorant and out of line."), *Self-Destructive orientation* (9 items; e.g., "I have used marijuana or other drugs to relax."). *Integration orientation* (7-

items) reflects the inclusion of non-Africans (specifically White Europeans) in as many facets of an individual's life as possible (e.g., "I believe that Blacks are better educated in a predominantly White school than an all-Black school"). Participants use a 5-point Likert scale (1 = *strongly disagree*; 5 = *strongly agree*) to respond to each question. All items, except one negatively skewed item (i.e., item 9), indicate greater endorsement/higher levels of CM.

Internal consistency is high overall for the CMS ($\alpha$ = .85) and moderate to good for each of the six subscales: Materialism ($\alpha$ = .73), Individualism ($\alpha$ = .63), Alien Self-orientation ($\alpha$ = .52), Anti-Self orientation ($\alpha$ = .53), Self-Destructive orientation ($\alpha$ = .76), and Integration orientation ($\alpha$ = .52). To demonstrate the convergent and divergent validity of the CMS, it has been shown to be negatively correlated with the African Self-Consciousness Scale, and both positively and negatively correlated with the appropriate subscales of Robert Williams' Black Personality Questionnaire (Kambon, 2003; Kambon & Rackley, 2005). Total CMS scores were obtained by summing the participants' responses on all items. Higher scores indicate greater CM/lower adherence to an AWV. Total scores categorize individuals within one of three levels of severity: minimal, moderate and severe. Minimal CM is present within Afrikans who have internalized the least amount of the EWV and highly endorse and operate from an AWV. Moderate CM represents Afrikans who connect and identify more with the EWV while maintaining and operating from an AWV. Severe CM is the most harmful level as it signifies an overwhelming predominance of the EWV. The current study utilized the total score to indicate participants' adherence to an AWV.

***Racism-related Stress***.  The Prolonged Activation and Anticipatory Race-Related Stress Scale (PARS; Utsey et al., 2012) is a 17-item self-report measure used to assess racism-related stress.  Specifically, it measures "…the prolonged stress activation and anticipatory racism-related stress response in American Afrikan adults" (Utsey, et al., 2012).  The 17 items are factored into four factors/subscales: Perseverative Cognition, Anticipatory Race-Related Stress, Anticipatory Bodily Alarm Response, Secondary Appraisal.  Factor 1 is the *Perseverative Cognition Scale* (PCS; five items) which represents the degree to which a person thinks about a specific interaction with racism (e.g., "In the days/weeks after my experience with racism, I thought about it": 1 = *not at all*, 2 = *once weekly*, 3 = *2-3 times a week*, 4 = *3 or more times a week*, 5 = *once a day*, 6 = *2-3 times a day*, 7 = *more than 3 times a day*).  The remaining three subscales follow a seven-point Likert scale (1 = *Strongly disagree* to 7 = *Strongly agree*).  Factor 2 is the *Anticipatory Race-Related Stress Scale* (ARS; four items) and measures the cognitive anticipation of future encounters with racism (e.g., "I believe there is a good chance I will experience racism in the future").  Factor 3 is the *Anticipatory Bodily Alarm Response Scale* (ABARS; four items) and assesses the physiological reaction associated with the anticipation of experiencing racism (e.g., "I can feel my hands start to shake whenever I think I am about to experience racism").  Higher scores on the PCS, ARS, and ABARS represent a greater expectation of experiencing racism.  Lastly, Factor 4 is the *Secondary Appraisal Scale* (SAS; four items) and denotes an individual's assessment of available resources to adequately cope with racism (e.g., "At the time the situation occurred, I felt prepared to deal with it").  Higher scores on the SAS represent confidence in one's ability and resources to cope with racism.

The PARS demonstrates sound psychometric properties.  Internal consistency is good overall for the PARS ($\alpha$ = .77) and good for each of the four subscales: PCS ($\alpha$ = .77), ARS ($\alpha$ = .70), ABARS ($\alpha$ = .85), and SAS ($\alpha$ = .80).  As it relates to the intercorrelations of the PARS subscales, PCS correlated .29 with ARS, .41 with ABARS, and −.35 with SAS. The ARS correlated .26 with the ABARS and −.01 with the SAS. The ABARS correlated −.18 with the SAS (Utsey, et al., 2012).  These finding suggest that the subscales on the PARS are "measuring similar, yet distinct, constructs related to the prolonged activation and anticipatory stress response to [racism]-related stressors among [American Afrikans]" (Utsey, et al., 2012, p. 547).  The PARS was designed to be content valid by using the feedback from expert judges to write the items. To demonstrate the convergent validity of PARS, several of the PARS subscales were shown to be correlated with subscales of the Experiences of Discrimination Scale in the appropriate directions (Utsey, et al., 2012). The present study utilized the summed total scores to indicate participants' racism-related stress.

*Overall Well-being (Satisfaction with Life and Harmony in Life)*.  The Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen & Griffin, 1983) measures life satisfaction as a cognitive-judgmental process and was designed around the idea that an individual's conceptualization of life satisfaction is determined by their overall judgement of their life.  Life domains such as health or finances are not assessed by the scale due to the scale allowing participants to integrate and weigh these domains in whatever way they choose.  The initial scale consisted of 48 self-reported items which included items related to positive and negative effects.  Affective items, in addition to items with loadings less than .60, were removed from the scale, leaving the SWLS with

10 items. Due to the high redundancy of several of the 10 items, five were dropped, resulting in the final five-item version of the SWLS. The five items on the scale are: 1) "In most ways my life is close to my ideal", 2) "The conditions of my life are excellent", 3) "I am satisfied with my life", 4) "So far I have gotten the important things I want in life", and 5) "If I could live my life over, I would change almost nothing". Responses occur on a seven-point Likert scale ranging from 1 = *Strongly Disagree* to 7 = *Strongly Agree*. The total SWLS is scored by summing all responses; higher scores reflect greater satisfaction with life. The SWLS is shown to have favorable psychometric properties. Cronbach's alpha ranged from .89 to .91 across world regions.

To demonstrate the convergent and, to a much lesser extent, divergent validity of the SWLS, Diener et al. (1985) related it to ten other subjective well-being scales, namely the Self-Anchoring Ladder (Cantril, 1965), the D-T scale (Andrews & Withey, 1976), Fordyce's single item measure of happiness and the percent of time happy question (1978), the semantic differential-like scale (Campbell, Converse, & Rodgers, 1976), the Affect Balance Scale (positive and negative affect were measured separately; Bradburn, 1969), the well-being subscale of the Differential Personality Questionnaire (Tellegen, 1979), life satisfaction measured through 10 key domains, and a single item by Gurin et al. (1960). The researchers observed moderately strong correlations in the appropriate directions between SWLS and the listed measures of well-being. Criterion validity was demonstrated through SWLS scores being positively correlated with global life satisfaction ratings made by experimenters who interviewed participants about their lives (Diener, et al., 1985). The current study utilized the summed total scores to assess participants' satisfaction with life.

The Harmony in Life Scale (HILS; Kjell, Daukantaite', Hefferon, & Sikstro¨m, S., 2015) is five-item self-report questionnaire designed to assess "psychological balance and flexibility in life" (Kjell et al., 2015, p. 893). A holistic worldview—that accounts for environmental and social contexts—is encouraged by the concept of harmony and influential in a person's psychological well-being. The HILS was created to complement the SWLS by assessing cognitive states such as psychological flexibility and mindful acceptance, that are associate with "harmony, peace of mind, cognitive flexibility, qualities of being, allowing and letting be and wholeness" (p. 896). The five items on the scale are: 1) "My lifestyle allows me to be in harmony." 2) "Most aspects of my life are in balance." 3) "I am in harmony." 4) "I accept the various conditions of my life." and 5) "I fit in well with my surrounding." Responses occur on a seven-point Likert scale ranging from 1 = s*trongly disagree* to 7 = s*trongly agree*. The total HILS is scored by summing all responses; higher scores reflect greater harmony in life. The HILS is shown to have favorable psychometric properties; for the five items on the HILS, the Cronbach's alpha was .90.

There is evidence for the convergent validity of HILS as Kjell et al. (2015) observed it was positively correlated with three other well-being measures, namely the Satisfaction With Life Scale (Diener et al., 1985), the Scales for Psychological Well-Being (Ryff, 1989; Ryff & Keyes, 1995), and the Subjective Happiness Scale (Lyubomirsky & Lepper, 1999). Kjell et al. (2015) observed evidence for the divergent validity of HILS through its negative correlation with the Depression, Anxiety, and Stress Scale (Sinclair et al., 2012). The total HILS is scored by summing all responses; higher scores reflect greater harmony in life. The present study contributed to current

scholarship by being one of the first studies to use the HILS on the Black/American Afrikan population to aid in assessing participants' overall well-being.

*Demographic Questionnaire*.  Professor participants responded to a brief demographic questionnaire which involved self-reporting their age, gender, sexual orientation, racial subgroup, country of origin, education level, academic institution, psychology department type, tenure status, professor type, and household income. Student participants responded to a brief demographic questionnaire which involved self-reporting their age, gender, sexual orientation, racial subgroup, country of origin, classification, academic institution, psychology department type and household income.

**Statistical Analyses**

The hypotheses outlined in Chapter II will be tested as follows.  For the MLM equations described below, Black students (level-1) were nested within Black professors (level-2):

*To test hypothesis 1*—higher adherence to an Afrikan worldview by professors (level 2) will predict lower average class levels of cultural misorientation (level 1)—The researcher ran Model 1:

$$\text{Level 1: CultMis}_{ij} = \beta_{0j} + e_{ij}$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \gamma_{01} \text{AWV}_j + \mu_{0j}$$

$$\gamma_{01} = \text{Test of hypothesis 1}$$

*To test hypothesis 2*—higher adherence to an Afrikan worldview by professors (level 2) will predict lower average class levels of racism-related stress (level 1)—The researcher ran Model 2:

$$\text{Level 1: RcsmRelStress}_{ij} = \beta_{0j} + e_{ij}$$

$$\text{Level 2:} \quad \beta_{0j} = \gamma_{00} + \gamma_{01}\,AWV_j + \mu_{0j}$$

$$\gamma_{01} = \text{Test of hypothesis 2}$$

Please note that for the following hypotheses (hypotheses 3-7), since overall well-being was measured with two scales (the Satisfaction with Life Scale and the Harmony in Life Scale), each hypothesis was tested two times, once with satisfaction with life as the dependent variable and once with harmony in life as the dependent variable.

*To test hypothesis 3*—higher adherence to an Afrikan worldview by professors (level 2) will predict higher average class levels of overall well-being (level 1)—The researcher planned to run Model 3:

$$\text{Level 1:} \quad OvrllWellBng_{ij} = \beta_{0j} + e_{ij}$$

$$\text{Level 2:} \quad \beta_{0j} = \gamma_{00} + \gamma_{01}\,AWV_j + \mu_{0j}$$

$$\gamma_{01} = \text{Test of hypothesis 3}$$

*To test hypothesis 4a*—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in cultural misorientation, will show a significant variance—The researcher planned to run Model 4:

$$\text{Level 1:} \quad OvrllWellBng_{ij} = \beta_{0j} + \beta_{ij}\,CultMis_{ij} + e_{ij}$$

$$\text{Level 2:} \quad \beta_{0j} = \gamma_{00} + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \mu_{1j}$$

$$\mu_{0j} = \text{Test of hypothesis 4a}$$

*To test hypothesis 4b*—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in cultural misorientation, will show a significant negative correlation—The researcher planned to run Model 4:

$$\text{Level 1: } OvrllWellBng_{ij} = \beta_{0j} + \beta_{ij} CultMis_{ij} + e_{ij}$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \mu_{1j}$$

$$\gamma_{10} = \text{Test of hypothesis 4b}$$

*To test hypothesis 4c*—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in cultural misorientation, will show a significant variance—The researcher planned to run Model 4:

$$\text{Level 1: } OvrllWellBng_{ij} = \beta_{0j} + \beta_{ij} CultMis_{ij} + e_{ij}$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \mu_{1j}$$

$$\mu_{1j} = \text{Test of hypothesis 4c}$$

To test hypothesis 5a—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in cultural misorientation, and modeling professor Afrikan worldview as a level 2 predictor, will show a significant positive correlation—The researcher planned to run Model 5:

$$\text{Level 1: } OvrllWellBng_{ij} = \beta_{0j} + \beta_{ij} CultMis_{ij} + e_{ij}$$

$$\text{Level 2: } \beta_{0j} = \gamma_{00} + \gamma_{01}AWV_j + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \gamma_{11}AWV_j + \mu_{1j}$$

$$\gamma_{01} = \text{Test of hypothesis 5a}$$

To test hypothesis 5b—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in cultural misorientation, and modeling professor Afrikan worldview as a level 2 predictor, will

show a significant positive correlation and cross-level interaction—The researcher

planned to run Model 5:

$$\text{Level 1: } \text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{ij} \text{ CultMis}_{ij} + e_{ij}$$

$$\text{Level 2: } \quad \beta_{0j} = \gamma_{00} + \gamma_{01}\text{AWV}_j + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \gamma_{11}\text{AWV}_j + \mu_{1j}$$

$$\gamma_{11} = \text{Test of hypothesis 5b (cross-level interaction)}$$

To test hypothesis 6a—modeling student cultural misorientation (level 1) as a

predictor of average class well-being, controlling for class differences in racism-related

stress, will show a significant variance—The researcher planned to run Model 6:

$$\text{Level 1: } \text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{ij} \text{ RcsmRelStress}_{ij} + e_{ij}$$

$$\text{Level 2: } \quad \beta_{0j} = \gamma_{00} + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \mu_{1j}$$

$$\mu_{0j} = \text{Test of hypothesis 6a}$$

To test hypothesis 6b—modeling student cultural misorientation (level 1) as a

predictor of average class well-being, controlling for class differences in racism-related

stress, will show a significant negative correlation—The researcher planned to run Model

6:

$$\text{Level 1: } \text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{ij} \text{ RcsmRelStress}_{ij} + e_{ij}$$

$$\text{Level 2: } \quad \beta_{0j} = \gamma_{00} + \mu_{0j}$$

$$\beta_{1j} = \gamma_{10} + \mu_{1j}$$

$$\gamma_{10} = \text{Test of hypothesis 6b}$$

To test hypothesis 6c—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in racism-related stress, will show a significant variance—The researcher planned to run Model 6:

Level 1:  $\text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{ij}\ \text{RcsmRelStress}_{ij} + e_{ij}$

Level 2:  $\beta_{0j} = \gamma_{00} + \mu_{0j}$

$\beta_{1j} = \gamma_{10} + \mu_{1j}$

$\mu_{1j} = \text{Test of hypothesis 6c}$

To test hypothesis 7a—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in racism-related stress, and modeling professor Afrikan worldview as a level 2 predictor, will show a significant positive correlation—The researcher planned to run Model 7:

Level 1:  $\text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{1j}\ \text{RcsmRelStress}_{ij} + e_{ij}$

Level 2:  $\beta_{0j} = \gamma_{00} + \gamma_{01}\text{AWV}_j + \mu_{0j}$

$\beta_{1j} = \gamma_{10} + \gamma_{11}\text{AWV}_j + \mu_{1j}$

$\gamma_{01} = \text{Test of hypothesis 7a}$

To test hypothesis 7b—modeling student cultural misorientation (level 1) as a predictor of average class well-being, controlling for class differences in racism-related stress, and modeling professor Afrikan worldview as a level 2 predictor, will show a significant positive correlation and cross-level interaction—The researcher planned to run Model 7:

Level 1:  $\text{OvrllWellBng}_{ij} = \beta_{0j} + \beta_{ij}\ \text{RcsmRelStress}_{ij} + e_{ij}$

Level 2:  $\beta_{0j} = \gamma_{00} + \gamma_{01}\text{AWV}_j + \mu_{0j}$

$\beta_{1j} = \gamma_{10} + \gamma_{11}\text{AWV}_j + \mu_{1j}$

$\gamma_{11}$ = Test of hypothesis 7b

The following chapter will provide the results of the current study, including a description of the procedures to clean and screen the data set, preliminary analyses examining scale reliabilities and variable descriptives/frequencies, testing of the hypotheses, and post-hoc exploratory analyses.

CHAPTER IV

RESULTS

This chapter will provide the results of the current study.  Steps taken to clean the

data will be outlined and the data will be screened for missing data, univariate outliers,

multicollinearity, and violations to normality and independence of observation

assumptions.  Preliminary analyses will include screening internal consistency

reliabilities of the scales and the descriptives/frequencies of the variables in the data set,

including demographic variables.  The hypotheses will be tested in accordance with the

methods outlined in Chapter III and when hypotheses are not able to be tested,

exploratory post-hoc analyses will be done to gain insight into the data.

**Data Cleaning and Screening**

The data cleaning process consisted of de-individualizing the data, matching

student and professor participants, reverse-scoring items as appropriate, removing

participants that did not meet the pre-specified criteria, recoding free-response

demographic variables into categories large enough to be conducive to analysis when

doing so would not compromise the meaning of the response, and calculating scale

averages.

The data screening process consisted of addressing missing data, univariate

outliers, multicollinearity, normality, and independence of observations (linearity and

homogeneity of variance were tested along with the hypotheses).  Missing data was not a

problem in this data set as participants were not able to continue the survey if they did not

respond to all the previously displayed items. Data were assessed for univariate outliers based on a z-score value exceeding $z \geq +/- 3.29$, $p < .001$ (Tabachnick & Fidell, 2007) and 14 univariate outliers were identified. Five student outliers were identified on the Cultural Misorientation Scale, three student outliers were identified on the Prolonged Activation and Anticipatory Race-Related Stress Scale, four student outliers and one professor outlier were identified on the Harmony in Life Scale, and one professor outlier was identified on the Satisfaction With Life scale. These outliers were retained because the existence of multiple outliers suggested valid responses.

Multicollinearity was examined using bivariate correlations between the four scales used as dependent variables in the hypotheses, namely cultural misorientation, racism-related stress, satisfaction with life, and harmony in life. According to Tabachnick and Fidell (2007), multicollinearity can be identified by a correlation coefficient above .90 (liberal) or .70 (conservative). The Satisfaction With Life and Harmony in Life scales were positively correlated ($r = .716$, $p < .001$), though this is not interpreted as problematic as the scales do have considerable overlap in the constructs they measure (Kjell et al., 2015) and the correlation coefficient is not so large so as to indicate the measures are redundant.

The method of testing the assumptions of normality and independence of observations differs for multilevel and general linear model analyses. Testing multilevel assumptions requires separating out level 1 and level 2 residuals (Pillinger, n.d.). To do this, the baseline models specified in Table 1 were run for each of the four dependent variables since all four are hypothesized as dependent variables in multilevel models. The null models for the Satisfaction With Life and Harmony in Life scales did not run,

instead an error was given which indicated there were no multilevel effects present in the data for these variables (Grace-Martin, n.d.). Thus, multilevel assumptions were tested for the Cultural Misorientation and Prolonged Activation and Anticipatory Race-Related Stress scales and the assumptions for the Satisfaction With Life and Harmony in Life scales were tested within the general linear model framework.

Normality could not be assessed through skewness and kurtosis statistics since the sample size was greater than 200. Therefore, normality was assessed by visually examining Q-Q plots in SPSS (Tabachnick & Fidell, 2007) which suggested the skewness and kurtosis of cultural misorientation, racism-related stress, satisfaction with life, and harmony in life all met the normality assumption (please note that the isolated level 1 residuals were plotted for the cultural misorientation and racism-related stress variables since multilevel normality was being assessed). To test the independence of observations assumption for the Cultural Misorientation and Prolonged Activation and Anticipatory Race-Related Stress scales, the level 1 and level 2 residuals were correlated with each other for each variable and showed that the observations were not independent of each other for neither cultural misorientation ($r = .102$, $p = .010$) nor racism-related stress ($r = .098$, $p = .013$) (ATS Statistical Consulting Group, n.d.). No modifications were made to the data set since the analyses conducted are robust to violations of assumptions (Schielzeth, et al., 2020). Observations for the Satisfaction With Life and Harmony in Life scales are presumed to be independent since multilevel effects were not present and each participant took the survey on their own time in a location of their choosing, outside of the classes that connect them.

**Preliminary Analyses**

Internal consistency reliabilities were examined using Cronbach's Alpha; they were calculated separately for the professor and student sub-samples and were interpreted according to George and Mallery's (2003) guidelines. All of the internal consistency reliability coefficients were found to be "good", "acceptable", or "excellent" which indicates satisfactory reliability of the scales in the present study (see Table 2).

Variable descriptive statistics (for continuous variables) and frequencies (for categorical variables) for professors and students are displayed in Table 3 and Table 4, respectively. The average age of professors in the sample was 46.79 years old. Most professors in the sample self-reported that they taught at a Historically Black College/University, used Afrikan-centered teaching, were born/raised in the USA, were heterosexual/straight, had a doctorate degree, and made over $80,000 per year. The professor sample was split relatively evenly across gender (cisgender males and cisgender females), Afrikan-centered and non-Afrikan-centered departments, tenured and non-tenured status, and type of professor. Per the scale developers' scoring guidance, the average level of cultural misorientation in the professor sub-sample ($M_{\text{professorCMS}}$=242.65) is categorized as being in the high range (Kambon, 1998; Kambon, 2003; Kambon, 2005; Kambon & Rackley, 2005).

The average age of students in the sample was 22.11 years old. Most students in the sample attended a Historically Black College/University, attended an Afrikan-centered psychology department, were born/raised in the USA, were cisgender female, and were heterosexual/straight. The students in the sample were spread across household income and student classification. Per the scale developers' scoring guidance, the

average level of cultural misorientation in the student sub-sample ($M_{studentCMS}$=195.37) is categorized as being in the high range (Kambon, 1998; Kambon, 2003; Kambon, 2005; Kambon & Rackley, 2005).

**Hypothesis Testing**

Hypotheses 1 and 2 were tested using multilevel regression with the MIXED command in SPSS. Linearity and homogeneity of variance assumptions for these analyses were assessed by visually examining scatterplots of the regression standardized predicted values (on the x-axis) against the regression studentized residuals (on the y-axis) for the isolated level 1 residuals of cultural misorientation (Hypothesis 1) and racism-related stress (Hypothesis 2) (Osborne & Waters, 2002). The linearity assumption is supported if the points scatter in a horizontal bar across the plot, rather than in a curvilinear fashion. The homogeneity of variance assumption is supported if the points scatter uniformly across the plot, rather than in a way that tapers leaving the points more scattered in one area of the plot than another. The scatterplots suggested that the linearity and homogeneity of variance assumptions were met for both cultural misorientation and racism-related stress.

Hypothesis 1 stated that higher adherence to an Afrikan worldview by professors (level 2) will predict lower average class levels of cultural misorientation (level 1) and was not supported. Thus, in this data set, higher adherence to an AWV by professors was not related to average class levels of cultural misorientation.

Hypothesis 2 stated that higher adherence to an Afrikan worldview by professors (level 2) will predict lower average class levels of racism-related stress (level 1) and was

not supported. Thus, in this data set, higher adherence to an AWV by professors was not related to average class levels of racism-related stress.

Hypotheses 3-7 targeted satisfaction with life and harmony in life as dependent variables in multilevel models examining the effects of professor AWV, student cultural misorientation, student racism-related stress, and the interaction of professor AWV with cultural misorientation or racism-related stress. These hypotheses were not able to be tested as the analyses returned an error ("The Hessian Matrix is not positive definitive. Convergence has stopped.") indicating there most likely was not enough variance among professors to estimate a nested effect for student responses on either the Satisfaction With Life scale or the Harmony in Life scale (Grace-Martin, n.d.). In an effort to explore what may predict satisfaction with life or harmony in life, post-hoc analyses were conducted.

**Post-Hoc Exploratory Analyses**

To determine whether cultural misorientation or racism-related stress predicted satisfaction with life or harmony in life within the general linear model framework, without considering nested student responses or the effect of professor AWV, bivariate correlations were run in SPSS. The analysis showed that in this data set, neither cultural misorientation nor racism-related stress were related to satisfaction with life or harmony in life.

Correlation and Analysis of Variance was used to test for differences in satisfaction with life and harmony in life based on demographic variables. Age was positively correlated with student satisfaction with life ($r = .079$, $p = .048$) but not with harmony in life. Thus, in this data set, those older in age tended to have higher levels of satisfaction with life.

Both satisfaction with life and harmony in life differed based on household

income but Tukey test results revealed that these findings were most likely artifacts of the

data rather than meaningful relationships and therefore will not be interpreted.

To fully explore the relationships between the demographic variables and the

scales of interest, demographic variable values were also analyzed in relation to cultural

misorientation and racism-related stress. Age was positively correlated with cultural

misorientation ($r = .114$, $p = .004$) but not with racism-related stress. Thus, in this data

set, those older in age tended to also have higher levels of cultural misorientation.

Cultural misorientation also differed based on student classification ($F_{(4,628)} =$

$3.248$, $p = .012$) with Graduate Students scoring higher on cultural misorientation than

Freshmen ($MD_{GraduateStudents-Freshmen} = .302$, $p = .043$), Sophomores ($MD_{GraduateStudents-}$

$_{Sophomores} = .334$, $p = .009$), and Seniors ($MD_{GraduateStudents-Seniors} = .319$, $p = .010$). To

explore whether student classification was serving as a proxy for age in its relationship

with cultural misorientation, first, an ANOVA was performed examining differences in

age based on student classification and the model was found to be significant ($F_{(4, 625)} =$

$32.878$, $p < .001$). A Tukey HSD test revealed that age changed significantly between all

student classification groups in the expected direction ($MD_{GraduateStudents-Seniors} = 6.34$, $p$

$<.001$ ; $MD_{Graduate Students-Juniors} = 8.25$, $p < .001$ ; $MD_{GraduateStudents-Sophomores} = 10.08$, $p <$

$.001$ ; $MD_{GraduateStudents-Freshmen} = 10.94$, $p < .001$ ; $MD_{Seniors-Juniors} = 1.90$, $p = .001$ ;

$MD_{Seniors-Sophomores} = 3.74$, $p < .001$ ; $MD_{Seniors-Freshmen} = 4.60$, $p < .001$ ; $MD_{Juniors-Sophomores}$

$= 1.83$, $p = .009$ ; $MD_{Juniors-Freshmen} = 2.69$, $p = .001$) with the only exception being

sophomores and freshmen whose ages were not significantly different. Next, the student

classification variable was recoded numerically and used in an analysis regressing

cultural misorientation on age and student classification simultaneously. The results of the multiple regression analysis indicated that age predicted cultural misorientation significantly above and beyond student classification ($b = .540$, $p = .007$) but student classification did not predict cultural misorientation significantly above and beyond age. Thus, it is deduced that student classification was indeed serving as a proxy for age in its relationship with cultural misorientation in this data set.

Gender was related to scores for both cultural misorientation ($F_{(3,629)} = 1.063$, $p = .001$) and racism-related stress ($F_{(3,629)} = 3.095$, $p = .026$). The only genders that differed significantly from each other on these scales were cisgender females and cisgender males. Cisgender females had significantly higher cultural misorientation scores than did cisgender males ($MD_{CisgenderFemales-CisgenderMales} = .160$, $p = .005$) while cisgender males had higher racism-related stress scores ($MD_{CisgenderMales-CisgenderFemales} = .285$, $p = .013$) than cisgender females. To explore whether differential levels of cultural misorientation and racism-related stress between cisgender males and females extended to the groups experiencing differential relationships between professor Afrikan worldview and student cultural misorientation or racism-related stress, the models used for hypotheses 1 and 2 were rerun but with student gender as a moderator with a random effect included (Bell, Fairbrother, & Jones, 2019; Heisig & Schaeffer, 2019). The analyses did not run successfully, likely due to the largely imbalanced numbers of cisgender males and cisgender females in the sample.

CHAPTER V

DISCUSSION

The purpose of this study was to explore the influence of adhering to an Afrikan worldview (AWV). Specifically, the current study sought to investigate the multilevel relationship between the cultural misorientation (CM), racism-related stress, and overall well-being of Black students in relation to the level of CM, or adherence to an AWV, of their Black psychology professor. This chapter will discuss the results of this study, including implications for CM, racism-related stress, overall well-being, and Afrikan-centered pedagogy. Additionally, this chapter will discuss limitations, including those likely to have caused the unexpected results of this current study, and suggest future directions for research examining relationships between the studied variables.

**Cultural Misorientation, Racism-related Stress, and Overall Well-being**

According to the results of this current study, there is no evidence to support the hypotheses that higher adherence to an AWV by professors will predict lower average class levels of CM or racism-related stress. That is, neither of the two hypotheses that were able to be tested in this current study were supported. Given that this is the first study to empirically explore these relationships using a multilevel model, no previous research exists that provides rationale for these specific outcomes. However, some previous research (e.g., Sellers & Shelton, 2003) on culture, racial-identity, and racism-related stress studied these relationships.

Individual levels of racial identity, and possibly individual personality characteristics, have been found to influence how Black/American Afrikans interpret potential experiences with discrimination or racism (Sellers & Shelton, 2003); those individual identities may supersede the influence that a college professor's adherence to an AWV might have on an individual student. Additionally, individual's *racial group ideology*—the qualitative meaning of racial identity (Sellers et al., 1998)—has also been shown to influence how one interprets and makes sense of their experiences. For example, a Black student psychology intern whose racial identity is not salient to them, who is told by a senior colleague that the colleague believes that the intern may provide non-Black clients with poor care because of the interns expressed desire to work with Black clients may internalize that feedback and believe that they are not a competent clinician and that they need to be less interested in working with Black clients specifically, and more interested in working with all clients equally. For this current study, the high levels of individual student CM, and likely, more negative racial group ideology, or how one interprets and experiences the racial/cultural group they belong to, may have outweighed the intermittent presence of their professor(s). Notably, post-hoc analyses found that high levels of student CM were also positively correlated with age.

Within this study, the correlation between age and CM was found among graduate students. Graduate students endorsed higher levels of CM on average, than did most undergraduate students. Scholars (e.g., Kambon 1998, 2012; Wilson, 1998, 2014; Woodson, 1933, 2014) assert that the more Black/American Afrikans acquiesce to European values, customs, and norms—subsequently resulting in an increase in CM—the more positive reinforcement they receive from oppressive systems that aid in maintaining

the status quo in America. Since the American education system has standardized European-centered pedagogy, the attainment of graduate degrees often requires a sense of buy-in to the racist and generally oppressive cultures that comprise most fields of study in which graduate programs are couched. Thus, since age is often positively correlated to time spent in academia, the more time a Black student is immersed in the American education system, and the more "success" they are informed that they have achieved, the more CM they are likely to endorse. CM may operate inversely to racial salience. Shelton (2002) suggested that White people may pick up on cues from Black/American Afrikans who show a high level of racial salience, resulting in White people acting more negative/racist towards these Black/American Afrikans.

Post-hoc analyses of this study also found that cisgender Black women endorsed higher levels of CM than did cisgender Black men, while cisgender Black men endorsed higher levels of racism-related stress than cisgender Black women. Cisgender Black men endorsing lower levels of CM and higher levels of racism-related stress in this study, corresponds with previous research. Sellers and Shelton (2003) found that the more salient one's Blackness is to them, the more experiences with discrimination they tend to endorse. In a quantitative study that focused on the experiences of elderly Black men and women, and used the Index of Race-related Stress (IRRS; Utsey & Ponterotto, 1996) and the Satisfaction With Life Scale (SWLS), Utsey, Payne, Jackson, and Jones (2002) confirmed previous research (e.g., Elligan & Utsey, 1999; Utsey, 1997) by determining that "elderly African American men had significantly higher levels of race-related stress than elderly African American women" (p. 230). The different experiences of cisgender Black men and women in this study lend support to the challenges Black men have while

matriculating through life in general, and higher education in particular. These different experiences may also reinforce the notion that a European worldview (EWV) might work in tandem with an academic setting, while an AWV likely works in opposition to a European-centered academic setting.

Black women in college have been shown to have lower attrition rates than Black men in college (Palmer, Wood, & Arroyo, 2015), especially at PWIs (Hood, 1992). It is plausible that these lower attrition rates are likely negatively correlated to the higher levels of CM that Black women may have. Black boys often receive messages at a very young age that the American education system does not support their overall well-being (Walker, 2018), which may prohibit them from being positively reinforced for having higher levels of CM. Black men are disproportionately exposed to experiences with trauma that negatively impact their socio-emotional functioning and academic performance (Walker, 2018). Unfortunately, the constant onslaught of racism and oppression are intricately woven into the fabric of what it means to be a Black man in America who feels a sense of invisibility (Franklin, 1999). For example, the recent murders, often by police officers, of George Floyd, Ahmaud Arbery, Rayshard Brooks and countless other Black men, all occurred during the data collection of this study. Although Black women—Breonna Taylor, Ma'khia Bryant, Sandra Bland, and countless others as well—experience the same fate, there is a history in America of the dominant group/White people hunting Black men for sport, castrating them, lynching them, and then putting their castrated genitalia in their mouths (Welsing, 1991). As a product of the Maafa and racism, Black men live with the day-to-day stress of knowing that their existence in and of itself is viewed as a threat to society that can be easily disposed of by,

and without any negative consequence to, White people.  General knowledge of this history and the current racial climate in America likely influenced the racism-related stress endorsed by Black men in this study.

In the current study, neither CM nor racism-related stress were related to satisfaction with life or harmony in life.  While these findings are counterintuitive for this study, previous research that investigated some of the current study's variables has found the contrary.  For example, Utsey et al. (2002) reported that racism-related stress and satisfaction with life were inversely related.  In an unpublished master's thesis, Griffin (2007) found that the CM of Black college students was negatively correlated with satisfaction with life.  While the aforementioned studies investigated some of the same variables that the current study investigated, it should be noted that none of those studies researched all of the same variables researched in this current study.  The differing methodologies might help to explain the difference in findings.

In a study that investigated racial discrimination and negative emotions, Joseph, Peterson, Gordon, and Kamarck (2020) found that American Afrikan emerging adults' experiences with racial discrimination were associated with greater negative emotions, and individuals with higher levels of life satisfaction were found to have less emotional problems (Suldo & Huebner, 2006).  Literature on *vicarious racial discrimination* (e.g., Smart Richman & Jonassaint, 2008), exposure to discrimination experienced by another person from the same racial group, asserts that health outcomes are influenced by this vicarious exposure.  Additionally, using a cultural stress and coping framework, Driscoll et al. (2015) determined that racism-related stress was associated with lower levels of life satisfaction.  Being that harmony in life and satisfaction with life are positively correlated

(Kjell et al., 2015), it could be deduced that, given the dearth of research utilizing the Harmony in Life Scale (HILS), higher endorsement of racism-related stress would also result in lower levels of harmony in life.  The findings of this study, or lack thereof, may speak to the general and sociopolitical contexts in which these data were collected, which will be further discussed in the limitations and future research directions section of this document.

With regard to overall well-being, the present study mirrored some previous findings by determining that those older in age tended to have higher levels of satisfaction with life.  However, extant literature appears to differ.  Some studies have suggested that a "U-shaped" pattern between age and subjective well-being exists (e.g., Blanchflower & Oswald, 2004, 2008; Van Landeghem, 2012), while other studies have suggested that either weak positive linear relationships exist between age and subjective well-being (e.g., Hansson, Hillerås, & Forsell, 2005), or no relationship exists at all between age and subjective well-being.  For example, Chen et al. (2016) conducted a study in China and found that satisfaction with life increased with age across the lifespan.  Interestingly, in a more resent quantitative study that investigated the life satisfaction of adults across 150 different countries, Joshanloo and Jovanović (2021) did not find any substantial differences between life satisfaction across five age groups (15–24, 25–33, 34–43, 44–57, and ⩾58).  Of note, previous research referenced analyzed their results in aggregate as opposed to focusing solely on the age and life satisfaction of Black/American Afrikans.  In this current study, it is possible that Black students younger in age have unrealistic expectations about life, while older students may have learned

how to better adapt to their environments and may be more aware of their strengths and growth edges (López Ulloa, Møller, & Sousa-Poza, 2013).

**Implications for Teaching and Counseling**

Hypotheses of this current study were not supported by the findings. It is likely, given the lack of Afrikan-centered psychology departments, that most professors were not teaching from a holistic AWV. Thus, interventions that target necessities of Afrikan-centered pedagogy might be useful. While many new interventions could be conceptualized, to be more in alignment with Afrikan-centered thought and values, and to minimize engaging in European-centered values of individualism and uniqueness, it is critical that the codified wisdom and knowledge of Afrikan Elders and Ancestors be incorporated into interventions provided. Previous suggestions made by Black scholars (e.g., Akbar, 1998; Kambon, 1998, 2003, 2012; Wilson, 1993, 2014; Woodson, 1933, 2014) that have yet to be widely implemented are still relevant and needed current day.

For example, Akbar (1998) and Kambon (1998, 2012) have both called for Black/American Afrikans to first deconstruct the information they have been exposed to through the American education system. "The *deconstructionist* approach is intended to critique or identify the error and weaknesses found in the typical approaches to education for [American Afrikans]" (Akbar, 1998, p. 56). Deconstruction is necessary in order to reconstruct or correct the lies of European-centered education and redefine reality for Afrikans (Kambon, 1998, 2012). A holistic model of teaching, as opposed to an individual didactic model, would likely better foster this deconstruction and reconstruction process. A holistic model would support Black students' overall development by immersing them in an Afrikan-centered environment geared towards

increasing their intellect, character, and spirit (Durden, 2007; Giddings, 2001; Hilliard, 1992; Hoover, 1992), ideally, lowering levels of CM.

However, in regards to Black professors teaching within an American Psychological Association (APA)-accredited psychology department/program that does not have a holistic teaching model, students could likely benefit from those individual professors actively engaging in the deconstructionist approach, as opposed to waiting for the department/program to engage in this practice collectively. Scholars (e.g., Scheel, Stabb, Cohn, Duan, & Sauer, 2018) have noted that counseling psychology Model Training Program espouses to value diversity and social justice. However, the field of counseling psychology has yet to collectively self-deconstruct and reconstruct, to provide equitable and just training. "Programs are directed to advocate and work for social justice to prevent societal oppression" (Scheel et al., p. 11, 2018). What if the discipline of counseling psychology, or western psychology broadly, and the ways in which it is taught, are innately oppressive? That would support Woodson's (1933) theory about the miseducation of the Negro. More specifically, the theory that Black people taught in higher education are encouraged to join the schools of thought of the dominant culture, rather than developing their own, even when the dominant culture's schools of thought were created to insure the continued oppression of Black/Afrikan people (Akbar, 1998). Subsequently, even Black psychology professors who teach at an HBCU were likely trained from a western/oppressive model that either maintained or exacerbated their levels of CM.

Since post-hoc analyses found that CM was positively correlated with age, to proactively address CM, some interventions asserted by Kambon (2003) are as follows:

American Afrikans should engage in "an African Identity Reclamation Rite" that involves the "resumption of traditional African names", an "Annual Maafa Rite" to commemorate the struggle of Afrikan Ancestors through the holocaust of enslavement, the use of Afrikan-centered calendars to guide daily behaviors and reaffirm cultural-Ancestral connections (i.e., American Afrikans collectively celebrating Juneteenth as opposed to July 4th), the reclamation of an Afrikan language to communicate in indigenous tongue, and regular practice of Afrikan-centered rituals in private/personal lives to deepen connections to Afrikan traditions and roots (pp. 109-110). Given previous findings that speak to the protective nature of adhering to an AWV (e.g., Neblett et al., 2010), the previously mentioned interventions, implemented via therapy and/or teaching, would likely improve the overall well-being of Black/American Afrikans.

**Limitations and Future Research Directions**

The current study's findings should be taken into consideration along with its limitations. First, the study employed quantitative methods via a multilevel research design. Online self-report surveys were used exclusively to collect the data for this study and the survey's settings prevented participants from being able to skip responses they may have felt uncomfortable or unclear about responding to. Self-report surveys are known to have increase measurement error due to the potential for participants to be unable to accurately recall experiences, especially experiences with racism, or unclear about the directions/specific scale items (Utsey, et al., 2012). For this particular study, the ability to self-report may have led to inaccuracies in reporting which type of psychology department they teach within (Afrikan-centered vs. non-Afrikan-centered). For example, Florida A&M University has the only Afrikan-centered psychology

department in the United States, and likely the world (Kambon, 1998, 2012). Yet, professors who did not teach at Florida A&M University reported teaching within an Afrikan-centered psychology department, likely because they teach at an HBCU. In the future, it could be helpful to either have professors write in the school they teach at so that an Afrikan-centered psychology department could be better operationalized, or use a continuous variable (e.g., Likert scale) to assess the level at which a psychology department engages in Afrikan-centered pedagogy that measures. Also, the surveys did not include any attention-check items to aid in strengthening the integrity of the data. The sole use of quantitative methods prevents researchers from assessing participants' level of engagement, and participants from being able to orally tell their stories. Future researchers might consider a mixed method research design that could provide richer data by allowing for the integration of both quantitative and qualitative components within one study (Hanson, Creswell, Plano Clark, Petska, & Creswell, 2005). This mixed-methods approach could also help to clearly define constructs (i.e., well-being) that are being explored to obtain a more accurate assessment.

Furthermore, either a qualitative or mixed-methods longitudinal study might also speak to the amount of exposure that a students have to professors over an extended period of time, and the influence that that exposure has on student's general experiences. The current study took a snapshot of a potential experience that may take more time to cultivate and manifest. The developmental process that occurs during emerging adulthood that could attest to the vitality of having professors who operate and teach from an AWV, is likely unable to be captured in a non-longitudinal quantitative study. It is also possible that the college classroom is not a space where a professor may have the

type influence on their students that is being investigated within this current study. However, a qualitative study that specifically gauged the student's perceptions of professors' pedagogy, and what all the student experienced as taking place within the classroom, could provide data not acquired solely by use of quantitative methods. Students could be interviewed and asked questions about their experiences in their programs/departments as a whole, as well as interactions with their individual professors both inside and outside of the classrooms. Students could also be asked to share anything that they believe could be helpful for the Principal Investigator to know. Researchers should endeavor to better understand the vicariousness of an AWV and its benefits in all settings (e.g., personal/professional relationships, therapeutic, holistic teaching model).

Second, the participants in this study overwhelmingly identified as cisgender, heterosexual/straight females. Therefore, the results may not be generalizable to other, more diverse samples of Black college students. Within this study, cisgender males and females reported contradictory experiences/levels of CM and racism related-stress. It is possible that had the gender identity of student participants been more balanced, or majority cisgender male, that the overall results could have been different. In the future, researchers should consider strategically recruiting a more diverse sample of participants.

Last, the data for this study was collected during both the Coronavirus 2019 (COVID-19) and 1619 global pandemics, which likely heavily impacted the overall data and poses the question, how much is too much? The first call for participants for this current study was sent out on March 25, 2020, during the first full week that most colleges and universities nationwide had either suspended courses or begun virtual courses due to the COVID-19 virus. College students and professors who had chosen

brick-and-mortar schools were forced to attend and teach almost all classes virtually, while in isolation, to adhere to social distance guidelines (Center for Disease Control and Prevention, 2020a), without a clear end-date in sight. Many students opted to change the method they were being assess in classes from a receiving a grade that would impact their grade point averages, to a pass or fail grade as a result of the stress and challenges they experienced with this extreme shift in pedagogy.

The inability to test the majority of this study's hypotheses was a result of a lack of variance. Variance refers to how similarly or differently participants responded. The error returned by the program when attempting to run the analyses for hypotheses 3-7 is known to be displayed when there is not enough variance at the second level to estimate a nesting effect at the first level (Grace-Martin, n.d.). If this is indeed the case, it would indicate that, contrary to expectations, professors' AWV does not impact students' well-being. Such a finding would call for research exploring what barriers exist to prevent Black professors from having an impact on their Black students in this way. For example, it may be that professors do not have enough leeway in their curriculum to incorporate their AWV into their teaching in a measurable way, or it may be that they do, but any potential effect is overshadowed by other stimuli students are exposed to. However, since it is possible that the lack of variance is idiosyncratic to this study and that running the analyses successfully could show results in agreement with or contradictory to the hypotheses, additional research is needed to understand the relationship between professor AWV and student well-being with more confidence.

Effects that have been supported in previous research, particularly as they relate to the relationship between racism-related stress and/or CM and satisfaction with life,

were not supported by this current study.  The general context of COVID-19 may have

drastically informed participant responses.  Future research might want to consider the

value of in-person pedagogy, outside of the COVID-19 pandemic, and be intentional

about only collecting data from participants who are in-person to see how that difference

in environment might influence results.

The COVID-19 pandemic disproportionately targeted Black and Brown

communities.  Many matriarchs and patriarchs of Black families were unexpectedly lost,

which caused the Black community to experience yet another devastating blow to the

transmission of knowledge from one generation to the next.  Simultaneously, due to

video footage, there seemed to be an influx of Black/American Afrikans being murdered

by people in positions of power and authority (i.e., police officers), and vicarious racial

discrimination.  While Black students reported less mental health concerns and an easier

time transitioning to COVID-19 restrictions (Charles, Strong, Burns, Bullerjahn, &

Serafine, 2021), it is likely that Black students felt overwhelmed by the culmination of

both pandemics combined and possibly distracted while participating in this study,

further supporting the potential benefit of attention-checks.  Research is best conducted in

pristine conditions that allow for control.  Although it would be challenging to predict,

and impossible to avoid given the sociopolitical history and current climate of America,

researchers may want to compare experiences with racism-related stress that occur

outside of a time period when constant social justice protests are being held to convince

people that Black Lives Matter.

## Conclusion

Over the past few decades, literature that highlights the long-term deleterious impact of the Maafa/racism and oppression on the Black/American Afrikan community has become more prevalent. A plethora of theoretical literature (e.g., Ani, 1994; Kambon, 1998, 2003, 2012; Utsey, 1996, 1997, 2012; Wilson 1993, 2014) has focused on exploring the history, insidious nature, and ramifications of racism. Historically, the discipline of Afrikan/Black Psychology has conceptualized CM as a product of racism. CM begins during childhood, via education that utilizes European-centered pedagogy to "…project European culture as the center of the universe" (Kambon, 2012, p. 480) and omit the authentic experiences and contributions of Afrikans, negatively impacting the overall well-being of the Black/Afrikan community. The current study addressed a gap in the literature by being the first study to quantitatively investigate CM, racism-related stress, Afrikan-centered pedagogy and overall well-being of Black/American Afrikans simultaneously in one study.

The study contributes to the literature on CM, life satisfaction, and racism-related stress. The post-hoc findings suggest relationships between age and CM, age and life satisfaction, and gender and both CM and racism-related stress. To the authors knowledge, this is the first study to explore the relationship between CM, racism-related stress, life satisfaction, and harmony in life using a hierarchical regression model. Specifically, the study investigated 1) how a Black psychology professors' teaching pedagogy affected the well-being of their Black college students, and 2) whether exposure to an Afrikan-centered pedagogy decreased CM for Black college students.

The dual COVID-19 and 1619 pandemics in which this data was collected within, likely impacted the data and results. Unfortunately, all of this study's hypotheses were unable to be tested. Of the two hypotheses that could be tested, neither were supported. Post-hoc analyses revealed that age was positively correlated to CM and life satisfaction, and gender influenced the levels of CM and racism-related stress endorsed by cisgender men and women. The positive reinforcement received by those with higher levels of CM very likely results in Black/American Afrikans experiencing osmosis of the dominant cultures values, norms, and beliefs, further perpetuating the debilitating collective psychosis of CM. Although scant, the current (post-hoc) findings support the need to continue to critically explore the relationship between CM, racism-related stress, and the overall well-being of Afrikans, to better understand the liabilities associated with the internalization of racism, specifically in the form of CM.

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**Table 1**

*Baseline Models Tested*

| Model Equations | Model Syntax |
| --- | --- |
| CulturalMisorientation$_{ij}$ = $\gamma_{00}$ + $\mu_{0j}$ + $e_{ij}$<br><br>Level 1: CulturalMisorientation $_{ij}$ = $\beta_{0j}$ + $e_{ij}$<br>Level 2:  $\beta_{0j}$ = $\gamma_{00}$ + $\mu_{0j}$ | MIXED<br>CMStotal<br>/PRINT = SOLUTION TESTCOV<br>/METHOD = ML<br>/FIXED = intercept \| SSTYPE(3)<br>/RANDOM = intercept \|<br>SUBJECT(ProfessorID) COVTYPE(UN). |
| RacismRelatedStress$_{ij}$ = $\gamma_{00}$ + $\mu_{0j}$ + $e_{ij}$<br><br>Level 1: RacismRelatedStress $_{ij}$ = $\beta_{0j}$ + $e_{ij}$<br>Level 2:  $\beta_{0j}$ = $\gamma_{00}$ + $\mu_{0j}$ | MIXED<br>RRStotal<br>/PRINT = SOLUTION TESTCOV<br>/METHOD = ML<br>/FIXED = intercept \| SSTYPE(3)<br>/RANDOM = intercept \|<br>SUBJECT(ProfessorID) COVTYPE(UN). |
| SatisfactionWithLife$_{ij}$ = $\gamma_{00}$ + $\mu_{0j}$ + $e_{ij}$<br><br>Level 1: SatisfactionWithLife $_{ij}$ = $\beta_{0j}$ + $e_{i}$<br>Level 2:  $\beta_{0j}$ = $\gamma_{00}$ + $\mu_{0j\,j}$ | MIXED<br>SWLStotal<br>/PRINT = SOLUTION TESTCOV<br>/METHOD = ML<br>/FIXED = intercept \| SSTYPE(3)<br>/RANDOM = intercept \|<br>SUBJECT(ProfessorID) COVTYPE(UN). |
| HarmonyInLife$_{ij}$ = $\gamma_{00}$ + $\mu_{0j}$ + $e_{ij}$<br><br>Level 1: HarmonyInLife $_{ij}$ = $\beta_{0j}$ + $e_{ij}$<br>Level 2:  $\beta_{0j}$ = $\gamma_{00}$ + $\mu_{0j}$ | MIXED<br>HILStotal<br>/PRINT = SOLUTION TESTCOV<br>/METHOD = ML<br>/FIXED = intercept \| SSTYPE(3)<br>/RANDOM = intercept \|<br>SUBJECT(ProfessorID) COVTYPE(UN). |

**Table 2**

*Internal Consistency Reliability Coefficients*

| Sub-Sample | Scale* | Cronbach's α | Cronbach's α Interpretation^ | Number of Items |
|---|---|---|---|---|
| Professors | CMS | 0.911 | Excellent | 56 |
| | RRS | 0.74 | Acceptable | 17 |
| | SWLS | 0.872 | Good | 6 |
| | HILS | 0.946 | Excellent | 6 |
| Students | CMS | 0.894 | Good | 56 |
| | RRS | 0.797 | Acceptable | 17 |
| | SWLS | 0.808 | Good | 5 |
| | HILS | 0.874 | Good | 5 |

*Note.* *CMS = Cultural Misorientation Scale; RRS = Prolonged Activation and

Anticipatory Race-Related Stress Scale; SWLS = Satisfaction With Life Scale; HILS =

Harmony in Life Scale. ^Cronbach's α is interpreted according to George and

Mallery's (2003) guidelines which specify that $α < 0.50$ is "unacceptable", $0.50 < α < 0.59$ is "poor", $0.60 < α < 0.69$ is "questionable", $0.70 < α < 0.79$ is "acceptable", $0.80 < α < 0.89$ is "good", and $α > 0.90$ is "excellent".

**Table 3**
*Professor Variable Descriptive Statistics and Frequencies*

| Continuous Variable | N | Minimum | Maximum | Mean | Standard Deviation |
|---|---|---|---|---|---|
| CMS | 23 | 182 | 274 | 242.65 | 18.780 |
| RRS | 23 | 35 | 80 | 59.13 | 12.639 |
| SWLS | 23 | 5 | 33 | 13.39 | 6.081 |
| HILS | 23 | 5 | 32 | 12.26 | 5.634 |
| Age | 19 | 30 | 73 | 46.790 | 11.626 |

| Categorical Variable | Groups | Frequency | Percent |
|---|---|---|---|
| Gender | Cisgender Female | 11 | 47.8 |
|  | Cisgender Male | 12 | 52.2 |
| Sexual Orientation | Bisexual | 1 | 4.3 |
|  | Heterosexual/Straight | 21 | 91.3 |
|  | Sapio | 1 | 4.3 |
| Country Born/Raised In | USA | 22 | 95.7 |
|  | Not USA | 1 | 4.3 |
| Education Level | Doctorate Degree | 21 | 91.3 |
|  | Master's Degree | 2 | 8.7 |
| Institution Type | Hispanic-Serving Institution | 2 | 8.7 |
|  | Historically Black College/University | 15 | 65.2 |
|  | Predominantly White Institution | 6 | 26.1 |
| Afrikan-Centered Teaching | Yes | 20 | 87 |
|  | No | 3 | 13 |
| Psychology Department Type | African-Centered | 11 | 47.8 |
|  | Non-African-Centered | 12 | 52.2 |
| Tenure Status | Non-Tenured | 13 | 56.5 |
|  | Tenured | 10 | 43.5 |
| Type of Professor | Adjunct | 6 | 26.1 |
|  | Assistant | 5 | 21.7 |
|  | Associate | 7 | 30.4 |
|  | Full | 4 | 17.4 |
|  | Visiting | 1 | 4.3 |
| Annual Income | > 80,000 | 11 | 47.8 |
|  | 70,000-79,999 | 5 | 12.7 |
|  | 60,000-69,999 | 1 | 4.3 |
|  | 50,000-59,999 | 3 | 13 |

| | | | |
|---|---|---|---|
| | 40,000-49,999 | 1 | 4.3 |
| | 30,000-39,999 | 1 | 4.3 |
| | Would rather not say | 1 | 4.3 |

*Note.* CMS = Cultural Misorientation Scale; RRS = Prolonged Activation and

Anticipatory Race-Related Stress Scale; SWLS = Satisfaction With Life Scale; HILS =

Harmony in Life Scale

**Table 4**

*Student Variable Descriptive Statistics and Frequencies*

| Continuous Variable | N | Minimum | Maximum | Mean | Standard Deviation |
|---|---|---|---|---|---|
| CMS | 633 | 60 | 275 | 195.37 | 24.749 |
| RRS | 633 | 17 | 117 | 62.16 | 14.571 |
| SWLS | 633 | 5 | 35 | 17.14 | 6.321 |
| HILS | 633 | 5 | 35 | 14.54 | 5.723 |
| Age | 630 | 17 | 63 | 22.110 | 5.324 |

| Categorical Variable | Groups | Frequency | Percent |
|---|---|---|---|
| Gender | Cisgender Female | 528 | 83.4 |
| | Cisgender Male | 98 | 15.5 |
| | Gender Non-Conforming | 2 | 0.3 |
| | Prefer to Self-Identify | 5 | 0.8 |
| Sexual Orientation | Bisexual | 62 | 9.8 |
| | Gay | 9 | 1.4 |
| | Heterosexual/Straight | 533 | 84.2 |
| | Lesbian | 22 | 3.5 |
| | Non-Conforming | 1 | 0.2 |
| | Pansexual | 4 | 0.6 |
| | Queer | 1 | 0.2 |
| | Prefer to self-identify | 1 | 0.2 |
| Country Born/Raised In | USA | 599 | 94.6 |
| | Not USA | 33 | 5.2 |
| | Did Not Specify | 1 | 0.2 |
| Institution Type | Tribal College/University | 1 | 0.2 |
| | Historically Black College/University | 580 | 91.6 |
| | Predominantly White Institution | 52 | 8.2 |
| Psychology Department Type | African-Centered | 385 | 60.8 |
| | Non-African-Centered | 70 | 11.1 |
| | Unknown | 178 | 28.1 |
| Household Income | I/My family has no problem buying the things I/we need and can sometimes buy special things as well | 262 | 41.4 |

| | | | |
|---|---|---|---|
| | I/My family has enough money to buy pretty much anything I/we want | 85 | 13.4 |
| | I/My family has just enough money for the things I/we need | 195 | 30.8 |
| | I/My family has a hard time buying the things I/we need | 53 | 8.4 |
| | Would rather not say | 38 | 6 |
| Student Classification | Graduate Student | 22 | 3.5 |
| | Senior | 228 | 36 |
| | Junior | 187 | 29.5 |
| | Sophomore | 131 | 20.7 |
| | Freshman | 65 | 10.3 |

*Note.* CMS = Cultural Misorientation Scale; RRS = Prolonged Activation and

Anticipatory Race-Related Stress Scale; SWLS = Satisfaction With Life Scale; HILS =

Harmony in Life Scale

APPENDICES

CULTURAL MISORIENTATION SCALE

Instructions: Please respond to each item by encircling the number which best reflects your amount of Agreement or Disagreement. (There are no right or wrong answers, simply what you feel about the issue presented).

| Strongly Disagree (SDA) 1 | DisAgree (DA) 2 | UnDecided (UD) 3 | Agree (A) 4 | Strongly Agree (SA) 5 |
|---|---|---|---|---|

|  |  | SDA | DA | UD | A | SA |
|---|---|---|---|---|---|---|
| 1. | I chose my career goal based on how much money I would be making. | 1 | 2 | 3 | 4 | 5 |
| 2. | I avoid asking my family for advice because what I do is not anyone's business. | 1 | 2 | 3 | 4 | 5 |
| 3. | I never wear traditional African clothes. | 1 | 2 | 3 | 4 | 5 |
| 4. | I have dated a non-black person and had a nice time. | 1 | 2 | 3 | 4 | 5 |
| 5. | Sometimes I have lied to another Black person to get what I want. | 1 | 2 | 3 | 4 | 5 |
| 6. | I only deal with Black people when I have to. | 1 | 2 | 3 | 4 | 5 |
| 7. | I avoid dates where the person does not have a nice car and/or money. | 1 | 2 | 3 | 4 | 5 |
| 8. | I accomplish most important things, like school (college), work, etc., by myself. | 1 | 2 | 3 | 4 | 5 |
| 9. | I tell Black children that they are African and to be proud of it. | 1 | 2 | 3 | 4 | 5 |

|     |                                                                                                  | SDA | DA | UD | A | SA |
|-----|--------------------------------------------------------------------------------------------------|-----|----|----|---|----|
| 10. | I have told other Black people that they complain too much about racism.                          | 1   | 2  | 3  | 4 | 5  |
| 11. | Sometimes I have drank alcohol all weekend or most of the weekend to relieve stress or pressure.  | 1   | 2  | 3  | 4 | 5  |
| 12. | I like being with everybody, black or white, it does not matter.                                 | 1   | 2  | 3  | 4 | 5  |
| 13. | I spend much of my money on clothes to look good.                                                 | 1   | 2  | 3  | 4 | 5  |
| 14. | I avoid getting close to Black people I don't know well.                                          | 1   | 2  | 3  | 4 | 5  |
| 15. | I avoid conversations dealing with racism.                                                        | 1   | 2  | 3  | 4 | 5  |
| 16. | I have experienced the feeling that some of the people who wanted to date me are too dark complexioned for me. | 1 | 2 | 3 | 4 | 5 |
| 17. | Sometimes I have stolen to get what I want.                                                       | 1   | 2  | 3  | 4 | 5  |
| 18. | I often invite White friends to my social events.                                                | 1   | 2  | 3  | 4 | 5  |
| 19. | Most jobs that I have taken were primarily based on how much money I would be making and not what I would be doing. | 1 | 2 | 3 | 4 | 5 |
| 20. | I don't listen to older people because I like to do my own thing most of the time.               | 1   | 2  | 3  | 4 | 5  |
| 21. | I have told people that I'm American first before I'm Black.                                      | 1   | 2  | 3  | 4 | 5  |
| 22. | I have told White people that some Black people are ignorant and out of line.                     | 1   | 2  | 3  | 4 | 5  |

|  |  | SDA | DA | UD | A | SA |
|---|---|---|---|---|---|---|

23. I believe that Black people are better educated in an integrated school than in an all-Black school.　　1　2　3　4　5

24. Sometimes I have had to fight with another Black person to get what I want.　　1　2　3　4　5

25. Most people I have dated is because they look good.　　1　2　3　4　5

26. I avoid asking people for help because they may want something in return.　　1　2　3　4　5

27. I have told people that race is not important.　　1　2　3　4　5

28. I frequently use the term nigger OR nigga to refer to Black people both positively and negatively.　　1　2　3　4　5

29. I believe that people shouldn't have organizations specifically for one race.　　1　2　3　4　5

30. Sometimes I have used marijuana or other drugs to relax.　　1　2　3　4　5

31. I am attracted to people who have a lot of money.　　1　2　3　4　5

32. When I want to do well on a project, I work by myself.　　1　2　3　4　5

33. I belong to one of the major political parties (Democratic or Republican party).　　1　2　3　4　5

34. I have told people that some Black people need to locked up and put away.　　1　2　3　4　5

35. When I go out socially, I like going places where there are members of all races, not just Black people.　　1　2　3　4　5

|  | | SDA | DA | UD | A | SA |
|---|---|---|---|---|---|---|

36. Sometimes I use people to get what I want even though I'm not interested in a friendship or a relationship.　1　2　3　4　5

37. I'm more attracted to Black people who have lighter skin complexion than those of darker skin complexion.　1　2　3　4　5

38. I do what I want without thinking about what others may think.　1　2　3　4　5

39. I am most supportive of the NAACP, the National Urban League, or some other national or local American civil rights organization/movement.　1　2　3　4　5

40. I support the death penalty for some Black people.　1　2　3　4　5

41. I believe that Black people are better educated in a predominantly White school than in an all-Black school.　1　2　3　4　5

42. I have cursed out another Black person for doing me wrong.　1　2　3　4　5

43. I judge people's success based on what they have (money and things they own), rather than their beliefs and principles that they stand on.　1　2　3　4　5

44. I don't necessarily like it when others Black people call me brother/sister (whichever is your sex).　1　2　3　4　5

45. I never speak out about racial discrimination.　1　2　3　4　5

46. Sometimes I have thought that if I had a choice, I would not be Black the second time around.　1　2　3　4　5

|   |   | SDA | DA | UD | A | SA |
|---|---|---|---|---|---|---|

47. I do not believe that Black people should adopt African names or wear African clothing.     1   2   3   4   5

48. I think that it is good to improve one's looks by having your hair fixed and keeping up with the latest fashions.     1   2   3   4   5

49. I use hair products that make my hair straighter or curly because it looks good on me.     1   2   3   4   5

50. Some Blacks are just plain physically too ugly to be attracted to.     1   2   3   4   5

51. I don't think that I should have to work if I can live off of someone else.     1   2   3   4   5

52. I have told people that I'm not from Africa, I'm from America.     1   2   3   4   5

53. We have to admit that some White people, males and females, are just better looking that some Black people.     1   2   3   4   5

54. Black people should give their children American names, not African names.     1   2   3   4   5

55. I try to make a dollar any way that I can, legal or illegal sometimes.     1   2   3   4   5

56. Black people have to admit that Whites are better at running a business than Blacks are.     1   2   3   4   5

# APPENDIX B

## SATISFACTION WITH LIFE SCALE

Instructions: Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 7 - Strongly agree
- 6 - Agree
- 5 - Slightly agree
- 4 - Neither agree nor disagree
- 3 - Slightly disagree
- 2 - Disagree
- 1 - Strongly disagree

_____ In most ways my life is close to my ideal.

_____ The conditions of my life are excellent.

_____ I am satisfied with my life.

_____ So far I have gotten the important things I want in life.

_____ If I could live my life over, I would change almost nothing.

APPENDIX C

HARMONY IN LIFE SCALE

Instructions: Below are five statements that you may agree or disagree with. Using the 1 -
7 scale below, indicate your agreement with each item by placing the appropriate number
on the line preceding that item. Please be open and honest in your responding.

- 7 - Strongly agree
- 6 - Agree
- 5 - Slightly agree
- 4 - Neither agree nor disagree
- 3 - Slightly disagree
- 2 - Disagree
- 1 - Strongly disagree


_____ My lifestyle allows me to be in harmony.

_____ I am in harmony.

_____ Most aspects of my life are in balance.

_____ I accept the various conditions of my life.

_____ I fit in well with my surrounding.

APPENDIX D

PROLONGED ACTIVATION AND ANTICIPATORY RACE-RELATED STRESS
SCALE

Instructions: Please describe an event/situation involving racism that you or someone close to you (like a family member or close friend) experienced in the past.  Some examples of racism include being treated unfairly because of your race; being ridiculed, humiliated, or harassed because of your race; being denied a job, housing, or access to other services because of your race; or observing a situation in which another person of your race was harassed or mistreated because of their race.  These are just a few examples of how you or someone close to you might experience racism.  It would be impossible to list all of the ways in which a person can experience racism, so you must decide if an event/situation happened to you because of your race.  When describing your experience with racism, please provide as much detail as possible.

1.  On a scale from 1 to 7 (1 = *not at all stressful* and 7 = *extremely stressful*), I would describe my experience with racism as

2.  In the days/weeks after my experience with racism, I thought about it

3.  Whenever I thought about my experience with racism, I would think about it for

4.  In the days/weeks after my experience with racism, I continued to think about it for

5.  I would think about my experience with racism even when I didn't mean to

6.  Black people have always had to deal with these kinds of events/situations, so my experience with racism was something I could manage

7.  At the time the event/situation occurred, I felt prepared to deal with it

8.  At the time the event/situation occurred, I was able to think of ways to deal with it

9.  I felt I had what I needed to deal with the event/situation

10.  When I am around White people, I expect them to say or do something racist

11. I believe that most Black people will experience some form of racism in the future

12. I know that if I go where there are mostly White people, there is a good chance I will experience racism

13. I believe there is a good chance that I will experience racism in the future
14. I can feel my hands start to shake whenever I think I am about to experience racism

15. I get chest pains whenever I think I am about to experience racism

16. My hands (or other body parts) sweat whenever I think I am about to experience racism

17. I get a lump (or dryness) in my throat whenever I think I am about to experience racism

*Note: The response scale for **Item 2** is as follows: *not at all, once weekly, 2 to 3 times a week, 3 or more times a week, once a day, 2 to 3 times a day*, and *more than 3 times a day*. The response scale for **Item 3** is as follows: *did not think about it, less than 1 minute, 1 to 5 minutes, 5 to 20 minutes, 20 minutes or more, but less than 1 hour*, and *could not stop thinking about it*. The response scale for **Item 4** is as follows: *did not think about it at all, less than 7 days, 7 to 30 days, 1 to 2 months, 2 to 5 months, 6 to 9 months*, and *I still think about it*. **Item 5** is scaled as follows: *never, rarely, sometimes, often, very often*, and *all the time*. **Items 6 to 17** are on a 7-point Likert-type scale ranging from *strongly disagree* to *strongly agree*.

PROFESSOR DEMOGRAPHIC QUESTIONNAIRE

Please answer the following questions about yourself:

| How old are you? | _____ <br> Prefer not to say |
|---|---|
| What is your gender? | A. Male <br> B. Female <br> C. Transgender <br> D. Gender non-conforming <br> E. Other, please describe: <br> _____ |
| What best describes your sexual orientation? | A. Heterosexual <br> B. Gay <br> C. Lesbian <br> D. Bisexual <br> E. Pansexual <br> F. Prefer not say <br> G. Other, please describe: <br> _____ |
| What racial category best describes you? | A. Black/African American <br> B. White <br> C. Asian <br> D. Hispanic/Latino <br> E. Biracial/Multiracial <br> F. Other, please describe: <br> _____ |
| What is your country of origin? (Examples: USA, Jamaica, Nigeria) | |
| Please indicate the highest level of education you have attained. | A. Master's degree <br> B. Doctorate degree |

| | |
|---|---|
| Please indicate the type of academic institution you teach at. | A. Predominately White Institution (PWI) <br> B. Historically Black College/University (HBCU) <br> C. Tribal College/University <br> D. Hispanic-Serving Institution (HSI) <br> E. Other, please describe: <br> _____ |
| Please indicate the type of psychology department located at your institution. | A. Afrikan-centered <br> B. Non-Afrikan-centered |
| Please indicate your tenure status. | A. Tenured <br> B. Non-tenured |
| Please indicate the type of professor you are. | A. Assistant <br> B. Associate <br> C. Full <br> D. Other, please describe: <br> _____ |
| Please indicate your yearly household income. | A. < 10,000 <br> B. 10,000-19,999 <br> C. 20,000-29,999 <br> D. 30,000-39,999 <br> E. 40,000-49,999 <br> F. 50,000-59,999 <br> G. 60,000-69,999 <br> H. 70,000-79,999 <br> I. > 80,000 <br> J. Prefer not say |

APPENDIX F

STUDENT DEMOGRAPHIC QUESTIONNAIRE

Please answer the following questions about yourself:

| How old are you? | |
|---|---|
| What is your gender? | A. Male<br>B. Female<br>C. Transgender<br>D. Gender non-conforming<br>E. Other, please describe:<br>_____ |
| What best describes your sexual orientation? | A. Heterosexual<br>B. Lesbian<br>C. Gay<br>D. Bisexual<br>E. Pansexual<br>F. Prefer not say<br>G. Other, please describe:<br>_____ |
| What racial category best describes you? | A. Black/African American<br>B. White<br>C. Asian<br>D. Hispanic/Latino<br>E. Biracial/Multiracial<br>F. Other, please describe:<br>_____ |
| What is your country of origin? (Examples: USA, Jamaica, Nigeria) | |
| Please indicate your current student classification. | A. Graduate Student<br>B. Senior<br>C. Junior<br>D. Sophomore<br>E. Freshmen |

| | |
|---|---|
| Please indicate the type of academic institution you teach at. | A. Predominately White Institution (PWI)<br>B. Historically Black College/University (HBCU)<br>C. Tribal College/University<br>D. Hispanic-Serving Institution (HSI)<br>E. Other, please describe: _____ |
| Please indicate the type of psychology department located at your institution. | A. Afrikan-centered<br>B. Non-Afrikan-centered |
| Please indicate your yearly household income. | A. I/My family has a hard time buying the things I/we need<br>B. I/My family has just enough money for the things I/we need<br>C. I/My family has no problem buying the things I/we need and can sometimes buy special things as well<br>D. I/My family has enough money to buy pretty much anything I/we want<br>E. Prefer not say |

APPENDIX G

DEBRIEFING STATEMENT

The purpose of this study is to explore factors that contribute to the experience of overall distress in members of the Black community. For example, research has suggested that experiences with racism, and adherence to non-Afrikan values may result in physical, psychological, emotional and spiritual distress. The findings of this study will examine the relationship between stress related to racism, adherence to an indigenous Afrikan worldview, and overall well-being for the Black community.

If you have any questions about mental health symptoms or conditions, you can visit the National Alliance on Mental Illness (NAMI) at www.nami.org. This website provides helpful information about mental health symptoms and conditions, treatment options, and finding support. You may also call the NAMI HelpLine Monday-Friday 10am-6pm, EDT. If you are in crisis, you may call the National Suicide Prevention Hotline at 1-800-273-TALK (8255), or text the Crisis Line at 741-741, 24 hours a day.

Thank you for your participation!

If you have further questions about participating, you may contact the Principal Investigator, Brittany M. Griffin, M.S., at bmg83@zips.uakron.edu or her faculty advisor, Dr. John E. Queener at queener@uakron.edu.

# APPENDIX H

## INSTITUTIONAL REVIEW BOARD APPROVAL FOR HUMAN SUBJECTS RESEARCH

**Department of Psychology**
Buchtel College of Arts & Sciences
Akron, OH 44325-4301
(330) 972-7280 Office

**Title of Study:** Teaching Pedagogy and Well-being in Black/African American Students

**Introduction:** You are invited to participate in a research project being conducted by Brittany M. Griffin, M.S., a doctoral candidate in the Department of Psychology at The University of Akron.

**Purpose:** The purpose of this study is to explore differences in teaching pedagogy and its impact on the well-being of Black/American Afrikan students.

**Procedures:** Participation in this study will involve you completing four self-report instruments and a demographic questionnaire (approximately 95 items, total). The first measure centers on beliefs surrounding worldview, and asks you the degree to which you agree with each statement (e.g. strongly disagree, disagree, undecided, agree, strongly agree). The second measure will present statements about events/situations involving racism and their impact on you and ask you the degree to which you agree with each statement (e.g. strongly disagree, disagree, undecided, agree, strongly agree). The third and fourth measures will ask for your agreement with specific statements about well-being (e.g., strongly disagree, disagree, undecided, agree, strongly agree). Following these instruments a demographic survey asks general demographic questions. The materials should take approximately 20 minutes to complete. All information you provide will be kept confidential.

**Exclusion:** Only college professors who self-identify as Black/African American and teach a course in psychology will be eligible for participation in this study. All participants must be at least 18 years of age.

**Risks and Discomforts:** Thinking about your beliefs may bring you to consider or question your current opinions and/or worldview. Additionally, thinking about your experiences with racism may cause you to feel discouraged, frustrated, upset, or hypervigilant.

**Benefits:** Your participation may help us better understand the salience of teaching pedagogy and its impact on overall well-being.

**Right to refuse or withdraw:** Your participation in the study is voluntary and refusal to participate or withdrawal from the study at any time will involve no penalty or loss of benefits to which you are otherwise entitled.

APPROVED
IRB  3/20/2020
Date
The University of Akron

The University of Akron is an Equal Education and Employment Institution

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**Data Collection:** Due to the hierarchical linear modeling (HLM)/multilevel modeling (MLM) that will be used for this study, you will need to provide your first name, last name, and email address so that your students' data can be linked to your data. Once the link has been established, your identifying information will be destroyed and unable to be traced back to you.

**Who to contact with questions:** If you have any questions about this study, you may contact Brittany M. Griffin (bmg83@zips.uakron.edu) or John E. Queener (queener@uakron.edu). The University of Akron Institutional Review Board has approved this study for data collection and dissemination of information. If you have any questions about your rights as a research participant, you may call the IRB at (330) 972-7666.

**Acceptance:** I have read the information provided and all of my questions have been answered. I voluntarily agree to participate in the study. I may print a copy of this consent statement for future reference. By selecting "I have read the informed consent and I consent to participate in this study" below, this will serve as my consent.

APPROVED
IRB 3/20/2020
Date
The University of Akron
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