IDENTITY STYLE, ACCULTURATION STRATEGIES AND EMPLOYMENT STATUS OF FORMALLY EDUCATED FOREIGN-BORN AFRICAN WOMEN IN THE UNITED STATES

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Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State University in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

In

Human Development

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November 2005

Falls Church, Virginia

Keywords: (assimilation, acculturation, employment status, foreign-born minorities, identity styles, immigration, workforce development)

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ABSTRACT

The culture in which people work and dwell is instrumental in shaping their sense of self. The decision to migrate from the country of one's heritage culture may result in the modification of self-identity in order to accommodate new experiences within the host culture. For working professionals, such modifications may be manifested in a number of different domains, including attitudes, behaviors, values, and sense of culture. When considering America's diverse workforce and the pressures placed upon people to be competitive, educated, and reasonably assimilated, the process of acculturation must also be addressed. This process is best understood when heritage and mainstream cultures are viewed independently. Formally educated foreign-born African women were the focus of this research. The purpose was to increase understanding of the employment status of African women with respect to identity style and acculturation strategies.

Two hundred thirty-eight (238) women in the Metropolitan Washington D.C. Area were surveyed with respect to acculturation, identity style and employment status. The Vancouver Index of Acculturation was used to measure the heritage and mainstream dimensions of acculturation. The Identity Style Inventory was used to measure aspects of individual identity. Differences were found for the acculturation dimension of mainstream acculturation, which was observed to be higher for employed subjects for three of the four analyses used for employment status. No statistically significant differences were found for any of the identity style measures due to employment status, with one exception. The underemployed group of women may have been characterized by an identity orientation based on family and friends. If these women appear to experience problems associated with acculturation and identity, they may require more time to learn about the U.S. culture.

These women represent a heterogeneous group with an amazing diversity in terms of language, culture, religion, and national backgrounds. This research suggests that their goal of securing or maintaining a professional career in the United States while residing in a major metropolitan area does not require assimilating into the U.S. culture at the expense of their own culture. Although, given that the majority of these women plan to remain in the United States as permanent residents, learning as much as possible about their host culture could perhaps benefit them with respect to employment.

ACKNOWLEDGMENTS

I would like to thank my God of heaven and earth. Thanks be to the Trinity – Father, Son (Jesus Christ) and Holy Ghost. During this entire process I am so ever thankful for the knowledge of being forgiven for my transgressions and the ability to forgive those who have trespassed against me.

These things I have spoken unto you, that in me ye might have peace.
In the world, ye shall have tribulation: but be of good cheer; I have overcome the world.

Saint John 16: 33 (The New Testament)
The Authorized King James Version ©1968

First, I thank Dr. Marcie Boucouvalas and Dr. Albert Wiswell for their time and efforts. Second, I thank Dr. Richard Croxton and his wife Karen for their countless prayers for me. Pastor Richard and Karen are true stewards of God. Their love for people is an awesome gift. God is and will continue to bless you in a marvelous way. Third, I would like to give a special thanks to my first graduate advisor and supportive mentor, Dr. Jesse C. Arnold, Professor Emeritus, for being there for me. It's good to know that those in Blacksburg never forgot me. What a blessing to know that I did finish my degree by way of the Department of Statistics. Dr. Arnold, God moves in mysterious ways.

I dedicate this degree to three very important women in my life. These women have now gone on to be with our Lord and Savor Jesus Christ.

To my mother, I wish you were there for me from my early years and into adulthood. How much I missed you in my life.

Virginia Ann Adams
March 19, 1936 – December 27, 1967

To my grandmother, you departed this world in the first year of my undergraduate study. Despite your many years of failing health and inability to care for me, you always found a special way to remind me that you loved me.

Irene Adams
October 1920 - October 1985

To my great grandmother, you took on an amazing task of mother, father, grandmother, and grandfather. Your willingness to care for me after the death of my mother and great grandfather, Thomas Henry Roberts, was an awesome duty. Ignoring those who often told you that you did not have the space, resources and time to care for another child in a four room log cabin that was home for 13 of your children and grandchildren was a truly unselfish endeavor. I learned so much from you - a gentle, wise, and humble woman, born to newly freed slaves - all denied the opportunity to read and write. In death, you remain my inspiration. You departed this world shortly after I became a grandmother. Now I truly understand the beauty of motherhood. During your last days, you told me that you had claimed this "paper" for me – don't lose the faith. You also reminded me to yield to temptations that would take me off the narrow path of Christ, and never stop helping and loving people regardless of how they treat you. Momma, I will always keep my hands in God's hands.

Gladys Adams Armstrong Roberts
August 11, 1908 – November 4, 2004

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CHAPTER 1

" . . . assimilation was frowned upon. Being black made the transition from Africa to America extremely difficult because it introduced another complex series of boundaries. In a racially divided country, it isn't enough for an immigrant to know how to float in the mainstream. You have to know how to retreat to your margin, where to place your hyphen. You have to know that you are no longer just yourself, you are, in my case, a black American. (Only recently has the label become 'African American.') At the time of my immigration, the early 1970s, Washington was a predominantly black city, awash in a wave of Afrocentricity. However despite all the romanticizing and rhetoric . . . there was a curtain of sheer hostility hanging between black Americans and black Africans. The one place where I found acceptance was in the company of other immigrants. Together, we concentrated on our similarities, not our differences, because our differences were our similarities" (Danquah, 1998, p. 21).

Formally-educated foreign-born African women in the United States constitute a particular asset to the workforce. They represent a sizable portion of the professional workforce, particularly in certain metropolitan areas. For whatever reason that leads them to emigrate from a particular country in Africa, they arguably have much greater potential opportunity for employment commensurate with their education. However, they also face challenges in their new host country that were never part of their life before. For some of the women, these challenges (including the extent of success in employment) are formidable. Adapting to a new culture, where people may not wholeheartedly welcome them warmly, can be an obstacle to fully utilizing their formal education. Moreover, combined with the developmental issues of learning who they are and who they want to be (in a multicultural mix) can magnify these women's adjustment obstacle.

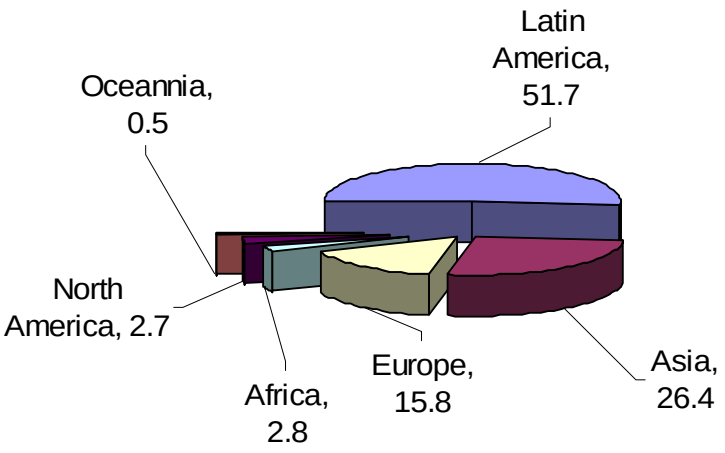
Background of the Problem

"*Being a woman in this day and age ain't easy! Feminism and the women's movement, abortion right issues, job and sex discrimination, and plain old daily living make 'walking the walk' and 'talking the talk' very difficult"* (Carolyn Parks In Johnson, 2003, p. 29).

Demographics & Employment

Immigration records kept by the Bureau of Census since 1820 reported that, until 1970, the majority of the foreign-born population came to the United States from Europe (U.S. Census, 2004). Of the nearly 42 million people who immigrated to the United States between 1820 and 1960, 34 million were European (U.S. Census, 2004, p. 2). In the 30 years since 1960, the U.S. Census Bureau (2004) reported only 2.7 of the additional 15 million immigrants who came to the United States were European. According to the United States Census Bureau (2004), over 211.7 million immigrants have come to the United States since its founding as a nation and celebration of independence from England in 1776. Figures 1.2 and 1.3 report data from the U.S. Census Bureau (2004), that the proportion of the total foreign born from European countries declined from 85 percent in 1900 to 22 percent in 1990.

As depicted in Figure 1.1, the U.S. Census Bureau (2000) reported the percentages of foreign-born persons in the United States by world region of birth. From a statistical perspective, in March 2003, the civilian population in the United States included 53.3 percent of the foreign-born U.S. population from Latin American, 25 percent from Asia, and 13.7 percent from Europe (U.S. Census, 2004). In addition, approximately 0.9 million foreign-born persons are from Africa (U.S. Department of Commerce, 2003). This count is up from 0.6 million in 2002 (U.S. Department of Commerce, 2004). To date, the Census Bureau (U.S. Department of Commerce, 2004) reports that 37.74 percent of the 0.9 million Africans are naturalized citizens. Additionally, foreign-born Africans' mobility rate of 63.3 percent exceeded the 62.8 percent mobility rate of foreign-born persons from Mexico (U.S. Department of Commerce, 2004). According to the U.S. Census Bureau (2003), in discussion of the foreign-born persons from Africa, these individuals were most likely to move in the United States between the years 1995 and 2000. According to the INS (2001), the Northeast region of the United States (from Pennsylvania up through Maine) reported the highest concentration of African-born residents, 275,292 persons, to be exact. According to the 2000 Census, the foreign-born from African represented 3.8 percent of the Northeast's total foreign-born population of 7.2 million (Migration Information Source). According to the INS (2001), the state with the largest number of Africans is New York (approximately 116,936 persons), followed by California, Texas and Maryland (113,255; 64,470; 62,688, respectively). In addition, the INS (2001) reported the District of Columbia and Maryland to have the highest proportions of Africans (approximately 1.61 and 1.18 percent, respectively). The INS (2001) reported Rhode Island to have 1.15 percent of the foreign-born persons; while Montana, Wyoming, Alaska and Vermont to have the fewest African-born persons (184; 261; 369 and 511, respectively).



Note: Adds up to 99.9 percent due to rounding.
Source: U.S. Census Bureau, Census 2000, Summary File 3.

Figure 1.1
Percent Distribution of the Foreign-Born Population by World Region of Birth for 2000

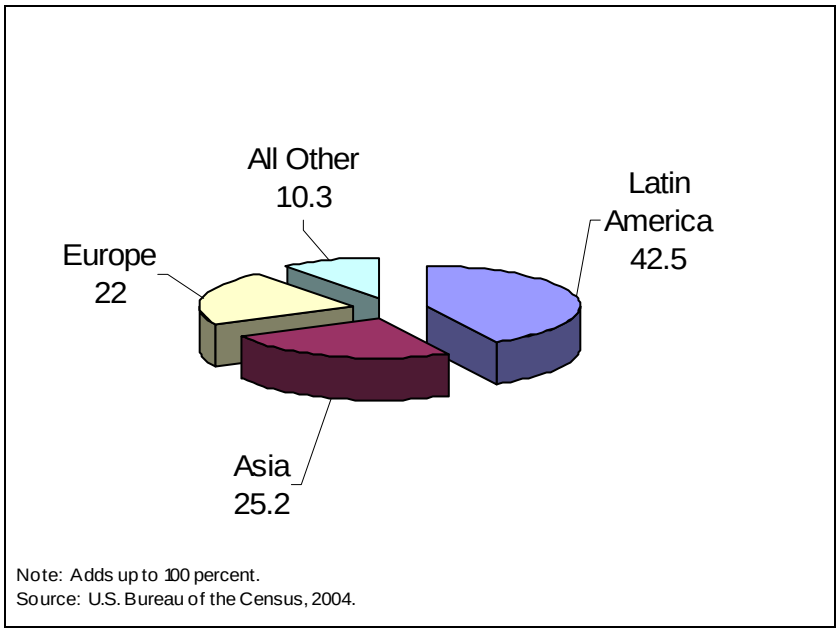


Figure 1.2
Percent of Foreign-Born by Birth Region for 1990

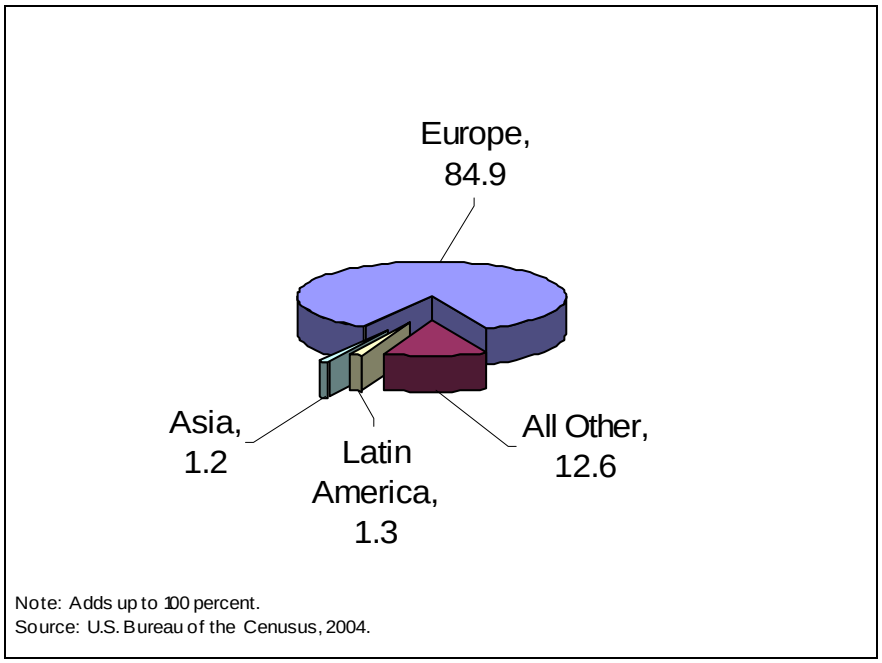


Figure 1.3
Percent of Foreign-Born by Birth Region for 1900

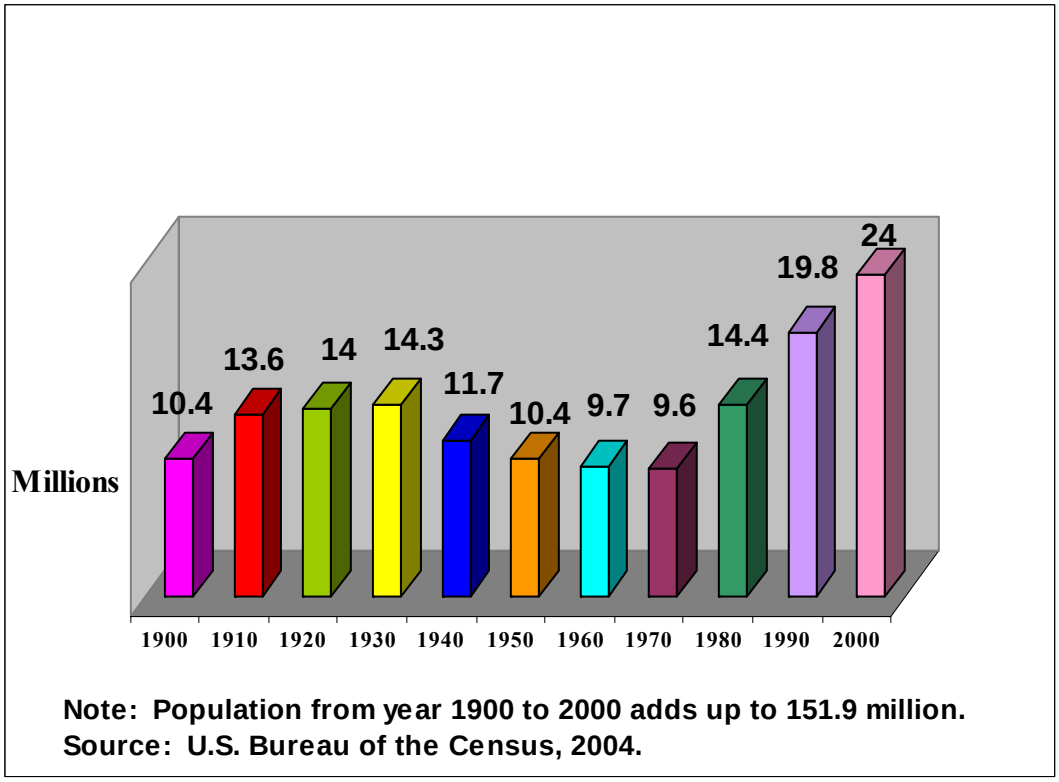


Figure 1.4
Foreign-Born Population from 1900 to 2000

In 2004, the Census Bureau (2004) reported that 97 percent of the foreign-born Africans had completed high school. This percentage significantly surpassed all foreign-born persons migrating to the U.S. from all over the world. According to Matory (1994), on average, foreign-born Africans residing in the U.S. are the wealthiest and most highly educated groups of all foreign-born persons relocating to this nation. Although evidence exists that African immigrants have a family income considerably lower (36 percent below the median household income) than white Americans at the same educational level (Cross, 2000). This fact alone makes them exceptional (Matory, 1994). In the 2004 report, the Census Bureau acknowledged that not only did the foreign-born Africans surpass all foreign-born persons in the high school education category; they also ranked highest in bachelor's degrees, 51 percent. According to Speer (1994), nearly 88% of adults who emigrate from the continent of Africa to the United States possess education beyond high school. Speer (1994) adds that the national average for native-born Africans is 77%; where, 76% of the Asian immigrants and 46% of the Central American immigrants only possess (at least) a high school education.

The Census Bureau (2002) statistics reveal that 120,000 African women, age 16 and above, participate in the U.S. workforce. Also, approximately 44,400 are naturalized citizens and 58,800 hold bachelor degrees or higher, whether in the workforce or not. Although the exact demographics for these women are difficult to ascertain, it could be estimated that there are at

least 50,000 African women who are college educated, actively participating, or attempting to participate, in the workforce.

The employment status of African women can be viewed as a minority workforce concern. Employment status could be influenced primarily by acculturation strategies and demographic variables/factors such as age, number of children, education, marital status, present employment, adult dependents, and employment history over a given period of time. The measure of a person's "identity style," as researched by Berzonsky (1990) and Adams (Berzonsky & Adams, 1999), helps to reinforce such an issue by indicating that social-cognitive processes shape a person's identity. Berzonsky's (1992) view on this has also been recognized in the work of Cheek and Jones (2000) who indicated that identity styles do operate on different levels for different people as intertwined units – cognitive and behavioral.

One's past and current employment status may be influenced by the new host society's dominant culture. The acculturation strategies deployed by African women, as they transition from one employment status to another, may be a component instrumental in understanding their self-identity. What makes their experiences different from other American women in the workplace may be hidden in their inability or reluctance to see how they could be a major contributor to the professional workforce. This problem could be further magnified due to their inability to see any relationship between heritage and mainstream cultures. The greatest task for these women and researchers is to obtain a broader understanding of what it means to retain and adopt heritage and mainstream cultures in an effort to secure and maintain professional employment within a highly diverse workforce.

Identity

> "*. . . identity style orientations are instrumental in exploring individual differences in the strength, clarity, and stability of self-conceptions*"
> (Berzonsky, 1995, p. 738).

With such a dramatic representation in population, labor force participation, and education, these women encounter numerous challenges during the process of becoming new citizens. Knowledge of a person's identity would be a powerful source of information in understanding aspects critical to acculturation and employment in a fast-paced work environment (Hall & Mirvis, 1995). Today's multicultural workforce places people in a position that emphasizes the need for a clear sense of identity (Kegan, 1994), as well as exposure to and acceptance of multiple cultures (Ryder, Alden & Paulhus, 2000). According to Archer and Waterman (1983), the same line of thinking is true for identity development, which relates to building meaningful relationships while being a productive adult worker. For persons choosing to be actively involved in society, establishing a sense of identity is a central task in human development (Erikson, 1959 & 1980). Berzonsky's (1994) research acknowledges that a person needs to know that his personal identity is a part of his personal values. He further reports that a woman's identity is often associated with personal and professional relationships. Baruch, Barnett, and Rivers' (1983) work adds that the understanding of a person's identity and relationships is an important component of career competency.

Acculturation

> *". . . the argument is that acculturation was much less thorough and rapid 'than is generally postulated'* (Walsh, 1997, pp. 76-77).
> *" . . . and, African women were notoriously incapable of sustaining a naturally growing population. Consequently, 'cultural shock' for Africans meant the loss 'irretrievably' by [of] many elements that held their familiar world together"* (Walsh, 1997, p. 77).

Alongside their personal identity, the culture in which people reside is a very important component in shaping their sense of self (Ryder, et al., 2000). Ryder (2000) reported that a part of a person's self-identity ties to the belonging to a cultural group. He further elaborated that it was when an individual (or group of individuals) relocates to a new cultural environment that aspects of self-identity are altered to accommodate vital information about the person(s) and his/her experiences within this new culture (Ryder, et al., 2000). African women also engage in a process of acculturation. This process involves changes that take place as a result of their continuous and direct contact with individuals having different cultural origins within the United States (Redfield, Linton & Herskovit, 1936). According to Ryder (2000), these changes are observable in a person's attitudes, behaviors, values, and cultural identity. According to both Gordon (1964 & 1979) and Alba & Nee (1997), acculturation is considered to be a way in which members of a minority group adopt cultural patterns from the host society and extend the patterns into other parts of their lives. These extensions can go beyond the English language, dress, emotional expressions, and personal values. These points also help clarify ways in which Africans adapted to a new homeland's societal values and demands (Grant, 1995).

Statement of the Problem

> "*It is imperative to know a person's past in order to better understand his present conditions and future potential. This [business of] identity reveals people of African heritage and American citizenship . . . striving to access opportunities while strongly believing in the promises and ideals of democracy*" (Geneva Gay In Grant, 1995, p. 36).

African-born women in the United States fall within three employment categories - employed, unemployed, and underemployed. Little is known as to what accounts for the differences in their employment status. For some women their employment status is not stable. For others, their employment status is consistent for a period of time. There are some who will have no success in securing employment at all. With this in mind, four potential challenges can confront these women as they make their cultural adjustment and function as residents in the United States. First, in their homelands, they were a racial majority. In the U.S., they are considered a racial minority existing in various social and work settings. Many may encounter racism for the first time. Second, because of their cultural distinctions, African and African American people of color do not share a highly unified social and professional network. Third, given resident status (or citizenship) of the U.S., African women are placed in the same position as the American woman desiring to excel in a male-dominated society. Fourth, as residents (or citizens) of the U.S., African women are placed in a somewhat lower status than the African American woman, who continues to experience discrimination as well in social and professional circles. Workforce discrimination is believed to affect, in some degree, personal identity as well

as current and future employment statuses of minorities. Gay's (1995) work produces historical accounts of African Americans finding all sorts of ways to affirm and bring to light their dual identity in the workplace.

As foreign-born women of color live, socialize and adapt in the United States, self-relevant experiences may occur and problems, as a result of acculturating, can arise. In order for them to adapt effectively, they may continuously examine their surroundings in varying degrees, attempt to construct a view as to how others see them and make causal inferences about themselves. With this in mind, two independent dimensions of culture (Heritage and Mainstream) impact these women during their attempt to secure and maintain professional careers. It is not clear which dimension best explains why some of these women experience limited professional opportunities and frequent changes in their employment statuses. No studies exist to date reporting investigations of African women's acculturation strategies, possible benefits for retaining, or relinquishing their heritage culture while interacting with multiple cultures in the workplace. No studies to date have reported investigations of the personality, self-identity, and adjustment of African women occupying three employment statuses. In addition, there could be a greater understanding of the context of their problem as it relates to employment if more were known about their identity styles and acculturation strategies.

Research Questions

"*Here it seems to me, is the reading of the riddle that puzzles so many of us. We are Americans, not only by birth and by citizenship, but by our political ideals, our language, our religion. Farther than that, our Americanism does not go. At that point, we are people, members of a vast historic race that from the very dawn of creation has slept, but half awakening in the dark forests of its African fatherland. We are the first fruits of this nation, the harbinger of the black tomorrow which is yet destined to soften the whiteness of the Teutonic today*"
(Conservation, *Pamphlets and Leaflets*, p. 5,
In Lewis, 1993, pp. 172-173).

As an observation, many African women acknowledged difficulty fitting into American society and experiencing limited employment opportunities based on factors related to their adaptation process. Identity style orientations and acculturation strategies were considered in addressing the question - Are the heritage culture, mainstream culture, and self-identity related in any way to employment status of African women?

The research addressed the following questions:

1. What is the relationship between acculturation strategies and employment status of formally educated foreign-born African women?
2. What is the relationship between identity style and employment status?
3. What is the relationship between acculturation strategies and identity style orientations?
4. What are the combined effects of acculturation strategies, identity style, and certain demographics on employment status?

Purpose of the Study

"*The society we live in disregards in-depth study of Black women as a whole*" (Hull, Bell-Scott & Smith, 1992, p. 61).

This study may increase our understanding of the different employment statuses of African women with respect to self-identity and acculturation strategies in America. According to Berzonsky (1995), a woman's identity style emerges as she develops mentally and socially. With this in mind, identity style orientations could be a mechanism for explaining how and why the African woman interacted a particular way in the workplace and society. Also, understanding more of the nature of the acculturation process as it relates to employment could provide insight about potential barriers to success.

Significance of the Study

"*Study, do your work. Be honest, frank and fearless and get some grasp of the real values of life . . . Remember that most folk laugh at anything unusual whether it is beautiful, fine or not. You, however, must not laugh at yourself. . . . Don't shrink from new experiences and custom. . . . Enjoy what is and pine for what is not*"
(W.E.B. Du Bois to Yolande Du Bois, October 29, 1914,
In Lewis, 1993, p. 453).

This study has the potential to broaden our understanding and knowledge base on bidimensional acculturation and identity styles of African women. How we view development of identity, in combination with the need to accommodate both heritage and mainstream cultures could have implications for understanding immigrants and their family life. In turn, more knowledge could be gained about the uniqueness of African women, their changing employment statuses, and differing levels of success engaging in the American workplace. Knowledge gained from this study on identity style orientation, employment status, and acculturation can provide insight about these women as it related to employment, changes in employment status, and their potential contribution to the workforce.

Definition of Terms

Terms used in this study are defined as follows:

Accommodation (pluralistic) theory refers to minorities maintaining their distinctive subcultures and simultaneously interacting with relative equality in the larger society (Parrillo, 1997).

Acculturation refers to changes in the individual's behavior, social and work activities, thinking patterns, values, and self-identification as a result of contact with another culture. When an individual acculturates, the person is not interested in discarding his past, meaningful traditions, and values. Also, acculturation deals with the ways in which Africans adapted to and accommodated mainstream societal values and demands (Grant, 1995). Acculturation is the process by which a group changes its distinctive cultural traits to conform to those of the host society (Parrillo, 1997).

Americanization movement is an effort to have ethnic groups quickly give up their cultural traits and adopt those of the dominant American group (Parrillo, 1997).

Anglo-conformity is a behavioral adherence to the established white Anglo-Saxon Protestant prototype; also called assimilation (Parrillo, 1997).

Assimilation (majority-conformity) theory refers to members of racial or ethnic minorities functioning in a society without showing any marked cultural, social, or personal differences from the people of the majority group (Parrillo, 1997).

Attitude-receptional assimilation is reaching a point where the individual encounters no prejudiced attitudes (Parrillo, 1997).

Avoidance is a minority-group response to prejudice and discrimination that includes migrating or withdrawing to escape further problems. These people attempt to minimize contact with specific minority groups through social or spatial segregation (Parrillo, 1997).

Behavior-receptional assimilation is reaching a point where the individual encounters no discriminatory behavior (Parrillo, 1997).

Citizenship applies to all persons who report themselves as U.S. citizens although they may have been born abroad with at least one parent who is a U.S. citizen. Citizenship also applies to all persons who have become a U.S. citizen though the naturalization process (U.S. Census Bureau, 2001).

Cultural assimilation is the changing of cultural patterns to those of the host society (Parrillo, 1997).

Culture refers to shared beliefs, symbols, and interpretations within a human group. Culture is viewed as symbolic, ideational, and intangible aspects of human societies. Culture is not artifacts, tools, or other tangible cultural elements. Culture is how the members of a racial group interpret, use, and perceive these elements (Banks, 1988).

Employed will refer to African women that are working full-time, part-time, or a combination of full- and part-time jobs. In order to be considered employed, the participant has worked in a position(s) commensurate with her degree or specialized skills over half of the total number of years since arrival in the United States.

Enculturation involves the perpetuation and transmission of African traditions across generations (Grant, 1995). These processes and results they have generated need to be understood if one is to acquire both acquire both accurate knowledge of and a better appreciation of the African-American presence in the United States and other countries.

Foreign-born are considered to be all residents born outside the United States, these individuals include both naturalized United States citizens and those who are not citizens of the United States (U.S. Census Bureau, 2003). Foreign-born population includes immigrants, legal non-immigrants (e.g., refugees and persons on student or work visas), and persons illegally residing in the United States. By comparison, the term *native* refers to people residing in the United States who are US citizens in one of three categories: 1) people born in one of the 50 states or the District of Columbia, 2) people born in the US Insular Areas such as Puerto Rico or Guam, or 3) people born abroad of a US citizen parent (Wilson, 2003).

Identification assimilation is the sensing of who people are or their ethnicity from the host society's perspective instead of the individual's native country (Parrillo, 1997).

Identity style - "*The strategy that an individual typically employs or would prefer to use when negotiating identity-relevant issues*" (Berzonsky, 1992, p. 773). It is a personality characteristic which reflects an individual's distinct way of processing self-relevant information and responding to the world (Berzonsky, 1989). It is operationalized for the purposes of this study as the configuration of the three style scores and one commitment score on the Identity Style Inventory (ISI3; Berzonsky, 1992).

Immigrant minorities are people that choose to voluntarily relocate to the United States from countries around the world for financial, political, or employment reasons (U. S. Census Bureau, Census, 1990).

Minority status refers to the population occupying a subordinate power relationship with society (Ogbu, 1990).

Natives are people who were born in the United States, Puerto Rico or to other U.S. territories, or born abroad to an American parent or parents (U.S. Census Bureau, 2003).

Secondary migration refers to the domestic migration of foreign-born migrants after their initial arrival to the United States (U.S. Census Bureau, 2003).

Structural assimilation is the large-scale entrance into the cliques, clubs, and institutions of the host society on a primary-group level (Parrillo, 1997).

Underemployed will refer to African women that may be working full-time, part-time, or a combination of full- and part-time jobs. In order to be considered underemployed, the subject has been working in a position receiving less pay, benefits and/or responsibility commensurate of their degree or specialized skills over half of the total number of years residing in the United States.

Unemployed will refer to African women not earning any income (i.e., wage, salary, or commission). In order to be considered unemployed, the participant has not been employed in a full- or part-time capacity over half of the total number of years since arrival in the United States.

Limitations

The sample consisted of African women who resided in Northern Virginia, Maryland, and Washington, D.C. The research did not utilize a random selection. Instead, questionnaires were provided to groups of participants. The subjects were invited to a select number of scheduled meetings at local area universities, a coffee houses, local area churches and three minority based women's clinics. Given the geographic location and budgetary restrictions, the participants were considered as a convenience sample. The findings for this study are not a representative of all formally educated foreign-born African women in the Washington, DC Metropolitan Area. Caution was exercised to avoid generalizing findings about this study to other populations in the United States.

Overview of the Chapters

Chapter 1 contains an introduction and theoretical framework for the study, the background of the problem, a statement of the problem, the purpose of the study, the research questions, rationale, significance, definitions, and limitations of the study.

In Chapter 2, the literature was divided into several different research domains. The literature discussed issues, historical aspects, and concepts that form the theoretical framework and arguments for this study.

Chapter 3 provided a description of the methodological approach, research design, subject sample, and instrumentation for this study. The collection and analysis of data and limitations for this study were provided as a closure to this chapter.

Chapter 4 provided the description and analysis of the data collected as well as the prescribed methods of statistical interpretation based on the literature's instrumentation.

Chapter 5 summarized the study, presented conclusions and made recommendations about practical applications and implications of the findings.

CHAPTER 2

Hope needs to be given to countless Black women who are still struggling and who are in small ways daily reinventing themselves. The purpose of education [and work] is not only to form the individual, but to transform as well. This also includes African [women] who are not yet U.S. citizens. . . . African women who were under the age of 30 . . . I found that most of these younger women were still very uncertain about themselves and their goals.
(Peterson, 1992, p.1)

REVIEW OF THE LITERATURE

Introduction

This chapter reviews the literature relevant to acculturation, the bidimensional model of immigrant acculturation, identity styles, identity orientations, and identity development. The focus of the study was on the following theorists of acculturation and identity: Berry (1997), Berzonsky (1999), Gordon (1964), Josselson (1996), Marcia (1980), and Ryder, Alden & Paulhus (2000). Their research provided a basis for various theories and models in the acculturation and identity style orientation processes.

As an outline for chapter two, the researcher provided four (4) major categories, which shape this literature review: a) cultural change, b) identity development theory, c) African immigration, and d) labor considerations of African Americans and persons of color.

In preparation for this review, literature was sought from personality, social psychology, and human development publications; as well as, the Immigration & Naturalization Service, Department of Labor, and United States Census Bureau. After reviewing the sources, the researcher selected statistical reports and culturally relevant education and ethnic works pertaining to adult populations. The purpose of engaging the literature was to capture relevant points about identity, acculturation, cultural experiences of immigrant people, and statistics about Africans. Additionally, the aim was to investigate issues surrounding any possible relationships between self-identity, acculturation, and employment. First, the literature search targeted the assimilation and acculturation process of African and African American women, but no research applicable to this topic was available. Second, the literature search focused on models of acculturation and identity styles.

The most recent studies conducted on acculturation and the Americanization process emerged from psychological and social measures of acculturation and its ability to capture information not inherent in simple demographic markers (Ryder, et al., 2000). The researcher speculated that the lack of information applicable to identity and acculturation of formally educated African immigrant women may stem from the difficulty or lack of interest in doing research on such a select group of women in an uncontrolled, highly educated and competitive work force.

Culture Change

In order for immigrants to adapt, they must consider the ways people behave and the changes associated with their behavior. According to Segall, Dasen, Berry & Poortinga (1999), there is a relationship between culture change and psychological change. However, Segall, et al. (1999) indicates that the focus of change is on the pace and extent for people in highly active and culturally diverse societies. In order to fully understand acculturation, Segall, et al. (1999) believes one should examine aspects of culture change from internal forces.

Adapting to Society

According to Segall, et al. (1999), these internal forces are responsible for creating social instability, occasional social change, and events that force people to adapt psychologically. There are particular aspects of society that impact these internal forces. Segall, et al. (1999), identified these components of society as: social innovation, rapid increase in population, conflict based on ethnicity and religion, dominant group(s) availability to wealth and power, and institutions affording opportunities to select groups of people.

Achievement Motivation. McClelland's (1961 & 1965) research reported that a dominant society exhibiting a high degree of achievement motivation will experience some form of economic growth. From an individual perspective, McClelland's (1961 & 1965) research further implies that individuals with a high degree of achievement motivation will experience growth among people in a dominant society. The reason that it is relevant (in the area of culture change) is because successful adaptation in some cultures requires some for of achievement motivation.

Individual Modernity. Inkeles and Smith's (1974) research reported that people ". . . *possess a 'syndrome of individual modernity' . . .*" (In Segall, et al., 1999, p, 301). According to Inkeles and Smith (1974), the individual modernity is composed of seven values and behavioral tendencies applicable to successful cultural adaptation. They are reported as: (1) openness to new experiences; (2) strong determination to be more and more independent from cultural authority figures while changing their allegiance to people/persons outside of their culture; (3) abandoning cultural beliefs commonly considered essential in dealing with difficult situations for scientific and medical methods; (4) need for self and offspring to achieve professionally and academically; (5) invest in prior planning and punctuality; (6) active involvement in dominant culture politics and community affairs; and (7) desire to remain abreast of the dominant culture's political and social affairs from a domestic and international perspective.

From the discussion of achievement motivation and individual modernity, Segall, et al.'s (1999) work concludes that there is a relationship between the population and individual levels of understanding cultural change. They report that cultural changes do not necessarily ensure people's successful adaptation into the dominant society. Segall, et al. (1999) indicated in their work that the theories and methodology presented by McClelland (1961 & 1965) and Inkeles and Smith (1974) provide a background to the study and understanding of acculturation.

Acculturation Theory

The Distinction between Assimilation and Acculturation. Although the term assimilation is sometimes used interchangeably for acculturation, it is useful to make a distinction between the terms since they are two distinct words that are used differently by groups of people. Segall, et al. (1999) indicated in their work that acculturation has come under much criticism within cross-cultural psychology. The criticism, per Segall, et al. (1999), centers on the breakdown of the original meaning of acculturation; or, in other words, the nuisances of acculturation. According to Berry (1980), acculturation is a term originated by anthropologists to describe a bidirectional change when the immigrant comes into contact with mainstream society. Redfield, Linton and Herskovits (1936) defined acculturation as a process that involves changes that take place in the life of an individual as a result of continuous and direct contact between persons having different cultural origins. Graves (1967) renamed the term as psychological acculturation - based on the changes experienced by the immigrant. Gordon's (1972) definition of acculturation, also referred to as behavioral assimilation, is actually a type of assimilation where a person experiences a change in cultural patterns to those of the host society. He also indicated in his definition that acculturation is a "*minor modification* (Gordon, 1964)" on the part of an ethnic group in the direction of the new societal culture. Gordon (1964) indicated in his work that this change or modification, called acculturation, is actually the first step, or precursor, toward complete assimilation. According to Gordon (1964), this process is one of cultural modification where people adapt to or borrow traits from another culture. In his view, Gordon (1964) believes that " . . . *acculturation is largely a one-way process that occurs without being accompanied by other forms of assimilation; except in the domain of institutional religion, the minority group adopts the core culture with 'minor modifications' in cuisine, recreational patterns, place names, speech, residential architecture, and sources of artistic inspiration*" (p. 100). Later, Berry's (1990) research defined acculturation as a process by which people change. According to Berry (1990), the change is a result of persons being influenced through contact and involvement with people of other cultures.

Many theorists have inaccurately defined acculturation as assimilation, enculturation, or interculturation. According to Segall, et al. (1999), acculturation has been viewed and redefined as assimilation – the absorption of the acculturating group by the dominant culture. Within Gordon's (1972) work, originally, acculturation was identified as a form of assimilation. According to Park and Burgess (1969), assimilation is " . . . *a process of interpenetration and fusion in which persons and groups acquire memories, sentiments, and attitudes of other persons and groups through shared experiences and histories in order to incorporate them in a common cultural life*" (p. 735). Redfield, Linton and Herskovits' (1936) first major study of acculturation defined assimilation as a phase of acculturation. Gordon's (1972) research revealed a narrowed and operationalized meaning of assimilation by describing the process in a series of seven phases. Berry (1997) defined assimilation as the ". . . *giving up one's heritage culture and becoming a part of the larger society . . .*" (p. 12). Parrillo (1997) defined assimilation as, " . . . *the functioning of racial or ethnic minority-group members within a society without any marked cultural, social, or personal differences from the people of the majority group*" (p. 54). According to Woldemikael (1987), the objective for the immigrant is to become a member of the majority mainstream society.

In the work of Berry, Poortinga, Segall, and Dasen (1992), enculturation is a process that connects people to their culture earlier in life. Prior to Berry, et al.'s (1992) research, Clanet (1990) defined interculturation as the set of processes. Clanet's (1990) definition of interculturation states that the processes represent where individuals and groups of people interact when identified as culturally different. In 1994, Bouvey defined interculturation as the formation of a new culture based on encounters from multiple cultures interacting together. In the literature, assimilation is used to describe changes immigrants make in order to adapt to the mainstream culture. The underlying problem with this adaptation process rests with the immigrants being held responsible for their failure or success assimilating to the mainstream society (Glazer & Moynihan, 1970).

In this literature review, the researcher will refer to the definitions presented by Berry (1990), Gordon (1964 & 1972); as well as, Redfield, et al. (1936) as the most accurate and practical definitions of acculturation. Throughout this chapter, the researcher will be referring to acculturation as a process by which people change. And, this process of changing (which is a "*minor modification*, per Gordon, 1964") takes place in the life of an individual as a result of continuous and direct contact between individuals having different cultural origins. This definition does not incorporate Gordon's (1964) social view of assimilation. However, the researcher strongly acknowledges that acculturation is a type of assimilation, yet, a person cannot completely assimilated into any host society, only experience changes in their cultural patterns.

Social View of Assimilation. In 1964, Gordon presented a social view of assimilation through a series of seven phases: (1) cultural assimilation (acculturation), (2) marital assimilation (amalgamation), (3) structural assimilation, (4) identificational assimilation, (5) attitude-receptional assimilation, (6) behavioral-receptional assimilation, and (7) civic assimilation. His work revealed that acculturation is the earliest of the seven phases where an individual engages in the change of cultural patterns to those of the host society. Gordon (1964) saw the need to explain the different types of assimilation. He also saw the need to identify cultural and structural assimilation. Gordon (1964) believed that cultural and structural assimilation appropriately describes how the individual journeys through this ongoing process of assimilation. This journey happens to be very difficult to identify as a completed part of an individual's life.

The Goal of Assimilation. According to Parrillo (1997), these definitions should not lead one to assume that minority-group members have erased any and all signs of ethnic origin. As indicated by Parrillo (1997), what we are seeing here is an individual or group no longer being viewed as strangers in a new society. Although they may have abandoned parts of their own cultural traditions, Parrillo (1997) insists that in their minds, they have only successfully imitated the dominant group through daily rituals and activities. What Parrillo (1997) wants us to understand is this - assimilation is actually a long-term process that removes the social layers of ethnic differences. In this respect, Parrillo (1997) indicates that assimilation can be a majority as well as a minority-group goal, where one or both may view this process as unpleasant or undesirable. According to Parrillo (1997), not all minority groups seek out assimilation, and not all that seek assimilation attain it.

Acculturation Framework

The Collective and Psychological Distinction of Acculturation. In 1967, Graves took a more in-depth view and definition of acculturation than Redfield, et al. (1936) and Gordon (1964). Graves (1967) made a distinction between acculturation as a collective or group-level perspective and a psychological perspective. Graves' (1967) Acculturation Framework depicts group-level acculturation as a change in the culture of the group; whereas, psychological acculturation is a change in the psychology of the person. Graves' (1967) framework indicates that the study of acculturation is designed to provide a distinction between the cultural variables influencing people and the psychological outcomes of those cultural variables. According to Graves (1967), the dominant culture and the acculturating group(s) have continuous contact within and among themselves. Based on contact between and among the groups, acculturation is viewed in two manners. According to Graves (1967), the contact between the dominant culture and acculturating groups will generate group-level acculturation, which entails experiencing one or more of the following changes: physical (such as, urbanization and population density), biological, (associated with diet, health, and diseases), political, economic, cultural, and social. Whereas, Graves (1967) indicates that the same contact between the cultures can also generate psychological acculturation, which entails experiencing one or more of the following changes: behavioral, value, identity, acculturative stress, pathological, and adaptation. Grave's (1967) reasoning for the study of acculturation resides with changes being more obvious in a group over individual people.

The Examination of Acculturation Based on Group and Individual Variables. As a result of the complex findings on acculturation, Segall, et al. (1999), revealed in their work that the findings on acculturation have produced a number of frameworks. According to Segall, et al. (1999), the intent of the frameworks was to systematize the process and illustrate factors that affect a person's adaptation. The purpose of Berry's (1992) Framework for Acculturation Research is to show key variables that should be considered when researching or studying psychological acculturation. Segall, et al. (1999) describes a framework for examining acculturation based on a description that Berry (1992) developed. It specifies group and individual variables of interest in examining acculturation. The group variables includes include the Society of Origin, the Society of Settlement, and the interaction of the two – Group Acculturation. The individual variables are related to experience prior to and during the acculturation process. The interaction of these experimental variables are manifested in behavioral skills, stress, and possibly pathology, all ultimately resulting in some degree of psychological and sociological adaptation.

Segall, et al. (1999) believe that the discussion surrounding the framework begins with cultural groups. The cultural groups' contacts bring changes to the groups' features. These changes can be political, economic, or social in nature. The framework continues with the cultural group affecting the person experiencing acculturation. They indicate that as a result of the cultural group affecting the acculturating individual, the individual would experience behavioral shifts, acculturative stress, and even psychopathology. As a result of the psychological acculturation, Segall, et al. (1999) believes that the individual will ultimately adapt both psychologically and socially. They also mention that the nature of the acculturating person's psychological acculturation and ultimate adaptation actually depends on certain aspects

of the group-level factors in conjunction with the individual factors that exist prior to or during acculturation.

Group and Individual Variables that Affect Acculturation

Segall, et al. (1999) indicate in their research that all terminology used in this framework applies best to immigrants and refugees over the remaining acculturating groups – indigenous people, sojourners, and asylum seekers.

Variables Critical to Psychological Acculturation. The researchers (Segall, et al., 1999) state that the main objective of Berry's framework is to show the key variables critical to the study of psychological acculturation. They stressed that the decision to overlook the three classes will not enable a person to comprehend exactly how people actually are experiencing acculturation. To further clarify this point, Segall, et al. (1999) is stressing two critical points. First, if one were to characterize the immigrants by country of origin or label (e.g., minorities or immigrants), the researcher would miss the opportunity to understand the persons' acculturation or adaptation. Second, if one were to ignore features of the dominant society (e.g., demography, immigration policies, or even attitudes towards immigrants) the research would be deemed incomplete. Segall, et al. (1999) warns that there is no one study available to date that has combined all aspects of Berry's (1992) Framework for Acculturation Research. According to Segall, et al. (1992), this framework is a composite that has brought together concepts and findings from several smaller studies.

"Push/Pull" Mechanisms of Migration Movement. According to Richmond (1993), it was suggested that persons can be stationed somewhere on a scale of extremes – on or between "reactive" and "proactive." Richmond's (1993) discussion indicates that the reactive zone represents negative factors that are associated with some type of restrictive, constraining or excluding events or situations. At the other end of the continuum, the proactive zone represents positive factors that are associated with some type of supportive, facilitative, or enabling events or situations. Segall, et al. (1999) indicates that these constraining and facilitating factors are recognized as "push/pull" mechanisms in the discussion of the migration movement.

The Understanding of Immigrant Cultural Characteristics. Segall, et al. (1999) expands on Berry's (1992) Acculturation Framework model, providing detailed examples of group and individual variables that affect acculturation. Within the first group variable, the Society of Origin aids in the understanding of the immigrant's cultural characteristics in order to establish cultural features at the point of comparison with the second group variable – Society of Settlement. The Society of Origin is the combination of ethnographic characteristics (recognized by language or religion), political situations (including civil war or repression), economic conditions (as a result of poverty or famine), and demographic factors (such as crowding or an increase in population) which can be examined to gain a better understanding of the immigrants' "voluntariness" in their motivation to migrate.

Attitudes Towards Immigrants. The second group variable – Society of Settlement – is primarily concerned with attitudes toward immigrants in the host country. According to Segall, et al. (1999), there are general orientations a society may have with respect to immigration, immigrants, and pluralism. One orientation entails immigrants openly acknowledging their immigrant status without fear or reservation. Another orientation entails resentment towards immigration and immigrants by host cultures and immigrants themselves. Segall, et al. (1999) mention that immigrants are confronted historical and attitudinal issues with during their process of acculturation. Segall, et al. (1999) report that immigrants may choose to avoid diversity by becoming involved in policies and programs applicable to assimilation, while some may segregate or marginalize diverse populations within their environments. Some host culture residents wish to embrace cultural pluralism by supporting cultural diversity – also recognized in the United States as multiculturalism. Lastly, Murphy's (1965) view of supporting cultural pluralism was also recognized by Berry and Kalin (1995); as well as, Segall, et al. (1999) as a positive attitude towards settlement based on: (1) individuals may be less likely to enforce cultural change or exclusion on immigrants, and (2) individuals may be more prone to provide social support from a federal or local level for communities that are interested in pluralistic societies. In the end, Segall, et al. (1999) mention that immigrants that are not accepted may experience hostility, rejection, and discrimination, recognized by Beiser, Barwick and Berry (1988) s poor long-term adaptation.

Cultural Influences on Immigrants. A third group variable – Group-Level Acculturation, represents changes in groups of acculturating people. According to Segall, et al. (1999), when immigrants, who are mobile or stationary in communities interact with dominant cultures, physical, biological, economic, social and cultural changes take place in ways unique to the interaction of the particular societies of origin and settlement. Segall, et al. (1999) adds that one must be able to distinguish between the situational and individual factors that exist before and after the process of acculturation.

The Course of Acculturation. A fourth group variable – Psychological-Level Acculturation, suggests five events that occur within an individual's life during a process of acculturation. Per Segall, et al. (1999), the first event entails dealing (or experiencing) two cultures (heritage and mainstream) coming into contact with one another.

During the second event, Segall, et al. (1999) mentions that both sets of people from the heritage and mainstream cultures take into consideration the meaning associated with the first event by evaluating and rating the experiences as being anywhere from stressful, to difficult, or possibly and opportunity. Whatever the rating happens to be, Segall, et al. (1999) considers the rating as a variable with three approaches. The first approach, according to Segall, et al. (1999), could be perceived as easy, where the individual's behavioral shifts will occur without difficulty – over three subprocesses (recognized as cultural shedding, cultural learning, and cultural conflict). The second approach, according to Segall, et al. (1999), could be perceived as problematic, yet controllable and surmountable. According to Segall, et al. (1999), this second approach is revealed as acculturatively stressful for individuals although they are aware that their problems originate from intercultural contacts that cannot be handled with ease, by adjustments or assimilation. The third approach, according to Segall, et al. (1999), could be perceived as so problematic that the situation(s) are not controllable or surmountable. Segall, et al. (1999)

recognizes this third approach as psychopathology, which can result in withdrawal or cultural shedding without any cultural learning materializing.

In the third event, Segall, et al. (1999) report immigrants possibly engaging in events that deal with situations that are viewed as problematic. In this event, Lazarus and Folkman (1984) were considered by Segall, et al. (1999) as experts in the process of coping where to functions to revealed: (1) problem-focused coping (trying to change the problem) and (2) emotion-focused coping (trying to regulate the emotions attached to the problem). Segall, et al. (1999) mentions Endler and Parker (1990) as providing a possible third function – avoidance-oriented coping.

During the fourth event, Segall, et al. (1999) acknowledges Lazarus' (1990, p. 5) ". . . *reaction to conditions of living*." Segall, et al. (1999) views Lazarus' (1990) point as stress on a high and low level. At the high level, Segall, et al. (1999) recognizes the acculturative problems being overwhelming and producing crises, anxiety, and depression. At the low level, Segall, et al. (1999) recognizes the acculturative problems as being manageable.

The fifth event, considered by Segall, et al. (1999) as long-term adaptation, is seen as stable, with respect to environmental demands. However, this event does not guarantee, according to Segall, et al. (1999, p. 316), to be a ". . . *"fit: between individuals and their environments*." Segall, et al. (1999) indicates that there could be a resistance to change. Based on long-term adaptation to acculturation, Segall, et al. (1999) mention that such adaptation could vary from extremely well adapted to non-adaptation which indicates that individuals can or cannot manage in the now society.

Assimilation and Acculturation in American Society

Cultural Pluralism. We live in a pluralistic country. When discussing assimilation and pluralism, one must understand that these processes are not mutually exclusive. According to Segall, et al. (1999), during the process of acculturation, societies become culturally plural when people from many ethnic backgrounds live and work together in a culturally diverse society. In addition, cultural pluralism occurs when two or more cultural groups live in the same society in relative harmony (Segall, et al., 1999). Segall, et al. (1999) insists that strutural pluralism is present when racial and ethnic groups exist together in subsocieties that exist within social-class and regional boundaries. According to Gordon (1972), "*Cultural pluralism was a fact in American society before it became a theory - at least a theory with explicit relevance for the nation as a whole and articulated and discussed in the general English-speaking circles of American intellectual life*" (In Parrillo, 1997, p. 60).

Segall, et al. (1999) further implies that yesterday and today's immigrants provide detailed accounts of pluralism in American society. As indicated by Segall, et al. (1999), these people represent different nationalities and religious groups. Together, they have an unequal influence on the mainstream culture (Segall, et al., 1999). Separately, Segall, et al. (1999) indicate that these groups possess little or no political power. Combined, Segall, et al. (1999) believe that these persons have a tremendous impact on the economy and population of the dominant group. Gordon's (1972) research revealed that many minority groups have a tendency

to lose their visibility in a new country when they acculturate, although they keep internal pride and identification in their heritage and relationships with members of their ethnic class. According to Gordon (1972), "*Despite this pluralistic reality in America, we need to remember that much intolerance of such diversity has been, and continues to be, a problem within our society*" (In Parrillo, 1997, p. 60).

As an immigrant acculturates, we know that the person learns another language and the symbolic representation for the country's society. Larger population centers (like Northern Virginia, Maryland, and Washington, DC) produce subcultures, where immigrants may gradually interact with other cultures (per Gordon (1972), as convergent subcultures), or they may remain distinct (per Gordon (1972), as persistent subcultures). Gordon (1972) mentions that unique variables; such as race, ethnic groups, and social classes are important for understanding how some problems and conflicts arise for working immigrants. Gordon states, that ". . . *what often gets mistaken for an attribute of race or ethnic groups may be a broader aspect of social class. . . . many attitudes and values are situational responses to socioeconomic status, a change in status or opportunities will also bring about a change in those attitudes and values.*" (In Parrillo, 1997, p. 60). To further clarify Gordon's (1972) point, in society, where culture helps define how members of society perceive the world they live in, language (and other forms of symbolic interaction) is the avenue for such knowledge to be perceived and transmitted.

Assimilation, Amalgamation and Melting-Pot Theories. Parrillo's (1997) work provides three major theories of how ethnically different people become a part of American society. These theories are (1) assimilation, or majority-conformity theory, (2) amalgamation, or melting-pot, theory; and (3) accommodation, or pluralistic theory. According to Parrillo (1997), the assimilation (majority-conformity) theory refers to the functioning of racial or ethnic minority-group members within a society without any marked cultural, social, or personal differences from the people of the majority group. Parrillo (1997) makes clear that physical or racial differences may persist, but they do not serve as the basis for group prejudice or discrimination. The minority group no longer appears to be strangers because they have forsaken their own cultural traditions and successfully imitated the dominate group. The amalgamation (melting-pot) theory represents diverse peoples blending their biological and cultural differences into one breed - the American (Parrillo, 1997). The accommodation (pluralistic) theory recognizes the persistence of racial and ethnic diversity. According to Parrillo (1997), pluralist theorists argue that minorities can maintain their distinctive subcultures and simultaneously interact with relative equality in the larger society. At the same time, minorities are interacting mostly among themselves and live in well-defined communities with well-defined organizations, working similar occupations, and marrying with their own race (Parrillo, 1997). The diverse environment in which we live requires all aspects of acculturation to be explored. Parrillo (1997) concludes that the major part of the acculturation process is successfully Americanizing and fulfilling the American dream.

Acculturating Groups

Cultural Groups In the United States. In 1999, Segall, et al. (1999) mention that there are three main cultural groups within the United States – immigrants and refugees, indigenous people, and sojourners and asylum seekers. According to Segall, et al. (1999), cultural groups exist in a plural society based on mobility, voluntariness, and permanence. In their research, Segall, et al. (1999) report that Australia, Canada, and the United States are the three most recognized countries for acculturation studies. Immigrants and refugees represent cultural groups that have a tendency to migrate together. Indigenous peoples (most notably in the U.S. as the American Indian) represent a cultural group that has experienced the new culture brought to them from abroad (Segall, et al., 1999). Sojourners and asylum seekers represent cultural groups that are a combination of permanent and temporary residents (Segall, et al., 1999). Across the three types of acculturating groups, some have similar characteristics. Whereas indigenous people have experienced new culture from people who lived abroad, they have joined immigrants as people who have, in some cases, unknowingly experienced acculturation (Segall, et al., 1999).

Factors and Categories that Account for Types of Acculturating Groups. Since many kinds of cultural groups exist, Segall, et al. (1999) presents in their research - Types of Acculturating Groups – that there are three primary factors that account for their variety (mobility, voluntariness, and permanence); as well as, two major categories applicable to acculturating people. The first category represents Mobility. Mobility entails acculturating persons being either Sedentary or Migrant. Migrant refers to persons possibly residing in a host environment on a permanent or temporary basis. The second major category represents Voluntariness of Contact. Voluntariness of Contact refers to persons that have either entered into the acculturating process (voluntary) or unconsciously (involuntary).

Segall, et al. (1999) report that in the case where migration to a new environment takes place, commonly experienced by immigrants and refugees choosing to reside on a permanent basis, respectively fosters voluntary and involuntary contact among diverse groups of people. In the case where sedentary situations have caused ethnocultural and indigenous peoples to be exposed to new cultures in their natural habitat, Segall, et al. (1999) recognize this voluntary and involuntary contact. Segall, et al. (1999) acknowledges sojourners (e.g. international students and workers) and asylum seekers (persons capable of being deported), respectively, as a migration event commonly experienced by inhabitants that choose to reside in a new environment on a temporary basis.

Society of Origin & Settlement in the Acculturation Process

Social Contexts of Society of Origin and Settlement. To gain an understanding of immigrant acculturation, Segall, et al. (1999) believe that one must have a working knowledge of two social contexts, the society of origin and the society of settlement. The society of origin stresses the need for knowledge about the cultural characteristics that are a part of the person engaged in the acculturation process. Segal, et al. (1999) point out in their research that it is important to know where the person is coming from in order to establish cultural features to

compare with people in the society of settlement. According to Segal, et al. (1999), this aspect is critical for understanding cultural distance. Segall, et al. (1999) add in their literature that another important aspect of the social context for the society of origin resides with political, economic, and demographic situations confronted by the persons in their society of origin. They stress that these situations must be studied in order to understand . . . "*the degree of voluntariness in the migration motivation of acculturation individuals*" (Segall, et al., 1999, p. 313). The work of Richmond (1993) is considered in this discussion due to the "push/pull" factors Segall, et al. (1999) mention in their literature on migration motivation. Richmond (1993) states that people who migrate to a new culture can be identified on a continuum from reactive to proactive.

In this situation, Richmond (1993) implies that the "reactive" portion of the continuum is motivated by factors that constrain or exclude the person. These factors are perceived as negative. The "proactive" portion of the continuum is motivated by factors that facilitate or enable the person. These factors are perceived as positive.

Society of settlement context stresses a number of factors. Segall, et al. (1999) reveals that among these factors, the host society may have, due to the routine immigration within their country, an acceptance to the influx of people. In this case, the host society has established an immigration policy. The native born and naturalized immigrant residents have accepted this immigration and the influx of immigrants. According to Segall, et al. (1999), within this group of people, there will exist some that resent the immigration and the immigrants. The society of settlement stresses the need to understand that this process of acculturation is historical and attitudinal on behalf of the migrating people (Segall, et al., 1999). According to Segall, et al. (1999), some societies actually accept and support immigration and cultural diversity. This position is referred to as multiculturalism, which corresponds to Berry's (1980 & 1984) Integration strategy presented in the bidimensional model of immigrant acculturation. The society of settlement context also entails issues that surround host society citizens seeking to eliminate diversity using Assimilation policies and programs (Segall, et al., 1999). In addition, they mention in this context that some host society citizens seek to segregate or marginalize diverse groups of people. With respect to the society of settlement context, Segall, et al. (1999) mentioned Murphy's (1965) argument to rally behind cultural pluralism, referred to by Berry, Kalin & Taylor; 1977, as positive multicultural ideology. This rallying initiative is to provide a positive settlement for immigrants. The reasons for this, according to Murphy (1965), are twofold. Host society citizens are less likely to: (1) enforce assimilation (cultural change) or segregation/marginalization (exclusion), and (2) provide social support from large institutions or evolving ethic communities (which actually make up pluralistic societies).

Immigrant Acculturation

An examination of the literature on the acculturation process reveals two predominant formulations – unidimensional and bidimensional models. The unidimensional assimilation model was proposed by Gordon (1964) to describe cultural changes of immigrants across their remaining life-span as members of a host society. Gordon (1964) presented in his research that immigrants moved along a continuum from maintenance of the immigrant culture to full adoption of the host culture, with biculturalism represented as half way between.

Unidimensional Assimilation Model. During this movement, immigrants exposed to a host culture usually relinquished portions of their heritage culture. As the immigrant approaches the midpoint of this continuum, some heritage culture features are retained and some host culture features are adopted. Gordon (1964) called this midpoint on the continuum the bicultural phase. *Biculturalism* is mentioned as a transitory phase. The unidimensional model assumes that an immigrant's success in assimilation must involve a movement from the maintenance of the heritage culture to full adoption of the host culture (LaFramboise, Coleman, & Gerton; 1993). The model implies that the immigrant assimilation experience is a one-way cultural change that ends in being completely absorbed into the host society (Bourhis, Moise, Perreault, & Senecal, 1997). In the late 80s, researchers Triandis, Kashima, Shimada and Villareal (1988) proposed that the unidimensional model acknowledges that different aspects of cultural identity proceed along the continuum at different rates with possibilities of complete submersion into the mainstream culture. Triandis et al. (1988) indicated in their work that the complete submersion into the mainstream culture would also produce a backtracking process in cases of ethnic reaffirmation.

The Shortcomings of the Unidimensional Assimilation Model. Another aspect of the unidimensional model that was not overlooked in Bourhis, et al.'s (1997) work recognized interculturation - the host culture incorporating one or more cultures of its immigrant minorities. According to Taft (1953), the unidimensional model has been reported as the dominant framework to account for immigrant cultural adaptation for many years. However, Bourhis, et al. (1997) reports that the model has failed to address the mainstream society being changed as a result of its exposure to culturally diverse immigrants. Per Sayegh and Lasry (1993, p. 99), ". . . *it is difficult to imagine a host society which would not be transformed after immigrants have been accepted as full participants into the social and institutional networks of that society.*" Dion and Dion's (1996) research presents, from a theoretical perspective, that the unidimensional model actually fails to acknowledge alternatives an individual may consider during assimilation; for example, the emergence of integrated or bicultural identities. According to Ryder, Alden, and Paulhus (2000), those who choose to follow the unidimensional perspective to acculturation could run the risk of disseminating incomplete or misleading information about acculturation. For the purposes of this study, the unidimensional assimilation model will not be considered as the most appropriate and useful operationalization of acculturation.

Bidimensional Acculturation Model

Assumptions of the Bidimensional Acculturation Model. Berry (1980) and several other theorists (Celano & Tyler, 1990; LaFramboise, et al., 1993; Laroche, Kim, Hui & Joy, 1996; Sayegh & Lasry, 1993; Sanchez & Fernandez, 1993; and Zak, 1973) proposed that acculturation is a process where the heritage and mainstream cultural identities vary independently. Their research is based on two assumptions of the bidimensional model. The first assumption of this model implies that an individual's culture or factors like profession and religious affiliation can be instrumental in shaping the person's identity. According to Ryder, et al. (2000. p. 50), ". . . *self-identity includes culturally based values, attitudes, and behaviors.*" The second assumption of this model implies that an individual could have many cultural identities present at one time. These identities could independently vary from person to person

based on their internal strengths. Berry's (1980) acculturation framework has been the most widely researched bidimensional approach to acculturation.

The Bidimensional Model of Immigrant Acculturation Orientation. Berry's (1980, 1984) Bidimensional Model of Immigrant Acculturation Orientations represents four (4) acculturation strategies defined by two dimensions assessed with separate subscales. Segall, et al.'s (1999) discussion of psychological acculturation addressed the issue of how to acculturate in plural societies. According to Segall, et al. (1999), there are two issues that function together in plural societies: *Is it considered to be of value to maintain cultural identity and characteristics?* And, *Is it considered to be of value to maintain relationships with the dominant society?* An individual's position on these questions provide four acculturation strategies the cultural groups (or members of these groups) can use. Individuals choosing not to hold on to their heritage culture and exercise involvement with other cultural groups represent the Assimilation strategy. Individuals choosing to remain close to their heritage culture and avoiding other cultural are using the Separation strategy. Individuals who choose to maintain their heritage culture while interacting with other cultures are using the Integration strategy. Lastly, individuals who have lost interest in maintaining their heritage culture and have been excluded or discriminated by other cultures are considered to be using the Marginalization strategy.

The Four Acculturation Strategies. Berry's (1980, 1984) acculturation framework cites the *Integration* strategy as maintaining cultural heritage while supporting inter-group relations. The *Assimilation* strategy entails relinquishing or giving up one's cultural heritage and adopting the beliefs and behaviors of the mainstream culture. The *Separation* strategy involves one maintaining their heritage culture while rejecting intergroup relations. The *Marginalization* strategy entails one not adhering to the heritage or mainstream cultures. In the case of Marginalization, the individual relinquishes contact with his heritage and mainstream cultures. Berry (1984) also indicated in his research that these four acculturation strategies could be adopted by an immigrant or groups of immigrants from the same heritage culture. Berry's (1997) research into culturally plural societies presented a question – "*What is the pattern of prejudice, attitudes toward diversity, and towards specific groups that affect the quality of intergroup relations*?" (In speech, *Intercultural Relations in Education and Military Settings*, September 28, 1998). Berry believes that it is important to know how the four (4) acculturation strategies (assimilation, integration, separation, and marginalization) apply to individual preferences and the understanding of national and ethno-cultural group policies when observing how diverse peoples attempt to live and work in the host society on a daily basis. For Berry (1997), a host society's interest to improve intercultural relations requires institutional and individual change. Berry believes that corporate practices (i.e., curriculum, recruitment, promotion, etc.) must be modified in order for immigrants to socialize and professionally adapt. Berry (1997) terms the changing (modification) of the immigrant as "cultural sensitivity training." Berry (1997) mentions that during this change process, the immigrant's inability to change institutionally, from the "inside out/top down," will not ensure the person full understanding of and acceptance to diverse societies.

Justification for the Application of the Bidimensional Model of Acculturation . Although other researchers (Flannery, 1998; Rudmin, 1996; Suinn, 1994; and Sayegh & Lasry, 1993) have studied Berry's four acculturation strategies, Berry has criticized these researchers for attempting to dichotomize the two dimensions into high and low ranges and *" . . . failing to capture the unique characteristics of the four [acculturation] strategies*" (In Ryder, et al., 2000, p. 51). Researchers (Markus & Kitayama, 1991; Singelis, 1994; Triandis, 1989) support the bidimensional assimilation model in relation to cultural identity being represented in the growing body of literature that reports the way individuals interpret self in a social perspective. According to Ryder, et al. (2000), although the ongoing research into the bidimensional assimilation model presents important conceptual and practical applications, the research directs ones attention to the self component of the immigrant in relation to other people (Ryder, et al., 2000). In addition, Ryder, et al. (2000) indicates that the bidimensional assimilation model actually provides some ". . . *additional support for the notion that core constructs that vary across cultures may display an independent, rather than an inverse, relationship*" (p, 51). Ryder's (2000) research revealed that the bidimensional assimilation model's two dimensions were measured reliably. For the purposes of this study, the researcher will consider the bidimensional model for its ability to provide a broader, more valid, inclusive, and useful application and understanding of acculturation.

Identity Development Theory

Erikson on the Concept of Identity

Erikson's Eight Stages of Develoment. Erikson (1959 & 1980) patterned his theory of identity to follow the life span of a person. He visualized eight stages of development in his model for identity. Erikson (1980) indicates in his model for identity that, as a person goes through life, each identity stage will be completed. Erikson (1980) believes individuals that are not capable of resolving a developmental issue will encounter problems in the latter stages of adult life. In order to overcome a developmental issue, Erikson (1959 & 1980) claimed that the person will adopt the values and beliefs of someone closely related to them in order to move on. Erikson's eight stages of development follow a chronological order according to age. The eight stages are: trust versus mistrust, autonomy versus shame and doubt, initiative versus guilt, industry versus inferiority, identity versus identity diffusion, intimacy versus isolation, generativity versus stagnation, and integrity versus despair (Widick, Parker & Knefelkamp, 1978).

Factors of the Formation of Identity. According to Erikson (1959 & 1980), the formation of identity encompasses many factors as an individual moves into adulthood. He theorizes that a person's identity lives inside his occupation and personal beliefs. Marcia (1966) borrows Erikson's theory, extracts aspects related to the system of ideas, and creates a theory of identity surrounding "crisis" and "commitment." Marcia (1980) classified individuals based on four types of identity status: Foreclosure, Identity Achievement, Moratorium, or Identity Diffusion. Josselson's (1996) theory for identity statuses focuses on women and their connection with their level of competency, specifically in employment and relationships. According to Josselson (1996), identity is about people and how people make sense of their life experiences.

These experiences are often communicated to other people. Josselson (1996) presented in her research questions about identity: "*What matters to you? What goals do you pursue? How do you want others to think of you? What do you believe in? What guides your actions? Whom do you love? What values do you hold dear? Where do you expend your passion? What causes you pain?*" (p. 29). When considering women and identity, Josselson captured answers that defined women and what was most important to them. Identity development is personal and cultural. Therefore, an individual must be at one with him/herself capturing unique characteristics such as roles, beliefs, and values, that others can identify (Josselson, 1996). In society, people compare themselves with others as a means for measuring who they are and where their station in life may be. Josselson (1996) indicates that, "*Identity is how we interpret our own existence and understand who we are in our world*" (p. 30). Cross (1971), Helms (1993), and Phinney (1990) saw race and ethnicity as significant elements in relation to how a person chooses to define him/herself in the creation of an identity.

Self-Identity and Psychosocial Development. Erikson's (1959, 1968 & 1980) research and writings on the theories of identity development as well as the life-span theory of personality development brought forth two dynamic aspects about people. The first aspect deals with people constructing a clear sense of self-identity. According to Berzonsky, "*Identity emerges as prior identifications and residuals from childhood conflicts . . .*" (In Adams, Gullotta & Montemayor, 1992, p. 193). Although Erikson did not present this aspect in the same manner as Berzonsky saw it in Erikson's work, Berzonsky did imply that " *. . . identity can be conceptualized as a self-constructed theory of the self*" (In Adams, et al., 1992, p. 193). Berzonsky (1992b) saw this self-structure as a conceptual framework where life experiences of people could be interpreted and used as a way to cope with anything from stress to individual problems. The second aspect Erikson generated took the form of eight stages of psychosocial development (Chickering & Reisser, 1993). These stages are related to age and carried forth from youthful experiences of trust and autonomy into adulthood. Erickson (1980) indicated that a person is most challenged as a youth since he is dealing with their identity and identity diffusion. This issue of defining oneself in relation to environment can be dramatic. So, Erikson believed that identity does involve images from youth with a self-evaluation of themselves and their future (Widick, et al., 1978). This self-evaluation is not absent of relationships, which are tied to the outside world. Erikson (1980) stated, "*. . . identity connotes both a persistent sameness with oneself (selfsameness) and a persistent sharing of some kind of essential character with others"* (p. 109).

Human Development as a Process. Erikson (1968) did describe human development as a process where each stage depended on the successful completion of previous stages. Erikson (1968) indicated that these stages occurred in a predetermined order during a specific time. According to Erikson (1968), as a person develops, the individual engages in a crisis (or a series of crises) that require solutions. In order to resolve the crisis (crises), the person must solve the current crisis before moving on to the next. As indicated by Erikson (1968), "*Crisis is used here in a development sense to connote not a threat of catastrophe, but a turning point, a crucial period of increased vulnerability and heightened potential*" (p. 96). For an adult, Erikson (1980) states that the identity stage takes into consideration issues related to occupation, individual ideas, and how people make their way in the world. This also includes what people believe at this point in their life. Erikson (1980) indicated that persons who were not able to resolve these types of issues engaged in identity confusion.

Other Conceptualizations of Identity

Marcia's Model of Identity Development. As researchers studied identity, Marcia's (1966) identity status paradigm has been considered over Erikson's due to Marcia's ability to develop a way for studying Erikon's theory of identity using principles surrounding "crisis" and "commitment" (Evans, Forney & Guido-DiBrito, 1998). Marcia (1966) saw crisis as a period in an individual's life where decision-making is made through alternatives never considered before. Marcia (1966) noticed how individuals that approached a period in their life where making choices and sticking to them required the person to "settle-down." Marcia (1966) came to a conclusion that if one wanted to determine whether a person had experienced crisis and commitment, an identity formation would be revealed through four identity classifications.

Foreclosure describes a person who is committed to values, beliefs, and ideas relevant to his youth without performing any past or current self examination. These individuals are considered strong and true to family customs. Diffusion describes a person who has not experienced crisis, commitment, or self examination. These individuals are not concerned about tomorrow. Moratorium is a person who is currently engaged in self examination. These individuals have not made the appropriate life choices. Achiever is a person that has experienced crisis and made a commitment about his life. Marcia (1966) considers these four types as levels of identity resolution that have a cyclical process beginning with Moratorium and ending with Achievement. Marcia (1993) indicates in his work that, neither levels of identity resolution are completely stable; instead, the cyclical process of Moratorium-Achievement are called *MAMA cycles*" (p. 280). The reason Marcia (1966) calls the process MAMA cycles is entirely for those individuals that obtain Identity Achievement. For those who fall into the Foreclosure and Diffusion status, this cycle will probably not be reached due to their inability to engage in self-definition.

Berzonsky's Processing Orientations. Berzonsky's (1992a) response to Marcia's (1966) model of identity development indicated that he focused on individual differences where personal experiences were encoded, represented, and utilized. Berzonsky (1992b) further stated that persons considered in Marcia's (1966) model of identity development actually differ in the social-cognitive processes they use to make decisions, cope with problems, and negotiate their identity situations. Berzonsky (1992b) presented three processing orientations to accompany Marica's (1966) four identity types -information-oriented, avoidant-oriented, and normative-oriented (Berzonsky, 1988, 1989a). Berzonsky (1992b) considers Moratoriums and Achievers as information-oriented. In Berzonsky's (1992b) research, information-oriented individuals seek out, elaborate, and evaluate any and all information before attacking problems and making decisions. Berzonsky (1992) implies that Diffusion individuals are considered avoidant-oriented persons that put off handling problems or making decisions. Berzonsky (1992a) suggest that the Foreclosure individuals be considered as normative-oriented people – who are actually recognized by parental figures as conforming persons in society.

The Constructivist Process Perspective of Identity. Berzonsky (1989b) explored identity from a constructivist process perspective. He viewed identity as "*. . . a self generated theory about the self" that helps guide the manner in which individuals process information and respond to their world*" (p. 363). According to Berzonsky (1989a), individuals with different

social statuses may have distinct ways of thinking about themselves and unique ways of appraising important information about their lives. As indicated by Berzonsky (1992b), people "*. . . operate on at least three planes* (p. 199) – informative, normative, and avoidant/diffuse." These three well-known processing styles (orientations) are what Berzonsky (1992b) believes to be reasons people differ in their social reasoning, which is used to create and maintain who they are (individual identities). According to Berzonsky (1992a), a person, as an integrated whole, is actually different from his individual components. Berzonsky (1992b) states in his work that, "*A more complete understanding of identity development requires consideration of the reciprocal and interdependent relationships among identity components: process, structure, content, function, and context"* (pp. 211-212). In 1990, Berzonsky explained this same concept by indicating that identity processing styles (orientations) can be viewed on three levels - basic, intermediate, and general. The basic form of reasoning (cognition) refers to dealing with daily problems and tasks (Berzonsky, 1992b). The intermediate level focuses on social reasoning strategies, which are designed as a way in which to organize basic events (Berzonsky, 1992b). Last, the general level of identity style refers to how a person chooses to negotiate issues related to his own identity (Berzonsky, 1992b).

Identity Style

Berzonsky's Model of Identity. Berzonsky (1988 & 1990) presented a model that is based on three identity styles: information-oriented, normative, and diffusion/avoidance. According to Berzonsky (1992), people assigned to an information-oriented style will seek out, process, and evaluate information before making decisions. Persons assigned to the normative identity style actually change themselves to conform to what they see others believe and see in society. According to Berzonsky (1992), normative style people usually mirror the identities of parents and authority figures. Berzonsky (1992) sees the normative identity style people as close-minded to information pertaining to their identity. Last, persons assigned to the diffuse/avoidant identity style possess decision making capabilities that involve procrastination. In this example, Berzonsky (1992) indicates that the procrastination usually materializes when the individual is influenced by a specific situation. According to Berzonsky (1992), the stage of identity diffusion is actually a task common to adolescents. If an adult identifies with this stage, the person is attempting to create his own values and beliefs much later in life. Berzonsky (1992) indicates that the reason for the adult's delay has something to do with the type of person the adult would like to be. The adult will be engaged in a process of creating their own values and belief. Unfortunately, like youth, these adults are not successful in creating their own values and beliefs. Berzonsky (1992) indicated in his research that these adults and youth end up occupying a state of identity diffusion. The adults become floaters that failed to form an identity.

According to Berzonsky (1992b), people can process information, work towards solving problems, and overcome obstacles. As indicated by Berzonsky (1992b), people live and adapt within their environments and societies and encounter different experiences and problems; however, the best way to adapt would be to function as if one were a scientist who is interested in theories and inferences about themselves. Kelly's (1955) view about people indicates in a "construction corollary" that, " *. . . people are able to cope effectively in their lives because over time they notice, abstract, and interpret the recurrent themes and regularities in their*

experience" (In Berzonsky, 1992b, p.195). Epstein (1973) offers in his research that a self-concept or identity structure, recognized as a self-theory, is about a person unconsciously constructs their identity. Berzonsky (1992b) indicates that, "*Successful adaptation involves a dialectical interchange between assimilative and accommodative processes.* [Therefore,] . . . *efforts to resolve problems and obstacles as they rise provides a basis for assimilating and constructing experiences."* (p. 195). In order for a person to cope effectively and resourcefully, Hansen's (1982) work indicates that people must continually monitor and evaluate their lives for important feedback. Berzonsky (1992b) states that in cases where assimilative efforts have failed, individuals may enter a state of dissonance and may need to revamp any and all strategies to accommodate. In the long run, Berzonsky (1992b) believes that the best approach to adapting would result from a more reasonable or realistic use of assimilative and accommodative approaches.

Women of Color and Identity Development

The art of negotiation and deciding who you are and who you are not (Josselson, 1996) is the process of entering identity. It's all about people making choices and decisions in their lives. Every person is unique; therefore, the process of identity formation is unique and gradual (Josselson, 1987). According to Josselson (1987), if one could gather it all up into one basket - personality, adolescence, culture, and family - one would be able to understand the factors that influence the choices we make. Whereas Erikson (1959 & 1980) saw adolescence as the years of searching for identities, Josselson (1987) saw a young woman's identity formation as the foundation of her adult identity. After becoming an adult, a woman's identity is revised. Per Josselson (1987), somewhere in this formation and reformation of identity, women do entertain feminist identity. Austin and Leland, (1993) indicate that some women acknowledge feminism earlier in their lives than others. They believe that the awareness of feminist ideals plays a role in the revision of how women see themselves and their environments. According to Austin and Leland (1993), the awareness results in identity transformations.

Women's development is affiliative (Bardwick, 1980; Giele, 1982; Gilligan, 1980; Miller, 1986; & Rossi, 1980) with common responses of relationships with mothers, wives, friends, and daughters (Gilligan, 1980). Evan's (1985) research indicates that women bring into their identity family, career, interpersonal relationships, and self. Josselson (1996) contributes to this field of study a model of women's development that includes connection and competence. Josselson connects competence with career and relationship success in the personal and work environments. Although much focus on women's identity is associated with relationships, careers and family, these roles prohibit her from allowing one to monopolize the other. It appears that the career paths a woman takes in her life alongside the family do not make up her overall well-being or identity (Vandewater & Stewart, 1997). A women's identity is associated with a common ground between career and family. It was during the period of adolescence, historical and cultural norms that actually defined a woman's work, marriage, and social roles (Giele, 1993). Giele's (1993) research reported that ". . . *the most common - and, apparently, the most rewarding - role pattern for educated women in the late twentieth century is a multiple-role pattern, which combines traditional wife-mother duties and paid employment*" (p. 36). Josselson (1987) also combined her work with Marcia (1966) to focus on ". . . *the internal and*

development roots of identity formation in women" (Josselson, 1987, p. 33). Josselson's research spanning 22 years and including Marcia's (1966) model of identity development revealed that identity was formed and revised over the lifetime of all women and expressed differently by each person.

Five Domains of Identity. Marcia's (1966 & 1976) research included Erikson's concerns of occupation to study identity in women. Marcia's (1976) model brought forth five domains - vocational choice, religious beliefs, political ideology, gender-role attitudes, and beliefs about sexual expression to assess women's identity development. Although identity development theories were focused on the study of men, the models were also considered appropriate for women. Women were oftentimes judged to be less developed than men (Gilligan, 1980). Thanks to researchers choosing to look at the applicability of identity theory for women, more researchers have been open to studying gender differences. Women's identity has been associated with relations such as love, affiliation, and family. The work of Erikson (1980), Rossi (1980), and Parker and Aldwin (1997), and Whitbourne (1986) revealed that women's adult identity occurs within the realm of love and work; affiliation and agency; and family and career.

Black Identity Development. Research has been performed to reveal that a woman's identity development differs from men (Josselson, 1973). Identity development for all American women encompasses how they see themselves internally and connected to a social environment (Baker & Kline, 1996). According to theorists Cross (1971) and Downing and Roush (1985), identity is based on a theory of Black identity development. Gates (1992) indicates that in order for one to understand the plight of minorities of African descent, one must understand the role and identity of these people alongside African-Americans (particularly African-American women) in the United States. Black feminist research reveals that African and African-American women in America experience oppression, race, ethnicity, class, and gender issues (Baker & Kline, 1996). With this in mind, formally educated foreign-born African women's identity development can encompass self reflection, an understanding of their environment, and the arduous task of accepting discrimination and ethnic issues in society and the workplace.

Over the years, Africans have created survival strategies for coping with the American circumstances in their new homeland. Africans from different tribes have managed to put aside their differences in order to cooperate and benefit from these survival strategies. Grant & Sleeter (1989) saw the cooperation as a form of agreement known as "communal values." In their work, they made it clear that this form of agreement did not make these people completely African or American. Instead, they saw this agreement as the birth of the African American or bicultural people. According to W. E. B. DuBois (1969), Africans possessed a double consciousness, dual identity, and two souls (comprised of thoughts and sources) as they strove to bring two sets of forces into a single American person.

Immigration to the United States

Unlike the experience of Africans that came to the United States during slavery, African immigration in the 20th and 21st centuries has been based on voluntary exodus to this country. As reported by the INS (2001), of the African born counted in Census 2000, 56.6 percent (498,927) entered the United States between 1990 and 2000. The INS (2001) reported one quarter (226,929) entered the United States in the 1980s, while 18 percent (155,444) entered before 1980. Table 2.1 provides a listing of ten African countries, recognized by the U.S. Census Bureau, with the most significant number of Africans immigrants who were living in the United States in 1990.

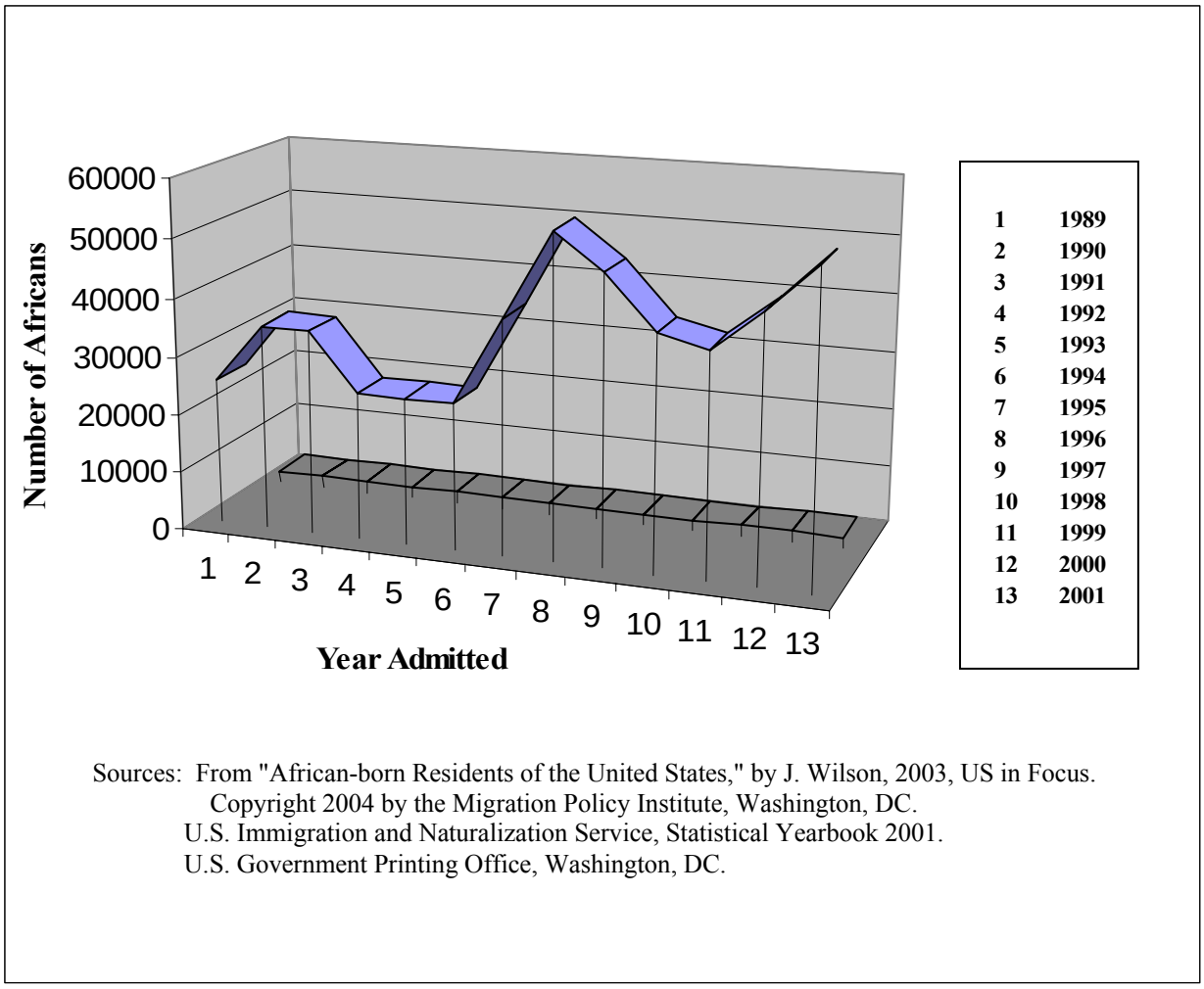
Table 2.1
Top Ten Countries of Birth of the Foreign-Born Africans Living in the United States, 1990

(Data based on sample. For information on confidentiality protection, sampling error, nonsampling error, and definitions, see www.census.gov)

Nigerian	**92,287**
Cape Verdean	**51,104**
Ethiopian	**35,079**
Ghanian	**20,197**
South African	**18,110**
Liberian	**8,854**
Kenyan	**4,669**
Sierra Leonean	**4,657**
Sudanese	**3,647**
Ugandan	**2,699**
Total	**241,303**

Source: U.S. Bureau of the Census, *Statistical Yearbook 2004*, U.S. Government Printing Office, Washington, DC

The INS (2001) reported that between 1989 and 2001, the number of Africans admitted by the U.S. government fluctuated (See Figure 2.1) from numbers around 25,000 per year to numbers greater than 53,000 per year.



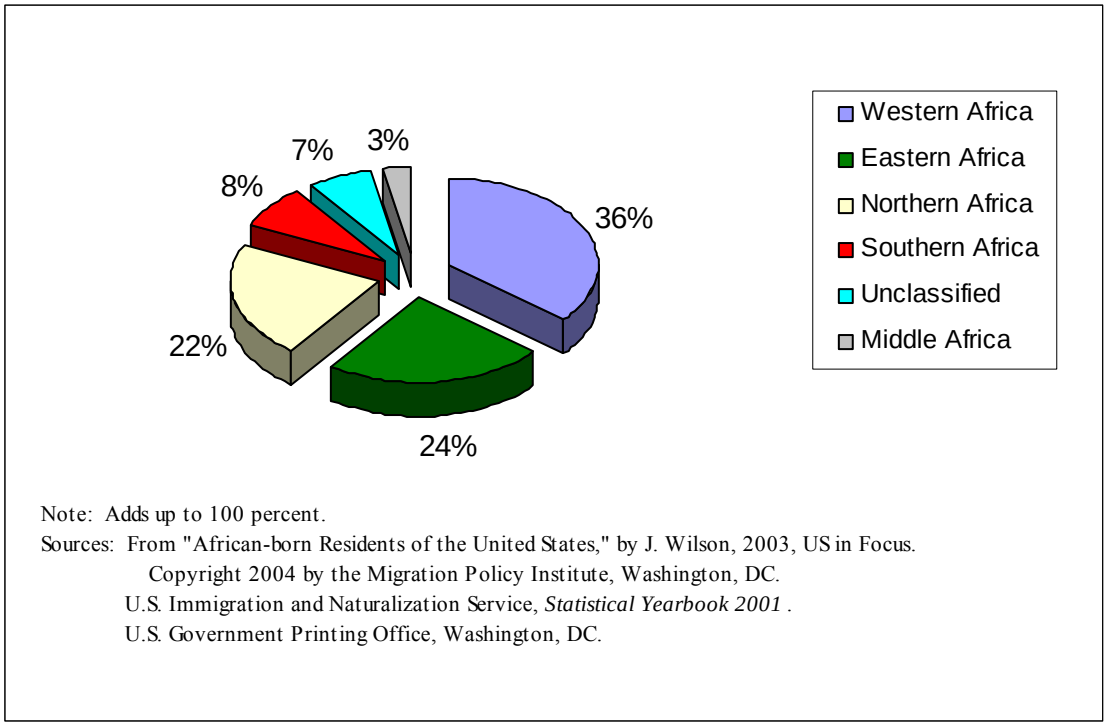
Sources: From "African-born Residents of the United States," by J. Wilson, 2003, US in Focus.
Copyright 2004 by the Migration Policy Institute, Washington, DC.
U.S. Immigration and Naturalization Service, Statistical Yearbook 2001.
U.S. Government Printing Office, Washington, DC.

Figure 2.1
Number of Africans Admitted by INS: 1989-2001

Regions of Origins for Africans

Figure 2.2 is an INS (2001) statistical report indicating, by regions, the origins of Africans residing in the United States. This figure shows, graphically, that the Western Africans (reportedly 326,507) comprised 36% of the African-born population in year 2000 (INS, 2001). According to the INS (2001), the most significant sending countries from Western Africa were Nigeria (approximately 134,940), Ghana (approximately 65,572) and Sierra Leone (approximately 20,831). The INS (2001) also reported that East Africans (approximately 213,299) comprised 24% of the African-born population; whereas, Ethiopians comprised the largest category (approximately 69,531 Africans) from the Continent in 2000. In the INS (2001) report, Northern Africans (approximately 190,491) comprised 22% of the African-born persons, while Egypt accounted for approximately 113,491 people. The INS (2001) also reported that eight percent (approximately 66,496) of the African-born persons were from Southern African, while most of these percentages (approximately 63,558) were entirely from South Africa.

Finally, in the INS (2001) report, Middle Africans (approximately 26,900) represent three percent of the African-born persons. The INS (2001) report did indicate that seven percent of the African-born persons were not classified by region of origin.



Note: Adds up to 100 percent.
Sources: From "African-born Residents of the United States," by J. Wilson, 2003, US in Focus. Copyright 2004 by the Migration Policy Institute, Washington, DC.
U.S. Immigration and Naturalization Service, *Statistical Yearbook 2001* . U.S. Government Printing Office, Washington, DC.

Figure 2.2
Region of Origin for Africans in the United States

Patterns of African Immigration in the United States

Table 2.2 shows the highest concentration, by country of origin, for African immigration to the United States. This table reports the INS' most accurate categorical report of African immigration since the 1960s. According to the INS (2001), African migration has significantly increased in the past few decades. Chain immigration, Americanization of foreign students enrolled in U.S. colleges, economic opportunities, and homeland events are the major reasons for migrating to the United States (INS, 2001). The INS (2001) reported immigration from Africa remained low until the 1950s. During that time, about 14,000 immigrants arrived in the United States (INS, 2001). The INS (2001) reported that this number doubled to about 29,000 in the 1960s, more than doubled to 81,000 in the 1970s, and again in the 1980s to 177,000. According to the INS (2001), annual immigration averages, since 1995, were reported at 27,000. In the early 1980s, the INS (2001) released reports that revealed Ethiopia, Nigeria, and Ghana as the primary countries from which black Africans immigrate to the United States. Also, the report indicated that Nigerians constituted the largest group, with about 92,000 claiming Nigerian ancestry in the 1990 census, compared to 35,000 Ethiopians and 20,000 Ghanians (U.S. Immigration & Naturalization Service, 2001).

Table 2.2
Annual Average African Immigration to the United States, by Country of Origin, 1971-1996

(Data based on immigration records. For information on confidentiality protection, sampling error, nonsampling error, and definitions, see www.doj/Immigration by Region and Selected Country of Last Residence: FYs 1820 - 2003htm)

Country	1971-1980	1981-1990	1991-1996
Algeria	1,123	1,511	1,400
Cape Verde	5,531	7,876	3,476
Egypt	28,600	31,400	28,000
Ethiopia	3,881	27,214	19,360
Ghana	5,195	14,876	8,259
Kenya	4,505	7,853	4,220
Liberia	2,400	8,058	5,103
Nigeria	8,767	35,365	20,861
Sierra Leone	1,265	5,194	3,032
Sudan	N/A	1,953	2,719
Republic of South Africa	11,459	15,738	8,711
Tanzania	2,989	4,181	1,635
Uganda	3,370	3,881	1,781

Note: Data for years from 1971-1979 and 1984-1996 are for country of last permanent residence; and data for 1980-1983 refer to country of birth. Because of changes in boundaries, changes in lists of countries, and lack of data for specified countries for various periods.

Source: U.S. Immigration and Naturalization Service, *Statistical Yearbook 2001*, U.S. Government Printing Office, Washington, DC, 1996, table 7.

Geographic Regions of Residence for Africans in the United States

When considering the number of immigrants residing in the United States, it was noted by the INS (2001) that African-born persons are highly urbanized, with 95% residing in a metropolitan area during 2000. Table 2.3 lists the 25 metropolitan areas with the highest number of Africans, as well as each area's share of the U.S. African-born population, totals and percentages (INS, 2001). The areas with the highest number of African-born persons were New York and Washington, DC (99,126 and 93,271; respectively). Each area represents approximately 10 percent of the total African population in the U.S. The areas with the highest percentage of African-born persons were New Jersey, Washington, DC, Columbus and Minneapolis (1.96, 1.89, 15.6 and 14.4 percent; respectively). Table 2.3 also revealed that Washington, DC was one of the ten areas that ranked high (11.21%) in totals and percentages with respect to the foreign-

born population. Table 2.3 provides an account of the African-born population in the major U.S. metropolitan areas by percentages and shares.

Table 2.3
African-Born Population in the U.S. Metropolitan Areas

(Data based on 2000 census data. For information, see www.migrationinformation.org)

Metropolitan Area	African-born Population	African % of Total	African % of Foreign Born	Share of US African Population
New York, NY	99,126	1.06	3.16	11.25
Washington, DC-MD-VA-WV	93,271	1.89	11.21	10.58
Los Angeles-Long Beach, CA	43,024	0.45	1.25	4.88
Atlanta, GA	36,645	0.89	8.7	4.16
Minneapolis-St. Paul, MN-WI	30,388	1.02	14.4	3.45
Boston, MA-NH	29,475	0.87	5.80	3.34
Houston, TX	26,266	0.63	3.07	2.98
Chicago, IL	23,355	0.28	1.64	2.65
Dallas, TX	20,975	0.60	3.55	2.38
Philadelphia, PA-NJ	20,391	0.40	5.71	2.31
Newark, NJ	18,086	0.89	4.69	2.05
Seattle-Bellevue-Everett, WA	16,108	0.67	4.85	1.83
Middlesex-Somerset-Hunterdon, NJ	13,142	1.12	5.40	1.49
Baltimore, MD	13,007	0.51	8.90	1.48
Providence-Fall River-Warwick, RI-MA	12,380	1.04	8.67	1.40
Oakland, CA	12,006	0.50	2.09	1.36
Jersey City, NJ	11,961	1.96	5.10	1.36
San Diego, CA	11,905	0.42	2.0	1.35
Columbus, OH	11,114	0.72	15.6	1.26
Orange County, CA	10,387	0.36	1.22	1.18
Detroit, MI	9,532	0.21	2.84	1.08
San Jose, CA	8,699	0.52	1.52	0.99
Raleigh-Durham-Chapel Hill, NC	7,910	0.67	7.3	0.90
Nassau-Suffolk, NY	7,786	0.28	1.96	0.88
Denver, CO	7,616	0.36	3.27	0.86

Sources: From "African-born Residents of the United States," by J. Wilson, 2003, US in Focus.
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U.S. Immigration and Naturalization Service, Statistical Yearbook 2001.
U.S. Government Printing Office, Washington, DC.

African Immigrant Communal Experience in the Washington, DC Metropolitan Area

According to the U.S. Census Bureau (2004), African immigrants living in the State of Maryland between 1980 and 2000 has increased. The Census Bureau (2004) research attributes this increase to three important developments: 1) the increase in the number of African students and professionals who remained in the United States and the DC area as a result of political and economic difficulties in their home country beginning in the 1970s; 2) the large numbers of political refugees (from the Horn of Africa) fleeing repressive regimes and violent conflicts in their home countries in the mid-1980s and 3) the introduction of the Diversity Visa Program (initiated by the Immigration & Naturalization Services) in the early 1990s.

As reported in *New Americans in Maryland* (1994), Maryland's official statistics did not report the exact number of African immigrants for that state. However, it did report that approximately 27,509 Maryland residents did report Sub-Saharan Africa as its single ancestry for the 1990 census population (New Americans in Maryland, 1994). A U. S. Census Bureau survey revealed that 7.3% of Maryland's population was reported as foreign-born, 68% of maintained residences in Montgomery and Prince George's counties, and 25% of Africans reported to have residences in Baltimore. According to the Census Bureau (2004), based on the government estimates, the number of immigrants in these suburbs of Washington, DC, alongside the African expatriates residing in the District of Columbia and Northern Virginia, the Washington Metropolitan Area was one of the few areas with a large concentration of African expatriates in the United States.

As we know, Washington, DC, the surrounding areas provide employment opportunities for many foreign-born people who are formally educated, skilled, or unskilled. Interest in academic study and international relations also fostered many foreign-born people to settle in the Washington, DC area. In addition to employment opportunities and the neighboring geographic areas of Virginia and Maryland, acknowledge the capability of having close contact with native Africans and friends. However, like other foreign-born groups of people, African immigrants are quite diverse. Such diversity is attributed to the sizeable number of countries on the continent of Africa. According to the U.S. Census Bureau (2000) data, the geographic concentration of Africans that arrived in the U.S. between 1990 and 2000 were higher than Africans that arrived prior to 1990, suggesting Africans had a tendency to settle closer to one another upon arrival in the U.S. and spread out into other parts of the country much later in their residential years. Due to the immense diversity of African immigrants and the absence of official statistical data from the State of Maryland, the Census Bureau (2004) discovered that it was difficult to provide characteristics of this community for their report.

According to the U.S. Census Bureau (2004), the African immigrant experiences in the Washington, DC Metropolitan Area are leaving marks in areas where the Africans are greatest in number. It has been reported by the Census Bureau (2004) that these impressions are present in religion, media, cultural activities, business ventures, and communal associations near major suburbs. Demographic studies report that religion plays an important role in the life of African immigrants, where most are either Christian or Muslim.

Alongside demographic studies performed by the U.S. Census Bureau (2004), many African immigrants have been successful in a multitude of business ventures; such as, owning and operating beauty supply and grocery stores, hair braiding salons, and restaurants.

According to Aluko, et al., (1997), the passing of ancestral traditions and customs are becoming more and more important to African immigrants in order to preserve culture while becoming part of the "melting pot" of dominant American culture. The publication of newspapers and the production of radio programs (through local affiliates) are vehicles for African immigrants to serve their communities and promote African traditions and cultures (Aluko, et al., 1997).

Labor Considerations of African-Americans and Persons of Color in the United States

Migration by African Women. Since the end of the slave trade, African men have continued their migration from African countries. According to Shirley Nuss, Ettore Denti, and David Viry (1989), the migration of African women has always been more prominent within the continent of Africa. These migrations were from one rural and primitive community to another in hopes of escaping personal or political confrontations. Although some migrations were for a relativerely short period of time, the objective was to save money to set up a business or to build a house in her home community. Today, African women are becoming temporary and permanent residents of other countries. In the past, they migrated primarily to join husbands (Stambach, 1998). Their objective was to have their children, spouses, and family members join them in this new land (Bloch, Beoku-Betts & Tabachnick, 1998). Africa's recent and growing commitment to primary, secondary, and post-secondary education of females has in turn supported the temporary and permanent migration of its women to the United States in large numbers. The purpose of the migration is to establish careers and permanent employment (Bloch, et al., 1998). According to N'Diaye (1997), for many African women, their sojourn is temporary. N'Diaye (1997) reports that many African women plan to return to their home or birth countries at a later date; however, others have decided to live permanently and become a citizens. Such decisions were not taken lightly or without great sacrifice (N'Diaye, 1997).

Statistics on African Immigration in the United States and the Diaspora. In February 2002, the U.S. Census Bureau released data that indicated the foreign-born population accounting for 17.4 million, or 12.4 percent, of the total 140.5 million people in the civilian labor force for the year 2000. From this data, the Census Bureau (2002) reported that the labor force participation rate of the foreign-born population was 66.6 percent. According to the U.S. Census Bureau (2002), this number was not significantly different from the 67.3 percent reported for the native population in year 2000. Of the total foreign-born population reported by the Census Bureau (2002), 6,659,000 persons 16 years and over-represented foreign-born females. These statistics indicated that African women accounted for 255,000 females, age 16 years and over, living in the United States (U.S. Census, 2002). This number further revealed that 132,000 of these women were registered in the civilian labor force during 2000 (U.S. Census, 2002). With only 51.8 percent of these women having participated in the 2000 labor force, the Census Bureau (2002) reported that this participation percentage reveals that 120,000 African-born women were employed and 12,000 were unemployed, or 8.7 percent. The Census Bureau (2002) also

indicated in its report that 123,000 of these women were not in the civilian labor force. Based on this number alone, it was difficult to ascertain whether these women were students, retired, rearing families, or withdrawn from the labor force due to factors associated with being underemployed.

According to the Census Bureau (2002), 37 percent of the 0.7 million Africans were naturalized citizens. According to the Census Bureau (2002), 94.9 percent of the foreign-born Africans had completed high school. This percentage significantly surpassed all foreign-born persons in the world. In addition, the Census Bureau (2002) reported that not only did the foreign-born Africans surpass all foreign-born persons in the high school education category - they also ranked highest in bachelor's degrees, 49.3 percent.

Africans did not assimilate into mainstream social structures to the same extent as Latino immigrants (Gay, 1995). According to Gay (1995), although Africans did not retain their African legacies to the same degree of completeness or authenticity as our current immigrants, they did contribute to the Caucasian society. These individuals were not all passive bystanders in the construction of an identity as Africans in America. Gay (1995) saw these individuals as "self creators," reaching for the same dream as the African Americans during the 1960 Civil Rights Movement. Their plan was to resist professional bondage in the U.S. workforce while developing a cultural system to satisfy their emotional, social, political, economic, and esthetic needs. These new African-American women meshed African, European, and American customs, values, and traditions together to create another distinctive cultural system. This cultural system is their process of acculturation.

According to Robert Staples (1974), Cornell West (1993), and Henry Louis Gates, Jr., (1993), experts in the field of Black sociology, the Black population and family historically are America's largest visible minorities. Extensive study by behavioral scientists have revealed that Blacks (African Americans) continue to experience problems in employment, housing, voting, healthcare, family life, community, and social arenas due to a long history, within the United States, that is uncharacteristic of other ethnic groups before, during, and since the Civil Rights Movement (West, 1997). As reported by Andrew Billingsley (1968; In Habenstein & Mindel, 1976, p. 221),

> "*There are four traits of the Black group that distinguish it from many other immigrants to America. These differences are cultural in the sense that (1) Blacks came from a continent with norms and values that were dissimilar to the American way of life, (2) they were composed of many different tribes, each with its own languages, cultures and traditions, (3) in the beginning, they came without females, and, most importantly, (4) they came in bondage*."

Even today, traditional labor theory has neglected to report the position and problems associated with Black women in the paid economy (Wallace, 1987; Hull, G.T., Scott, P. B., & Smith, B., 1992). According Billingsley (1970), there continues to be a deviation of Blacks from middle-class norms – leading to the definition of them as "*pathological*." As originally

discussed by Staples (1974), and recently by West (1997), the presence of African immigrants of color, alongside African Americans, will not only build a new force within the Black community, but create as well the existence of larger numbers of "problems" that will be played out specifically in employment. As stated by West (1997, p. 192), *" . . . this must be carefully examined. Out of this systematic analysis of a consolidated Black population,*[made up of Africans and African Americans] *family adaptations headed by the Black female will create a new understanding of the Black family and breadwinner in contemporary American society*."

Economist Gary Becker (1980) indicated that occupational segregation, inaccessibility to professional careers, and discriminatory hiring practices will significantly affect African women throughout their American life. According to Becker (1980), the early 1980s marked a time in the U.S. workforce where African American women were heavily concentrated in a narrow range of moderate to low paying occupations within large metropolitan businesses and communities. According to West (1999), corporate America today still sees African and African American women differently from other American women in business. In the late 1980s, Wallace (1987) revealed in her work that these there is a projection for African women to earn about two-thirds the salary of African-American women. The Bureau of the Census (1994) reported that African-American women's earnings rank moderately above African immigrant women for professional employment. Wallace (1987) mentions, as time goes on, the proportion of earnings will decrease when adding White American women to the number count. To make the situation more complex, inaccessibility to certain professional occupations, among formally educated women of color, is expected to be even more extreme (Unger & West, 1998).

Taeuber's (1991) research indicated that during the late 1980's, sixty percent of all working women in the United States held clerical, service, or professional positions. This research revealed that more than sixty percent of American women that held professional positions were employed in female related careers such as public school education and nursing (Taeuber, 1991). Foss & Slaney's (1986) research indicated that the majority of women in the United States work in four career categories: social work, nursing, teaching, and office work. African immigrant women usually are not considered in large numbers for these positions regardless of their education and professional training. Even after undergoing additional education and training in America, it is believed that these women still face great odds in certain professional careers.

The Diaspora, Africa and Job Discrimination. Foreign-born Africans in the Diaspora, specifically the U.S., Canada, Australia and the United Kingdom were (and still are) proficient in writing and speaking English (Okafor, 2001). According to Okafor (2001), the Africans' command of the English language has been noted to exceed American-born citizens; however, their process of assimilation (properly noted to be acculturation) was (and still is) somewhat difficult. Okafor (2001) reported that Africans in the Diaspora did experience employment discrimination. It was noted by Okafor (2001) that Africans with professional careers (medical, legal, academic, technology and engineering) encountered significantly higher degrees of job discrimination over those employed in lower level positions. Okafor's (2001) statements about job discrimination, on behalf of foreign-born Africans, were (in most cases) identical to the job discrimination experienced by African Americans. The issues surrounding Okafor's (2001) report of the Diaspora, Africans and job discrimination revealed that the understanding of

culture, perception and acculturation were clearly the absent aspects for most Africans who believed their discriminatory experiences were different from African Americans or other minorities in the United States. In addition to the understanding of culture, perception and acculturation, Okafor's (2001) accounts of job discrimination (on behalf of foreign-born Africans) did not consider the Africans' identity – personal beliefs as to how these persons saw themselves in the Diaspora; as well as, how American-born persons saw the Africans in the workplace.

Okafor (2001) did indicate that the cause of job discrimination for Africans in the Diaspora stemmed from foreign-born Africans themselves. Okafor (2001) noted that most Africans were arrogant, an aspect of culture. The practicing of cultural traditions; such as, an adult (or older individual) being instructed to perform a task by a younger individual, oftentimes precipitated discriminatory acts from non-Africans in the workplace (Okafor, 2001). Per Okafor (2001), articulation, or the lack thereof, on behalf of the foreign-born Africans also caused job discrimination due to their inability to express themselves effectively and clearly in English.

Conclusion

This chapter presented literature that frames the problem of this study - What makes foreign-born, formally educated African women experiences different from other American women in the workplace? Was it hidden in their inability or reluctance to see how they could be a major contributor to the professional workforce? As mentioned by (N'Diaye, 1997) foreign-born African women's plans after migration to the United States may be to establish careers and permanent employment (Block, et al., 1998); however, such plans are often delayed, sacrificed, or left completely unpursued. The response to this observation is multifaceted. Therefore, one must consider that it is possible for women to have a unique set of challenges related to successfully acculturating in another cultural environment. Aspects; such as, cultural backgrounds, race, response from other African Americans, or the tendency to be more isolated could be a combination of these sets of challenges. This problem could be further magnified for foreign-born African women due to their inability to see any relationship between heritage and mainstream cultures. With respect to acculturation, this process also may have some relationship or impact on their identity style for formation as these women grow professionally, spiritually, or culturally. The challenges one experiences during their process of acculturation can be related to the difficulties these women may experience when applying their education or obtaining additional education while moving into professional work arenas. As you know, in the United States, having a career is a major component of identification in this culture. In addition, acculturation can be an overwhelming or formidal challenge for many adults. When considering the population statistics in the United States since the 1960s, acculturation has become a more enduring problem in this country due to the influx of foreign-born people. The greatest task for these women and researchers is to obtain a broader understanding of what it means to retain and adopt heritage and mainstream cultures in an effort to secure and maintain professional employment within a highly diverse workforce.

CHAPTER 3

. . . we must reject the idea that structures are primarily economic and political creatures – an idea that culture is an ephemeral set of behavioral attitudes and values. Culture is as much a structure as the economy and politics; it is rooted into institutions such as families, schools, synagogues, mosques, and communication industries (television, radio, video, music). Similarly, the economy and politics are not only influenced by values but also promote particular cultural ideals of the good life and good society. Most importantly, we must delve into the depths where neither liberals nor conservatives dare to tread, namely, into the murky waters of despair and dread that now flood the streets of black America. We must go there to talk about the depressing statistics of unemployment, infant mortality, incarceration, teenage pregnancy, and violent crime of our African peoples.
(Cornel West, 1993, p.19)

METHOD
Introduction

This chapter addresses the approach to the study, details regarding the sample, chosen measurement instruments, means of data collection, and data analysis. The study focused on understanding the employment status of formally educated foreign-born African women in the United States through answering the following questions:

1. What is the relationship between acculturation strategies and employment status of formally educated foreign-born African women?
2. What is the relationship between identity style and employment status?
3. What is the relationship among acculturation strategies and identity style orientations?
4. What are the combined effects of acculturation strategies, identity style, and certain demographics on employment status?

The researcher compared acculturation strategies and identity styles associated with various employment statuses among African women. The focus was directed towards the effects of acculturation and self-identity on African women with respect to their employment experience. The researcher utilized Berzonsky's (1988, 1990 & 1992) theories for identity style orientation and Berry's (1997) acculturation framework as guides.

Berry's (1997) acculturation framework, which is based on a bidimensional model of acculturation, suggesting that responses gained from the two questions – "*Is it of value to maintain my cultural heritage?*" and "*Is it of value to maintain relations with other groups?*" (Ryder, et al., 2002, p. 50) would be instrumental in guiding the individual's decision to adopt an acculturation strategy. Berzonsky (1992a) presented viewpoints on the social and psychological aspects of acculturation, its role on the individual, and how individuals characterize themselves. Berzonsky (1988, 1990 & 1992) sees identity style as a strategy that an individual considers when constructing or revising themselves in society. According to Berry (1997), this strategy is actually a way in which a person's identity is assembled.

Selection of Subjects and Sample Descriptions

Initially, four hundred thirty-four (434) anonymous participants served as subjects for this study. Of this number, the researcher discovered that it was necessary to eliminate participants that did not indicate when they received or earned their bachelor's degree. This reduced the number of subjects to 419. In addition, the researcher discovered that there were some subjects who had resided in the United States less than three years. The researcher questioned whether these women had actually adapted in their host country environment. So, the researcher decided to eliminate respondents who had resided in the United States for less than three (3) years. After these considerations, the number of subjects totaled 352. The researcher considered two more critical refinement stages for reducing the number of participants – arrival year and age. Only 238 were retained based on their educational background and age.

The first stage entailed retaining all subjects with arrival years 1999 or before. Years 1999 and earlier represented subjects presumably experiencing the process of acculturation. The eliminated subjects possibly had very limited exposure to the host culture environment from a residential or professional level.

The second stage in refining the subjects for the study entailed eliminating subjects under the age of 25. The basis for eliminating persons under the age of 25 concerned development. The researcher believed that subjects under the age of 25 were still in the process of finding themselves as well as finalizing their bachelors' degrees. The researcher also believed that these women's ability to secure employment may not have been related to cultural issues since these women have earned their degrees in the last three years and were still growing up.

The researcher questioned whether there was a reason to eliminate subjects over the age of 65. The researcher questioned whether subjects over the age of 65 would be in a different position employment-wise than the rest of the sample participants due to age, being semi-retired, retired, etc. Therefore, all subjects over the age of 65 were eliminated from the sample.

The subjects were taken from a population comprised of employed, underemployed, and unemployed African women residing in Northern Virginia, Maryland, and Washington, D.C. The subjects were required to be naturalized U.S. citizens or foreign born women possessing a U.S. work permit.

The researcher met each participant in person at four locations: four (4) local area universities, three (3) coffee houses, five (5) local area Christian churches/worship centers, and two (2) minority-based women clinics.

Instrumentation

Acculturation

The first step required the researcher to identify an instrument that would measure acculturation of African women. At that time, there was no published instrument designed to measure acculturation specifically for African or African American women. Several instruments were found. Unfortunately, these instruments focused on the host environment and classifying subjects into different cultural categories. The instruments ignored individual differences (i.e., psychological or interpersonal adjustments), social contact, or rate of adaptation. The researcher discovered that ongoing and extensive research on acculturation existed in Canada.

Canadian researchers, Annie Montreuil and Richard Y. Bourhis' (2001) study of immigrant acculturation included Berry's (1980 & 1997) model of immigrant acculturation, as well as his psychological acculturation framework. Montreuil and Bourhis' (2001) research provided information on Berry, Kim, Power, Young, and Bujaki's (1989) Immigrant Acculturation Scale (IAS). In their study, they emphasized the need to understand the interplay . . . *between host majority and immigrant group acculturation orientations.*" (Montreuil & Bourhis, 2001, p. 699)

The researcher's conversations with Montreuil (July 22, 1999) about acculturation orientations and the use of the IAS revealed that: 1) Berry, et al.'s (IAS, 1989) questionnaire required additional study and analysis, and (2) state integration policies (adopted at a national, regional, or municipal level) could impact the participants' responses on the IAS, which would impact the acculturation orientations of immigrant and cultural minorities. As a result, these points were considered in the researcher's decision not to use the IAS.

A review of Canadian literature for additional reports and instruments that would discuss and measure immigrant acculturation discovered that Ryder, et al.'s (2000) research on acculturation and self-identity referred to a study comparing the unidimensional and bidimensional models of acculturation. The researcher learned that Ryder, et al.'s (2000) article included an acculturation questionnaire discussing detailed analysis on participant responses to mainstream and heritage cultures.

The original Vancouver Index of Acculturation (VIA) was created by Ryder, Alden and Paulhus in 1999. In 2000, the VIA was refined as a means for increasing the utility of the instrument for culturally heterogenous samples. The intent for this instrument was to measure the heritage and mainstream dimensions of acculturation. The 12-item instrument would enable one to rate each item on a 5-point scale ranging from *not at all* (1) to *very much so* (5). Examples of items included "*I am interested in maintaining or developing Chinese traditions*" and "*I would be willing to marry a North American person*" (Ryder, et al., 2000, p. 54). According to Ryder, et al. (2000), higher subscale scores for the VIA represented higher levels of identification with the culture represented.

In Ryder, et al.'s (1999) second study, where he used the first version of the VIA, he attempted to measure the heritage and mainstream dimensions of acculturation (as a bidimensional model) for validity and utility during a comparison to the well-established unidimensional models. They measured the heritage and mainstream dimensions of acculturation of 150 female (n = 99) and male (n = 51) Chinese ancestry undergraduate college students, ranging from the age of 18 to 25 (M = 19.72, SD = 1.14). In the sample, 87 of the students were first-generation and 63 were second-generation individuals. Ryder, et al.'s (1999) research produced the following internal reliability coefficients (Cronbach's alpha): six-item Heritage subscale (α = .79; mean interitem r = .40), and six-item Mainstream subscale (α = .75; mean interitem r = .34). Ryder's (1999) analysis revealed that the two dimensions of acculturation were orthogonal in the overall sample (r = .09, *ns*), as well as in both first- and second-generation groups (rs = .09 and .15, respectively, *ns*). These correlations suggested that the main advantage of the VIA during the second study was wider coverage of the culture domain. At the close of the second study, it appeared that the VIA required additional work on its 12-item design.

The original VIA was revised by Ryder, Alden and Paulhus to refer to heritage culture from a more general perspective. Ryder, et al. (2000) wrote a new instructional set to clarify the definition of the term acculturation and capture the construct of acculturation. Several new items were written to measure domains not covered by the first version of the VIA during the second study. The work produced an overall pool of 15 domains, with one heritage identity and one mainstream identity item for each domain (Ryder, et al., 2000).

During the third study, Ryder, et al. (2000) again measured the heritage and mainstream dimensions of acculturation with a focus on interpersonal adjustment. This aspect of the heritage and mainstream dimensions entailed close consideration of an individual's ability to socialize and interact with other people comfortably. Ryder, et al.'s (2000) rationale for the focus on interpersonal adjustment was based on the knowledge that acculturating individuals could be learning a new language and a new system of social norms or be continually forced to negotiate between two different sets of cultural expectations. The goal was to consider unique interpersonal difficulties as a part of the acculturation process (Ryder, et al., 2000).

Ryder, et al. (2000) proceeded in the third study to measure the heritage and mainstream dimensions of acculturation on 204 female (n = 140) and male (n = 64) Chinese ancestry undergraduate college students, ranging from the age of 18 to 25 (M = 19.82, SD = 1.28). It was determined that the sample would comprise 125 students as first-generation and 79 as second-generation participants. This time, the revised VIA instrument was administered to 204 participates in a random split of two subsamples. Ryder, et al. (2000) used an iterative procedure involving one half of the 204 sample participants. This was accomplished using a combination of reliability analysis and principal-components factor analysis. The first half of the sample participants received a 25-item VIA instrument. Ryder et al. (2000) decided to remove five item pairs from the 25-item VIA instrument due the discovery that the pair lowered the scale reliability or caused the members in the first split to not load cleanly onto a single principal component. For the second half of the sample participants, Ryder et al. (2000) administered the current a 20-item VIA instrument. This process resulted in a more refined version of the VIA.

In the review of the original VIA, Ryder, et al. (2000) indicated that studies one and two supported a bidimensional approach to measuring acculturation. According to Tsai (1998), "*The two dimensions of cultural identity had only a modest negative correlation across three separate samples, and this association appeared to disappear after the first generation*" (In Ryder, et al., 2000, p. 61). Ryder, et al.'s (2000) research revealed that the results of study two suggested increased confidence in the utility of the VIA for measuring the bidimensional mode of acculturation in individuals from various ethnic cultures. Further analysis of the VIA indicated that the two subscales in study two were reliable and exhibited an interrelationship that approximated the predictions of the bidimensional model over the unidimensional model.

According to Ryder, et al. (2000), the reports for study two are based on the confidence in the utility of the VIA and the reliability of the two subscales. "*Strong correlations observed between the Mainstream subscale and a wide array of variables indicative of exposure to the new culture, as in Study 2. Unlike Study 2, the Heritage dimension also consistently displayed a coherent pattern of correlates with these same demographics, albeit with smaller affect sizes*" (Ryder, et al., 2000, p. 61). In their research, Ryder, et al. (2000) suggests that an explanation for the improvement in scores could be attributed to the modifications made to the VIA in Study 3. As reported, the modifications, " . . . *actually improved the convergent validity of the Heritage culture construct*" (Ryder, et al., 2000, p. 61). Ryder, et al. (2000) reports that the Mainstream dimension appears to be tied more to the demographic variables over the Heritage dimension. For Ryder, et al. (2000), this discovery means that acquiring a new culture would be dependent on the length of exposure to that culture. Ryder, et al. (2000) adds to this point that keeping ties to one's Heritage culture can be predicted by events like keeping contact with individuals of the same culture or upbringing. In conclusion, the convergent validity of the Heritage culture construct revealed that the relation between acculturation and adjustment to be robust giving the bidimensional model a broader and more valid framework for understanding acculturation (Ryder, et al., 2000).

Summary. This process revealed that the absence of an instrument to measure acculturation of foreign-born African women required one to either create a tool or obtain one that would be expansive enough to measure acculturation for women, minorities or immigrants. Although the researcher found several instruments, those possessing a focus on the host environment and classifying the subjects by cultural categories would not suffice. The key for the researcher was to ensure the capturing of individual differences that could only be obtained by subjects socially emerged in the adaptation of their host environment. After an extensive review of the literature and published research on immigrant acculturation, the researcher did find work performed by Ryder, Alden and Paulhus (2000). Their work revealed that the third version of the VIA was appropriate for measuring acculturation and capturing individuals differences relevant to adaptation.

The researcher followed these scoring instructions for the VIA:
Heritage Subscore = (1 + 3 + 5 + 7 + 9 + 11 + 13 + 15 + 17 + 19) and
Mainstream Subscore = (2 + 4 + 6 + 8 + 10 + 12 + 14 + 16 + 18 + 20).
Each subscale is added according to the assigned numbers. A mean score was obtained for the heritage subscore based on odd-numbered items. A mean score was obtained for the mainstream subscore based on even-numbered items.

Identity Style

The final phase of the second step required the researcher to identify an instrument that would measure more aspects of individual identity. An exhaustive study enabled the researcher to discover three (3) Identity Style Inventories (ISIs) created by Berzonsky. It was learned that in 1989, the original ISI was created to operationalize and measure the construct of identity style. Identity style was the decision-making and problem-solving component of Marcia's (1966) conception of identity status. The researcher utilized Berzonsky's 40-item instrument, which was comprised of an Informational scale (11 items), Normative scale (9 items), and a Diffuse/Avoidant scale (10 items). For purposes of analysis, the Commitment scale (10 items) was used for secondary analysis. The Commitment scale was not considered as an identity style.

Berzonsky's (1989) original ISI; also called ISI1, was an attempt to assess internal consistency. The original ISI was revised by Berzonsky in 1992 to gain participant's general decision-making style. Berzonsky's ISI captured a participant's general decision-making style, as a result of responding to areas related to vocation, religion, and politics. Berzonsky' (1992) revision of the ISI (called the ISI-6G) was designed to have a simpler language and sentence structure to rank individuals on a sixth grade level. However, in 1992, Berzonsky created a third version of the ISI, called the ISI3.

Coefficient alphas from Berzonsky's (1992; White, Wampler & Winn, (1998) study using the ISI-6G instrument revealed the following: (1) the Diffuse/Avoidant scale - ISI-6G form, $\alpha = .78$ compared to the original ISI form, $\alpha = .77$, (2) the Normative scale – ISI-6G form, $\alpha = .64$ compared to the original ISI form, $\alpha = .67$, and (3) Information scale – ISI-6G form, $\alpha = .59$ compared to the original ISI form, $\alpha = .64$. It was noted in White, Wampler & Winn's (1998) research that the alpha values being similar to the alphas reported by Berzonsky (1992a) and White and Jones (1996). Berzonsky (1992a) indicated that he was not alarmed that there was a lower reliability in the Information scale. Berzonsky and Neimeyer (1994) indicated that the commitment variable could be utilized to separate high and low 'committers' on the Information scale since Berzonsky and Sullivan (1992) discovered that the Information scale revealed high and low levels of commitment. White, Wampler & Winn (1998) concluded, "*Overall, the ISI-6G was parallel to the original ISI, and it was related to various criterion measures in predicated ways*" (p. 231).

Berzonsky's research (1992) also revealed that chi-square tests were performed using the identity style categories and the independent variables – age, gender, marital status, ethnicity, religious affiliation, and class standing. The chi-square test applicable to age was notably significant. According to White, Wampler & Winn (1998), "*. . . older participants were more likely to be classified in the Information category . . .* [whereas] *. . . the younger students were more likely to be classified in the Normative or Diffuse/Avoidant categories*" (p. 232). In relation to social desirability, Berzonsky's (1992) use of the ISI-6G and the original ISI on college students ($n = 361$) revealed a pattern where the participants attempted to present themselves positively. This research also revealed that raw scores for each scale of each version were similar with correlations being noticeably significant: Information, $r(361) = .81$, $p < .001$; Normative, $r(361) = .85$, $p < .001$; and Diffuse/Avoidant, $r(361) = 85$, $p < .001$.

Berzonsky's research (1997) revealed that the Informational and Normative Scales were modified. Correlations between the ISI2 and ISI3 scales were: Informational2 X Informational3 = .98; Normative2 X Normative3 = .94. Berzonsky's (1997) sample of participants for the test-retest two-week interval, n = 94, revealed Informational = .87, Normative = .87, Diffuse/Avoidant = .83, and Commitment = .89. The alpha coefficients for n= 618: Informational = .70, Normative = .64, Diffuse/Avoidant = .76, and Commitment = .71.

Berzonsky's work provided a 40-item self-administered instrument – – revised Identity Style Inventory (ISI3; Berzonsky, 1992). Prior to the discovery of the ISI3, the researcher reviewed and studied prior versions of the ISI. In the earlier versions, the researcher learned of the versatility of the ISI to capture data from children and adults. According to White, Wampler, & Winn (1998), "*The questions contained in the ISI are also appropriate for adults*" (Cheek & Jones, 2001, p. 79). The scores would be used to detect individuals ". . . *with strong commitments to one of the identity styles*" (Cheek & Jones, 2001, p. 81).

The ISI3s (Berzonsky, 1992) intent is to focus on one main construct, identity styles, three identity style scales (Informational - INFO, Normative – NORM, and Diffuse/Avoidant – DIFF), and secondary analysis scale (Commitment – COMM). The four scales are: Informational-style scale (11 items), Normative-style scale (9 items), Diffuse/avoidant-style scale (10 items), and Commitment scale (10 items). The Commitment scale is not an identity style. It is designed to be used for secondary analysis. The 40-item instrument is answerable on a 5-point scale consisting of the categories ranging from strongly disagree ". . . *not at all like me (1)* . . . [to strongly agree] . . . *very much like me (5)*" (Nurmi, Berzonsky, Tammi & Kinney, 1997, p. 558). For the research on identity style orientations, a summary will present three score ranges for a five-point scale that indicates "*not at all like me (1) to very much like me (5)*" (Nurmi, Berzonsky, Tammi, & Kinney, 1997, p. 558). These subscales (subconstructs) entail:

1. The Informational-style scale ("*I've spent a great deal of time thinking seriously about what I should do with my life*").
2. The Normative-style scale ("*I prefer to deal with situations where I can rely on social norms and standards*").
3. The Diffuse/avoidant-style scale ("*I'm not really thinking about my future now; it's still a long way off*") (Berzonsky, 1992; Nurmi, et al., 1997, p. 559).

The researcher followed these scoring instructions for the ISI3:

Information-Orientation = (2 + 5 + 6 + 16 + 18 + 25 + 26 + 30 + 33 + 35 + 37),
Normative-Orientation = (4 + 10 + 19 + 21 + 23 + 28 + 32 + 34 + 40),
Diffuse-Orientation = (3 + 8 + 13 + 17 + 24 + 27 + 29 + 31 + 36 + 38), and
Commitment = (1 + 7 + 9* + 11* + 12 + 14* + 15 + 20* + 22 + 39).

Each subscale was added according to the assigned numbers. For scoring purposes items 9, 11, 14, and 20 are reversed. After totaling each identity style and secondary analysis scale, a mean and standard deviation score was obtained. Internal reliability coefficient alphas for the three identity style scales were .59 for Informative, .50 for Normative and .61 for Diffuse/Avoidant for the data collected.

Summary. The researcher realized that Ryder, et al's (2000) acculturation research and VIA (an instrument, designed to measure acculturation and capture individual differences relevant to adaptation), was only half of the journey towards securing an instrument(s) that would measure acculturation and identity of foreign-born African women. The expansive work of Berzonsky inspired the researcher to engage in conversations (May 23, 2001) with Berzonsky about individuals' identities. The researcher learned that Berzonsky's work was mature, reliable and still evolving. In addition to these points, the researcher learned that Berzonsky's third version, ISI3 was appropriate for measuring other aspects about adults – self-esteem, stability and personal well-being of individuals.

Employment Status

For the purposes of this study, the researcher was created a metric for defining the three employment statuses:

Employed. Participants categorized as employed were working full-time, part-time, or a combination of full- and part-time jobs. In order to be considered employed, the participant was required to work in a position(s) commensurate with her degree or specialized skills over half of the total number of years since arrival in the United States.

Unemployed. Participants categorized as unemployed were not earning any income (i.e., wage, salary, or commission). In order to be considered unemployed, the participant was required to be employed in a full- or part-time capacity over half of the total number of years since arrival in the United States.

Underemployed. Participants categorized as underemployed were working full-time, part-time, or a combination of full- and part-time jobs. In order to be considered underemployed, the participant was required to work in a position receiving less pay, benefits and/or responsibility commensurate of her degree or specialized skills over half of the total number of years since arrival in the United States.

Rating Process. For the purposes of this study, the researcher tasked and trained two raters as to how to utilize the metric for determining the employment status of each participant based on:

Years of Employment. Each rater reviewed the number of years the participant had been employed in the U.S.

Employment Positions Held. Each rater reviewed the number and type of jobs the participant has held.

Work History. Each rater reviewed the work history of the participant from the time the individual arrived in the U.S. to the present.

Demographic Responses. Each rater reviewed the responses made by the participants in **Part III – Demographic Information** – for items 70 and 72.

Additional Information. Each rater reviewed Items 70 (**Employment Status**) and 72 (**Personal View of Employment Status**) to determine of these items would offer the raters additional information, from objective and subjective points of view.

Procedures

Two published instruments, the VIA (Ryder, et al., 2000) and the ISI (Berzonsky, 1992), were used to collect the data. The questionnaire (Appendix A) was developed by combining the VIA as **PART I – Acculturation**, the ISI3 as **PART II - Personal Opinions**, and demographics as **PART III - Demographic Information**. This part of the questionnaire addressed personal, educational, and employment activity data in a series of 14 items (number 60 – 73). The personal demographic category obtained data pertaining to age, marital status, citizenship, country of birth, bilingualism and parental status. The educational demographic category provided data pertaining to academic degrees/ licenses and educational work history requirements. The employment demographic category provided data pertaining to employment statuses, income, and employment history. The data obtained from **PART III – Demographic Information** - was used to categorize the subjects and assist in explaining the findings. In the previous section – **Employment Status** – the researcher discussed the need to establish a metric for employment status. The researcher tasked two raters to look at the demographic section of the questionnaire. The raters were trained as to how to utilize the metric in the process of determining which employment status the participant would be assigned to. The raters considered the employment status of each participant based on:

1. the number of years the individual has been employed in the U.S.,
2. the number and type of jobs the participant has held,
3. the work history of the participant from the time the individual arrived in the U.S. to the present, and
4. the responses made by the participants in **Part III – Demographic Information** – for items 70 and 72.

Items 70 (**Employment Status**) and 72 (**Personal View of Employment Status**) offered the raters additional information, from objective and subjective points of view.

The data were collected during the months of July – October 2003. The researcher administered instructions for the VIA (Ryder, et al., 2000), **PART I – Acculturation**, and ISI3 (Berzonsky, 1992), **PART II - Personal Opinions**, in person. The researcher ensured the participants full confidentiality. The researcher provided sufficient time (approximately 60 minutes per group session) to allow the participants an opportunity to reflect on their heritage culture and assimilation experiences associated with employment statuses.

The researcher engaged in a total of 14 separate meetings in order to collect the data. The identity, employment, acculturation, and demographic data were gathered in person. A brief presentation was provided for instructions about the completing the questionnaire. The sessions were held at local area universities, coffee houses, worship facilities and clinics for a period of time that did not exceed one hour.

First, the participants were asked to read (with the researcher) the instructions outlining the VIA (Ryder, et al., 2000), ISI3 (Berzonsky, 1992), and Demographic Information. These instructions explained the intent and areas to be assessed and measured as well as the questions guiding the study.

Second, the participants completed the three part questionnaire, (Appendix B) which includes items from the Vancouver Index of Acculturation (VIA; Ryder, et al., 2000) and the Identity Style Inventory (ISI3; Berzonsky, 1992). The questionnaire enabled the researcher to collect demographic data. In addition, the responses enabled the researcher to categorize the women according to work commensurate to their education (employed), work not commensurate with their education (underemployed), and actively seeking work (unemployed).

Afterwards, the researcher scored, compiled and interpreted the VIA and ISI3 data components of the three part questionnaire for the participants and produce scores on the subscales. These measures and demographic data collected from the questionnaire were entered into SPSS (version 11.0 for Windows) for data analysis in order to answer the research questions.

Data Analysis

Descriptive statistics were calculated to create a demographic profile of the sample with respect to age, marital status, country of origin, language, arrival year, education, and income. Acculturation and identity style measurements were examined for reliability (internal consistency) and correlations among subscales.

The main goal of this research was to answer four questions. The following are analyses that were planned and carried out for the study in order to address the research questions:

1. What is the relationship between acculturation strategies and employment status of formally educated foreign-born African women?

Analyses of variance (ANOVA) was conducted to identify if there was a statistically significant difference among the employment categories for each acculturation strategy based on the raters and subjects' view of employment; respectively. For secondary analysis, a correlational analysis was conducted on heritage and mainstream culture scores for the entire sample, as well as for the employment categories to identify possible difference in relationships. One of the requirements for a valid ANOVA is the existence of equal variances among groups. According to Howell (1987), numerous approaches have been presented for testing heterogeneity of variance. Howell (1987) refers to a more practical approach presented by Levene (1960). Levene's (1960) procedure is suggested as a replacement for the more traditional F test (which is a ratio of the larger sample variance to the smaller sample variance). In this study, the F test and the Levene Test for Homogeneity of Variance were performed using SPSS version 11.0. The Levene Test for Homogeneity of Variance was conducted to determine variances among the employment categories based on the raters' and subjects' view of employment;

respectively. When the Levene statistic was significant, the Welch (1951) and Brown-Forsythe (1974) Robust Tests of Equality of Means were performed to determine if there was a statistically significant difference among the employment categories for each acculturation strategy. For statistical significant findings, Scheffé's (1953) post hoc test for multiple comparisons was performed with the intent to discover where significant differences between groups existed.

To explore the question further, two employment categories (employed and underemployed) were combined into one employment category to determine if performing a second ANOVA would identify any relationships between acculturation strategies and employment status. A second test of homogeneity of variance (Levene, 1960) was performed for the second ANOVA to determine variances among the combined statuses and the unemployed status.

2. What is the relationship between identity style and employment status?

Analyses of variance (ANOVA) was conducted to identify if there is a statistically significant difference among the employment categories for each identity style. For secondary analysis, a correlational analysis was conducted on the information, normative, and diffuse/avoidant identity style scores for the entire sample, as well as for the employment categories to identify possible relationships.

To explore the question further, two employment categories (employed and underemployed) were combined into one employment category to determine if performing a second ANOVA would identify any relationships between identity style orientations and employment status. A second test for homogeneity of variance (Levene, 1960) was performed for the second ANOVA to determine if significant differences existed in the variances among the combined statuses and the unemployed status.

3. What is the relationship among acculturation strategies and identity style orientations?

A correlational analysis was conducted to identify possible relationships for the five subscales.

4. What are the combined effects of acculturation strategies, identity style, and certain demographics on employment status?

Discriminant analysis was used to explore the combined effects of the predictor variables on employment status.

CHAPTER 4 - RESULTS

If Black women don't say who they are, other people will and say it badly for them (B. Christian, 1985, p. xii).

Introduction

The purpose of this study was to increase our understanding of formally educated foreign-born African women through an investigation that examined the relationships among acculturation strategy, identity style orientation, and employment status. This chapter presents a description of the sample, measurement instruments, and analyses used to answer the research questions. Finally, this chapter concludes with a summary of the research findings.

Demographic Profile of the Sample

The data for this study were obtained from 238 formally educated foreign-born African women residing in Northern Virginia, Maryland, and Washington, D.C. Four hundred thirty-four subjects were surveyed. Two hundred thirty-eight subjects were retained for the study based on their age, arrival year and educational background.

Age

As shown in Figure 4.1, the ages of the subjects (n = 238) ranged from 25 to 59. The mean age was 35. The standard deviation was 2.26.

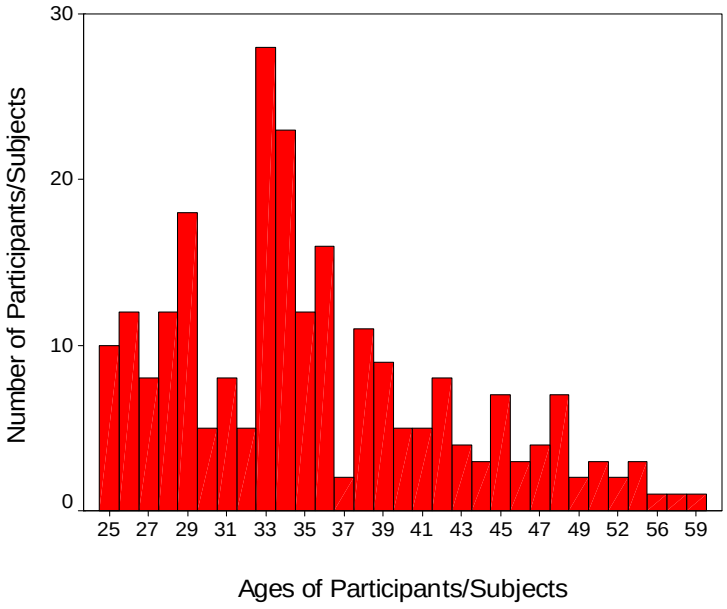

Figure 4.1
Age of Participants

Marital Status

Figure 4.2 provides the marital status of the participants. The sample composition was 5% divorced, 40.3% married, 4.5% separated, 47% single, and 2.9% widowed. Two hundred and two (202) subjects indicated they were American citizens, and 36 subjects were not citizens but held a work permit.

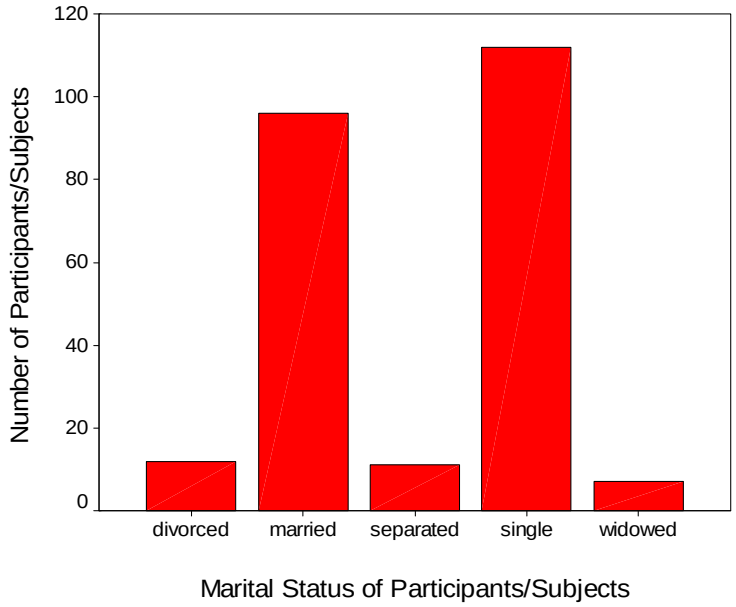

Figure 4.2
Marital Status of Participants

Heritage Culture & Birth Region

Country of origin (heritage culture) and birth country categories for the sample are shown in Table 4.1. The Ethiopian heritage category represented the largest number of participants. The heritage culture write-in space is an original component of Ryder, et al.'s (2000) VIA. The examples were modified to for the study's sample participants – "*Please write your heritage culture in the space provided (e.g., Egyptian, Kenyan, Nigerian)*" (VIA; Ryder, et al., 2000). Since there were possibilities that a number of the subjects could have been born in a country different from their heritage culture, the **Geographic Region of Birth** write-in space was devised in **PART III: Demographic Information** section of the questionnaire. Most of the African countries of birth reflected the same number of subjects as the frequency for heritage culture. This information was considered as a potentially important aspect for acculturation. Individuals can be born in a country unrelated to their ancestral heritage culture. Further, the same individuals can cultivate or maintain their ancestral heritage culture without living in the associated country while acculturating in yet another non-ancestral country. Within these data, there were negligible differences between the subjects' reports of heritage culture and countries of birth.

Table 4.1

Frequency Distribution for Heritage Cultures & Countries of Birth

Heritage Cultures	Number of Participants	Percent	Birth Country	Number of Participants	Percent
Botswanian	1	.4	Botswana	1	.4
Chadian	2	.8	Chad	2	.8
Congolese (Brazzaville)	3	1.3	Congo (Brazzaville)	1	.4
Djiboutian	2	.8	Djibouti	2	.8
Egyptian	14	5.9	Egypt	14	5.9
Eritrean	6	2.5	Eritrea	6	2.5
Ethiopian	78	32.8	Ethiopia	79	33.2
Ghanaian	13	5.5	Ghana	12	5.0
			Guinea	1	.4
Guyana	1	.4	Guyana	1	.4
Kenyan	16	6.7	Kenya	16	6.7
Liberian	6	2.5	Liberia	6	2.5
Libyan	2	.8	Libya	2	.8
Moroccan	5	2.1	Morocco	5	2.1
Mozambique	2	.8	Mozambique	2	.8
Nambian	1	.4	Namibia	1	.4
Niger	1	.4	Niger	2	.8
Nigerian	26	10.9	Nigeria	24	10.1
Rwandan	2	.8	Rwanda	2	.8
Senegal	2	.8	Senegal	2	.8
Sierra Leonian	6	2.5	Sierra Leone	6	2.5
Somalian	19	8.0	Somalia	19	8.0
South African	5	2.1	South Africa	5	2.1
Sudanese	8	3.4	Sudan	8	3.4
Togo	1	.4	Togo	1	.4
Ugandan	9	3.8	Uganda	9	3.8
Zaire	2	.5	Zaire	3	1.3
Zambian	5	2.1	Zambia	5	2.1
Zimbabwe	1	.4	Zimbabwe	1	.4
Total	**238**	**100.0**		**238**	**99.6**

Language

Table 4.2 presents three language categories. Bilingualism is quite common among foreign-born African individuals. The **Languages** write-in item was devised in **PART III –**

Demographic Information section of the questionnaire to allow the participants freedom to write their languages. The women were able to provide up to three languages and their associated levels of proficiency (low, moderate, or high) for speaking, reading, and writing. As reported in Table 4.2, English was reported as one of the key languages spoken by each woman at a high or moderate proficiency level. The Arabic and Amharic languages were the second and third largest categories of languages spoken by the participants. For language one, 152 women reported speaking English. Language two, 54 women reported speaking English as on of their second languages followed by Amharic (37), Arabic (36) and French (31). For language three, 29 women reported speaking English as one of their third languages followed closely with Arabic (28). This confirms all 238 participants speaking English and some other language.

Table 4.2
Languages Spoken by Study Sample

Language 1		**Language 2**		**Language 3**	
Afar	2	Afar	4	Afar	2
Amari	1	Amharic	37	Amharic	8
Amharic	36	Arabic	36	Arabic	28
Arabic	16	Aushi	1	Bemba	1
Egyptian	4	Bai	1	Boni	2
English	152	Egyptian	2	Boro	1
French	8	English	54	Chuwabo	1
Ganda	1	Ewe	6	Djerma	1
Igbo	1	French	31	Egyptian	3
Italian	1	Ganda	2	English	29
Kisii	1	Greek	2	Ewe	1
Losi	2	Hausa	2	Fante	1
Somali	6	Igbo	3	French	2
Spanish	1	Kiswahili	1	Greek	2
Swahili	5	Latin	1	Hausa	3
Tigrigna	2	Mende	1	Igbo	2
		Nilo Hamitic	2	Latin	1
		Portuguese	2	Lingala	2
		Shona	1	Mina	1
		Somali	4	Sindebele	1
		Spanish	1	Somali	1
		Sudan	1	Swahili	2
		Swahili	11	Toma	1
		Tigrigna	2	Yoniba	1
		Yoruba	2	Yoruba	1
		Zulu	3		
Total	**238**	**Total**	**191**	**Total**	**98**

Arrival Year

Table 4.3 and Figure 4.3 present the arrival years of participants for this study. Where Table 4.3 shows the frequency distribution by years, number and percent, Figure 4.3 presents a graphical view of the arrival years with an imposed normal distribution curve. The arrival years of the subjects ranged from 1970 to 1998. The mean arrival year was 1987. The median arrival year was 1989. The standard deviation (6.65) indicates that the majority of the arrival years are clustered together between 1980 and 1994. This is further confirmed in Table 4.3 where the majority of the double-digit frequencies were clustered together between years 1980 and 1996. The largest number of women entrants (36) arrived in the United States during 1990.

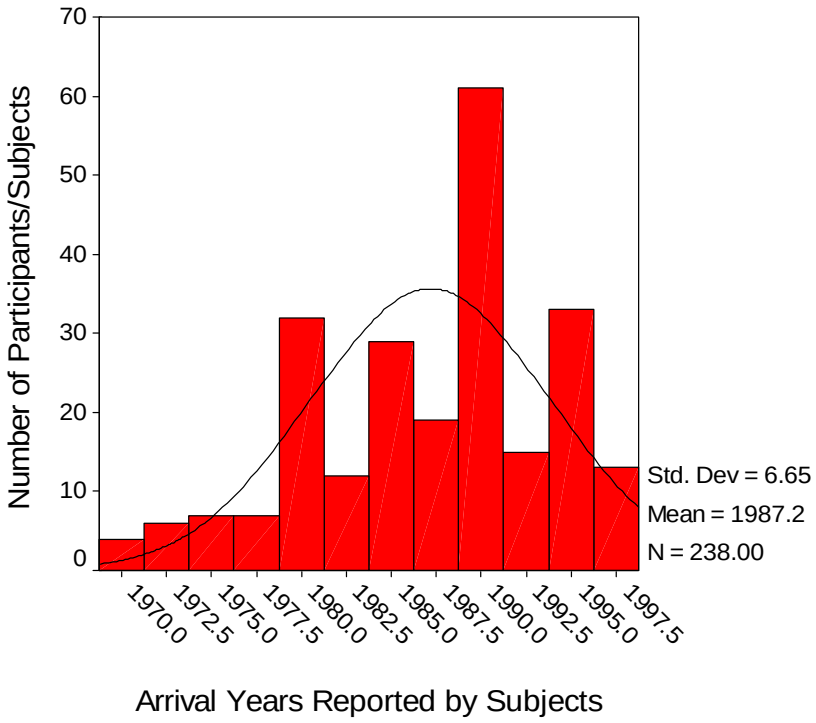

Figure 4.3
Arrival Years of Participants

Dependents

Table 4.4 shows 237 (99.6%) of the participants reporting anywhere from zero dependents to a total of eight dependents. The parental status acknowledges caring for children, siblings, parents, distant relatives, foster children, or adoptive individuals. Of the women reporting parental/dependent status (60%), approximately 23% (54 women) were responsible for two dependents. These statistics were followed by approximately 16% (39 women) responded as responsible for three dependents. Approximately eight percent (18 women) responded as responsible for four dependents. Five percent out of 99.6% reported parental/ dependent status for five to eight people. In this study sample, one woman failed to respond to the demographic item.

Table 4.3

Frequency Distribution Table for Arrival Years

N = 238

Arrival Years	Frequency	Percent
1970	4	1.7
1972	2	.8
1973	4	1.7
1975	6	2.5
1976	1	.4
1977	2	.8
1978	5	2.1
1980	28	11.8
1981	4	1.7
1982	6	2.5
1983	6	2.5
1984	5	2.1
1985	19	8.0
1986	5	2.1
1987	7	2.9
1988	12	5.0
1989	13	5.5
1990	36	15.1
1991	12	5.0
1992	6	2.5
1993	9	3.8
1994	13	5.5
1995	10	4.2
1996	10	4.2
1997	5	2.1
1998	8	3.4
Total	**238**	**100.0**

Table 4.4
Frequency Distribution for Participants' Dependents of Study Sample

Number of Dependents*	Frequency	Percent
0	95	39.9
1	19	8.0
2	54	22.7
3	39	16.4
4	18	7.6
5	7	2.9
6	3	1.3
7	1	0.4
8	1	0.4
Total	**237**	**99.6**
Missing	**1**	**00.4**
Total	**238**	**100.0**

*****minor and adult dependents are considered in this distribution.

Education

Table 4.5 shows that approximately 78% of the women held master degrees and approximately 18% of the women held post graduate degrees (doctorates, juris doctorates, and MDs). Only one woman reported earning a GED. Ninety-nine percent of the women concluded their formative years of education with a high school diploma. All women (n=238) held at least a bachelor's degree.

Table 4.5
Education Level of Study Sample

Number of Degrees	Educational Levels						% per 238
	GED	Diploma	AA	BA/BS	MS/MBA	ED/PhD/ JD/MD	
1 degree		45		45			18.91
2 degrees	1		1	1			00.42
2 degrees		7	7	7			02.94
2 degrees		137		137	137		57.56
3 degrees		6	6	6	6		02.52
3 degrees		38		38	38	38	15.97
4 degrees		4	4	4	4	4	01.68
Total	1	237	18	**238**	185	42	**100.00**

Approximately 56% of the women indicated that they were not required to seek additional education or testing in order to secure their first employment opportunity in the United States. Approximately 44%, of the women responded that they were required to seek additional education or testing in order to secure their first job.

Income

Table 4.6 indicates that approximately 33% of the women indicating any income at all were earning less than $50,000, while approximately 16% (39 women) earned no income at all. Approximately 50% of the sample with bachelor degrees reported incomes of less than $50,000. Most of the subjects earning over $50,000 held master and doctorate degrees.

Table 4.6
Frequency Distribution for Income of Study Sample

Income Ranges	**Frequency**	**Percent**
No Income	39	16.4
$1.00 to $25,000	13	05.5
$25,001 to $49,999	66	27.7
$50,000 to $74,999	86	36.1
Over $75,000	34	14.3
Total	**238**	**100.0**
Missing	**0**	
Total	**238**	**100.0**

Employment

Approximately 58% of the women responded as being properly qualified upon entering the United States workforce and accepting her first position. Approximately 13% responded as being overqualified and 28% responded that they were underqualified. Approximately 28% (67 women) responded as being underqualified for their first position after entering the United States. In considering the 104 women requiring additional education/testing, alongwith the 67 responded as being underqualified, it can be assumed (by calculation; 104 – 67) that possibly 37 women chose not to obtain additional education/testing or worked around to complying with this requirement in order to secure their first employment opportunity in the United States. Slightly more than 50% (134 women) of the sample responded that they were not required to seek additional education or testing. Further, it is possible that the 139 respondents represented those women that they were properly qualified - not requiring additional education or testing. This information helps substantiate the 139, or approximately 58% of the women that responded as being properly qualified for her first employment position accepted after entering the United States. The frequency percents of those responses indicated approximately a 2% difference between the responses. Considering the 2% difference, the study reported a standard deviation

of approximately 15 participants that may have not sought additional education or testing. This further substantiates the 134 participants claiming not to seek the additional education or testing.

Table 4.7 reported 79% of the women responded as being currently employed, while approximately 11% not seeking employment at the time they participated in this study. Approximately 11% responded that they were currently seeking employment.

Table 4.7
Current Employment Status of Study Sample

Participants' current employment status response in the United States	**Frequency**	**Percent**
Employed	188	79.0
Not Seeking Employment	24	10.1
Seeking Employment	26	10.9
Total	**238**	**100.0**

Table 4.8 reports approximately 76% of the women responded as being employed for the majority of the time they have been residing in the United States, while approximately 20% responded as being unemployed.

Table 4.8
Personal View of Employment Status for Study Sample

Participants' personal view of their employment status for the majority of the time these individuals have been residing in the United States	**Frequency**	**Percent**
Employed	180	75.6
Unemployed	47	19.7
Underemployed	11	4.6
Total	**238**	**100.0**

Employment Status Ratings

As shown in Table 4.9, 42% of the women were rated as being unemployed for the majority of the time they have resided in the United States, while approximately 50% were rated as being employed. Approximately 18% were rated as being underemployed. The output was

generated from the data collected under the questionnaire category **PART III. Demographic Information**: **Academic Degree(s) & License(s)** (See Table 4.7), **Employment Status** (See Table 4.11), **Personal View of Employment Status** (See Table 4.12), and **Employment History** (Table 18) were considered for the raters to use in their determination of the final employment status for each woman. The questionnaire item – **Employment History** - enabled the women to write their position title(s), work descriptions, job duties, and beginning and ending work dates.

As mentioned in Chapter 3, the raters utilized six critical items, for each participant to determine the actual (final) employment status for each woman. To obtain the output, questionnaire items 64, 68, 70, 71, 73, and 74 (under category **PART III. Demographic Information**) were utilized in the raters' determination for each woman's final employment status. The procedures required the raters to be assigned a code name (Rater 1 or Rater 2) to distinguish their employment status notations. Independent of each other, Rater 2 reviewed and scored each sequential lot of questionnaires after Rater 1. The grid (See Appendix C) outlined the major questionnaire items necessary for determining each woman's final employment status.

Table 4.9
Raters' Employment Status for Study Sample

Final Employment Status: Raters' employment status for the participants.	**Frequency**	**Percent**
Employed	118	49.6
Unemployed	100	42.0
Underemployed	20	8.4
Total	**238**	**100.0**

The raters considered the number of years the woman resided in the United States. In order for the participant to be considered employed, each woman had to be employed in a position at least half of the years she resided in the United States. In addition, the participant's employment needed to be commensurate with her educational degree(s), participant's current employment and personal employment view responses.

Appendix D provides a more detailed description of the positions/jobs held by the study sample. The output obtained for Appendix D was compiled from the responses recorded by the participants under **PART III. Demographic Information: Employment History** category. The positions/jobs can be classified into eight (8) categories: Cosmetology, Retail, Education, Medical/Nursing, Business, Administrative, Food Service/Sales, and Management/Supervision. Among the eight (8) categories, 415 positions/jobs were reported. Two hundred fifty-seven (257) of the positions/jobs are wage/hourly. Fifty-eight (58) of the positions/jobs were reported as professional and technical.

Analyses of Measurement Instruments

Acculturation

Two instruments, described in Chapter III, were used in this study. Ryder, et al.'s (2000) VIA measured the heritage and mainstream dimensions of acculturation. The Cronbach alpha scores reported in Ryder, et al.'s (2000) study for heritage and mainstream dimensions reported Cronbach alpha scores being .91 for the 10-item Heritage subscale and .89 for the 10-item Mainstream subscale.

In this study, the Heritage dimension yielded a Cronbach alpha score of .84. The Heritage mean measured 67.8. The standard deviation measured 15.18. The item mean is derived from the scale mean divided by the number of items to enable the rating scale to be used to interpret the scale mean. Therefore, the Heritage item mean measured 6.78 and the item standard deviation measured 1.52. The Mainstream dimension yielded a Cronbach alpha score of .82. The Mainstream mean measured 62.10. The standard deviation measured 13.19. The Mainstream item mean measured 6.21 and the item standard deviation measured 1.32. The alpha scores indicated that the two subscale measures were appropriately reliable for this study. The correlations between the Heritage and Mainstream dimensions were statistically related, $r = +.633$, $n = 238$, $p < .01$, two tails. The VIA demonstrated that the two subscales – heritage and mainstream – were sufficiently reliable and exhibited an interrelationship that somewhat supports the bidimensional model over the unidimensional model.

Identity Style

Berzonsky's (1992) ISI3 assesses identity styles. The intent of the ISI3 is to focus on one main construct, identity style composed of three identity style scales (Informational – INFO, Normative – NORM, and Diffuse/Avoidant – DIFF), and a secondary analysis scale (Commitment – COMM). The Commitment scale is not considered to be an identity style. The ISI3 demonstrated that among the four scales – Information, Normative, Diffuse/Avoidant, and Commitment – the Information scale exhibited a lower reliability. However, the Information scale was viewed as being socially acceptable over the Normative scale. The Information and Normative scales were viewed as being socially acceptable compared to the Diffuse/Avoidant scale. As mentioned in chapter three, Berzonsky and Sullivan discovered, in 1992, that the Information scale revealed high and low levels of commitment. According to Berzonsky and Neimeyer (1994), the researchers considered the limitations of the Information and Normative scales by utilizing the commitment variable as a separate high and low 'committers' on the Information scale.

In this study, the Information identity style scale yielded a mean measurement of 40.2 (item mean and variance of 3.65 and .134; respectively) and a standard deviation measure of 6.1. The assessment for internal stability coefficient alpha measured .53. The Normative identity style scale yielded a mean measurement of 31.4 (item mean and variance of 3.48 and .101; respectively) and a standard deviation measure of 6.46. The assessment for internal stability coefficient alpha measured .64. The Diffuse/Avoidant identity style scale yielded a mean measurement of 29.95 (item mean and variance of 2.99 and .261; respectively) and a standard

deviation measure of 7.04. The assessment for internal stability coefficient alpha measured .65. Marginal reliability may be due to differences in the populations measured. For this study, the alphas were deemed to be sufficiently reliable for the purposes of addressing the research questions.

Correlation among Identity Style Orientations

The correlation among identity style orientations revealed that the Informative and Normative identity style orientations were statistically related strongly, $r = +.555$, $n = 238$, $p < .01$, two tails. The correlation of Diffuse/Avoidant with the Informative identity style was also significant, although weak, $r = +.212$, $p < .01$. The correlation of Diffuse/Avoidant with the Normative identity style was not significant; $r = +.114$, $p > .05$. If two (2) identity styles are measured together, it is possible that (based on the study's measures) social desirability of the items may be the cause of the Informative and Normative identity style measures correlating with one another. This may speak somewhat to the design of the instrument's items.

Analyses Related to Research Questions

Question One: What is the relationship between acculturation strategies and employment status of formally educated foreign-born African women?

Raters' Report of Employment Status

A one-way ANOVA was performed in order to address this research question. Table 4.10 provides descriptive statistics for the Heritage and Mainstream acculturation dimensions and employment status reported by the raters. The mean score for Mainstream is higher for the underemployed subjects and the Heritage acculturation mean scores are higher for the employed and underemployed (over the unemployed) subjects.

Table 4.10
Descriptives for Acculturation Strategies & Raters' Report of Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
HERITAGE						
Employed	118	6.81	1.57	.144	3.50	9.00
Unemployed	100	6.74	1.40	.140	4.00	9.00
Underemployed	20	6.80	1.84	.410	3.40	8.70
Total	**238**	**6.78**	**1.52**	**.098**	**3.40**	**9.00**
MAINSTREAM						
Employed	118	6.34	1.27	.117	2.40	9.00
Unemployed	100	5.99	1.31	.131	3.60	9.00
Underemployed	20	6.52	1.52	.340	3.10	8.60
Total	**238**	**6.21**	**1.32**	**.085**	**2.40**	**9.00**

A test of homogeneity of variances, revealed that based on the Levene Statistic (which was previously discussed in Chapter 3), there were no statistically significant differences in variance among groups for either Heritage or Mainstream acculturation.

Table 4.11 provides data from an ANOVA performed on acculturation strategies and employment status. There were no statistically significant differences among the employment groups for the Heritage acculturation dimension.

Table 4.11
ANOVA for Acculturation Strategies & Raters' Report of Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
HERITAGE					
Between Groups	.274	002	.137	.059	.943
Within Groups	546.15	235	2.32		
Total	**546.42**	**237**			
MAINSTREAM					
Between Groups	9.063	002	4.53	2.64	.073
Within Groups	403.13	235	1.72		
Total	**412.20**	**237**			

Subjects' Report of Employment Status

Table 4.12 provides descriptive statistics for the Heritage and Mainstream acculturation dimensions and employment status reported by the subjects. The Mainstream acculturation mean score is higher for the underemployed subjects; whereas, the Heritage acculturation mean score is higher for the underemployed subjects.

Table 4.12
Descriptives for Acculturation Strategies & Subjects' Report of Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
HERITAGE						
Employed	180	6.75	1.58	.118	3.50	9.00
Unemployed	47	6.81	1.35	.197	3.40	8.50
Underemployed	11	7.04	1.31	.341	5.40	8.80
Total	**238**	**6.78**	**1.52**	**.098**	**3.40**	**9.00**
MAINSTREAM						
Employed	180	6.32	1.32	.098	3.60	9.00
Unemployed	47	5.73	1.36	.198	2.40	8.50
Underemployed	11	6.46	0.53	.160	5.90	7.90
Total	**238**	**6.21**	**1.32**	**.085**	**2.40**	**9.00**

As reported in Table 4.13, the Levene Test of Homogeneity of Variances, the Heritage and Mainstream acculturation dimensions had a significantly different variance among the groups; which was the rationale for performing the Welch and Brown-Forsythe (1953) robust tests.

Table 4.13
Test of Homogeneity of Variances

	Levene Statistic	Degree of Freedom (df1)	Degree of Freedom (df2)	Sig.
HERITAGE	5.576	2	235	.004
MAINSTREAM	4.789	2	235	.009

Table 4.14 provides data from an ANOVA performed on acculturation strategies and employment status. The ANOVA showed no statistically significant difference among the groups for the Heritage acculturation dimension. However, the ANOVA did show a statistically significant difference for the Mainstream acculturation dimension; p = .02.

Table 4.14
ANOVA for Acculturation Strategies & Subjects' Report of Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
HERITAGE					
Between Groups	.892	002	.466	.192	.825
Within Groups	545.531	235	2.321		
Total	**546.423**	**237**			
MAINSTREAM					
Between Groups	13.578	002	6.789	4.002	.020
Within Groups	398.617	235	1.696		
Total	**412.196**	**237**			

As reported in Table 4.15, the Welch and Brown-Forsythe robust tests of equality of means, revealed the same significance among the groups as the ANOVA for subjects that reported their employment statuses (See Table 4.20).

Table 4.15
Robust Tests of Equality of Means

	Statistic[a]	Degrees of Freedom (df1)	Degrees of Freedom (df2)	Sig.
HERITAGE				
Welch	.307	2	27.341	.738
Brown-Forsythe	.270	2	54.972	.764
MAINSTREAM				
Welch	4.383	2	35.307	.020
Brown-Forsythe	6.237	2	84.378	.003

Note: [a]Asymptotically F distributed.

Table 4.16 reported the post hoc test (Scheffé) for the Mainstream dimension. The significant difference, at the .05 level, was between groups one and two (Employed and Unemployed subjects; p = .024).

Table 4.16
Scheffé Post Hoc Test for Mainstream Acculturation Across Subjects' View of Employment Status

Dependent Variable	Subjects' Personal View of Employment[£a]	Subjects' Personal View of Employment[b]	Mean Difference (a-b)	Standard Error	Sig.
MAINSTREAM	Employed	Unemployed	.5881*	.21334	.024
		Underemployed	-.1345	.40451	.946
	Unemployed	Employed	-.5881*	.21334	.024
		Underemployed	-.7226	.43623	.256
	Underemployed	Employed	.1345	.40451	.946
		Unemployed	.7226	.43623	.256

Note: £Subjects' personal view of employment status for the majority of the time employed in the U.S.

*The mean difference is significant at the .05 level.

Combined Employment Status

The underemployed group, as identified by the raters, as well as the participants' self report, was very small compared to the other groups. Therefore, additional analyses were conducted after combining the employed and underemployed groups. Although two (2) groups were used (employed and unemployed), these analyses parallel those performed with three (3) employment groups. Table 4.17 indicates, for the Mainstream acculturation dimension, the employed mean category reports higher than the unemployed category. For both the Heritage and Mainstream dimensions, the employed group means were higher than the unemployed.

Table 4.17
Descriptives for Acculturation Strategies & Raters' Report of Collapsed Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
HERITAGE						
Employed	138	6.80	1.60	.136	3.40	9.00
Unemployed	100	6.74	1.40	.140	4.00	9.00
Total	**238**	**6.78**	**1.52**	**.098**	**3.40**	**9.00**
MAINSTREAM						
Employed	138	6.37	1.31	.111	2.40	9.00
Unemployed	100	5.99	1.31	.131	3.60	9.00
Total	**238**	**6.21**	**1.32**	**.085**	**2.40**	**9.00**

The Levene Test of Homogeneity of Variance, revealed no differences between the employed and unemployed groups for either variable. Table 4.18 provides data from an ANOVA performed on acculturation strategies and employment status. A statistically significant difference was found for the mainstream dimension, with the employed group having a higher mean than the unemployed (a mean difference of .38; $p = .026$).

Table 4.18

ANOVA for Acculturation Strategies & Raters' Report of Collapsed Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
HERITAGE					
Between Groups	.274	001	.274	0.119	.731
Within Groups	546.148	236	2.314		
Total	**546.423**	**237**			
MAINSTREAM					
Between Groups	8.583	001	8.583	5.019	.026
Within Groups	403.613	236	1.710		
Total	**412.196**	**237**			

Subjects' Report of Combined Employment Status

Table 4.19 indicates, for the Mainstream acculturation dimension, the employed category reports higher than the unemployed category. This finding reveals that there is a difference among the Mainstream employment status for the subjects' acculturation strategies.

Table 4.19

Descriptives for Acculturation Strategies & Subjects' Report of Collapsed Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
HERITAGE						
Employed	191	6.77	1.56	.113	3.50	9.00
Unemployed	47	6.81	1.35	.197	3.40	8.50
Total	**238**	**6.78**	**1.52**	**.099**	**3.40**	**9.00**
MAINSTREAM						
Employed	191	6.34	1.28	.093	3.60	9.00
Unemployed	47	5.73	1.36	.198	2.40	8.50
Total	**238**	**6.21**	**1.32**	**.085**	**2.40**	**9.00**

The Levene Test of Homogeneity of Variance, revealed no differences between the employed and unemployed groups for either variable. Table 4.20 provides data from an ANOVA performed on acculturation strategies and employment status. A statistically significant difference was found for the mainstream dimension, with the employed group having a higher mean than the unemployed (a mean difference of .61).

Table 4.20

ANOVA for Acculturation Strategies & Raters' Report of Collapsed Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
HERITAGE					
Between Groups	.059	001	.059	0.025	.874
Within Groups	546.364	236	2.315		
Total	546.423	237			
MAINSTREAM					
Between Groups	13.391	001	13.391	7.924	.005
Within Groups	398.805	236	1.690		
Total	412.196	237			

Question Two: What is the relationship between identity style and employment status?

Raters' Report of Employment Status

A one-way ANOVA was performed in order to address this research question. Table 4.21 provides descriptive statistics for the identity style orientations and employment status reported by the raters. The mean scores for Informative (3.79), Normative and Diffuse/Avoidant (3.16) orientations were all higher for the underemployed group; 3.79, 3.87 and 3.16; respectively. However, there was little difference in any of the style measures across employment status.

Table 4.21
Descriptives for Identity Style Orientations & Raters' Report of Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
INFORMATIVE						
Employed	118	3.62	.605	.056	1.91	4.91
Unemployed	100	3.67	.502	.050	2.36	4.64
Underemployed	20	3.79	.549	.123	2.64	4.46
Total	**238**	**3.65**	**.559**	**.036**	**1.91**	**4.91**
NORMATIVE						
Employed	118	3.43	.687	.063	1.89	5.00
Unemployed	100	3.45	.728	.073	1.22	4.67
Underemployed	20	3.87	.761	.170	2.44	4.89
Total	**238**	**3.48**	**.718**	**.047**	**1.22**	**5.00**
DIFFUSE/AVOIDANT						
Employed	118	3.06	.697	.064	1.80	4.50
Unemployed	100	2.89	.686	.069	1.20	4.40
Underemployed	20	3.16	.793	.177	1.60	4.30
Total	**238**	**2.99**	**.704**	**.046**	**1.20**	**4.50**

A test of homogeneity of variances, revealed that based on the Levene Statistic, there were no significant differences in variance across groups. A one-way ANOVA was performed in order to address this research question.

Table 4.22 provides data from an ANOVA performed identity style and employment status. For the Normative and Diffuse/Avoidant identity style orientation categories, there were no significant differences between or within groups for the raters' report of employment statuses. However, for the Normative identity style orientation category, there was a significant difference (0.034) between the groups (indicating that that the underemployed mean is higher).

Table 4.22
ANOVA for Identity Style Orientations & Raters' Report of Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
INFORMATIVE					
Between Groups	.545	002	.273	0.873	.419
Within Groups	73.403	235	.312		
Total	**73.948**	**237**			
NORMATIVE					
Between Groups	3.458	002	1.729	3.420	.034
Within Groups	118.796	235	.506		
Total	**122.254**	**237**			
DIFFUSE/AVOIDANT					
Between Groups	2.186	002	1.093	2.228	.110
Within Groups	115.328	235	0.491		
Total	**117.514**	**237**			

Table 4.23 reported the post hoc test (Scheffé) for multiple comparisons. The multiple comparisons revealed that a statistically significant difference, at the .05 level, was between groups one and three (Employed and Underemployed subjects; p = .037). The difference between the underemployed and unemployed groups was not significant, although the p value was .057.

Subjects' Report of Employment Status

Table 4.24 provides descriptive statistics for the identity style dimensions and employment statuses reported by the subjects. There were negligible differences in the means for all identity styles across employment groups.

Table 4.23

Scheffé's Post Hoc Test for Normative Identity Style Across Raters' View of Employment Status

Dependent Variable	Raters' Report on the Subjects' Employment[£a]	Raters' Report on the Subjects' Employment[b]	Mean Difference (a-b)	Standard Error	Sig.
NORMATIVE	Employed	Unemployed	-.0249	.09664	.967
		Underemployed	-.4438*	.17193	.037
	Unemployed	Employed	.0249	.09664	.967
		Underemployed	-.4189	.17416	.057
	Underemployed	Employed	.4438*	.17193	.037
		Unemployed	.4189	.17416	.057

Note: £This column represents the raters' report on subjects' final employment status based on demographic data (i.e., academic degrees and licenses); subjects' personal view of their employment status for the majority of the time employed in the U.S.; and the subjects' employment history.
*The mean difference is significant at the .05 level.

Table 4.24

Descriptives for Identity Style Orientations & Subjects' Report of Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
INFORMATIVE						
Employed	180	3.62	.577	.043	1.91	4.91
Unemployed	47	3.74	.513	.048	2.46	4.46
Underemployed	11	3.76	.386	.116	2.91	4.18
Total	**238**	**3.65**	**.559**	**.036**	**1.91**	**4.91**
NORMATIVE						
Employed	180	3.42	.694	.052	1.67	5.00
Unemployed	47	3.62	.768	.112	1.22	4.67
Underemployed	11	3.73	.820	.247	2.44	4.56
Total	**238**	**3.48**	**.718**	**.047**	**1.22**	**5.00**
DIFFUSE/AVOIDANT						
Employed	180	3.04	.704	.052	1.20	4.50
Unemployed	47	2.92	.675	.099	1.70	4.30
Underemployed	11	2.65	.767	.231	1.60	4.00
Total	**238**	**2.99**	**.704**	**.046**	**1.20**	**4.50**

The Levene Test of Homogeneity of Variance, indicated no significant differences in variance across groups. A one-way ANOVA was performed in order to address this research question.

Table 4.25 presents an ANOVA for the subjects' report of employment statuses on the Informative, Normative and Diffuse/Avoidant identity style orientation categories. This table indicates that there were no significant differences between groups

Table 4.25
ANOVA for Identity Style Orientations & Subjects' Report of Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
INFORMATIVE					
Between Groups	0.67	002	0.36	1.08	.343
Within Groups	73.28	235	0.31		
Total	**73.95**	**237**			
NORMATIVE					
Between Groups	2.12	002	1.06	2.07	.129
Within Groups	120.14	235	0.51		
Total	**122.25**	**237**			
DIFFUSE/AVOIDANT					
Between Groups	1.87	002	0.94	1.90	.151
Within Groups	115.64	235	0.49		
Total	**117.51**	**237**			

Combined Employment Status

To answer this question, the researcher considered collapsing one of the employment statuses into another – underemployed with employed – to create one category (employed). In considering this strategy, the researcher was interested in determining if performing another one-way ANOVA would produce any relationships between acculturation strategies and employment statuses of formally educated foreign-born African women. Table 4.26 presents descriptive statistics for the raters' view of the collapsed employment statuses.

Table 4.27 presents an ANOVA for identity style orientations based on the raters' report of collapsed employment statuses (employed and underemployed). For the Informative and Normative identity style orientation categories, there were no significant differences between or within groups. However, for the Diffuse/Avoidant identity style orientation category, there was a significant difference ($p = 0.044$) between groups. The employed status (3.07) was higher than the unemployed status (2.89). An analysis of the subjects' report of collapsed employment status indicated that there were no statistically significant differences between the groups for any identity style measures.

Table 4.26

Descriptives for Identity Style Orientations & Raters' Report of Collapsed Employment Status

	Count (N)	Mean	Standard Deviation	Standard Error	Minimum	Maximum
INFORMATIVE						
Employed	138	3.64	.598	.051	1.91	4.91
Unemployed	100	3.67	.502	.050	2.36	4.64
Total	**238**	**3.65**	**.559**	**.036**	**1.91**	**4.91**
NORMATIVE						
Employed	138	3.49	.713	.061	1.89	5.00
Unemployed	100	3.45	.729	.073	1.22	4.67
Total	**238**	**3.48**	**.718**	**.047**	**1.22**	**5.00**
DIFFUSE/AVOIDANT						
Employed	138	3.07	.709	.060	1.60	4.50
Unemployed	100	2.89	.686	.069	1.20	4.40
Total	**238**	**2.99**	**.704**	**.046**	**1.20**	**4.50**

Table 4.27

ANOVA for Identity Style Orientations & Raters' Report of Collapsed Employment Status

	Sum of Squares	Degrees of Freedom (df)	Mean Square	F	Sig.
INFORMATIVE					
Between Groups	0.38	001	0.038	0.120	.729
Within Groups	73.91	236	0.313		
Total	**73.95**	**237**			
NORMATIVE					
Between Groups	0.90	001	0.090	0.174	.677
Within Groups	122.17	236	0.518		
Total	**122.25**	**237**			
DIFFUSE/AVOIDANT					
Between Groups	2.01	001	2.010	4.107	.044
Within Groups	115.50	236	0.489		
Total	**117.51**	**237**			

Question Three: What is the relationship among acculturation strategies and identity style orientations?

A correlational analysis was conducted to identify possible relationships for the five subscales (dependent variables) – heritage culture score, mainstream culture score, informative, normative, and diffuse/avoidant identity style orientations. Bivariate correlation from all dependent variables (heritage, mainstream, informative, normative and diffuse/avoidant) are reported in Table 4.28.

The Heritage and Mainstream acculturation dimensions were highly correlated with each other at .63. These scores measure how aware (attentive) the subjects were to their cultural influences on them. In this case, a high correlation for Heritage and Mainstream indicate that the subjects were or were not attentive to the cultural influences on them for both Heritage and Mainstream acculturation dimensions.

The rationale for these variables being correlated with one another may be based on some general cultural awareness factor. To explore this further, the researcher combined the Heritage and Mainstream scores to see if there were any general cultural awareness factors. A total acculturation measure was derived (See last column of Table 4.28). This strategy revealed that there was no appreciable difference in the correlation with identity style.

The Informative and Normative identity style orientations were correlated with each other at .56. This means that the subjects were possibly more proactive in devising approaches for making key decisions about their professional careers and personal lives. These subjects possibly made decisions based on seeking information from others or their surroundings. The Informative and Normative identity styles both encompass social desirability factors rather than procrastinating about making decisions (as noted in the Diffuse/Avoidant identity style). As indicated by Berzonsky (1992), Diffuse/Avoidant subjects process decision making capabilities that involve procrastination. In such as case, the individual will procrastinate when influenced by a specific situation.

Although the Diffuse/Avoidant and Informative identity style orientations were minimally correlated with each other at .21, these scores could be interpreted by indicating that there could be cases where the subjects were possibly seeking out new information (like the Informative identity style) as opposed to remaining close to family and surroundings for support and survival.

Last, the relationship among acculturation strategies and identity style orientations reveal that the Heritage and Mainstream strategies were highly correlated with the Informative identity style; .54 and .46, respectively. In addition, the Heritage and Mainstream strategies were highly correlated with the Normative identity style; .64 and .37, respectively. However, the Heritage acculturation strategy was correlated with the Normative identity style considerably more than the Mainstream. This means that the subjects are attending to the influences of family or people around them. This correlation of .64 supports the Heritage acculturation strategy and Normative identity style components where the subjects possibly interact with people most close to them. In respect to the findings, the Diffuse/Avoidant and Heritage and Mainstream strategies do not have a strong correlation; although, .16 is significant for the Heritage strategy and

Diffuse/Avoidant identity style. The highest correlation was between Normative and Heritage giving some evidence of construct validity of the acculturation and identity measures.

Table 4.28

Pearson Correlations of the Dependent Variables

		INFORM	NORM	DIFFUSE/ AVOID	HERITAGE	MAIN-STREAM	TOTAL ACCUL-TURATION
INFORMATIVE	Pearson Correlation	1	.56**	.21**	.54**	.46**	.55**
NORMATIVE	Pearson Correlation		1	.11	.64**	.37**	.57**
DIFFUSE/ AVOIDANT	Pearson Correlation			1	.16*	.07	.13
HERITAGE	Pearson Correlation				1	.63**	
	N	**238**	**238**	**238**	**238**	**238**	**238**

Note: ** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Question Four: What are the combined effects of acculturation strategies, identity style orientations, and certain demographics on employment status?

To answer this question, a discriminant analysis was performed using employment status as the grouping variable; whereas, the three (3) identity style variables, two (2) acculturation variables and two (2) demographic variables (age and arrival year) as predictor variables. According to these variables, 105 of the 138 subjects were predicted to have group membership of employed based on the 138 subjects the raters identified as being employed. In this case, the predictor variables incorrectly classified 33 of the 138 subjects as employed. In addition, 33 of the 100 subjects were predicted to have group membership of unemployed based on the 100 subjects the raters identified an unemployed. In this situation, the predictor variables incorrectly classified 31 of the 100 subjects as being unemployed. At the same time, the predictor variables did correctly classify 69 of the 100 subjects as unemployed. As shown in Table 4.29, 76.1% of the employed subjects and 69% of the unemployed subjects were correctly classified. A total of 73.1% of all subjects were correctly classified by these variables. Analyses were also made for employment categories based on the participants' self report, as well as with three (3) employment categories. The results were essentially the same.

Table 4.29
Discriminate Analysis Classification Results for Rater's Employment Status (2 categories)[a]

	Predicted Group Membership		Total
	Employed	Unemployed	
Frequencies			
Employed	105	33	138
Unemployed	31	69	100
Percentages			
Employed	76.1	23.9	100.0
Unemployed	31.0	69.0	100.0

Note: [a]73.1% of original group cases classified correctly.

Summary

Differences between employment categories were found for the acculturation dimension of mainstream acculturation. This was observed for three of the four analyses used for employment status. Raters' employment status for two categories (employed vs. unemployed) and subject's self report of employment status for both three categories (employed, underemployed, and unemployed) and two categories (employed and unemployed all showed significantly higher mainstream measures for subjects who had been employed for the majority of the time they had been in the United States.

This finding is understandable in that the mainstream acculturation dimension describes the extent to which a person is attending to, and perhaps adapting to their new "host" culture.

No statistically significant differences were found for employment status due to any of the identity style measures, with one exception. This might be explained by the relatively low reliability coefficients found for identity style (alphas ranging from .53 to .65). This finding may also be due to the absence of a direct influence of identity style on employment status.

The one exception was that a statistically significant difference was found for the normative identity style in one analysis. This analysis showed the normative dimension to be higher for underemployed subjects (using the raters' categorization for three employment statuses). Although significant, the difference was very small, and was not found for any of the other approaches used to categorize employment status. It was also difficult to interpret why a finding such as this might exist. While it is possible that an underemployed group may be characterized by an identity orientation based on family and friends, it is more likely that this was a spurious finding, given the number of separate analyses performed and the very small difference observed.

Implications of these findings are discussed in Chapter 5.

CHAPTER 5 – DISCUSSION AND CONCLUSIONS

Yet we cannot take the will or inner strength of Black women for granted. It is important to search for a deeper understanding of the strong will of the Black woman. How have Black women in the past had the courage to confront their conditions and overcome the barriers to their greatness? What kinds of experiences and influences did they have that allowed them to make an impact on history?
(E. A. Peterson, 1992, p. 1)

Introduction

In this study, the employment status of African women is a minority workforce concern. When considering acculturation strategies and demographic variables, additional views about how these variables could possibly influence an individual's employment status are regarded. Alongside the views of acculturation and demographics, researchers, Berzonsky and Adams (1999), as well as Cheek and Jones (2001) have claimed an individual's identity, as having a role to play in employment from a cognitive and behavioral perspective.

Many foreign-born persons residing in the United States, particularly African women experience transitions from one employment status to another because of language, culture, and other social issues. In order to gain in-depth knowledge into these areas, the researcher studied whether there was a relationship between heritage and mainstream cultures. The results addressed relationships between acculturation, identity styles, and certain demographics in order to determine whether these variables were associated with their ability to secure and maintain professional employment within a highly diverse workforce.

A number of cultural factors (attire, tribal, or religious affiliation, spoken languages, etc.) are instrumental in shaping a foreign-born person's sense of self as well as their process of acculturation. Age, arrival year, education, parental status, and income can influence employment, employment status, identity style, and the process of acculturation in different ways. For a foreign-born person, allegiance to ones heritage culture, while acculturating in another cultural environment could play a significant role in obtaining relevant societal information, overcoming obstacles, and addressing daily problems. According to West (1993b & 1993c), living in a racially sensitive and biased country where the politically powerful and culturally diverse societies are highly mobile and aggressively competitive is concerning for women and minorities. In addition to the challenges experienced by other formally educated immigrant women desiring to secure and maintain professional careers, African women are faced with the additional challenge of being a minority race. While maintaining a portion of one's heritage culture during this awesome task of acculturating in a society where the host culture is also evolving because of the continuous exposure to different immigrant groups, can be quite complex and overwhelming. According to Ryder, et al. (2000), being able to understand and accept the host society's view and treatment of women of color, while maintaining a portion of one's heritage culture, and adopting aspects of the host society's mainstream culture is viewed as

the most appropriate manner in which to acculturate. Previous empirical research has shown that, over the heritage dimension, the mainstream dimension is tied more to the demographic variables (Ryder, et al., 2000). According to Ryder, et al. (2000), acquiring a new culture would be dependent on the length of exposure to the host culture.

Research was reported by Berzonsky (1992) that the identity style categories and select independent variables; i.e., age, marital status, ethnicity, to name a few, revealed that the older the subjects, the more closely tied they were to the Informational category and the younger subjects were more closely tied to the Normative or Diffuse/Avoidant categories. The relationship between and among acculturation strategies employment status, identity style and demographics for formally educated foreign-born African women had not been investigated prior to this study.

Research Questions

The researcher's primary notion was that through an understanding of the identity style orientations and acculturation strategies insights could be gained for determining which domains were relevant to acculturation and varying employment status.

The focus for this dissertation was based on the following research questions:

5. What is the relationship between acculturation strategies and employment status of formally educated foreign-born African women?
6. What is the relationship between identity style and employment status?
7. What is the relationship among acculturation strategies and identity style orientations?
8. What are the combined effects of acculturation strategies, identity style, and certain demographics on employment status?

Procedures

Instrumentation

Acculturation. After reviewing several instruments designed to measure acculturation, the researcher selected the Vancouver Index Acculturation (VIA) developed by Ryder, et al. (2000). The VIA is a 20-item instrument with separate measures for heritage and mainstream acculturation dimensions. Previous research has shown this instrument to have acceptable reliability. In this study, the reliability measures were found to be .84 for the heritage dimension and .82 for the mainstream dimension.

Identity Style. After reviewing several instruments designed to measure identity, the researcher selected Berzonsky's (1993) Identity Style Inventory (ISI) – a 40-item instrument, which is comprised of an Informational scale (11 items), Normative scale (9 items), and a Diffuse/Avoidant scale (10 items). The Informative style refers to a person's interest to seek out, process, and evaluate information before making decisions. The Normative style refers to a

person mimicking the identities of their parents or other authority figures due to being closed-minded to information that addressed their identities. The Diffuse/Avoidant style refers to a person who procrastinates when influenced by a specific situation. The rationale for selecting Berzonsky's (1993) ISI3 was due to the consistency of Marcia's (1966) conception of identity status, which entails decision-making and problem-solving components. Based on previously reported test/retest correlations and alpha coefficients for the three (3) scales used, the ISI3 was deemed acceptable for this study. However, in this study, lower reliabilities (which led to cautious interpretations of the results) were found - .59 for Informative, .50 for Normative and .61 for Diffuse/Avoidant.

Subjects

In this study, African women were categorized within three employment categories - employed, unemployed, and underemployed. At the inception of this study, little was known as to what accounted for the differences of the employment status for formally educated, foreign-born African women residing in the Washington, DC Metropolitan Area. The researcher emphasized that social, cultural, and economic factors accounted for some women's employment status not being stable. However, for others, employment statuses can be consistent for these women for a period regardless of these factors, and some have no success in securing employment at all. With this in mind, four potential handicaps, as mentioned in Chapter One were presented as possible rationale for causing these women, as they made their cultural adjustment, to function (in some capacity) as employed, unemployed, and underemployed citizens in the United States.

As discussed in Chapter One, the African woman's homeland, cultural distinctions, resident status (or citizenship) and social/professional status were considered as being the four potential handicaps that may be considered obstacles for them as they make their cultural adjustment(s) in the United States. The researcher speculated that there could be a greater understanding of the context of this problem if more were known about the women's identity styles and acculturation strategies.

Data Gathering

The data were collected during the months of July, August, September, and October 2003. The researcher administered instructions for the VIA (Ryder, et al., 2000), **PART I – Acculturation**, and ISI3 (Berzonsky, 1992), **PART II - Personal Opinions**, in person. The researcher ensured the participants, in person, full confidentiality prior to engaging in the survey process. The researcher provided each participant approximately one hour to reflect on her heritage culture and assimilation experiences with respect to employment statuses.

The researcher held 14 individual meetings as the means for the collection of data. A brief presentation was provided outlining the instructions for completing the questionnaire. The sessions were held at predetermined locations in Virginia, Maryland, and Washington, DC.

This questionnaire enabled the researcher to collect and compile statistical demographic data, as well as, categorize the women according to work commensurate to their education (employed), work not commensurate with their education (underemployed), and actively seeking work (unemployed).

At the close of each data collection session, the researcher forwarded the instruments, in two separate stages, to two raters for determining employment status. Each rater provided a score identifying what they believed was the employment status for subjects. Following the review by the raters, the researcher entered the data from each survey into SPSS for compilation and interpretation based on the subscales applicable to the VIA, ISI3 and specific demographics.

Analysis

The goal of this research was to examine the relationships between acculturation strategies and employment status; relationships between identity style and employment status; relationship among acculturation strategies and identity style orientation; as well as the combined effects of acculturation strategies, identity style, and certain demographics on employment status. Several statistical analysis procedures were performed using SPSS 11.0.1 for Windows.

Data for this study came from a three-part questionnaire (Appendix B) created by the researcher. The questionnaire was administered to formally educated foreign-born African women with United States citizenship or work permit. The questionnaire was developed by combining the VIA as **PART I – Acculturation**, the ISI3 as **PART II – Personal Opinions**, and demographics as **PART III – Demographic Information**.

In order to address research questions one and two, one-way ANOVAs and post hoc analyses were conducted for heritage, mainstream, informative, normative, and diffuse/avoidant variables.

Research question three was addressed by way of a correlation analysis being conducted to identify possible relationships for the five subscales (recognized as dependent variables) – heritage, mainstream, informative, normative, and diffuse/avoidant.

For research question four, a discriminant analysis was performed using employment status as a grouping variable and two (2) acculturation strategies, three (3) identity style orientations and two (2) specific demographic variables – age and arrival year, as predictor variables.

Summary of Results

Acculturation. For the Heritage and Mainstream acculturation dimensions, neither dimension was significantly different for employment status as reported by the raters. However, for employment status ratings as reported by the subjects, a statistically significant difference was found for the Mainstream acculturation dimension. The employed were higher in Mainstream acculturation than either the unemployed or underemployed.

When the employed and underemployed statuses were collapsed (combined) into one category (employed), again, no significant differences were found between employment statuses (as reported by the raters) for either acculturation dimension. In addition, there were no statistically significant differences found for either acculturation dimensions.

Identity Style. As for the relationship between identity style and employment status, little difference in any of the style measures across employment status were found. An ANOVA was performed on the identity styles and employment status. With respect to the raters' report of employment status, for the Normative and Diffuse/Avoidant identity style orientation categories, there were no significant differences between employment groups. However, for the Normative identity style, there was a significant difference among the groups. A post hoc test (Scheffé) was performed showing that the underemployed mean was higher. For the subjects' report of employment status on the Informative, Normative and Diffuse/Avoidant identity style orientation categories, there were no statistically significant differences found between employment groups.

As with the acculturation analysis, the employed and underemployed categories were combined for comparison with the unemployed group. For the Informative and Normative identity style orientation categories, there were no significant differences between groups. However, for the Diffuse/Avoidant identity style, there was a statistically significant difference between the two employment groups. The employed group was higher, although the difference was very small, and possibly an artifact due to multiple analyses.

Relationship between Acculturation and Identity. A correlational analysis was conducted to identify possible relationships among the heritage culture score, mainstream culture score, and the identity style subscales: Informative, Normative, and Diffuse/Avoidant identity style orientations.

Bivariate comparisons from the sample of the variables (heritage, mainstream, informative, normative, and diffuse/avoidant) yielded a contingency (or two-way) table depicted in Table 4.35.

The heritage and mainstream acculturation scales were highly correlated with each other ($r = +.633$). The rationale for these variables being correlated with one another may be based on some general cultural awareness factor(s). To explore this finding further, the Heritage and Mainstream scores were combined to see if there might have been a general cultural awareness factor related to employment status. This strategy revealed that there was no difference in the employment measures.

The Informative and Normative identity style orientations were highly correlated with each other at .56. The subjects were possibly more proactive in devising approaches for making key decisions about their professional careers and personal lives. This correlation could be interpreted from the perspective that these subjects possibly made decisions based on seeking information from others or their surroundings. In spite of the contention that the Informative and Normative identity styles both encompass social desirability factors, the subjects may have developed to the point that rather than procrastinating about making decisions (as noted in the Diffuse/Avoidant identity style), it was best to deal with the issues or situations at hand in some way.

The Diffuse/Avoidant and Informative identity style orientations were minimally correlated with each other at .21. These scores could be interpreted as indicating that there could be cases where the subjects were possibly seeking out new information (like the Informative identity style) as opposed to remaining close to family and surroundings for support and survival.

The relationships among acculturation strategies and identity style orientations reveal that the Heritage and Mainstream strategies were highly correlated with the Informative identity style; .54 and .46, respectively. In addition, the Heritage strategy was highly correlated with the Normative identity style at .64; whereas, the Mainstream strategy was moderately correlated at .37. These findings were interpreted to mean that the subjects were possibly attending to the influences of family or people around them. The correlation of .64 supported the Heritage acculturation strategy and Normative identity style components where the subjects possibly interacted with people most close to them. Additional interpretations from the findings also reflected of total awareness to culture. In respect to the findings, the Diffuse/Avoidant and Heritage and Mainstream strategies did not have strong correlations.

Combined Effects on Employment Status. Last, how well did acculturation and identity style together predict a subject's employment status? Discriminant analysis was used to address this question. Based on the raters and the study's prediction, 76.1% of the employed subjects and 69% of the unemployed subjects were classified correctly. 73.1% of all subjects were correctly classified by these variables.

Limitations

This research probably did not have a precise enough measure of employment status. This was evidenced by the differences between the raters' measures and self-ratings by the subjects. Perhaps a more valid measure or a clearer construct to describe the current and historical employment conditions would enable a more definitive understanding of those relationships with acculturation, identity development, or other factors related to adjustment to a new culture. In addition, the measurement of identity style showed very low reliability for this sample.

Implications

The results of this research suggest that successful employment of formally educated African born women in the United States is (in part) related to developing an understanding of the mainstream culture. A greater knowledge of the American culture probably helps these women understand certain employment related factors better in order to function more effectively in the workplace.

Interestingly, these results failed to show a relationship of heritage acculturation to employment status. This suggests that attention to aspects of ones heritage culture; e.g., language, tradition, food, and such, do not serve as a barrier to successful adjustment in the host culture. The possibility that identity style may influence employment status is worth noting. There may be a tendency for the underemployed to focus more on friends and family when developing identity features. There may also be a tendency for the employed group to somewhat ignore issues related to identity. The results here are somewhat equivocal, possibly due to the low reliability obtained for the identity style measures.

Recommendations for Practice

This research, and more in this same area, could potentially be of benefit to career counselors and employment advisors who work with job-seeking individuals with similar backgrounds. It could also be of benefit to diversity trainers in organizations committed to improving the multicultural makeup of their employees. In addition, managers and supervisors may have increased insight about their foreign-born subordinates who may be experiencing problems adjusting to the workplace. Essentially, the findings of this research suggest that immigrants entering the workforce should have more success the more they are aware of the mainstream culture of the host society. This recommendation is intuitive, if not obvious. However, adapting to the host culture as it is in urban America at the beginning of the twenty-first century is somewhat problematic because of the multicultural nature of these areas. It might be assumed that African-born immigrants in the United States assimilate easily with the African American culture because of skin color, but that might not be the case based on their cultural and educational experiences. However, African Americans may face similar challenges as they adapt to functioning in the majority society. On the basis of these findings, it might be helpful for formally educated foreign-born African women, residing in culturally diverse, highly competitive metropolitan areas to learn to interact, professionally network, and socialize more with women of color (especially professionally educated African-American women of their peer groups and careers). Why? Because their peers are productive and actively pursuing or maintaining professional careers in order to explore the complexities of identities and acculturation in the United States.

A community or workplace program might facilitate this. However, in terms of practice, there are no conclusive findings for making definitive recommendations for interventions for this population. The fact remains that this population of African-born persons are the highest educated group of immigrants residing in the United States. It is suggested that the reason for the employed segment of this study's population to have higher mainstream acculturation over

the unemployed and underemployed participants resides with a person's awareness of their cultural environment. This is probably a desired outcome regardless of how it may be achieved.

Recommendations for Future Research

This research has examined the acculturation process with a broad brush. To say that mainstream acculturation is important is one thing, but to understand the process of mainstream acculturation is another. What aspects of the host culture are attended to in most societies? Politics, government policy and new laws, fashion, food, music, films, television are all aspects of culture, but very different in their essence. Is there a cultural focus that is particularly helpful with respect to employment? Case study research may shed light on this phenomenon.

Identity formation must be greatly complicated by an ongoing acculturation process. Whether that process influences style of identity formation is an interesting are for inquiry. If it intensifies, a preferred style or lead to a change in preference could help our understanding of both of these phenomena.

This research failed to identify any relationships concerning mainstream and heritage culture orientation with host culture adjustment. However, this seems to be an important part of many people's lives - to keep traditions, language, and other indications of culture alive and to transmit them to younger generations. What is the benefit, if any, to the processes of adjustment to a new culture? What is the effect of these efforts on the host culture? Why are some cultures more intense in their imperative for preservation? These may be additional areas for promising case study research, as well as cross-cultural study.

Is there a relationship between heritage and mainstream acculturation that mediates the effect of one or another on host culture adjustment? Understanding important parts of a host culture (which may not be very welcoming of new immigrants) may help temper the aspects of a heritage culture that are maintained, expressed, or celebrated.

The first recommendation for future research considers the possibility of exploring the heritage cultural influences with respect to their arrival in this country. As we know, there are a large number of the African women of the Muslim faith. The American Muslim movement, with respect to women of color, as well as the aftermath of 911 and the treatment of Muslims in the United States presents another area for research as it pertains to acculturation, identity, and employment.

The second recommendation for future research considers a possible case study with the focus being on highly educated African women who are underemployed with respect to identity and some additional factors related to their employment difficulties in culturally diverse, highly competitive metropolitan areas.

The third recommendation for future research considers many immigrants, especially those from countries in Africa and other developing regions, who come to the United States to earn money to send back to their home country, for various reasons, e.g., to support a family,

develop a business, or build a home. Since these women do not intend to remain in this country permanently, successfully acculturating and establishing themselves in their host culture may not be a top priority. In this research, no attempt was made to assess their intentions to remain permanently or return to their native country. Exploring the difference between immigrants with these different intentions might increase our understanding about the dynamics of acculturation and identity with respect to employment experiences.

The fourth recommendation for future research considers problems with acculturation that are related to employment and not unique for the United States or African immigrants. This phenomenon is not unique to the United States. Other countries around the world are experiencing similar problems with acculturation. For instance, Australia has seen an influx of immigrants in their workforce along with the problem of including its aboriginal population into its evolving society. During the end of 2005, the events in France serve as a warning of serious consequences for a country that cannot effectively include immigrants in its workforce. Further insight into this phenomenon could be gained by examining the experiences of educated immigrants in other countries. Last, cross-cultural research could lead to further understanding of the potential issues related to successful acculturation in a new culture with respect to employment.

Conclusion

Since the collection of the data, incidental contact with several of the subjects revealed that many of these women who were experiencing difficulty securing employment have enrolled in graduate degree programs in order to obtain more current credentials from American institutions. In addition, some have pursued licensures (e.g., nursing, education) to increase their employability. Also, others have enrolled in select courses or training programs to update their current skills. Their perseverance in pursuit of a more meaningful career and lifestyle, socially and professionally, in their new host country is quite noteworthy.

In conclusion, the United States has a long history of embracing immigrants into its society. The whole notion of "melting pot" is a belief that people assimilated into society and society evolving as a result. There is also a history of immigrant groups experiencing various difficulties gaining acceptance as full-fledged members of society. A central premise of immigration policy in the United States is that if the newcomers' capabilities are fully utilized, they will be assets to society. Certainly, the more that we can be understand about fully utilizing these capabilities, the more the United States will benefit from a relatively open immigration policy.

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APPENDIX A

VIRGINIA POLYTECHNIC INSTITUTE & STATE UNIVERSITY
INFORMED CONSENT FOR PARTICIPANTS OF INVESTIGATIVE PROJECTS

Title of Project: Identity Style, Acculturation Strategies and Employment Status of Formally Educated Foreign-Born African Women in the United States

Investigator: Glynis Adams Gault

I. **Purpose:** The purpose of this study is to gain a better understanding of African women identity styles, acculturation strategies, and their relationships to securing and maintaining employment in the United States.

II. **Procedure:** The participant role in this study is to provide candid and honest responses. The questionnaire will require approximately 60 minutes to complete.

III. **Risk:** There is no risk to the participant in providing responses. All responses will be strictly confidential and used for the sole purpose of research.

IV. **Benefits of the Project:** Participants will benefit from this study by expanding the current data field in and knowledge of the topic areas examined.

V. **Extent of Anonymity:** The responses of all participants will be held in strict confidence. All responses will be entered into a computer database with no personal identification attached. The analysis of data will be accomplished only at the aggregate level. All reports will be grouped data and no individual responses will be analyzed or highlighted. Demographic data is used solely for research purposes.

VI. **Compensation:** There will be no compensation for participation in this study.

VII. **Freedom to Withdraw:** Participants may withdraw from this study at any point without penalty. Participants may withhold answering any questions without penalty. Participants may receive a copy of the final report upon request.

VIII. **Approval of Research:** This research is under review [has been approved], as required, by the Institutional Review Board for Research Involving Human Subjects at Virginia Polytechnic Institute and State University and the Department of Human Development.

IX. **Responsibility of Subject:** Respondents agree to voluntarily participate in this study. The primary responsibility of participants is to provide candid and honest responses.

X. **Permission of Subject:** I have read and understand the Informed Consent and conditions of this project. If I choose to participate, I understand that I may withdraw at any point or refrain from answering specific questions without penalty.

I hereby acknowledge the above and give my voluntary consent for participation in the study.

_____	_____	_____
Print Name	**Signature**	**Date**

Please feel free to direct any questions or comments about this study to the following individuals.

Glynis A. Gault, Investigator	**(703) 298-3879**
Albert K. Wiswell, PhD, Faculty Advisor	**(703) 538-8475**
David Moore, IRB, Research Division	**(540) 231-4991**

APPENDIX B

QUESTIONNAIRE FOR FORMALLY EDUCATED FOREIGN-BORN AFRICAN WOMEN

Acculturation and Personal Opinions Questionnaire

PART I. Acculturation

INSTRUCTIONS: Please answer each question as carefully as possible circling one of the numbers to the right of each question to indicate your degree of agreement or disagreement.

Many of these questions will refer to your heritage culture, meaning the culture that has influenced you most (other than North American culture). It may be the culture of your birth, the culture in which you have been raised, or another culture that forms part of your background. If there are several such cultures, pick one that has influenced you most (e.g., Irish, Chinese, Mexican, Black, African). If you do not feel that you have been influenced by any other culture, please try to identify a culture that may have had an impact on previous generations of your family.

Please write your heritage culture in the space provided (e.g., Egyptian, Kenyan, Nigerian). _____

Use the following key to help guide your answers:

Strongly Disagree		**Disagree**		**Neutral/ Depends**		**Agree**		**Strongly Agree**
1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**

	SD		**D**		**N/D**		**A**		**SA**
01. I often participate in my *heritage cultural* traditions.	1	2	3	4	5	6	7	8	9
02. I often participate in mainstream North American cultural traditions.	1	2	3	4	5	6	7	8	9
03. I would be willing to marry a person from my *heritage culture*.	1	2	3	4	5	6	7	8	9
04. I would be willing to marry a North American person.	1	2	3	4	5	6	7	8	9
05. I enjoy social activities with people from the same *heritage culture* as myself.	1	2	3	4	5	6	7	8	9
06. I enjoy social activities with typical North American people.	1	2	3	4	5	6	7	8	9
07. I am comfortable working with people of the same *heritage culture* as myself.	1	2	3	4	5	6	7	8	9
08. I am comfortable working with typical North American people.	1	2	3	4	5	6	7	8	9
09. I enjoy entertainment (e.g., movies, music) from my *heritage culture*.	1	2	3	4	5	6	7	8	9
10. I enjoy North American entertainment (e.g., movies, music).	1	2	3	4	5	6	7	8	9
11. I often behave in ways that are typical of my *heritage culture*.	1	2	3	4	5	6	7	8	9
12. I often behave in ways that are 'typically North American.'	1	2	3	4	5	6	7	8	9
13. It is important for me to maintain or develop the practices of my *heritage culture*.	1	2	3	4	5	6	7	8	9
14. It is important for me to maintain or develop North American cultural practices.	1	2	3	4	5	6	7	8	9
15. I believe in the values of my *heritage culture*.	1	2	3	4	5	6	7	8	9
16. I believe in mainstream North American values.	1	2	3	4	5	6	7	8	9
17. I enjoy the jokes and humor of my *heritage culture*.	1	2	3	4	5	6	7	8	9
18. I enjoy typical North American jokes and humor.	1	2	3	4	5	6	7	8	9
19. I am interested in having friends from my *heritage culture*.	1	2	3	4	5	6	7	8	9
20. I am interested in having North American friends.	1	2	3	4	5	6	7	8	9

PART II. Personal Opinions

INSTRUCTIONS: Statements are provided about beliefs, attitudes, and ways of dealing with issues in a person's life. Please read each statement carefully. Respond to the statement as you see it describe yourself. Circle the number that indicates what you believe it says about you. Remember, there is no right or wrong answers. If the statement is **VERY MUCH LIKE** you, circle 5. If the statement is **NOT LIKE YOU**, circle 1. A one to five scale has been provided to indicate the degree you believe the statement is not like you (1) or very much like you (5).

Use the following key to help guide your answers:

(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

21. Regarding religious beliefs, I know basically what I believe and don't believe.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

22. I've spent a great deal of time thinking seriously about what I should do with my life.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

23. I'm not really sure what I'm doing in school; I guess things will work themselves out.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

24. I've more-or-less always operated according to the values with which I was brought up.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

25. I've spent a good deal of time reading and talking to others about religious ideas.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

26. When I discuss an issue with someone, I try to assume their point of view and see the problem from their perspective.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

27. I know what I want to do with my future.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

28. It doesn't pay to worry about values in advance; I decide things as they happen.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

29. I'm not really sure what I believe about religion.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

30. I've always had purpose in my life and I was brought up to know what to strive for.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

31. I'm not sure which values I really hold.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

32. I have some consistent political views; I have a definite stand on where the government and country should be headed.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

33. Many times by not concerning myself with personal problems, they work themselves out.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

Continue on next page.

34. I'm not sure what I want to do in the future.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

35. I'm really into my major; it's the academic area that is right for me.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

36. I've spent a lot of time reading and trying to make some sense out of political issues.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

37. I'm not really thinking about my future now; it's still a long way off.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

38. I'm spent a lot of time and talked to a lot of people trying to develop a set of values that make sense to me.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

39. Regarding religion, I've always known what I believe and don't believe; I never really had any serious doubts.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

40. I'm not sure what I should major in (or change to).
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

41. I've known since high school that I was going to college and what I was going to major in.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

42. I have a definite set of values that I use in order to make personal decisions.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

43. I think it's better to have a firm set of beliefs than to be open-minded.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

44. When I have to make a decision, I try to wait as long as possible in order to see what will happen.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

45. When I have a personal problem, I try to analyze the situation in order to understand it.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

46. I find it's best to seek out advice from professionals (e.g., clergy, doctors, lawyers) when I have problems.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

47. It's best for me not to take life too seriously; I just try to enjoy it.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

48. I think it's better to have fixed values, than to consider alternative value systems.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

49. I try not to think about or deal with problems as long as I can.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

50. I find that personal problems often turn out to be interesting challenges.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

51. I try to avoid personal situations that will require me to think a lot and deal with them on my own.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

Continue on next page.

52. Once I know the correct way to handle a problem, I prefer to stick with it.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

53. When I have to make decisions, I like to spend a lot of time thinking about my options.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

54. I prefer to deal with situations where I can rely on social norms and standards.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

55. I like to have the responsibility for handling problems in my life that require me to think on my own.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

56. Sometimes I refuse to believe a problem will happen, and things manage to work themselves out.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

57. When making important decisions I like to have as much information as possible.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

58. When I know a situation is going to cause me stress, I try to avoid it.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

59. To live a complete life, I think people need to get emotionally involved and commit themselves to specific values and ideals.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

60. I find it's best for me to rely on the advice of close friends or relatives when I have a problem.
(NOT AT ALL LIKE ME) 1 2 3 4 5 (VERY MUCH LIKE ME)

PART III. Demographic Information

PERSONAL DEMOGRAPHICS

INSTRUCTIONS: Please answer each question by checking a box or writing in a response.

61. **Age:** Indicate by writing your age below.

62. **Marital Status:** Select only one.
I am currently . . .
a. □ Single.
b. □ Married.
c. □ Widowed.
d. □ Separated, not planning to divorce.
e. □ Separated, in the process of becoming divorced.
f. □ Divorced.

63. **Citizenship:** Select only one. **I am . . .**
a. □ a United States citizen.
b. □ not a United States citizen. I have a work permit.
c. □ not a United States citizen. I do not have a work permit.

64. **What month and year did you arrive in the U.S.?** Indicate by writing below.

Continue on next page.

65. **Geographic Region of Birth:** Indicate by writing below.
I was born in the following country . . .

66. **Parental Status:** Indicate by writing below.
Please indicate by recording the number of children are you responsible for.

INSTRUCTIONS: Please answer each question by checking a box or writing in a response.

67. **Language(s):** Indicate by writing the language(s) you speak in the first column. Check one box for each proficiency.

Language(s)	Speaking Proficiency	Reading Proficiency	Writing Proficiency
	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High
	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High
	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High	☐ Low ☐ Moderate ☐ High

EDUCATIONAL DEMOGRAPHICS

INSTRUCTIONS: Please answer each question by checking a box or writing in a response.

68. **Academic Degree(s) & License(s):** Select all that apply. Provide a written response for each selection.
Which degrees, licenses, or certificates do you have? When did you obtain the document(s)?
a. ☐ High School Diploma. Indicate the year you received your diploma _____.
b. ☐ Professional license or certificate. Indicate the year you received your license or certificate _____.
Indicate your skill or specialty. _____
c. ☐ Associate degree. Indicate the year you received your Associate degree _____.
Indicate your area of study. _____
d. ☐ Bachelors degree. Indicate the year you received your Bachelors degree _____.
Indicate your area of study. _____
e. ☐ Masters degree. Indicate the year you received your Masters degree _____.
Indicate your area of study. _____
f. ☐ Doctoral degree. Indicate the year you received your Doctoral degree _____.
Indicate your area of study. _____

69. **Educational Work History Requirement(s) In The U.S.:** Select only one.
Upon entering the U.S., were you required to obtain additional schooling or testing in order to secure employment?
a. ☐ Yes. b. ☐ No

Continue on next page.

EMPLOYMENT DEMOGRAPHICS

INSTRUCTIONS: Please answer each question by checking a box or writing in a response.

70. **First Job:** Select one per category.
Upon entering the U.S. workforce and accepting my first position, I was considered . . .
a. □ Underqualified.
b. □ Properly qualified.
c. □ Overqualified.

71. **Employment Status:** Select only one. Provide a written response for the selection chosen.
I am currently . . .
a. □ employed. I have been employed for ____ days/weeks/months/years (circle one).
b. □ seeking employment. I have been seeking employment for ____ days/weeks/months/years (circle one).
c. □ not seeking employment. I have not been actively seeking employment for ____ days/weeks/months/years (circle one).

INSTRUCTIONS: Please answer each question by checking a box or writing in a response.

72. **Current Annual Income:** Select only one.
My current annual income is . . .
a. □ $0 (not earning an income at this time)
b. □ under $25,000
c. □ $25,000 to $49,999
d. □ $50,000 to $74,999
e. □ over $75,000

73. **Personal View of Employment Status:** Select only one.
For the majority of the time I have been living in the U.S., I consider myself . . .
a. □ employed.
b. □ unemployed.
c. □ underemployed.

74. **Employment History:** Indicate by writing the position(s) you have held, the duties, as well as the beginning and ending dates.

Name of Position	Job Duties	Starting Time Month & Year	Ending Time Month & Year

THANK YOU FOR COMPLETING THIS QUESIONNAIRE!
You are free to leave. Please hand in the questionnaire to the investigator.

APPENDIX C

RATERS' GRID FOR DETERMINING FINAL EMPLOYMENT STATUS

References to Questionnaire Items	Questions & Procedures for Raters
1. Refer to item #63 **What month and year did you arrive in the U.S.?**	1. How many years did the subject claim to live in U.S.?
2. Refer to item #67 - **Academic Degree(s) & License(s)**.	2. How many degree(s) did the subject list? Are the degrees of the same discipline? Are they different?
3. Refer to item #70 – **First Job**.	3. Which status did the subject select (underqualified, properly qualified, or overqualified)?
4. Refer to item #71 - **Employment Status.**	4. Which employment status did the subject select? How many years did subject claim to be employed, seeking employment, or not seeking employment in the U.S.?
5. Refer to item #72 – **Current Income**.	5. What income range did the subject select?
6. Refer to item #73 – **Personal View of Employment Status**.	6. What did the subject record as her current employment status?
7. Refer to item #74 - **Employment History**.	7. Review positions, starting and ending dates.
8. Compare the responses for items 63, 71, and 74.	8. Was the subject employed more than half the years claimed as a resident in the U.S.?
9. Compare work history with earned degree(s) for items 67 and 74.	9. Is the work history commensurate with earned degree(s)?
10. Compare responses for item 71 to item 73.	10. Does the current employment status differ from the subject's personal view of her employment status?

1. **Based on the nine questions and one procedure, is the subject employed, unemployed, or underemployed?**

2. **Write the employment status on the back of the questionnaire.**

APPENDIX D

Position/Jobs Held by Study Sample

Position/Job 1	Freq.	Position/Job 2	Freq.	Position/Job 3	Freq.
Account Clerk	1	Account Clerk	1	Accounts Specialist	1
Account Data Entry Clerk	1	Accountant	2	Bank Manager	1
Accountant	6	Accounts Specialist	1	Cashier	1
Accounts Manager	1	Acting Executive Dir.	1	Clerk	1
Accounts Payable Clerk	1	Adjunct African Studies Prof.	1	Clerk/Cashier	1
Accounts Pay/Receivable Clerk	1	Adjunct Education Professor	1	Early Childhood Specialist	1
Acting Team Leader	1	Administrative Assistant	1	Eyeglass Technician	1
Adjunct Instructor	1	Air Clerk	1	Manager	1
Adjunct Sociology Prof.	1	Assistant Chef	1	Manager/President	1
Administrative Assistant	2	Assistant Manager	2	Optomologist	1
Advertiser	1	Assistant Professor of Math	1	Patient/Nurse Assistant	1
Apartment Manager	1	Assistant Botonist	1	Personal Banker	1
Aquatic Researcher	1	Auditor	2	Picture Framer	1
Assistant Culinary Supervisor	1	Bank Manager	1	Private Attorney	1
Assistant Dir. of Planning	1	Bank Teller	5	Secretary	1
Assistant Editor	1	Bell Man	1	Senior Network Managr	1
Assistant Lab Technician	1	Book Seller	1	Strategic Mgmt Advisor	1
Assistant Manager	3	Business Consultant	1	Technology Consultant	1
Assistant Physician	1	Business Operations Manager	1	Teller	1
Assistant Psychology Instructor	1	Cashier	9	Third Tier Chef	1
Assistant Surveyor	1	Chauffeur	1	Waitress	1
Associate Minister	1	Chemist	1	**Total**	**21**
Baker	1	Chemistry Professor	1		
Bank Teller	3	Clerk	2		
Biologist	1	Counselor	2		
Biology Instructor	1	Crisis Intervention Counselor	1		
Biology Teacher	1	Data Entry Clerk	2		
Book Seller	1	Data Entry Specialist	2		
Bookkeeper	1	Dental Hygentist	1		
Botonist	2	Dental Office Assistant	1		
Braider	1	Design Officer	1		
Business Manager	1	Director of CHAINS	1		
Business Planner	1	Entry Specialist	1		
Business Teacher	1	Financial Advisor	1		
Buyer	1	Florist	2		
Cafeteria Worker	1	Historian	1		
Cashier	4	Hostess	1		
Cataloger	1	HR Manager	1		
Chef	1	Law Clerk	1		
Chemical Analyst	2	Maid	1		
Chemist	4	Manager	1		
Clerk	4	Medical Lab Transporter	1		
Computer Network Admin.	1	Office Manager	1		
Computer Operations Manager	1	Optomologist	2		
Congressional Aid	1	Pharmacist	1		
Contract Manager	1	Presser	1		
Cook	1	Professor of Economics	2		
Copy Editor	1	Professor of Math	1		
Copy Specialist	1	Professor of Sociology	3		
Cosmetic Sales Representative	1	Program Manager	1		
Counselor	2	Real Estate Manager	1		
Crafts	1	Registered Nurse	1		
Customer Service Representative	2	Rental Associate	1		
CVS Pharmacy Clerk	1	Sales Clerk	2		
Data Entry Clerk	1	Secretary	1		
Daycare Provider	1	Security Guard	1		
Dental Receptionist	1	Shift Manager	1		
Diamond Merchant	1	Social Worker	1		
Director of Community Health	1	Sociolinguist	1		
Director of Planning & Finance	1	Stock Clerk	1		

Appendix D continued on next page.

Position/Jobs Held by Study Sample

Position/Job 1	Freq.	Position/Job 2	Freq.	Position/Job 3	Freq.
Director of Public Affairs	1	Store Manager	1		
Dispatcher	1	Substance Abuse Counselor	1		
Doctor of Optomology	1	Substitute Teacher	1		
Dry Cleaner	1	Supervisor	2		
Economist	1	Supply Technician	1		
Engineer	1	System Analyzer	1		
English Teacher	1	Telemarketer	2		
Entreprenuer	1	Tutor	1		
Events Scheduler	1	Vice COO	1		
Eyeglass Technician	1	Volunteer	1		
Finance Analyst	1	Waitress	1		
Finance Manager	2	Warranty Administrator	1		
Florist	2	**Total**	**99**		
Food Service Worker	1				
Forest Analyst	1				
Forestry Marshall	1				
French Interpreter	1				
Front Desk Manager	1				
Front Desk Receptionist	1				
General Physician	1				
Geologist	1				
Graduate Assistant	1				
Guidance Counselor	1				
Hair Stylist	2				
Help with family business	1				
Historian	2				
History Teacher	1				
Home Designer	1				
Homemaker	1				
Hostess	2				
Hotel Clerk	1				
Independent Missionary	9				
Internal Auditor	1				
Internal Funds Manager	1				
Inventory Manager	1				
Job Training Specialist	1				
Kitchen Designer	1				
Lab Technician	1				
Lab Technician Supervisor	1				
Lawyer	1				
Library Aide	1				
Loan Manager	1				
Loan Officer	2				
LPN	1				
Mail Sorter	1				
Management Analyst	2				
Manager	7				
Marketing & Sales - Washington Times Newspaper	1				
Marketing Representative	1				
Medical Doctor	1				
Medical Lab Collection Tech	1				
Merchandise Assistant	1				
Minister of Tourism	1				
Museum Director	1				
Network Administrative Assistant	1				
Network Administrator	3				
Network Security Analyst	1				
Network Security Officer	1				
Network Security Trainer	1				
Networking Security Operator	1				
Neurologist	1				
New Car Salesman	1				

Appendix D continued on next page.

Position/Jobs Held by Study Sample

Position/Job 1	Freq	Position/Job 2	Freq	Position/Job 3	Freq.
News Reporter	1				
Newspaper Delivery	1				
Nurse	1				
Nursing Supervisor	1				
Office Clerk	1				
Office Manager	2				
Operation Manager	1				
Optomologist	1				
Owner	1				
Owner Operator	1				
Paralegal	3				
Paramedic	1				
Pharmacy Assistant/Clerk	1				
Pharmacy Clerk	1				
Physical Trainer	1				
Physicist	2				
Physics Teacher	1				
Piano Player	1				
Principal COO	1				
Prison Counselor	1				
Private Music Teacher	2				
Professor	3				
Professor & Anthropologist	1				
Professor of African Studies	1				
Professor of Business	1				
Professor of Economics	3				
Professor of History	1				
Professor of Mathematics	1				
Professor of Sociology	1				
Program Coordinator	1				
Project Manager	3				
Proofreader	1				
Psychologist	3				
Psychology Instructor	1				
Public Affairs Representative	1				
Public Relations Assistant	1				
Reading Specialist	1				
Receptionist	2				
Record Clerk	1				
Registered Nurse	1				
Rental Agent	1				
Researcher	1				
Residential Assistant	1				
Retail Manager	2				
Retired Professor	1				
Retired Psychiatrist	1				
Returning to graduate school	2				
Sales	1				
Sales Associate	1				
Sales Clerk	6				
Sales Manager	2				
Script Writer	1				
Sculptor	1				
Seamstress	1				
Section/Floor Manager	1				
Security Officer	2				
Security Operations Manager	1				
Senior Accountant	1				
Senior Operations Manager	1				
Service Advisor	2				
Social Studies Teacher	1				
Social Worker	3				
Sociologist	5				

Appendix D continued on next page.

Position/Jobs Held by Study Sample

Position/Job 1	Freq	Position/Job 2	Freq.	Position/Job 3	Freq.
Staff Writer	2				
Statistician	1				
Statistics Professor	1				
Stock Clerk	2				
Store Clerk	1				
Store Manager	1				
Substitute School Teacher	3				
Supervising Social Worker	1				
Supervisor	1				
Support Relations Manager	1				
System Administrator	1				
System Analyst	2				
Systems Administrator	2				
T-Shirt Salesperson	1				
Tax Accountant	1				
Tax Assessor	1				
Tax Preparer	1				
Technology Trainer	1				
Telemarketer	1				
Temp	1				
University Professor	1				
USA Today Staff Writer	1				
Vascular Surgeon	1				
Waitress	3				
Wash Girl	1				
Youth Counselor	1				
Total	**238**				

GLYNIS ANNA ADAMS GAULT
VITAE

Glynis is a professor in the Department of Business & Economics, Strayer University, Newport News, Virginia. Her primary responsibilities entail teaching graduate and undergraduate level courses in human resource management, labor relations, government contracting, business ethics, business policy, and organizational behavior. Specializations include directing masters theses, facilitating undergraduate senior seminars in business, workplace learning, workforce development, academic program advising of undergraduate, graduate, and post-graduate degree programs.

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Phi Delta Kappa, Virginia Polytechnic Institute & State University/University of Virginia Chapter; Alumni Member; Spring 1997 – Present
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