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Racial/Ethnic Identity Modeling: An Exploration of the Effects of Bilingualism on Racial/Ethnic Identity Expression and Self-Esteem in Multiple-Race Black/African American Adults

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RACIAL/ETHNIC IDENTITY MODELING: AN EXPLORATION OF THE EFFECTS OF BILINGUALISM ON RACIAL/ETHNIC IDENTITY EXPRESSION AND SELF-ESTEEM IN MULTIPLE-RACE BLACK/AFRICAN AMERICAN ADULTS

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Abstract

RACIAL/ETHNIC IDENTITY MODELING: AN EXPLORATION OF THE EFFECT OF BILINGUALISM ON RACIAL/ETHNIC IDENTITY EXPRESSION AND SELF-ESTEEM IN MULTIPLE-RACE BLACK/AFRICAN AMERICAN ADULTS

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The psychological well-being and racial/ethnic identity expression of bilingual multiple-race individuals mixed with Black/African American and another minority racial/ethnic category are largely underrepresented topics in current scholarly literature despite their growing population in the United States. In the current study, the sociohistorical and political processes of colonialism and coloniality were discussed to provide context for the critical examination of familial foreign language ability (FLA), self-esteem (SE), and Black/African American racial/ethnic identity (BRI) expression among multiple-race Black/African American adults (N = 204). Using structural equation modeling, results indicated that higher levels of FLA were related to higher levels of SE. Higher salience and dominance levels of BRI were also related to higher levels of SE among study participants. In addition, higher salience and dominance levels of BRI significantly mediated the relationship between FLA and SE. The importance of acknowledging potential FLA among multiple-race Black/African Americans are also discussed

in the context of professional counseling and counselor education. Limitations of the current study and recommendations for future research were also provided.

Keywords: multiple-race, Black/African American, bilingualism, self-esteem

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Chapter 1

Introduction

Developing an awareness of and working with issues surrounding race and ethnicity have long been critical competencies in the counseling profession and in counselor education and supervision (ACA, 1995, 2005, 2014; CACREP, 2016). Since the 1970s, multiple-race groups have been the fastest growing population in America (U.S. Census Bureau, 2010). Relative to the rise of cultural studies in America during the 1970s and 80s (Cross, 1971; Hall, 1980; Helms, 1984; Kachru, 1976; Ngugi wa Thiong'o, 1986; Said, 1978; White & Burke, 1987; Wood, 1974, pp. 167-194), a more methodological understanding of specific cultural dynamics for multiple-race minorities, such as processes and mechanisms of identity formation, preservation, transmission, transformation, and how these factors influence professional counseling, has only recently attracted empirical investigation (Hall et al., 2014; Nguyen & Benet-Martinez, 2007).

In the current study, the intersecting and interdisciplinary topics surrounding historical, social, political, legal, and mental health factors as they relate to multiple-race Black/African American adults were discussed. For some, issues of race and ethnicity are socially constructed factors that underlie many aspects of American society and represent some of the most highly controversial topics in the country (Battalora, 1999, 2013, 2015; Berlet & Vygotsky, 2006). For others, these factors are considered far less influential to life in America and, therefore, related personal and societal problems occur because of an over-exaggeration of race and ethnicity (Jipson & Becker, 2000; McVeigh, 2004). The sliding scale of the extent to which race and ethnicity affect personal experiences and the American society illustrates their intersecting complexity.

As a foundational concept emphasized by many social scientists, intersectionality highlights the problem with treating cultural factors such as race, ethnicity, language, class, gender, religion, and sexuality as independent elements rather than interconnected variables that contribute to an individual's lived experience (Battalora, 1999, 2013, 2015; Crenshaw, 1991; Garcia, 2019; Hall, 1980; Helms, 1984; hooks, 1992; Williams-Leon & Nakashima, 2001). Treating these different markers as "undifferentiated, monolithic entities" and isolating variables based on a person's supposed "master status" (i.e., primary identity label) without considering how these factors interact not only oversimplifies critical variations within and between groups, it minimizes the additive effect multiple identity labels can have over time as they relate to the social inequalities of life in America (Battalora, 1999, 2013, 2015; Crenshaw, 1991; Garcia, 2019). I believe that providing historical context is equally, if not more, important to critically analyzing identity because it is only within context that identities are constructed and acquire meaning (Battalora, 2015; Grosjean, 2015; Kashima, 2014). As such, I considered intersectionality a provisional concept that linked sociohistorical factors (i.e., colonialism, language, and foundational American naturalization and anti-miscegenation laws) to postmodern theory (i.e., coloniality), contemporary racial and ethnic identity issues (i.e., identity expression), and to the overall sense of one's self-worth (i.e., self-esteem).

Such variability in the interpretation of identity constructs often leads to difficulties in research design, but more importantly, highlights the importance of delineating the context in which race and ethnicity were examined and defined (Cokley, 2007; Root, 2002). As it relates to the different contexts in which racial and ethnic identity might be examined, Cokley (2007) provided the following guidance to researchers:

> When researchers are interested in how individuals see themselves relative to their cultural beliefs, values, and behaviors, ethnic identity is the more appropriate construct to a study…however, when researchers are more interested in how individuals construct their identities in response to an oppressive and highly racialized society, racial identity is the more appropriate construct to study. (p. 225)

In this study, I was interested in a combination of issues identified by Cokley (2007). More specifically, I was interested in how knowing a second familial language in addition to English (foreign language ability) influenced the subjective racial and ethnic identity expression and self-esteem of multiple-race Black/African Americans in response to living in the context of a highly racialized society (coloniality). Furthermore, given the impact of coloniality on non-White (minority) groups in America (Battalora, 1999, 2013, 2015; Maldonado-Torres, 2007; Mignolo, 2012; Omi & Winant, 2015; Pryor, 2016; Quijano, 2000; Said, 1978; Scafidi, 2005), participants in the current study were limited to those who racially and/or ethnically identified as Black/African American and with one or more racial and/or ethnic minority (non-White) categories. Along with the growth of multiple-race Black/African American populations in the U.S. (Jones & Bullock, 2012), the mental health needs of this population are also increasing (Henriksen & Maxwell, 2016).

I used an existential counseling framework (van Deurzen, 2012) to conceptualize and address the nuanced, and more individualized issues of racial and ethnic identity expression and mental health issues of this group. An existential counseling framework was chosen because it not only recognizes an individual's perspectives and general worldview, the approach necessitates acknowledging the 'given' possibilities and limitations inherent to the social realm in which people live (i.e., systematic oppression and discrimination in America) to gain the most

out of a therapeutic counseling relationship (van Deurzen, 2012). These possibilities and limitations include conceptual polarities such as love/hate, inclusion/exclusion, and more tangible factors like U.S. policy, procedures, and legal descriptions of race and ethnicity (van Deurzen, 2012). Therefore, I used the combined term, *race/ethnicity*, to represent a study participant's subjective sense-of-self as a member of multiple racial and/or ethnic categories.

Using the combined term, race/ethnicity, is also commensurate with findings and recommendations of the 2010 Census Race and Hispanic Origin Alternative Question Experiment (2010 AQE; Compton et al., 2013) and the 2015 National Content Test (2015 NCT; Mathews et al., 2017). Both of these studies were initiated by former President Obama's administration in response to changing U.S. demographics. By using this definition of race/ethnicity in the context of coloniality and choosing an existential counseling approach, I worked to acknowledge the 'given' social structures (van Deurzen, 2012) that determine racial/ethnic identity categories in the U.S., while simultaneously working to facilitate flexibility and respect for racial/ethnic self-identification among multiple-race Black/African Americans.

As the multiple-race Black/African American population and visibility continues to increase in the U.S. (Compton et al., 2013; Jones & Bullock, 2012; Mathews et al., 2017; Rastogi et al., 2011; Rios et al., 2014), so too, does the complexity in understanding their racial/ethnic identity expression and potential ways in which current social inequalities in America effect this population. It is important to remember that the overall concept of identity can and should be broadened by factoring in elements such as language, socioeconomic status, education level, sexual orientation, and age (Crenshaw, 1991). The primary relationships explored in this dissertation, however, were among language, the racial/ethnic identity expression of multiple-race Black/African Americans (minority-minority mix), and self-esteem. A research attempt to

model these specific intersections required the dominant assumption that these elements are essentially separate categories. By sketching these identity factors to their intersections, I hoped to suggest a more comprehensive understanding of identity that would ultimately disrupt the tendency to see language, specifically bilingualism, as separable from racial/ethnic identity expression and self-esteem among multiple-race Black/African Americans.

Unique sociohistorical factors have been shown to complicate racial/ethnic identity expression and self-esteem among Black/African Americans (Battalora, 1999, 2013, 2015; Bracey et al., 2004; Bulhan, 1985, 2015; Gillem et al., 2001; Kendi, 2017). Black/African slaves brought to colonial America had no choice but to learn English at the expense of their native languages, which, over time, were forgotten (Bulhan, 2015; Wood, 1974, pp. 167-194). Put another way, from the beginning of their time on American soil former Africans, now Black/African *Americans*, had no choice but to internalize a language associated with their colonizers who worked to transmit racist, colonialist ideologies that pitted Whites against non-White racial and ethnic groups (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Cohn, 1996; Kendi, 2017; Maldonado-Torres, 2007; McEwen, 2016; Mignolo, 2002, 2012; Quijano, 2000). Framing the forced acquisition of English in this way highlights how the Black/African American experience and by extension, the multiple-race Black/African American experience, may be very different from that of other racial/ethnic minority groups in the U.S.

It is important to note, however, that "difference" here is not meant to connote antagonistic intent; rather, to compliment the varied experiences among racial/ethnic minority groups in the United States. For many Americans, a blended ancestry that reflects multiple races and ethnicities can be integral to their identity expression (Shumway, 2020). Moreover, the tapestry of conjoined heritages often preserves cultural connections beyond the U.S. thereby

demarcating lineages that can foster a sense of belonging and pride (Shumway, 2020). As a collective, racial/ethnic minorities often deal with issues of prejudice, discrimination, oppression, cultural appropriation, and bigotry felt as non-White members of America (Alim et al., 2016; Arewa, 2017; Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Cross, 1971; Maldonado-Torres, 2007; Mignolo, 2012; Omi & Winant, 2015; Pryor, 2016; Quijano, 2000; Root, 1990, 1999; Said, 1978; Scafidi, 2005; Steele, 1997). However, for Americans descended from enslaved Africans, the roots of their ancestry (including specific languages and dialects spoken in their country of origin) often remain a mystery (Bulhan, 2015; Shumway, 2020).

Accurate information about the African origins of enslaved people often stops at 1870, which was the year Federal census data on these groups reflected them as people rather than property (Shumway, 2020). Before 1870, people from African countries who were enslaved were labeled as someone's property and, thus, were given names of their owners (Bulhan, 2015; Shumway, 2020). For many Black/African Americans today, information about their lineage is unattainable after about five to six generations before being obstructed by the names of their ancestor's owners rather than their ancestor's names and country of origin (Bulhan, 2015; Shumway, 2020). This obstruction, in-turn, often makes identifying the native language of people with African ancestry (Black/African Americans) difficult, as the African country of origin remains unknown (Shumway, 2020). Given historical circumstances, therefore, Black/African Americans must often use the English to make meaning about the self, others, and their environment.

Given that America's social hierarchy is fundamentally based on colonialist ideology (Battalora, 1999, 2013, 2015; Bulhan, 2015; Cohn, 1996; Maldonado-Torres, 2007; Mignolo, 2012; Omi & Winant, 2015; Quijano, 2000), many people who fit the multiple-race

Black/African American category are often seen and treated as only Black/African American, while the other part(s) of their racial/ethnic identity are minimized or unacknowledged (Jacobs, 1992; Kim, 2016; Root, 1990, 1999, 2003; Sanchez et al., 2016; Thornton & Gates, 2001). When people universalize the identities and experiences of multiple-race Black/African Americans, they are often applying a socially constructed rule called, *hypodescent* (Cooley et al., 2018; Root, 1992, 2010, 2012). Although in its inception, hypodescent (also known as the one-drop rule) was applied to all non-White racial/ethnic groups in the U.S., the rule is more stringently enforced against people who are Black/African American (Battalora, 1999; Kennedy & Kennedy, 2011). The phrase, multiple-race *Black/African* American population, used by the Office of Management and Budget (OMB; 1997) is evidence of how the rule of hypodescent is applied today. Thus, as a concept generated by sociohistorical factors that still influences contemporary life in America, hypodescent contributes to the complexity of racial/ethnic identity expression and self-esteem for multiple-race Black/African Americans (Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kennedy & Kennedy, 2011; Spencer, 2017).

Research has shown that applying the rule of hypodescent towards people who are multiple-race Black/African American may not only stand in stark contrast to how they racially/ethnically identify and interpret their experiences, it can also contribute to struggles with self-esteem (Alim et al., 2016; Helms, 1984; Ho et al., 2011; Kim, 2016; Phinney, 1992; Rockquemore & Brunsma, 1999, 2000a, 2002b; Root, 1990; Thornton & Gates, 2001; Yip & Matthews, 2007). Largely influenced by stereotype threat (Steele, 1997), multiple-race Black/African Americans, even those mixed with White (minority-majority), are still perceived as marginalized and characterized as struggling with mental health related challenges such as identity development and expression (Franco & O'Brien, 2018; Rockquemore & Brunsma,

2002a, 2002b; Root, 1990, 1999; Shih et al., 2007; Townsend et al., 2009; Yip & Matthews, 2007) and self-esteem (Alim et al., 2016; Helms, 1984; Kim, 2016; Phinney, 1992; Rowley, Sellers et al., 1997). Furthermore, the relationship between language and thought (Bloomfield, 1933; Crystal & Robin, 2019; Grace, 2016; Grosjean; 2015; Heller & McElhinny, 2017; Kashima, 2014; Oldin 1989; Whorf, 2012) is often overlooked when the rule of hypodescent is applied toward multiple-race Black/African Americans who, in addition to English, may speak another familial language.

Statement of the Problem

Universalizing the experiences of bilingual multiple-race Black/African Americans may be problematic (Cooley et al., 2018; Root, 1992, 2010, 2012; Franco & Holmes, 2017). Multiple-race Black/African Americans who have a familial foreign language ability can make meaning of themselves and their experiences through a language other than English. Although language is well researched as a major component of culture and meaning-making (Bloomfield, 1933; Cohn, 1996; Crystal & Robin, 2019; Danziger & Ward, 2010; Grace, 2016; Grosjean, 2010, 2015; Heller & McElhinny 2017; Kashima, 2014; Oldin 1989; Whorf, 2012) and literature on the English language has been shown to institutionalize and transmit racist, colonialist ideology (Adams et al., 2015; Alim et al., 2016; Bulhan, 2015; Cohn 1996; David & Okazaki, 2006; Fanon, 1965; Heller & McElhinny 2017; Hsu, 2017; Kachru, 1976; Maldonado-Torres, 2007; Mignolo, 2012; Ngugi wa Thiong'o, 1986; Pryor, 2016; Quijano, 2000; Said, 1978), no quantitative study has explored the relationship among foreign language ability, racial/ethnic identity expression, and self-esteem among multiple-race Black/African Americans. Thus, our understanding of multiple-race Black/African Americans who speak a familial foreign language in addition to English is limited. A more comprehensive understanding of the way familial

foreign language ability relates to the racial/ethnic identity expression and self-esteem among this population is necessary as a foundation for refining identity development theories as well as improving the professional counseling field. The argument for relating these variables to multiple-race Black/African Americans is purely philosophical, but the conclusion does yield empirical hypotheses that are amenable to empirical investigation.

Hypotheses

The following set of hypotheses will be tested in this study:

H1: There is a statistically significant positive relationship between foreign language ability and self-esteem among multiple-race Black/African Americans.

H2: There is a statistically significant negative relationship between foreign language ability and Black/African American racial/ethnic identity among multiple-race Black/African Americans.

H2.1: There is a statistically significant negative relationship between all modules of the Bilingual Language Profile (language history, language use, language proficiency, and language attitudes) and Black/African American racial/ethnic identity.

H3: There is a statistically significant negative relationship between Black/African American racial/ethnic identity and self-esteem.

H4: Black/African American racial/ethnic identity partially or wholly mediates the relationship, if any, between foreign language ability and self-esteem.

In the introduction above, an overview of salient concepts and context for the current study were discussed. The statement of the problem and related research hypotheses were also presented. The remaining sections in the introduction include the rationale for the study, research limitations, and definitions of terms relevant to the hypotheses.

Rationale for the Study

In order to understand why the relationships among foreign language ability, racial/ethnic identity expression, and self-esteem among multiple-race Black/African Americans were studied, who multiple-race Black/African Americans are and the common challenges they face were examined. Positioning the English language in the context of coloniality is important to establish a basic understanding of the social construction of race/ethnicity in America, and how this specific construction of race/ethnicity may contribute to the oppression and discrimination (i.e., hypodescent and cultural appropriation) experienced by multiple-race Black/African Americans. In the following sections, a brief overview of challenges faced by multiple-race Black/African Americans were introduced. The implications of bilingualism among this population were also presented. Finally, a summary of colonialism and coloniality as they related to language, and how these factors potentially influenced the racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans were provided.

Challenges Among Multiple-Race Black/African Americans

Despite the increase of multiple-race Black/African Americans in the U.S., this population continues to confront biased social systems, and face adverse stressors rooted in racism and other forms of oppression (Franco & O'Brien, 2018; 1992; Kim, 2016; Phinney, 1992; Rockquemore & Brunsma, 2002a, 2002b; Root, 1990, 1999; Rowley et al., 1997; Shih et al., 2007; Thornton & Gates, 2001; Townsend et al., 2009; Yip & Matthews, 2007). To date, multiple-race research has largely focused on the Black/African American and White (specifically, European) color line (Franco & Holmes, 2017; Franco & O'Brien, 2018; Gillem et al., 2001; Helms, 1984; Henriksen & Trusty, 2004; Rockquemore & Brunsma, 2002a, 2002b) and to lesser degrees, multiple-race Black/African American and Asian racial categories (i.e.,

Japanese and Korean; Hall, 1980; Kim, 2016; Williams-Leon, & Nakashima, 2001) and multiple-race Black/African/American and Hispanic/Latino racial categories (i.e., Mexican, Puerto Rican, and Dominican; Romo, 2011; Sanchez et al., 2016; Shih et al., 2007; Shih & Sanchez, 2005). In the literature, researchers attempt to specify or summarize aspects of intersectionality, delineate identity development processes, and discuss general experiences of being multiple-race.

Multiple-race Black/African Americans, specifically those with a minority-minority mix, are still perceived as marginalized and are often characterized as struggling with issues related to stereotype threat (Steele, 1997), racial/ethnic identity development and expression (Kim, 2016; Romo, 2011; Root, 1990, 1999, 2002; Sanchez et al., 2016; Thornton & Gates, 2001; Shih et al., 2007; Shih & Sanchez, 2005), and self-esteem (Phinney, 1992; Rowley et al., 1997; Villegas-Gold & Tran, 2018). More specifically, research has shown that the tendency to apply the rule of hypodescent on multiple-race Black/African populations (Cooley et al., 2018; Hall, 1980; Ho et al., 2011; Root, 1990, 1992, 1999; Thornton & Gates, 2001), as Black/African American alone, can contribute to racial/ethnic identity ambiguity and issues with one's sense of self-worth, even when the rule is being applied by members of their own racial/ethnic group(s) (Rockquemore & Brunsma, 2002b; Rowley et al., 1997; Shih et al., 2007; Shih & Sanchez, 2005; Thornton & Grates, 2001). As such, applying the rule of hypodescent (Cooley et al., 2018; Ho et al., 2011; Root, 1990, 1992, 1999) to bilingual multiple-race Black/African Americans may stand in stark contrast to self-perception and personal meanings attributed to lived experiences.

Language Among Multiple-Race Black/African Americans

Literature about the connections among language, thought, and culture are well established (Crystal & Robin; 2019; Darwin, 1872; de los Rios & Seltzer, 2017; Grace, 2016;

Heidegger, 1931/1962; Radick, 2018; Whorf, 2012). Individuals who can speak a familial language in addition to English (foreign language ability) have multiple linguistic ways of make meaning about themselves and their experiences (Grosjean, 2012; Whorf, 2012; Zerkina et al., 2017). Some researchers have compared the general multiple-race experience to bilingual studies where results frequently indicated positive social outcomes, such as increased cognitive flexibility and decreased prejudice (Birdsong et al., 2012; Danziger & Ward, 2010; Garraffa et al., 2017; Grosjean, 2010, 2012, 2016). However, no one has focused on how bilingualism relates to the racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans.

Focusing on the way foreign language ability relates to racial/ethnic identity expression and self-esteem is critical because language is linked to thought and culture (Kashima, 2014), and there are currently no studies that investigate the influence of familial foreign language abilities among multiple-race Black/African Americans. According to the online dictionary, Britanica.com, Crystal and Robins (2019) defined *language* as:

> A system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. (para. 1)

Based on this definition, the native tongue of Black/African Americans 10 to 12 generations removed from their African country of origin *is* English. Due to forced verbal isolation (Pryor, 2016; Thornton, 1992; Wood, 1974, pp. 167-194) and English language imposition (Heller & McElhinny, 2017; Kachru, 1976; Maldonado-Torres, 2007; Mignolo, 2002, 2016; Quijano, 2000) during the transatlantic slave trade between the 15th and 18th centuries (Pryor, 2016), the

only language option for people of African descent in America was English. Framing the acquisition and use of the English language in this way illustrates the oppressive power hierarchies at work within everyday America (Alim et al., 2016; Pryor, 2016; Thornton, 1998, pp. 206-234). The limited and constantly changing racial/ethnic categories used by the United States Census Bureau and in everyday language also illustrates this point.

The establishment and constant modification of racial/ethnic categories in the U.S. not only function to provide designators for human differentiation, but use meaning-laden language to communicate schemas attached to each category largely determined by sociohistorical, political, and economic goals and achievements (Battalora, 1999, 2013, 2015; Berger & Luckmann, 1967; Maldonado-Torres, 2007; Mignolo, 2002, 2016; Omi & Winant, 2015; Quijano, 2000). In other words, racial/ethnic categories in the U.S. are social constructions of a racialized reality whereby meanings are derived from and maintained through language (Battalora, 1999, 2013, 2015; Berger & Luckmann, 1967; Carter & Fuller 2016; Heller & McElhinny, 2017; Hsu, 2017; Omi & Winant, 2015; Shih et al., 2007; White & Burke, 1987). In the current study, therefore, I was specifically interested in the ability level of a familial language other than English (foreign language ability) rather than basic bilingualism (i.e., ability to speak a language other than English *not necessarily* affiliated with the person's racial/ethnic background) as a general skill among multiple-race Black/African Americans. In other words, in the current study, the ability to speak English was assumed (monolingual) while the familial foreign language ability (bilingual) was assumed to be reflective of the person's family and representative of their non-Black/African American racial/ethnic heritage.

Irrespective of language, multiple-race Black/African Americans acquire different cultures and possibly different languages from each parent. Although the rule of hypodescent

may indicate that many of these multiple-race individuals would self-identify as primarily or exclusively as Black/African American, this may not be the case (Cooley et al., 2018; Ho et al., 2011; Root, 1990, 1992, 1999). For multiple-race Black/African Americans who acquire two familial languages from their parents (e.g., English and Japanese), they are given linguistic options about how to make meaning about the world and themselves. Despite the relationship between language and meaning-making (Crystal & Robin; 2019; Darwin, 1872; de los Rios & Seltzer, 2017; Grace, 2016; Heidegger, 1931/1962; Radick 2018; Whorf, 2012), foreign language ability among multiple-race Black/African Americans and how it relates to their racial/ethnic identity expression and self-esteem is currently not found in the literature. Given the sociohistorical factors that have influenced the multiple-race Black/American experience in the U.S., examining the role of language in the racial/ethnic identity expression and self-esteem among this population may provide important information to strengthen professional counseling practices.

Colonialism and Coloniality

The ways in which European colonial ideologies and present-day coloniality shape American society are interdisciplinary topics. Even with the variety of literature that covers racial/ethnic discrimination topics (e.g., segregation; the civil rights movement; naturalization and anti-miscegenation law) and other acts of oppression (e.g., hypodescent; cultural appropriation), the overall consensus among researchers is that such issues are a direct result of European colonialist ideology and present-day forms of coloniality in America (Alim et al., 2016, Arewa, 2017; Bratter & O'Connell, 2017; Battalora, 1999, 2013, 2015; Brittian Loyd & Williams, 2017; Bulhan, 1985, 2015; Fanon, 1965; Maldonado-Torres, 2007; Mignolo, 2002, 2015; Omi & Winant, 2015; Quijano, 2000; Villegas-Gold & Tran, 2018). Many researchers

have also highlighted how colonial dynamics are inherent to the English language and therefore, exist alongside race (Battalora, 1999, 2013, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Hsu, 2017; Kachru, 1976; Maldonado-Torres, 2007; Mignolo, 2002, 2015; Omi & Winant, 2015; Pryor, 2016; Quijano, 2000; Said, 1978). However, no studies have examined the relationships among foreign language ability, racial/ethnic identity expression, and self-esteem in multiple-race Black/African American populations.

A truly thorough discussion about colonialist ideology and coloniality power dynamics in America goes well beyond the scope of this dissertation. However, advancing scholarly research and holding productive conversations about the role of foreign language ability as it relates to racial/ethnic identity expression and self-esteem among multiple-race Black/African Americans requires that such efforts are based in sociohistorical fact. Thus, by positioning the English language within the sociohistorical processes of colonialism and highlighting how coloniality functions in present-day America, I aimed to create a strong foundation upon which to examine and contribute to critical discussions about the multiple-race Black/African American experience.

The multiple-race Black/African American population is growing (Jones & Bullock, 2012; Rastogi et al., 2011), as is the importance of refining therapy and advocacy practices of counseling professionals to meet the needs of this group who often struggle with issues related to systemic racial/ethnic discrimination and oppression (Blake, 2016, pp. 153-169; Bracey et al., 2004; Bratter & O'Connell, 2017; Brittian Loyd, & Williams, 2017; Gillem et al., 2001; Hall, 1980; Helms, 1984; Kim, 2016; Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015; Phinney, 1992; Rockquemore & Brunsma, 2002a, 2002b; Root, 1992; Sue & Sue, 2016, Chapter 18; Villegas-Gold & Tran, 2018;

West et al., 2017). As emphasized in Mignolo's 2016 interview, "decoloniality presupposes delinking from the coloniality of power in all its spheres or dimensions, starting from decoloniality of knowledge and being" (p. 176). Without an understanding of where and how knowledge is produced and reproduced, it is impossible to change the terms of the conversation (Quijano, 2000). Focusing on language as part of the impetus of colonial ideology may refine where each person's ideas come from, what they are connected to, and how to more ethically move forward into the future.

The thrust of this dissertation, therefore, was also a project of decoloniality. It is an attempt to delink coloniality from its sources of power and highlight the influence of the English language by juxtaposing the racial/ethnic identity and self-esteem of monolingual multiple-race Black/African Americans with the racial/ethnic identity and self-esteem of multiple-race Black/African Americans who have a foreign language ability. To date, no studies have examined this relationship within this population. It was my hope that this dissertation provides a unique contribution to the current body of literature by examining language as a potentially critical element toward developing a more accurate and holistic understanding of the racial/ethnic identity expression and self-esteem of multiple-race Black/African American adults. As with all scholarly research, however, the present study consisted of limitations that are briefly discussed in the next section.

Limitations of the Study

Despite the increasing academic interest in multiple-race groups, methodological limitations and definitional challenges as it relates to studying this population remain prevalent (Root, 2002; Schwartz et al., 2014). One of the limitations of the present study was the use of convenience sampling, which led to sampling bias and resulted in a nonrepresentative population

sample (Marpsat & Razafindratsima, 2010). Convenience sampling also creates limitations with generalizability (Marpsat & Razafindratsima, 2010; Root, 2002; Schwartz et al., 2014). Given that I used a nonrepresentative sample, the results are limited to study participants. Such limitations may have also resulted in low external validity for the study (Marpsat & Razafindratsima, 2010; Root, 2002; Schwartz et al., 2014). As a group, not only does the multiple-race Black/African American population represent a small proportion of the general multiple-race population in the U.S., the population of interest in the present study is unevenly geographically dispersed (Rastogi et al., 2010), making other sampling and recruitment efforts difficult.

Given their relatively small, uneven, and dispersed geographic locations, and that foreign language ability among multiple-race Black/African Americans is rarely recorded, the population of interest in this study fits the definition of a hard-to-reach population (see Marpsat & Razafindratsima, 2010 for more discussion on hard-to-reach populations). Although using web-based recruitment and survey methods to research hard-to-reach populations (Marpsat & Razafindratsima, 2010) is becoming more common, concerns about survey implementation and reporting measurers of are still prevalent (Baltar & Brunet, 2012; Marpsat & Razafindratsima, 2010; Nulty, 2008). The integrity of data collected online, for example, is often treated with scrutiny (Baltar & Brunet, 2012; Marpsat & Razafindratsima, 2010; Nulty, 2008). Potential problems such as multiple submissions, data security, and incomplete responses contribute to low participant response rates (Baltar & Brunet, 2012; Marpsat & Razafindratsima, 2010; Nulty, 2008). In addition, given that participants in the current study were recruited from multiple social media sites and through snowball sampling methods, there was no way to accurately calculate the overall survey response rate.

Finally, definitional challenges among multiple-race populations often contribute to methodological limitations when classifying and measuring constructs among study participants, specifically, the extent to which race and ethnicity overlap or are independent of each other (Cokley 2007; Root, 2002; Schwartz et al., 2014). Moreover, the specific racial/ethnic make-up of multiple-race Black/African Americans is extremely diverse, each with unique personal, political, and social histories (intersectionality; Crenshaw, 1991), that may lead to distinct perceptions of identity, economic situations, and physical and mental health outcomes (Root, 2002; Schwartz et al., 2014). Thus, the following definition of terms are provided to give clarity to how the racial/ethnic identities of multiple-race Black/African Americans were being conceptualized in this study, and to clarify the meanings of salient concepts included in the research hypotheses.

Definition of Terms

The following terms are operationally defined for the purpose of the current study:

Foreign Language Ability: Foreign language ability is the capacity to read, write, speak, and/or understand a familial language other than English and was measured using the following modules from the Bilingual Language Profile: Language History, Language Use, Language Proficiency, and Language Attitudes (BLP; Birdsong et al., 2012).

Multiple-Race Black/African Americans: Persons who racially/ethnically identify as Black/African American and with one or more group(s) socially considered a racial and/or ethnic minority (non-Hispanic White; European; minority-minority mix). The Black/African American racial/ethnic identity of multiple-race Black/African Americans was measured using two dimensions (Centrality and Regard: private and public) from the Multidimensional Inventory of Black Identity (MIBI; Sellers, 2013).

Racial/Ethnic Identity: A person's subjective expression of personal membership in a racial and/or ethnic group (Cokley, 2007).

Self-Esteem: Self-esteem is a positive or negative orientation toward the self and considered an overall evaluation of one's value or self-worth (Rosenberg, 1965; Rosenberg et al., 1995). This concept was chosen because, according to the literature, self-esteem is considered a generally stable characteristic in adults that develops over time, and theoretically acknowledges the influence of patterned social forces and structures that create a distinctive set of lived experiences that are interpreted by the individual (Rosenberg, 1965; Rosenberg et al., 1995). Self-esteem was measured using the Rosenberg Self-Esteem Scale (RSES; 1965).

Chapter 2

Literature Review

In Chapter 1, the statement of the problem, and research hypotheses for the current study were provided. The rationale for investigating the relationship among racial/ethnic identity expression, foreign language ability, and self-esteem of multiple-race Black/African Americans was also presented. In this chapter, a review of the literature about language in the context of colonialism, U.S. foundational legislation relevant to the Black/African American experience, manifestations of coloniality, multiple-race identity development models, and self-esteem among multiple-race populations are discussed.

Language in the Context of Colonialism

"My set will be about colonialism…which is why I will be speaking only in English" (Hari Kondabolu—Stand-up comedian).

To begin this review of literature, a clear understanding of how colonialism and language are interwoven and how this relationship affects the social construction of race/ethnicity are provided (Cohn, 1996; Deumert & Mabandla, 2017; Heller & McElhinny, 2017; Hsu, 2017; Mignolo, 2015). Positioning language in the history of colonialism reveals some of the ways in which structural inequalities were established and how different social identities were constructed to maintain the inequalities (Cohn, 1996; Heller & McElhinny, 2017; Hsu, 2017; Mignolo, 2015; Omi & Winant, 2015; Quijano, 2000). Colonialism refers to an enduring relationship of domination and mode of dispossession between an indigenous group of people (local cultures) and interlopers (colonizers), who "are convinced of their own superiority, pursue their own interests, and exercise power through a mixture of coercion, persuasion, conflict and collaboration" (Clayton, 2009, p. 1). The goal of colonizing nations was often aimed at

occupying geographic territories for the exploitation and subjugation of local peoples (Clayton, 2009; Mercadal, 2019). Colonialism has been documented since ancient history, for example, when the Roman empire was colonizing parts of western Europe and Asia as early as the 14th century (Mercadal, 2019). The prevalence of colonialism since ancient times shows the inclination of humans to extend their power to and over others (Heller & McElhinny, 2017; Mercadal, 2019).

Like many concepts, the idea of colonialism evolved over time. As it is generally understood currently, colonialism is often used in specific reference to the European colonial period, which many scholars agree took place between the 15th and 20th centuries (Battalora, 1999; Clayton, 2009; Cohn, 1996; Kendi, 2017; Mentan, 2017; Mercadal, 2019; Mignolo, 2000, 2015; Persaud & Sajed, 2018; Said, 1978; Sartre, 1964/2001). Persaud and Sajed (2018) argued that the year 1492 was a critical juncture in world history, as it represents the beginnings of identity redefinitions and what it meant to be human with particularly compelling implications for people of African and Caribbean (Black) descent. They further posited that the years preceding 1492 saw very minimal incidents of inequality based on the idea of race/ethnicity between diverse individuals (Persaud & Sajed, 2018).

Similarly, Mignolo (2015) argued that 1492 was the year that "prompted the advent and the formation of coloniality of the colonial matrix of power and modern/colonial racism and contemporary articulations of race and racism" (p. 111). The matrices of power and oppression based on race were primarily advanced by European countries such as, but not limited to, England, France, the Netherlands, Portugal, and Spain (Clayton, 2009; Cohn, 1996; Mercadal, 2019). Colonizing nations established territories in lands across the globe including Africa, the Americas, Polynesia, the West Indies, Asia, and Australia (Clayton, 2009; Cohn, 1996; Deumert

& Mabandla, 2017; Mercadal, 2019; Mignolo, 2000, 2015; Quijano, 2000). Once in a new territory, colonizing nations instituted exploitative and often violent measures involving the procurement and distribution of raw materials, trade, commerce, labor, and education (i.e., apartheid, slavery, and compulsory "legal" sterilization) to enrich their respective countries (Battalora, 1999, 2013, 2015; Clayton, 2009; Cohn, 1996; Fanon, 1965; Heller & McElhinny, 2017; Mercadal, 2019; Sartre, 1964/2001). Because of these measures, colonizing nations often limited and altered civil rights and long-standing cultural practices among native groups (Battalora, 1999, 2013, 2015; Clayton, 2009; Cohn, 1996; Fanon, 1965; Heller & McElhinny, 2017; Mercadal, 2019; Sartre, 1964/2001). Although more recent scholars have made a point to identify and discuss colonialism as a cultural project of control (Adams et al., 2015; Davis, 2018; Heller & McElhinny, 2017; Kendi, 2017; Mignolo, 2015; Omi & Winant, 2015), related factors such as the construction of race, social hierarchies, and knowledge production, have often been over-shadowed and displaced in favor of political, military, and economic analyses (Ziltener et al., 2017). This gap in the literature regarding such cultural projects of control suggest further explorations of various elements of colonialism are appropriate.

Colonialism is a multifaceted enterprise with far reaching and enduring implications (Adams et al., 2015; Bulhan, 1985, 2015; Davis, 2018; Heller & McElhinny, Kendi, 2017; Ziltener et al., 2017). Global colonial conquest was not simply the outcome of superior weapons, tactical military planning, political and legal maneuvering, and economic strategy, as integral as they were (Battalora, 1999, 2013, 2015; Cohn, 1996; Fanon, 1965; Quijano, 2000; Ziltener et al., 2017). Colonialism was also made possible, sustained, and strengthened just as much through deliberate deletion, distortion, and modification of cultural knowledge among those colonized

(Adams et al., 2015; Bulhan, 1985, 2015; Cohn, 1996; Davis, 2018; Fanon, 1965; Kendi, 2017; Quijano, 2000; Ziltener et al., 2017).

These changes to ways of knowing and knowledge production were important mechanisms of colonialism described by postcolonial theorists as *epistemic violence* (Adams, et al., 2015; Spivak, 1988; Teo, 2010; Vawda, 2019; Vickers, 2019). Epistemic violence describes an ongoing process whereby those in power (colonists) make modifications to ways of knowing and being based on their beliefs about what characterizes ideal human development (Adams et al., 2015; Spivak, 1988; Teo, 2010; Vawda, 2019; Vickers, 2019). Subsequent actions then present the new information as universal standards and impose them on colonized groups while subjugating other ways of knowing and being in the process (Adams et al., 2015; Spivak, 1988; Teo, 2010; Vawda, 2019; Vickers, 2019). Teo (2010) extended the idea of epistemic violence to theoretical interpretations of empirical results that explicitly or implicitly socially construct colonized groups as problematic or inferior notwithstanding alternative interpretations. Teo explained:

> The *epistemological* [or epistemic] part in this concept suggests that these theoretical interpretations are framed as knowledge about the Other when in reality they are interpretations regarding data. The term *violence* denotes that this "knowledge" has a negative impact on the Other or that the theoretical interpretations are produced to the detriment of the Other. The negative impact can range from misrepresentations and distortions to a neglect of the voices of the Other, to propositions of inferiority, and to the recommendations of adverse practices or infringements concerning the Other. (p. 298)

In other words, Teo (2010) suggested that colonizing powers repressed local representations of identity and history and then continuously replaced those cultural elements with reinterpreted

versions of knowing and being based on the colonizers' understandings (Adams et al., 2015; Spivak, 1988; Teo, 2010; Vawda, 2019; Vickers, 2019). Thus, given the power positions held by European colonists, their prevailing representations of identity and history often portrayed social factors, such as language and race/ethnicity, as the product of cultural progress rather than as forms of epistemic violence.

Historians who focus on the social mechanisms of colonialism frequently emphasize the importance placed on using language to develop an understanding of new territories and as a strategy of establishing dominance (Bell, 1952; Cohn, 1996; de los Rios & Seltzer, 2017; Deumert & Mabandla, 2017; Smuts, 2017). Colonists understood that learning local languages, such as Arabic, Persian, Sanskrit, and other spoken vernaculars, was a prerequisite to creating new knowledge, as doing so meant presenting information more effectively and increasing their likelihood of power and influence (Bell, 1952; Clayton, 2009; Cohn, 1996; de los Rios & Seltzer, 2017; Smuts, 2017). Over time, the establishment of new colonial governments and other social institutions (e.g., churches, schools, and hospitals) transformed local processes into processes based in colonialist ideologies to disseminate beliefs and values framed as "civilized" through the colonizing nation's language, namely, English, French, Portuguese, or Spanish (Bell, 1952; Clayton, 2009; Cohn, 1996; de los Rios & Seltzer, 2017). Such acts of linguistic imperialism thus placed these languages at the forefront of modern societies.

Understanding the history of colonialism and the cultural modifications largely established and maintained through language as inscribed relations of power, knowledge creation/censorship, and reconstituted ways of being is essential for assessing present-day social constructions of race/ethnicity (Black, 2019; Davis, 2018; Mignolo, 2012, 2016; Shih et al., 2007). In Black's (2019) essay about the altered history of Africa, he highlighted the many

accounts about the people of Africa that emerged from European colonialists' propagandized notions of tyranny, war, and chaos framed as the natural condition of the entire continent. Black (2019) cited books written by European slave owners and their children during the 19th century that described Africans as barbaric, therefore, justifying efforts to enslave them because doing so meant saving the continent from turmoil. In taking a slightly different angle, Sone's (2018) essay on African oral literature draws attention to the strength and importance of indigenous knowledge, arguing that much of African history is incomplete and adulterated by Eurocentric perspectives. Sone (2018) provided multiple examples of how Africans from different countries had written and linguistic histories of their own and yet, very few Europeans (i.e., colonists; slaveholders; scholars etc.) were interested in or able to collate and translate most of these works in a way that was congruent with the originators' intentions. Taken together, both Black (2019) and Sone (2018) illustrated how written and spoken knowledge was effectively recast in a way that worked to the advantage of Europe and people of European descent (later White Americans) and to the disadvantage of Africa and people of African descent (later Black/African Americans; Black, 2019; Sone, 2018).

In focusing on specific strategies used for colonial domination, historians Conrad (2018) and Heller and McElhinny (2017) also showed how European scholars and elites were invested in using specific, value-laden language to construct and communicate their beliefs as universal, superior, and progressive, ultimately contributing to the establishment of the binary West/Other dichotomy. This focus on language as a critical means to transmit cultural values is consistent with Kashima's (2014) grounding model of cultural transmission. Kashima (2014) argued that it is during the business of everyday life (i.e., interacting with others) where a person grounds information to a larger common ground and thus, constructs a social reality that is both

collectively meaningful (i.e., common language) and yet individually consequential (i.e., sense of self). By unpacking the ways European colonists used their own languages to advance the construction of a modern ideal at the communal and personal level, the aggregate of African history and the nation's descendants (as well as the histories and descendants of Asia and the Americas) emerged as a juxtaposition of the valued West and the devalued Other (Black, 2019; Conrad, 2018; Heller & McElhinny, 2017; Sone, 2018).

Changes that occurred during colonialism were justified through the construction of a self against many different others often defined along racialized, religious, and later, scientific boundaries (Battalora, 1999, 2013, 2015; Black, 2019; Conrad, 2018; Heller & McElhinny, 2017; Omi & Winant, 2015; Sone, 2018). Over the course of more than 500 years, colonial administrative entities developed policy that used language to create different degrees of freedom and sliding scales of social differentiation (Black, 2019; Deumert & Mabandla, 2018; Heller & McElhinny, 2017; Sone, 2018). In other words, different groups of people were judged and classified based on colonialist definitions that often mandated the adaptation of European standards to determine if these groups were worthy or capable of governing themselves (Heller & McElhinny, 2017). These judgments were not only used to rationalize and justify the domination of some over others, they were characteristic of the Age of Enlightenment (1715-1789) during which many scholars shifted from divine explanations of the human experience to ones based in science (Alter, 1999; Clayton, 2009; Deumert & Mabandla, 2017; Heller & McElhinny, 2017; Radick, 2018).

The obfuscation of history is also reflected in Eurocentric biographical accounts aimed at characterizing and classifying humans (Heller & McElhinny, 2017; Radick, 2018; Singleton, 2014). In Europe, the defining texts about the human race were largely based on the works of

Charles Darwin and later, Sir Francis Galton, both of whom are now known for the discriminatory and oppressive ideas introduced in their research (Alter, 1999; Heller & McElhinny, 2017; Radick, 2018; Singleton, 2014). The work from Darwin and Sir Francis Galton helped advance the notion of ideal individuals and groups based on inborn characteristics, particularly centered on the idea of race (Heller & McElhinny, 2017; Radick, 2018; Singleton, 2014).

Darwin's (1859/2006) work, for example, espoused "natural selection" and "human evolution" (also commonly referred to as "survival of the fittest") as a scientifically justifiable basis for the hierarchical understanding of social groupings and for stratifying different racial groups as more or less evolved. Darwinism thus emerged as a fundamental theory detailing racial differentiation and included assigned levels of superiority (Cabage, 2018; Heller & McElhinny, 2017; Radick, 2018). One of the ways Darwin supported his stance on the evolutionary emergence of humans was through his emphasis on the faculty of speech as an indicator of higher mental functions within humans and higher mammals (Alter, 1999; Cabage, 2018; Heller & McElhinny, 2017; Radick, 2018).

In Darwin's (1859/2006, 1871/1889) book, *The Descent of Man and Selection in Relation to Sex*, for example, he used acts of domination as evidence of the superiority of British colonialists to support his argument. Darwin compared colonialism to old practices of tribal conquest wherein strong and successful tribes supplanted other tribes. Darwin further suggested that modern colonizers supplanted other nations often characterizing their actions as an effort to civilize barbaric groups, which led Darwin to conclude that the human intellect had gradually improved through natural selection (Alter, 1999). Darwin, thus, drew attention to parallels between intellect change (including language) and species change as part of a larger argument to

show that “lower” human races spoke “lower” languages (Alter, 1999). Although some scholars argue that Darwin’s (1859/2006, 1871/1889) views on language and race were meant to explain rather than exploit (Radick, 2018), many researchers agree that such evolutionary interpretations of language privileged biological differences over and against notions of culture, politics, history, and socioeconomics (Cabage, 2018; Heller & McElhinny, 2017; Quijano, 2000; Singleton, 2014). Darwin’s work depicts a pivotal point in history when values were assigned to certain racial/ethnic groups and each group’s corresponding language(s) (Alter, 1999; Heller & McElhinny, 2017).

This greater emphasis on science would eventually be refashioned as *eugenics*, a term introduced by Sir Francis Galton of Great Britain in 1883, who built much of his scientific research on Darwin’s theories (Gutierrez, 2018; Heller & McElhinny, 2017; Singleton, 2014). Like Darwin’s (1859/2006, 1871/1889) work, Galton’s (1865) research was considered evidenced-based because he analyzed biological information and linages of elite English families and concluded that reproduction over multiple generations between such groups of people (e.g., “talented” and of similar mental and physical characteristics) would create offspring that were highly bred, thereby limiting tendencies to revert to “savagery” (Gutierrez, 2018). This shift towards evidence-based research also provided the basis for grouping languages into distinct categories, people into races/ethnicities, and races/ethnicities into a socially constructed evolutionary scale that eventually became the standard social hierarchy in the West (Heller & McElhinny, 2017; Singleton, 2014). Like Darwin, Galton’s ideas were supported by many who thought of eugenics as a solution to human problems such as illness and poverty, and also provided the necessary groundwork for racism and other forms of discrimination and oppression (Gutierrez, 2018; Heller & McElhinny, 2017; Singleton, 2014).

Basing their actions on the newly developing social hierarchy, the transatlantic slave trade that occurred between the 16th and 19th centuries greatly intensified colonialists' motives that were different from their original, land-and-resource-seeking intentions (Bulhan, 1985, 2015; Clayton, 2009; Heller & McElhinny, 2017; Mercadal, 2019; Pryor, 2016). New factors such as greed for material possessions and consumption were sought after and achieved through acts of racism and oppression (Battalora, 1999, 2013, 2015; Heller & McElhinny, 2017; Mentan, 2017; Mignolo, 2016; Pryor, 2016). Thus, the expansion of colonial entities advanced colonialist ideologies, many of which were supported by Darwin's and Galton's research about how things were and how things should be (Alter, 1999; Battalora, 1999, 2013, 2015; de los Rios & Seltzer, 2017; Heller & McElhinny, 2017; Secor, 2009). While sanctioning some information as legitimate, rational, and superior and censoring other information as unlawful, uncivilized, and immoral, colonial powers bourgeoned and were eventually seen as representing the epitome of civilized human beings (Bulhan, 1985, 2015; Cohn, 1996; Heller & McElhinny, 2017; Mentan, 2017; Mignolo, 2016). It was within the context of massive colonial enterprise that the English language became culturally grounded (Kashima, 2014) to forms of domination, discrimination, and subordination integral to establishing and maintaining colonial control (Clayton, 2009; Cohn, 1996; Hsu, 2017; Mignolo, 2002, 2016; Quijano, 2000; Secor, 2009; Ziltener et al., 2017).

In the following section, relevant literature about how colonialism influenced the social construction of race/ethnicity in America is examined. Specifically, a condensed overview of early colonial America is presented to provide a sociohistorical context for the way people of African descent were racialized as Black/African Americans. The social and legal implications of being a member of this racial/ethnic category in early colonial America are also discussed. Highlighting these implications as they relate to Black/African Americans is necessary for a

more critical understanding of how hypodescent may relate to the present-day experiences of multiple-race Black/African Americans.

Colonialism and the Social Construction of Race in Early Colonial America

Although racial/ethnic categories heavily influence American society, these categories are often social constructions that refer to the supposed naturally occurring, differential biological markers between human groups (Battalora, 1999, 2013, 2015; Bulhan, 2015; Omi & Winant, 2015; Quijano, 2000). The assertion of racial/ethnic biological markers, however, has been proven false (Anetoh, 2019; Goodman, 2000; Harris & Sim, 2002; Singleton, 2014). Multiple scholars from medically related disciplines emphasized that there is greater variance in traits and abilities within racial/ethnic groups than between them, and that socio-demographic factors could account for between-race/ethnic differences (Goodman, 2000; Gutierrez, 2018; Singleton, 2014). Put another way, there is no single distinctive biological marker that is found exclusively in individuals from one racial/ethnic category that is not found in individuals from another racial/ethnic category (Goodman, 2000; Gutierrez, 2018; Singleton, 2014). The literature generally purports that race/ethnicity, as it is understood in the U.S., is a social construct without a significant biological basis (Anetoh, 2019; Battalora, 1999, 2013, 2015; Goodman, 2000; Gutierrez, 2018; Singleton, 2014).

As a social classification system, race/ethnicity does not have a known history before the colonization of what is now referred to as the United States of America (Battalora, 1999, 2013, 2015; Quijano, 2000). Historians who write about the social construction of race/ethnicity in America frequently highlight that racial/ethnic categories were reinforced by religious idealisms (see Beverly, 1705 and Finley, 1834), particularly from dominant Christian groups that promoted slavery (Battalora, 2015; Kendi, 2017). Quijano (2000) noted that throughout the expanding U.S.

territories, enslaved Africans (future individuals racialized as Blacks/African Americans) were not only the most important exploited group, they were the most important colonized race. As the population in England significantly increased during the 17th century, so too did unemployment and the willingness of the ruling elite to send large numbers of people to British colonies in America (Battalora, 1999, 2013, 2015). Approximately 92,000 immigrants, most of whom were debt-bonded laborers, included people from Africa, England, France, Ireland, Portugal, Spain, and Turkey (Battalora, 1999, 2013, 2015).

Within colonial America, laborers of African and European descent not only worked for the same landholders, they were often treated and lived under similar conditions (Battalora, 1999, 2013, 2015; Kendi, 2017). However, through a series of significant historical factors (i.e., Bacon's Rebellion between 1676-1677; low women-to-men ratio; difficulty accessing new farming land; see Battalora, 2015) and legislation enacted during the formation and expansion of American colonies (i.e., slave codes), a new social hierarchy emerged that created a chasm between British and "other Whites" and those of African descent (Battalora, 1999, 2013, 2015; Bratter & O'Connell, 2017). This transitional phase in American history represented the emergence of a process called *racialization* (Omi & Winant, 2015).

The American social hierarchy is representative of the racialization process (Omi & Winant, 2015). According to Omi & Winant (2015), the racialization process constructs and encodes human bodies based on racial phenotypes often producing new identities and redefining others. For example, whereas identities such as Irish, Italian, French, and Spanish once signified national origin, these American identities were subsequently "lumped" together as European and then racialized as White (Battalora, 1999; Quijano, 2000). Similarly, those of African descent were amalgamated into a Black/African racial/ethnic category (Bulhan, 2015; Quijano, 2000).

American lawmakers used language that restructured and racialized people in early colonial America such that the new social hierarchy devalued those of African descent (Battalora, 1999, 2013, 2015; Kendi, 2017). These founding legal definitions and the subsequent treatment of people of African descent as inferior exemplifies the reification of the Black/African American racial/ethnic category. Battalora (2015) argued that it is important to note, however:

> that the laws gave European laborers little more than they had before they were White…A big change that numerous enactments did create was that White people were made better off, not so much than they were prior to [Bacon's] rebellion but rather in relation to those of African descent and members of native tribes, who were made far worse off…White laborers were given little more than the authority to rule over their fellow laborers of African descent on the premise that they share a superior status with elites—whiteness. (p. 7)

Thus, lawmakers crafted a "new bottom" by making a distinction between races, specifically Europeans (Whites) and those of African descent (Blacks), that became the primary justification for exploitative and oppressive practices throughout 18th century America (Battalora, 1999, 2013, 2015). Where laborers from African (Black) and European (White) countries were once seen and treated similarly, literature on the series of enactments in the years after Bacon's Rebellion provides evidence that founding U.S. legislation was intended to define, devalue, and establish more social control over the growing Black/African population (Battalora, 1999, 2013, 2015; Kendi, 2017; Kennedy & Kennedy, 2011). Not only did multiple legislative enactments help give White/European laborers permission and the justification necessary to perceive their fellow Black/African laborers as inferior, these laws afforded all Whites/Europeans more privileges than all Blacks/Africans (Battalora, 2015; Kendi, 2017).

Through legal imposition, enforcement, and social practices, Blackness in early colonial America represented an undesirable and fixed position (Battalora, 1999, 2013, 2015; Bulhan, 2015; Kendi, 2017; Quijano, 2000). The Virginia Slave Codes enacted in 1705 (see Beverly, 1705), for example, contributed to the increasing social climate of opinion that presupposed Whites as a special, more deserving race relative to those who were Black (Croghan, & Jamieson, 2019; Kendi, 2017). In their research on slave codes, Croghan and Jamieson (2019) illustrated how racially Black people were perceived and the level of oppression they experienced regardless of their freedom status. Among other discriminatory policies, Croghan and Jamieson explained that people who were considered racially Black were prohibited from testifying against a White person in court; banned from owning any type of weapon including gun powder or a club; subjected to public whipping if they showed any form of resistance, even raising a hand toward a White person in their own defense; considered property likened to land, equipment, and livestock; and barred from holding a public office. In contrast, not only were laborers who were racially defined as White classified as servants rather than slaves, they were provided with more humane working conditions, subjected to less severe punishments for disobedience, and were given legal contracts that included a termination date of their indentured servitude (Battalora, 1999, 2013, 2015; Croghan & Jamieson, 2019; Kendi, 2017).

Punishable by prison, fines, lashings, and/or denied access to a certain parish, slave codes in early colonial America also prohibited Whites from having sexual relations with and marrying anyone of Black descent (Battalora, 1999, 2013, 2015; Croghan & Jamieson, 2019; Kendi, 2017). Such enactments were enforced in other commonwealths (e.g., Ohio and Massachusetts) and combined to dehumanize the experiences and bodies of people who were racialized as Black, effectively defining them as less valuable in the name of the law (Battalora, 2015; Croghan &

Jamieson, 2019; Kendi, 2017). Slave codes and other early legislative enactments were considered vital historical markers of racialization and oppressive practices specifically targeted at people of African descent (Battalora, 1999, 2013, 2015; Croghan & Jamieson, 2019).

The American Revolution in 1776 formally marked the end of British common law in America (Battalora, 2015; Mercadal, 2019). However, the presumption of superiority for those who were sufficiently "like the British" still served as the basis for conceptualizing people of African descent as inferior during early colonial America (Battalora, 1999, 2013, 2015; Bulhan, 2015; Clayton, 2009; Kendi, 2017; Mercadal, 2019; Quijano, 2000). As argued by several historians, all people in early colonial America were taught two fundamental lessons about people of African descent (Blacks): Blacks were like cattle (property) and therefore inferior to humans, and Blacks were dangerous (Battalora, 1999, 2013, 2015; Bulhan, 2015; Kendi, 2017; Mercadal, 2019). As pointed out by Kendi (2017):

> From their arrival around 1619, African people had illegally resisted legal slavery. They had thus been stamped from the beginning as criminals. In all the fifty suspected or actual slave revolts, reported in newspapers during the American colonial era, resisting Africans were nearly always cast as violent criminals, not people reacting to enslavers' regular brutality, or pressing for the most basic human desire: freedom. (p. 69)

People of African descent were thus framed as violent offenders and a menace to society who were not fighting for their civil rights; rather, behaving as animals' incapable of engaging in civilized American social order (Kendi, 2017). Kendi's position highlighted that in early colonial America, the lessons taught about people of African descent deemed them innately abhorrent criminals. Such fundamentally negative interpretations about Blackness contributed to issues

surrounding basic civil liberties, even for free-born Blacks in early colonial America (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Kendi, 2017; Mercadal, 2019; Quijano, 2000).

Several political figures referred to as "American Colonizationists" advocated for the emancipation of Black slaves, but often only in conjunction with their removal from American soil (Kendi, 2017). In 1816, an American antislavery clergyman, Christian minister, and educator, Dr. Robert Finley, along with other political leaders such as Charles F. Mercer (Virginia House of Delegates member), Elias B. Caldwell (U.S. Supreme Court clerk), and Henry Clay (Speaker of the House of Representatives) established the American Colonialization Society (ACS) to lobby for sending emancipated Black slaves back to Africa (Kendi, 2017). In Finley's 1834 essay, *Thoughts on the Colonization of Free Blacks*, he strongly believed that sending free Blacks to an American colony in Africa was not only an act of Godly benevolence, but a way to unburden America from addressing the increasing demand of free Blacks for equal rights and civil liberties.

Many American-born free Blacks not only regarded Finley's manifesto and the overall ACS mission as a betrayal to those who were still enslaved, they also rejected the reputation attached to Black identity (Egerton, 1997; Kendi, 2017). Historians critiquing the ACS emphasized that American-born free Blacks did not want to go back to Africa, as they considered the continent full of "wild savages" (Egerton, 1997; Kendi, 2017). Paradoxically, people of African descent like most members of early American society, received their knowledge from the very same people who initially espoused racist definitions and ideas about Africa and Black identity, namely, White Americans (Kendi, 2017). As such, being from the continent of Africa and the descendants of Africans were neither a place nor a group with whom American-born Blacks wanted to call home or identify with, demonstrating the extent to which White racist

ideology had been internalized (Kendi, 2017). Based on this historical context it is possible that American free-born Blacks not only felt displaced but, because of the inability to resource a language separate from their colonizers, also struggled to create a sense of community that could effectively denounce the stigma attached to Black/African racial/ethnic identity.

For over 150 years prior to the American Revolution, racist philosophies about African descendants (and other non-Whites) rooted in colonialist ideology largely contributed to the groundwork of the American legal and social structure (Battalora, 1999, 2013, 2015; Croghan & Jamieson, 2019; Kendi, 2017; Omi & Winant, 2015; Quijano, 2000). According to postcolonial literature, these same patterns of power established in early colonial America continued to plague social interactions in America throughout the 19th and 20th centuries (Adams et al., 2015; Bulhan, 2015; Fanon, 1965; Heller & McElhinny, 2017). The following sections move from early colonial America to specific foundational U.S. legislation enacted during the mid-1800s that further codified meanings attached to Black/African American racial/ethnic identity. The following section focuses on how naturalization and anti-miscegenation legislation combined to strengthen the relationship between what it meant to be Black/African American, no matter the amount of Black/African heritage, to the negative social interactions often experienced by this group.

Foundational U.S. Legislation: Naturalization and Anti-miscegenation Laws

Naturalization and anti-miscegenation laws greatly influenced the public's understanding about who was "desirable," effectively rendering Whiteness symbolic of and synonymous with superiority (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015). Assessing naturalization laws in relation to anti-miscegenation laws highlight how together, they functioned as a social control mechanism that increased the value of being categorized as racially White and simultaneously

devalued being categorized as racially Black (or non-White; Battalora, 1999, 2013, 2015). Emphasizing the shift from slave codes to laws that upheld the notion of White superiority is important because it clarifies the degree to which negative ideas about racially/ethnically Black/African American people are enmeshed in the language used to create and justify the American social hierarchy.

Naturalization Legislation

The Uniform Naturalization Act (March 26, 1790) was passed by the second session of the first U.S. Congress establishing that any free White foreign-born male or female who could prove two years of U.S. residency was eligible for American citizenship (Mudgett, 2017; Seger, 2011). The law explicitly limited naturalization to immigrants considered "free White" persons of "good character" (Battalora, 2015; Mudgett, 2017; Seger, 2011). Given that naturalization law mandated establishing oneself as racially White as a prerequisite, Whiteness gained both substantive and symbolic value that became synonymous with American citizenship (Battalora, 2015; Mudgett, 2017; Sainsbury, 2018; Seger, 2011). Any amount of non-White blood automatically disqualified a person from attaining American citizenship (Battalora, 2015; Kennedy & Kennedy, 2011; Mudgett, 2017; Seger, 2011). Similar to the Virginia Slave Codes enforced 85 years prior (see Croghan & Jamieson, 2019), those without American citizenship in 1790 were confronted with various acts of oppression. For example, noncitizens were denied the right to vote, own property, compete for well-paying jobs, testify or bring suit against a citizen (White people) in a court of law, and had severely limited access to education and training opportunities equal to the quality level available to Whites (Battalora, 1999, 2013, 2015; Kendi, 2017; Mudgett, 2017; Seger, 2011). Despite these barriers to civil liberties, people who were not American citizens were still subject to tax law and other public policies that benefited those who

were citizens (Battalora, 2015; Kendi, 2017; Mudgett, 2017). The restrictive requirements surrounding naturalization reveal the oppressive American legal structure that persisted even after slavery was formally abolished in America.

Although not originally limited by a person's sex, naturalization laws in America affected women and children differently than men (Battalora, 1999, 2013, 2015; Sainsbury, 2018; Seger, 2011). Naturalization laws restricted the ability for women to attain and maintain American citizenship for themselves and their child(ren) because they were subject to *derivative citizenship*, a type of indirectly acquired citizenship through the operation of law rather than through a person (e.g., birth right or marriage; Hover, 1934; Sainsbury, 2018; Seger, 2011). For example, the Naturalization Act of 1855 required that a woman's eligibility for and maintenance of American citizenship was not only contingent upon her racial category, but on the citizenship of her husband (Battalora, 2015; Sainsbury, 2018; Seger, 2011). More specifically, a foreign-born woman could become an American citizen if her husband was already an American citizen, but only if she was also within the eligible racial category described by Congress, namely a "free White" woman (Sainsbury, 2018; Seger, 2011).

Based on these legal parameters, who to marry was an important determinant in a woman's ability to naturalize and maintain American citizenship (Sainsbury, 2018). However, if a woman was granted naturalization through marriage, her American citizenship and that of her child(ren) were automatically revoked if she got divorced, or in the event of the death of her husband, remarried a man who was either a noncitizen or ineligible for citizenship (i.e., not White; Battalora, 2015; Sainsbury, 2018; Seger, 2011). Furthermore, women were barred from devolving American citizenship to their child(ren), as citizenship could only be transferred though the child(ren)'s father (Sainsbury, 2018). In other words, if an unmarried woman with

American citizenship had a child, the child was not automatically granted American citizenship (Sainsbury, 2018). As such, for women who wanted to marry and establish or maintain American citizenship, Black/African (and other non-White) men were considered undesirable given their ineligibility for citizenship (Battalora, 1999, 2013, 2015; Kendi, 2017).

Naturalization laws were constantly amended to address the continuous influx of European immigrants in early colonial America (Battalora, 1999, 2013; Seger, 2011). However, despite the ratification of the 13th Amendment that formally abolished slavery across the now unified country in 1865, the 14th Amendment, ratified in 1868, authorized American citizenship for all people born on U.S. soil (including people racialized as Black) but only if they were men (Clayton, 2009; Mercadal, 2019; Seger, 2011). In other words, the 14th Amendment marked the first time Congress explicitly defined that eligibility for American citizenship was reserved for men (Sainsbury, 2018; Seger, 2011).

Such legislative decisions were thought to symbolize a time of positive and significant changes in what constituted life, liberty, and the pursuit of happiness in America (Seger, 2011). Like naturalization laws, however, anti-miscegenation laws helped maintain the presumption of White superiority and upheld the perception that having a Black/African racial/ethnic identity corresponded with a devalued and undesirable status (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Kendi, 2017). After the 13th and 14th Amendments were passed, opportunities for financial independence and access to land narrowed for people considered White because more people of Black/African descent had legal access to economic liberties. As such, subsequent efforts were made by White people to restrict the extent to which Black men, who were now potentially both free and American, could exercise their new constitutional rights (Battalora, 1999, 2013, 2015; Kendi, 2017).

Anti-miscegenation Law

As a carryover from British common law, anti-miscegenation laws in the U.S. prohibited interracial sexual relationships and interracial marriage between people racialized as White and all people of color (Daniel, 2017; Rivers, 2018). However, deeper analysis on the related statutory definitions of race between 1913 and 1948 indicate that Blacks or people with "Negro blood" were the only racial/ethnic group specifically identified by *all* states that enforced anti-miscegenation polices (Davis, 2017; Kennedy & Kennedy, 2011; Rivers, 2018). In addition, the criminal penalties for committing acts of miscegenation with people categorized as Negro/Black were, compared to other groups of color, the most severe and outlined in every southern and several northern states with anti-miscegenation legislation (Daniel, 2017; Kennedy & Kennedy, 2011; Rivers, 2018).

Researchers who write about anti-miscegenation often highlight a multitude of socially related legislative objectives and outcomes. Several historians who focus on the issue of race/ethnicity in American agree that anti-miscegenation laws were passed by early lawmakers (all White) to maintain supposed racial purity (Battalora, 1999, 2013, 2015; Bratter & O'Connell, 2017; Bulhan, 1985, 2015; Daniel, 2017; Kennedy & Kennedy, 2011; Rivers, 2018). Literature written about the economic impact of anti-miscegenation laws highlights how the policies helped reserve the capitalist plantation system for elite White Americans by preventing Black/African Americans and other non-Whites from gaining access to land and other commercial opportunities through marriage or lineage (Battalora, 1999, 2013, 2015; Rivers, 2018). Politically, these enactments also discouraged poor White servants from dovetailing their interests (i.e., equal treatment, equal pay, and unfair taxation policies) with Black slaves

effectively pitting these groups against each other on the basis of race (Battalora, 1999, 2013, 2015; Kennedy & Kennedy, 2011).

The existing literature across multiple disciplines implies that anti-miscegenation laws attached different levels of value and social desirability to different races/ethnicities (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Kennedy & Kennedy, 2011; Quijano, 2000). Although the enactments prohibited all interracial marriages, anti-miscegenation laws were more stringently enforced against Black/African (later Black/African Americans) and White unions (Kennedy & Kennedy, 2011; Daniel, 2017). Over time, the de jure and de facto undesirability of the Black/African American racial/ethnic category reified the social stigma attached to the racial/ethnic group ultimately contributing to an American culture in which race/ethnicity largely overshadowed class (Battalora, 1999, 2013, 2015; Bratter & O'Connell, 2017; Daniel, 2017; Kendi, 2017; Kennedy & Kennedy, 2011).

Continuing well into the 20th century, anti-miscegenation laws across the U.S. became progressively rigid and were linked to verbiage describing the racial/ethnic qualifications of what constituted a Negro/Black person, and therefore, their exclusion from certain liberties and privileges (Battalora, 1999, 2013, 2015; Kendi, 2017; Kennedy & Kennedy, 2011). An examination of case law surrounding the racial/ethnic identification of people on trial for miscegenation indicated that phenotype (physical appearance) was often used as the determinant of a person's Blackness (Battalora, 1999; Kendi, 2017; Kennedy & Kennedy, 2011; Rivers, 2018; Smith, 2006). When there were debates over a person's racial/ethnic identity as a person of Black/African descent, photographs and hearsay evidence from Whites (and only Whites) were admissible in court to prove the presence of Negro blood (Battalora, 1999; Kennedy & Kennedy, 2011; Newbeck, 2008; Smith, 2006).

However, a rapidly increasing multiple-race population (predominantly the children of White slave-holders and Black/African slaves) complicated the question of legal access to civil and constitutional rights (Smith, 2006). As a result, many states outlined that proof of lineage to anyone "Negro" (i.e., one great-grandparent or great great-grandparent) was enough for a person to qualify as such (Kennedy & Kennedy, 2011; Smith, 2006). Other states included more specific definitions. For example, as cited by Kennedy and Kennedy (2011), Georgia's legal definition of "Negro" outlined, "The term 'white person' shall include only persons of the white or Caucasian race who have no ascertainable trace of either Negro, African, West Indian, Asiatic Indian, Mongolian, Japanese or Chinese blood in their veins" (p. 49). Arkansas' anti-miscegenation statute specified, "Persons in whom there is a visible and distinct admixture of African blood shall be deemed to belong to the African race; all others shall be deemed to belong to the white race" (Kennedy & Kennedy, 2011, p. 49). The related anti-concubinage law in Arkansas further detailed that the words, "Persons of negro race shall be held to apply to and include any person who has in his or her veins any negro blood whatever [*sic*]" (p. 49). As a function of a largely race-based American society, not only did anti-miscegenation laws socially operationalize what it meant to be Black/African, these policies directed the relational interests of women away from men of Black/African descent and other non-White men ultimately grounding (Kashima, 2014) the notion of White superiority (Battalora, 1999, 2013, 2015; Newbeck, 2008; Rivers, 2018; Smith 2006). While anti-miscegenation laws arguably oppressed all people (including White people who wanted to interracially marry), the specificity of laws targeted at those of Black/African descent had negative implications for people who were placed in the Black/African American racial/ethnic category (Battalora, 1999; Kennedy & Kennedy, 2011; Newbeck, 2008; Quijano, 2000; Smith, 2006).

Providing a historical context of colonialism and foundational U.S. legislation as it relates to race/ethnicity in America is integral to examining the potential influence of these policies on issues surrounding racial/ethnic identity expression and self-esteem among multiple-race Black/African Americans. The presumption of White superiority was reflected in both European colonialism and foundational U.S. legislation, which resulted in a multitude of sociocultural and socioeconomic advantages for White Americans while severely restricting Black/African American (and other non-White groups) from participating in the full range of emerging civil liberties (Battalora, 1999, 2013, 2015; Davis, 2018; Kendi, 2017; Kennedy & Kennedy, 2011). Where historically, social interactions were primarily influenced by social class, events that occurred during colonialism and early colonial America helped fuel anti-Black/African (and other non-White) initiatives across the developing country (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Kendi, 2017, Quijano, 2000). As such, structuring an American society that supported the presumption of White racial/ethnic superiority was integral to corresponding a Black/African American racial/ethnic identity to a fixed, undesirable American racial/ethnic category (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2000; Kendi, 2017; Pryor, 2016, Quijano, 2000).

Integral to the domination process of colonialism was the use of language as a meaning-making tool that enabled those in power to interpret their surroundings, translate local knowledge, and recast new knowledge upon conquered territories and people to alter social worlds that were once unknowable into ones that were known and therefore, controllable (Cohn, 1996; Deumert & Mabandla, 2017; Heller & McElhinny, 2017; Hsu, 2017; Mignolo, 2015). The process by which information was gathered, defined, categorized, and communicated (spoken and otherwise) was done so through colonialist ideologies based on processes designed for

exploitation and subjugation (Bulhan, 1985, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Davis, 2018; Heller & McElhinny, 2017; Quijano, 2000). Over the course of approximately 500 years European colonialists used the English language to encroach on epistemological spaces to establish enduring matrices of power and oppression that redefined political, economic, and sociocultural landscapes across the world (Bulhan, 1985, 2015; Cohn, 1996; Deumert & Mabandla, 2017; Heller & McElhinny, 2017; Hsu, 2017; Mignolo, 2015; Quijano, 2000; Teo, 2010).

Positioning the English language within the process of colonialism in early America explains, in part, who, what, when, where, and how White people were placed at the top of the social hierarchy and the subsequent effects it had on racial/ethnic minorities (David & Okazaki, 2006a, 2006b; David et al., 2017; Heller & McElhinny, 2017; Hsu, 2017) with particularly negative implications for Black/African Americans (Adams et al., 2015; Bulhan, 1985, 2015; Kendi, 2017; Quijano, 2000). A significant consequence of colonialism not sufficiently analyzed in mental health fields is the way formerly colonized people acquire knowledge, understand their history, make meaning of their experiences, and define themselves (Adams et al., 2015; Bulhan, 1985, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Fanon, 1965; McEwen, 2016; Said, 1978). A historical consideration of colonialism and founding U.S. legislation revealed how the presupposed superiority of Whiteness was not only created and defended, but how laws combined to help instantiate negative ideas about Blackness into American thought and culture (Battalora, 1999, 2013, 2015; Cashin, 2017; Daniel, 2017; Kennedy & Kennedy, 2011; Newbeck, 2008; Rivers, 2018).

Foundational U.S. policies such as naturalization and anti-miscegenation laws contributed to a scaffolding of an American (verses solely British) legal structure and a race-

based social hierarchy that degraded the basic humanity of people racialized as Black/African (and non-White; Battalora, 1999, 2013, 2015; Kendi, 2017; Quijano, 2000; Rivers, 2018). These same laws also helped ground positive meanings attached to people racialized as White (Battalora, 1999, 2013, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Kendi, 2017; Rivers, 2018). Based on the literature related to the social construction of race/ethnicity in America, the legal imposition and enforcement of a race-based social hierarchy used specific language and specific logic to communicate value-laden beliefs about Whiteness and non-Whiteness, specifically Blackness (Adams et al., 2015; Battalora, 1999, 2013, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Garrison-Wade & Lewis, 2004; Heller & McElhinny, 2017; Humes & Hogan, 2009; Kendi, 2017; Kennedy & Kennedy, 2011; Omi & Winant, 2015; Quijano, 2000; Rivers, 2018; Smith, 2006).

As a major cultural element, language also has its implications on the expression of racial/ethnic identity (Crystal & Robins, 2019). Fundamental to the position taken in this dissertation is that language used to produce and spread colonialist ideology defined epistemological spaces and advanced the discursive formation of the Other/Otherness (Adams et al., 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Fanon, 1967; McEwen, 2016; Said, 1978; Secor, 2009; Teo, 2010). More specifically, the imposition of the English language upon non-White groups highlights how it continued to advance racist ideology during late 18th century America through today (David & Okazaki, 2006a, 2006b; David et al., 2017; Heller & McElhinny, 2017; Hsu, 2017). Given that people of Black/African descent in early colonial America had no choice but to learn English to create meaning and learn about the history of their origins through the lenses of White elites (Kendi, 2017), the question of how racial/ethnic

identity expression and self-esteem among multiple-race Black/African Americans is related to speaking a non-English language remains unclear.

Many researchers agree that meaning-making is heavily influenced by language (Bloomfield, 1933; Grace, 2016; Heller & McElhinny, 2017; Kashima, 2014; Whorf, 2012), and that language is inextricably linked to the culture from which it originated (Crystal & Robins, 2019; Garraffa et al., 2017; Heller & McElhinny, 2017; Hsu, 2017; Kachru, 1976; Ngugi wa Thiong'o, 1986; Odlin, 1989; Thibodeau, & Boroditsky, 2013). As such, English language imposition as part of coloniality is examined in the following sections. Literature that links ideas to how racist beliefs about Black/African American racial/ethnic identity is carried out through present-day manifestations of coloniality is also discussed. More specifically, the way legally sanctioned Jim Crow laws, hypodescent, and cultural appropriation may influence the racial/ethnic identity expression and self-esteem among multiple-race Black/African Americans is emphasized to demonstrate the potential impact English language imposition may have had on this group. These areas are important because they shed light on how, for multiple-race Black/African Americans, speaking a familial language other than English may contribute to added complexities regarding their racial/ethnic identity expression and self-esteem.

Coloniality

Although administrative colonialism is over, *coloniality*, the ever-present effects of colonial relations of power, leaves profound marks on the realities of today (Adams et al., 2015; Mignolo, 2014, 2016). Perhaps the title of Ignacio Lopez-Calvo's November 2014 interview (Part I) with Dr. Walter Mignolo, an expert in modern/colonial and geopolitical issues, most succinctly captures the discursive endurance of coloniality having titled the piece, "Coloniality is Not Over; it is All Over" (p. 174). Beginning in the 1950s, the literature on colonialism shifted

from a chronology of events to a focus on the far-reaching sociocultural and socioeconomic implications experienced among formerly colonized peoples (Bell, 1952; Bennet & Shepherd, 1964; Bulhan, 1985, 2015; Cohn, 1996; Cross, 1971; Fanon, 1965; Said, 1978; Wood, 1974, pp. 167-194). The idea of coloniality was introduced to represent the long-standing patterns of power and oppression that emerged *because of* colonialism to include ways of feeling, thinking, and behaving associated with European global domination (Adams et al., 2015; Adams et al., 2018; Bulhan, 1985, 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Davis, 2018; Heller & McElhinny, 2017; Maldonado-Torres, 2007; Mignolo, 2014, 2016; Quijano, 2000). Thus, coloniality is not simply the aftermath or the residual form of colonialism; rather, coloniality is enacted through long-standing patterns of power that are often reflected in normalized representations of everyday events and experiences (Battalora, 1999, 2013, 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Davis, 2018; Heller & McElhinny, 2017; Maldonado-Torres, 2007; Mignolo, 2002, 2016; Quijano, 2000; Thornton, 1998, pp. 206-234).

Scholars who write about the effects of coloniality also emphasize that social norms and values are often based on patterns of power and are neither a neutral reflection of an objective truth nor a naturally recurring reality (Adams et al., 2015; Battalora, 1999, 2013, 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Davis, 2018; Heller & McElhinny, 2017; Maldonado-Torres, 2007; Mignolo, 2002, 2016; Quijano, 2000). In America, both everyday English and academic discourse about race/ethnicity is complicated by language intended to convey a neutral, natural, and biologically occurring status (Battalora, 1999, 2013, 2015). As argued by Battalora (1999, 2013, 2015), for example, use of the term “White” for people of European ancestry in America presupposes a modern-day status of superiority and legitimacy given the social meanings historically attached to the racial/ethnic category and the actors in it.

Long after colonized territories gain independence, conventional representations of superiority and legitimacy are evident in English language teaching (David et al., 2017; David & Okazaki, 2006a, 2006b; Heller & McElhinny, 2017; Hsu, 2017; Said, 1978, 2000) and work to set the boundaries within which social relations such as culture, labor, and knowledge production are defined (Battalora, 1999, 2013 2015; Bulhan, 1985, 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Davis, 2018; Maldonado-Torres, 2007; Omi & Winant, 2015; Quijano, 2000). Maldonado-Torres (2007) distinguished the nuances between coloniality of power, coloniality of knowledge, and coloniality of being by stating:

> While the coloniality of power referred to the interrelation among modern forms of exploitation and domination (power), and the coloniality of knowledge had to do with impact of colonization on the different areas of knowledge production, coloniality of being would make primary reference to the lived experience of colonization and its impact on language. (p. 242)

Based on these ideas of coloniality, the English language shapes, grounds, preserves, and transmits Eurocentric (White) perspectives through a subtle iterative process that inherently subordinate the lived experiences of racial/ethnic minorities in America (Adams et al., 2015; Adams et al., 2018; David et al., 2017; David & Okazaki, 2006a, 2006b; Heller & McElhinny, 2017; Hsu, 2017; Maldonado-Torres, 2007; Said, 1978, 2000).

In modern times, forms of power, knowledge, and being that do not comply with White (Eurocentric) epistemologies are often called, mythical, magical, emotional, inept, and unworthy of contributing to ways of constructing meaning about the world (Sanin-Restrepo & Mendez-Hincapie, 2015). Thus, as a process at least partly advanced through language, manifestations of coloniality in American social structures leverages ontological and epistemic biases to validate

White hegemony that simultaneously marginalize, distort, and invalidate the knowledge and experiences of those who are not White (David & Okazaki, 2006a 2006b; David et al., 2017; Davis, 2018; Heller & McElhinny, 2017; Hsu, 2017; Kashima, 2014; Mignolo, 2002; Maldonado-Torres, 2007; Quijano, 2000; Sanin-Restrepo & Mendez-Hincapie, 2015; Thornton, 1998, pp. 206-234). It is in the context of coloniality where the relationship among English language imposition, racial/ethnic identity expression concerns, and difficulties with self-esteem in multiple-race Black/African American groups can be seen. Conducting a study with multiple-race Black/African Americans who have a familial foreign language ability may help demonstrate the power of meaning-making through language for this group.

English Language Imposition

As previously mentioned, understanding the role language plays in the creation of knowledge, thought, and culture is critical to understanding the American social hierarchy (Adams et al., 2015; Battalora, 1999, 2013, 2015; Omi & Winant, 2015; Quijano, 2000). The imposition of English as the primary language in America (and in many other countries across the globe) not only institutionalizes colonialist ideologies, but it firmly and at times, inconspicuously, embeds very specific definitions, conceptualizations, and interpretations of words within the language itself (Adams et al., 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Hsu, 2017; Kachru, 1976; Ngugi wa Thiong'o, 1986). In 1888, J. D. C. Atkins, the Commissioner of Indian Affairs, declared that English instruction would civilize and educate Indians out of their "barbarous" behaviors (Atkins, 1888, p. 679). In his report to then U.S. President, Stephen Grover Cleveland, Commissioner Atkins (1888) stated, "The first step to be taken toward civilization, toward teaching the Indians the mischief and folly of continuing in their barbarous practices, is to teach them the English language" (p. 679). Commissioner Atkin's

sentiment captures the enmeshed and complex relationship between the patterns of power inherent to coloniality and the English language.

The same complex relationship between coloniality and the English language was also captured in Edward Said's 1978 book *Orientalism*. Parallel to military and political histories, Said (1978) stressed the importance of paying attention to how culture and subsequent knowledge production delineated ideas of a distinct "us" (Whites) and "them" (all non-Whites). In his more recent book, *Reflection on Exile and Other Essays*, Said (2000) specifically focused on the impact language had on thought and identity and provided critical linguistic insights by describing his experience as a Palestinian-Arab child of Christian parents while attending Victoria College in Egypt during the mid- to late-1940s. Established as a preparatory school for the ruling class of Middle Eastern elites, Said (2000) recalled:

> The school's first rule, emblazoned on the opening page of the handbook, read: "English is the language of the school; students caught speaking any other language will be punished." Yet there were no native speakers of English among the students. Whereas the masters were all British, we were a motley crew of Arabs of various kinds, Armenians, Greeks, Italians, Jews, and Turks, each of whom had a native language that the school had explicitly outlawed. Yet all, or nearly all, of us spoke Arabic—many spoke Arabic and French—and so we were able to take refuge in a common language, in defiance of what we perceived as an unjust colonial stricture. (p. 556-557)

Said's (2000) description highlights the notion that to be subjected to the power of coloniality was to be made the other and, therefore, inferior in ways that legitimized (historical) colonialist ideologies about being and thought. More specifically, his sentiments about finding "refuge" in a

common language was precisely about being able to authentically identify and build a sense of community with people by speaking a common language *not* directly tied to their colonizer.

It is in Said's (2000) notion of taking "refuge" in a common language that underscores the critical difference between people who are considered Black/African American (including multiple-race Black/African Americans) and racial/ethnic minority groups who are not. Unlike Said and his fellow classmates who found refuge in speaking a non-English language (e.g., Arabic and French), Black/African Americans, given that their native language *is* English, must construct meaning using thinking patterns steeped in colonialist ideology. These thinking patterns, largely expressed through the language, help create and uphold present-day social structures that are innately discriminatory towards non-White populations (Adams et al., 2015; Bulhan, 1985, 2015; Heller & McElhinny, 2017; Maldonado-Torres, 2007; Mignolo, 2002, 2016; Quijano, 2000; Sanin-Restrepo & Mendez-Hincapie, 2015). This distinction underscores the unique position of Black/African Americans as compared to other racial/ethnic minority groups in America who can often create a sense of community based on language (David et al., 2017; David & Okazaki, 2006a, 2006b; Mignolo, 2002; Thornton, 1998, pp. 206-234; Yip & Matthews, 2007).

Current research indicates that psychological effects of coloniality are experienced by racial/ethnic minority groups other than Black/African Americans (Adams et al., 2015; David et al., 2017; David & Okazaki, 2006a, 2006b; Davis, 2018). For racial/ethnic minorities in America, coloniality also extends to the coloniality of being, which implies a control over psychological resources (Adams et al., 2015; David et al., 2017; David & Okazaki, 2006a, 2006b). References made to the occupation or coloniality of being (Adams et al., 2015; Mignolo, 2007) together with colonial mentality (David et al., 2017; David & Okazaki, 2006a, 2006b) may

provide another useful way for conceptualizing how manifestations of coloniality impact psychological experiences through language.

In their review of literature about how coloniality impacted Filipino Americans, David and Okazaki (2006a) introduced the term, *colonial mentality*, to theorize a way of thinking that constituted Whiteness as superior by fostering automatic rejections of things not White and uncritical preferences for anything that was White. Colonial mentality was described as a multifaceted construct that manifested in Filipino Americans in at least four specific ways: 1) denigration of self (i.e., feelings of inferiority, shame, self-hate); 2) denigration of culture or body (i.e., physical characteristics, native language); 3) discriminating against less-Americanized racial minorities (Filipinos); and 4) tolerating historical and contemporary oppression of racial minorities (Filipinos; i.e., the belief that maltreatment from Whites is well-intentioned; David & Okazaki, 2006a). According to their review, David and Okazaki (2006a) argued that the establishment of Americanized school systems in the Philippines that implemented a Teaching English as a Second Language curriculum inculcated Filipinos with White American values effectively (re)shaping the Filipino sense of self and worldview. By providing examples of colonial mentality among Filipino Americans, David and Okazaki (2006a) argued for the need to further examine the psychological impact of colonialism by incorporating historical and sociologically oriented contextual variables into racial/ethnic minority research and counseling practices.

To provide empirical data about the psychological impact of colonial mentality, David and Okazaki (2006b) developed the Colonial Mentality Scale (CMS) by conducting an internet-based survey on Filipino Americans (n = 603) across the U.S. According to the researchers, exploratory (n = 292) and confirmatory (n = 311) factor analyses on collected data suggested that

colonial mentality among Filipino Americans was best conceptualized and measured as five related factors, each of which represented distinct manifestations of colonial mentality (David & Okazaki, 2006b). The five manifestations of colonial mentality among Filipino Americans were identified as (1) internalized cultural and ethnic inferiority, (2) cultural shame and embarrassment, (3) within-group discrimination, (4) physical characteristics, and (5) colonial debt (David & Okazaki, 2006b). David and Okazaki's (2006b) findings also indicated that not only was colonial mentality passed on from one generation to the next through socialization processes (including English language teachings), study participants who endorsed colonial mentality reported lower personal and collective self-esteem and higher depression levels than those who did not endorse colonial mentality.

Building on the research of David and Okazaki (2006, 2006a), David et al. (2017) focused on the experiences of second generation and multiple-race Filipino Americans and emphasized the loss of a Filipino cultural value centered on unity, connectedness, and oneness with others expressed in their language as *kapwa*. According to David et al. (2017), the legacy of colonialism (coloniality) transmitted through American cultural elements such as the English language and Christian faith negatively affected kapwa and ultimately led to an "inferiorization" of the Filipino racial/ethnic identity. They also stressed the importance of acknowledging sociohistorical contexts in discussing the reciprocity between culture and personal experiences to effectively understand, diagnose, and therapeutically address present-day psychological issues (David et al., 2017). More specifically, David et al (2017) recommended helping Filipino American clients (including those who were multiple-race) understand the common clash between their indigenous cultural values (e.g., kapwa) and the values taught in America when clinically appropriate.

The research conducted by David and Okazaki (2006a, 2006b) and David et al. (2017) were specific to Filipinos, however, their findings are consistent with the overarching theoretical framework of coloniality. Eurocentric power dynamics sustained through coloniality, such as learning and using the English language, was strongly related to negative interpretations of the self often resulting in low self-esteem and other psychological difficulties (David et al., 2017; David & Okazaki, 2006a, 2006b). Research findings also highlighted the importance of decolonizing mentalities with methods that tie a person back to their indigenous culture to increase a sense of well-being and belonging (David et al., 2017; David & Okazaki, 2006a, 2006b). These findings provide empirical support for the idea that Black/African Americans may hold a uniquely complex cultural position because this group's cultural ties are largely restricted to the U.S. and to a history primarily defined by slavery and continued systemic oppression. Arguably, knowing a familial language other than English (foreign language ability) influences different ways of thinking about the self and, thus, may complicate the racial/ethnic identity expression and self-esteem in multiple-race Black/African American groups.

Language Symbolism and Language Metaphors

Research on English language symbolism (Russell-Cole et al., 2013, Chapter 5; Zerkina et al., 2017) and language metaphors (Lakoff, 2002; Lakoff & Johnson, 1980; Jung, 2017; Takenaka, 2016; Thibodeau & Boroditsky, 2013) suggests common phrases that include the word "black" link to negative concepts. The word "black" has long been used as a metaphorical expression that modifies succeeding terms to strengthen negative connotations (e.g., blackmail; black magic; blacklist; Russell-Cole et al., 2013, Chapter 5; Zerkina et al., 2017). Conversely, metaphors with the word "white" are often used to connote innocence and beauty such as with

the phrase, white lie (Jung, 2017) or in reference to the Disney princess, Snow White (Takenaka, 2016).

Research in psycholinguistics has shown that metaphorical expressions are not only suffused in ordinary language but operate as a cross-domain mapping system of thought, and therefore, influences behavior (Thibodeau & Boroditsky, 2013; Wong et al., 2016; Zerkina et al., 2017). Language symbols and metaphors are part and parcel to conventional conceptualizations of the world including racial/ethnic identities, and it is in this metaphorical understanding of experience that people base their reasons for action (Thibodeau & Boroditsky, 2013; Wong et al., 2016). According to Thibodeau and Boroditsky (2013), natural language metaphors are highly influential in the way people think about social issues (e.g. the economy, climate change, and crime). For example, when study participants were provided with descriptions of social problems, Thibodeau and Boroditsky (2013) found that metaphors (i.e., "beasts preying" on people; describing crime as a "virus") influenced people's reasoning on what solutions were best. These findings suggest language metaphors such as "dark" and "black" as racial/ethnic identity designators may prompt negative relational inferences for and about people categorized as Black/African American.

To date, no researchers have conducted studies on how speaking a non-English familial language relates to the racial/ethnic identity expression and self-esteem among multiple-race Black/African Americans. As literature on English language imposition on formally colonized groups indicates, English has not only been shown to indoctrinate the colonial ideology upon which America was built, it also endorses the patterns of power and oppression characteristic of coloniality (Adams et al., 2015; Adams et al., 2018; Alim et al., 2016; Bulhan, 1985, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Davis, 2018; Heller & McElhinny, 2017;

Hsu, 2017). Moreover, research has shown that the English language habituates meaning-making based on colonialist ideology and contributes to negative psychological effects among racial/ethnic minorities (Adams et al., 2015; Bulhan, 1985, 2015; David & Okazaki, 2006a, 2006b; David et al., 2017; Hsu, 2017; Kachru, 1976; Said, 2000). The same power dynamics inherent to coloniality that support Whiteness as ideal also support the ways in which White people have been conferred privilege and advantage as a matter of modern-day American law and public policy (Battalora, 1999, 2013, 2015; Kendi, 2017; Sainsbury, 2018; Seger 2011).

Jim Crow and the Issue of Hypodescent for Multiple-Race Black/African Americans

Supreme Court-sanctioned racial segregation policies spiked throughout the late 19th and mid-20th centuries (Battalora, 1999, 2013; Kennedy & Kennedy, 2011; Smith, 2006). In the historic case of *Plessy v. Ferguson* (1869), the U.S. Supreme Court upheld the constitutionality of Louisiana's 1890 statute providing "separate but equal" accommodations for Black and White railway passengers (Garrison-Wade & Lewis, 2004; *Plessy v. Ferguson,* 1869; Smith, 2006). In a 7:1 ruling, the Louisiana statute was sustained by a large majority of U.S. Supreme Court justices who maintained that the state law did not violate the 14th Amendment because the act was considered a reasonable exercise of state authority, and that "separate but equal" did not deprive *Plessy* of equal treatment (Garrison-Wade & Lewis, 2004; *Plessy v. Ferguson,* 1869; Smith, 2006). Such regimented racial segregation and oppression increased in America until the mid-1960s and was codified by a matrix of legislation commonly referred to as *Jim Crow laws* (Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kennedy & Kennedy, 2011; Smith, 2006). Jim Crow laws legitimized the notion that the color of a person's skin and the assumption of their Blackness was directly related to how much a person could exercise their constitutional

rights (Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kennedy & Kennedy, 2011; Smith, 2006).

Jim Crow laws have been framed by scholars as the propagator of racial segregation (Battalora, 1999; Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kendi, 2017; Kennedy & Kennedy, 2011; Smith, 2006). Regardless of other identity factors such as socioeconomic status, gender, education, work experience, or linage, Jim Crow laws "lumped" Black/African Americans together just as they did White Americans (formerly Spaniards, Italians, Irish, etc.) effectively segregating public spaces (Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kennedy & Kennedy, 2011; Smith, 2006). Legally sanctioned racial segregation helped legitimize notions of alleged inferiority of anyone considered Black/African American, including those who were multiple-race Black Americans (Battalora, 1999; Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kennedy & Kennedy, 2011; Smith, 2006).

Many states had Jim Crow laws that defined non-Whites in terms of specific "blood quanta" (Kennedy & Kennedy, 2011). Black/African Americans specifically were broadly identified and often labeled based on African lineage (Kennedy & Kennedy, 2011). Terms such as "Mulatto," "Quadroon," and "Octoroon," for example, were legally defined and used by the state of Louisiana to quantify different amounts of Black/African American blood among those who were multiple-race (Kennedy & Kennedy, 2011).

Legally sanctioned racial segregation targeting Black/African Americans greatly impacted a multitude of American social structures (Battalora, 1999, 2013, 2015; Garrison-Wade & Lewis, 2004; Humes & Hogan, 2009; Kendi, 2017; Kennedy & Kennedy, 2011; Smith, 2006). Not only were these laws often reinforced through violence and intimidation, they also manifested in severely substandard social services and access to benefits such as public

transportation, access to housing, health care, jobs, and education (Battalora, 1999, 2013, 2015; Kendi, 2017; Kennedy & Kennedy, 2011; Smith, 2006). Much like naturalization and anti-miscegenation legislation enacted during early colonial America, Jim Crow laws blurred class boundaries during the mid-20th century unifying both poor and wealthy White people ultimately reaffirming motives for race-based discrimination against anyone considered Black/African American (Battalora, 1999, 2013, 2015; Humes & Hogan, 2009; Kendi, 2017).

The effects of Jim Crow strengthened the relationship between meanings attributed to Black/African American racial/ethnic identity (Kennedy & Kennedy, 2011; Spencer, 2004, 2017). Consequently, Black/African Americans were often subjected to verbal (and physical) assaults with words like nigger, blackie, coon, and other racial epithets not only meant to label them as inferior, but to denote the racial/ethnic group with animalistic qualities branding them as unworthy of basic human rights (Kendi, 2017; Kennedy & Kennedy, 2011; Pryor, 2016). Despite the term's derogatory connotation in American culture, the word "Negro" still holds legal status as an official racial/ethnic category in the U.S. (see OMB, 1997). Etymology of "Negro" and its English language derivative, "nigger," as racial/ethnic identifiers expose their discursive and oppressive endurance. Although these racial/ethnic identifiers are part of the transatlantic lexicon rooted in colonialism, they remain commonly used terminology in present-day American culture (Battalora, 1999, 2013, 2015; Pryor, 2016; Thornton, 1998, pp. 206-234; Wood, 1974, pp. 167-194). Such language firmly affixes anyone considered Black/African American, multiple-race or not, to a lower and undesirable racial/ethnic identity category (Humes & Hogan 2009; Kendi, 2017; Kennedy & Kennedy 2011; Russell-Cole et al., 2013, Chapter 5).

Hypodescent

Although specific legal terminology once used to define scales of multiple-race Black/African Americans are obsolete, being categorized in this group amalgamated into a process called *hypodescent*, more commonly known as the *one-drop* rule (Root, 1990, 1992, 1999; Spencer, 2004, 2019). Hypodescent is a social mechanism that functions by assigning the offspring of people from different racial/ethnic groups to the lowest-status racial/ethnic category (Daniel, 2017; Humes & Hogan, 2009; Kim, 2016; Sanchez et al., 2016; Spencer, 2004, 2019). As an example of hypodescent in the context of the American social construction of race/ethnicity, the child of a Korean parent and a Black/African American parent would be categorized as Black/African American, but not Korean (Kim, 2016; Shih et al., 2007; Spencer, 2004, 2019;). Even if Korean ancestry was socially acknowledged at micro-level interactions (i.e., immediate and extended family), social interactions at the mezzo-level (i.e., school; neighborhood) and macro-level (i.e., state and federal legislation) would not confer a Korean racial/ethnic identity on the individual (Cooley et al., 2018; Daniel, 2017; Kim, 2016; Spencer, 2004, 2019).

Researchers who examined the application and impact of hypodescent have indicated that the social mechanism is more stringently applied to people who are racially/ethnically mixed with Black/African American (Cooley, et al., 2018; Daniel, 2017; Franco & O'Brien, 2018; Hall, 2001; Ho et al., 2011; Humes & Hogan, 2009; Root, 1990, 1999). However, the one-drop rule has also been broadly applied to other multiple-race minority groups including Asian Americans, American Natives, Latin Americans, Middle Easterners, and Pacific Islanders in the U.S. (Allen et al., 2013; Daniel, 2017; Franco & O'Brien, 2018; Hall, 2001; Ho et al., 2011; Kennedy & Kennedy, 2011; Root, 1990, 1999). Closer analysis of literature written about minority-minority

multiple-race groups showed, however, that if Black/African American ancestry was part of a person's heritage, they would be identified as Black/African American irrespective of their other racial/ethnic category or categories (Hall, 1980; Kim, 2016; Sanchez et al., 2016; Spencer, 2004, 2019).

It is important to recognize that not all multiple-race Black/African Americans are opposed to identifying or being identified as solely racially/ethnically Black/African American (Spencer, 2004, 2019). Spencer (2004, 2019) noted that the one-drop rule contributed to the enlargement of the Black/African American population and can foster a unifying cultural element around which this population often rallies. He also noted, however, for multiple-race Black/African Americans who embrace their different racial/ethnic identities, being categorized based on hypodescent may cause issues with identity and self-esteem (Spencer, 2004, 2019).

By accentuating differences between groups, the one-drop rule is applied by using a strict and simple delineation of who is non-White, effectively maintaining a system that devalues Black/African Americans and other racial/ethnic minorities (Daniel, 2017; Spencer, 2004, 2019). Specific to those from multiple-race Black/African American backgrounds, current research indicates that the application of hypodescent ultimately served as the basis for many legal and social acts of discrimination (Alim et al., 2016; Battalora, 2015; Cooley et al., 2018; Daniel, 2017; Kendi, 2017; Kim, 2016; Spencer, 2019). As previously mentioned, the primary function of hypodescent was to ensure that any African ancestry (no matter how far back in linage) prevented a person from successfully claiming a racial/ethnic identity other than Black/African American, which provided greater socioeconomic advantages to supporters of American slavery and White superiority (Battalora, 1999, 2013, 2015; Cooley et al., 2018; Daniel, 2017; Humes & Hogan, 2009; Spencer, 2004, 2019). As a process, then, hypodescent is part of coloniality in

action and is linked to mental health issues among Black/African Americans because the rule reinforces colonialist (historical) ideology through the racial/ethnic hierarchy used in modern-day America (Battalora, 1999, 2013, 2015; Cooley et al., 2018; Root, 1990, 1992, 1999).

Basing the racial/ethnic identity of multiple-race Black/African Americans on hypodescent has been linked to struggles with racial/ethnic identity and self-esteem (Cooley et al., 2018; Kim, 2016; Root, 1990, 1992, 1999; Spencer, 2019; Steel, 1997; Thornton & Gates, 2001; Villegas-Gold & Tran, 2017). The socially mechanized association with a historically devalued racial/ethnic group may complicate efforts towards building a positive sense-of-self for Black/African Americans, including those who are multiple-race (Cooley et al., 2018; Kendi, 2017; Spencer, 2004, 2019; Thornton & Gates, 2001). Studies have found that multiple-race individuals who feel connected to all parts of their cultural heritage experience better psychological health (Allen et al., 2013; Kim, 2016; Villegas-Gold & Tran, 2018). Specifically, cultural elements such as speaking languages related to one's mixed familial heritage was shown to encourage positive identity development and increase self-esteem among multiple-race groups (David et al., 2017; Gillen-O'Neel et al., 2015). The context of coloniality highlights the possibility that English language imposition and hypodescent contribute to difficulties with affirmative cultural experiences and positive meaning-making about the self for multiple-race Black/African Americans.

Cultural experiences such as the appropriation of Black/African American cultural elements are significant to the current study because despite their popularity and profitability, such acts are often seen as offensive rather than acts of flattery and appreciation (Arewa, 2017; Blake, 2016, pp. 153-169; Ford, 2015; Nittle, 2019). In the following section, the appropriation of Black/African American cultural elements will be discussed to illustrate the often negative

impact hypodescent has on this group's attempts to establish and maintain a positive cultural identity and secure sense-of-self. The complexity of declaring Black/African American cultural elements as specific to this group will also be discussed by highlighting language use.

Appropriation of Black/African American Culture and Self-Esteem

Unlike other racial/ethnic minorities in the U.S., Black/African Americans do not have a language other than English to label their cultural contributions as unique to their racial/ethnic group. More importantly, the meanings and assumptions tied to Black/African American cultural contributions are often associated with negative generalizations and racist stereotypes (Arewa, 2017; Blake, 2016, pp. 153-169; Ford, 2015; Nittle, 2019; Sacre, 2018). According to several researchers, the historical appropriation of Black/African American cultural elements echoes the same power dynamics (coloniality) that leaves this group with a limited ability to contest a broad range of social norms, laws, and practices that contribute to the oppressive racial climate in modern-day America (Arewa; 2017; Blake, 2016, pp. 153-169; Nittle, 2019; Sacre, 2018).

Cultural elements, while valuable to the groups to which they belong, can also be misused in undervaluing ways (Arewa, 2017; Ishikawa, 2018). Debates about the use of cultural elements and symbols are not new and have been part of human interactions for centuries (Arewa, 2017; Nittle, 2019). This fact is evident in historical accounts of religion, architecture, clothing, folklore, language, and various other forms of culture (Arewa, 2017; Nittle, 2019). Distinguishing acts of borrowing and exchange from appropriation can, however, prove challenging because the circumstances under which they occur and the specific stakeholders involved critically influence their differentiation (Arewa, 2017; Nittle, 2019; Scafidi, 2005).

The term *cultural appropriation* is often used to describe acts of borrowing or adopting cultural elements and symbols of a group of people unlike their own that is in some way

unauthorized, insulting, inappropriate, or undesirable (Arewa, 2017; Nittle, 2019; Scafidi, 2005). In Scafidi's (2005) book *Who Owns Culture: Appropriation and Authenticity in American Law*, she emphasized:

> Outsiders attracted by particular art forms are seldom content to limit themselves to recognition and appreciation of the source community or even to limited consumption at the invitation of the community. Instead, members of the public copy and transform cultural products to suit their own tastes, express their own creative individuality, or simply make a profit. This "taking—from a culture that is not one's own—of intellectual property, cultural expressions or artifacts, history, and ways of knowledge" is often termed "cultural appropriation." (p. 9)

Understood in this way, cultural appropriation has little to do with exposure to and familiarity with different cultural practices. While framed as appreciative by some, Lenard and Balint (2019) stressed that the presence of an imbalance of power between the cultural appropriator and those from whom practices were appropriated is critical to understanding how these acts can be problematic for oppressed groups.

After slavery was abolished, various forms of Black/African American music spread across the country with the migration of former slaves away from plantations during the 19th century, and spread further still with the invention and widespread use of recording technologies in the early 20th century (Arewa, 2017; Sacre, 2018). In addition to developing technologies like radio and television, population movements such as the Great Migration of Black/African Americans from the southern regions of the U.S. to more industrialized cities in the north facilitated the diffusion of and change in Black/African American music (Arewa, 2017; Sacre, 2018). Over approximately 150 years, there was a transition from a largely slave hymn and

"Negro spiritual" styling of music to musical languages now more commonly known as gospel, the blues, and jazz (Sacre, 2018).

The contextual conditions under which Black/African American-influenced music forms were popularized and profited upon renders such acts as cultural appropriation (Lenard & Balint, 2019; Scafidi, 2005) rather than cultural exchange or borrowing. Black/African American music forms were popularized during the early 1900s not by the originators of the music; rather, White producers and performers due to the systemic discrimination against Black/African Americans prevalent at that time (Arewa, 2017; Sacre, 2018). The structural oppression built into American society (e.g., Jim Crow laws) permitted acts of discrimination during the early to mid-1900s and prevented the originators of Black/African American cultural elements (i.e., music; fashion; art) from obtaining timely credibility and proper (or at least equal) compensation (Arewa, 2017; Sacre, 2018). The circumstances under which White people (the dominate group) profited from cultural elements originated by Black/African Americans (the oppressed group) are illustrative of appropriation rather than borrowing or exchange (Arewa, 2017; Lenard & Balint, 2019; Sacre, 2018; Scafidi, 2005).

Authors who recount the dominance of Black/African American-influenced music during the mid-20th century often emphasized contexts of profound violence, subjugation, and inequality that shaped the Black/African American experience (Arewa, 2017; Ford, 2015; hooks, 1992; Jafa, 2003; Sacre, 2018). Not only did the appeal of music originated by Black/African Americans surge in the midst of extreme violence and hatred during the early to mid-1900s, acts of misappropriation and defamation of Black/African American culture, as evident in minstrelsy, reflect the derogatory attitudes shaped by American structural oppression (Arewa, 2017; Ford, 2015; hooks, 1992; Sacre, 2018). Given that Black/African American musicians and performers

were not widely accepted during the 1950s and 1960s (Arewa, 2017; Nittle, 2019; Sacre, 2018), White musicians and groups such as Anita O'Day, Elvis Presley, Bill Haley & the Comets, and Jerry Lee Lewis, were able to appropriate the musical styling and composition originally founded in Black/African American culture (Jafa, 2003; Nittle, 2019).

Rather than produce Black/African American performing artists whose creativity, talents, and skills were at the heart of the music, record executives often selected White artists as replacement performers and bought or stole rights to the music through fraudulent legal business practices (Arewa, 2017; Jafa, 2003). As a result, music genres such as jazz and rock-n-roll are largely credited to White performers while Black/African American pioneers (e.g., Billie Holiday, Chuck Berry, Ella Fitzgerald, Little Richard, and Sara Vaughn) are often overshadowed and omitted (Arewa, 2017; hooks, 1992; Jafa, 2003). The circumstances under which Black/African American music was culturally appropriated in the early to mid-1900s demonstrates how people in this racial/ethnic category may experience difficulties in attempts to establish and maintain a positive cultural identity and secure sense-of-self.

Acts of cultural appropriation have long been a point of contention (Arewa, 2017; Lenard & Balint, 2019; Scafidi, 2005). Even in recent years, debates about uses and misuses of Black/African American cultural elements such as music, art, hair, and attire are extensive and ongoing (Arewa; 2017; Blake, 2016, pp. 153-169; Ford, 2015; Monk, 2018; Nittle, 2019; Sternberg, 2015). The modern use of social media appears to exacerbate these issues, as online posts depicting individuals adopting cultural practices of other groups are rampant, leading to wide-spread discussions about cultural appropriation (Lenard & Balint, 2019; Monk, 2018). For example, in a July 2015 online Tumblr post, *Don't cash crop my cornrows*, actress Amanda Sternberg pointed out the controversy over African-influenced hairstyles (e.g., afros, cornrows,

twists, and dreadlocks) made popular by African and Black/African American celebrities such as Miriam Makeba and Cicely Tyson (Byrd, 2016; Ford, 2015; Martin, 2015; Sternberg, 2015). Although non-Black/African American celebrities such as Kylie Jenner, Zac Efron, and Kim Kardashian fashioned these hairstyles and were often framed as chic and trendy, celebrities of Black/African American descent who did the same were often accused of looking unkempt and sloppy (Ford, 2015). Such double-standards surrounding the use of cultural elements are illustrative of how contextual conditions related to coloniality (i.e., hypodescent) can negatively affect self-esteem and work against efforts made by Black/African Americans to create and maintain affirmative experiences about their racial/ethnic identity (Byrd, 2016; Ford, 2015; Martin, 2015).

The literature on cultural appropriation as it affects multiple-race Black/African Americans is scant, with researchers focusing more on single-race minorities (Arewa; 2017; Blake, 2016, pp. 153-169; Ford, 2015; Nittle, 2019; Sacre, 2018). While this section focused on the cultural appropriation of Black/African American elements, the experience of cultural appropriation is not unique to them (Ishikawa, 2018; Lenard & Balint, 2019). In line with Lenard and Balint (2019), the intention of reviewing cultural appropriation for the current study was to emphasize that such acts are harmful when there are unequal power dynamics, acts of degradation, or when acts are done with culpable ignorance regardless of which racial/ethnic group is victimized. In particular, issues of cultural appropriation were highlighted in this dissertation to show that despite attempts within the Black/African American community to share and claim their contributions with a sense cultural agency and dignity, the underlying issues of structural oppression in the U.S. negatively impact this group in very unique ways. Cultural appropriation itself may not be problematic more than the sociopolitical circumstance

under which these acts occur (Lenard & Balint, 2019). Understanding the paradoxical nature of cultural appropriation within the Black/African American community today may shed light on the way multiple-race Black/African Americans choose to racially/ethnically identity and how the racialized landscape relates to mental health issues such as self-esteem.

Self-Esteem Among Multiple-Race Black/African Americans

As previously discussed, the expression of an exclusively Black/African American racial/ethnic identity, regardless of other heritages, has been the normative and legal expectation for multiple-race individuals in America (Battalora, 1999, 2013, 2015; Humes & Hogan, 2009; Kendi, 2017; Kennedy & Kennedy, 2011). Multiple-race Black/African Americans, thus, present unique issues relevant to conceptualizations of racial/ethnic identity and associated metal health outcomes. Prior research suggests the way in which multiple-race individuals choose to identify may be based upon a variety of factors, including sociohistorical context (Battalora, 1999, 2013, 2015; Bulhan, 1985, 2015; Garrison-Wade & Lewis, 2004; Phinney, 1992; Rockquemore, 1999; Rockquemore & Brunsma, 2000a, 2000b) and family influence (Allen et al., 2013; David & Okazaki, 2006a, 2006b; David et al., 2017; Ratts et al., 2016; Villegas-Gold & Tran, 2018). Furthermore, although prior researchers documented the link between racial/ethnic identity development and self-esteem among multiple-race individuals mixed with White (Helms, 1984; Henriksen, 2000; Gillem et al., 2001), less is known about the relationship between racial/ethnic identity expression and self-esteem of multiple-race individuals who hold a minority-minority status (Bracey et al., 2004; Kim, 2016; Rockquemore & Brunsma, 2002b).

This gap in research problematized previous assumptions underlying multiple-race racial/ethnic identity research and introduced a level of complexity still under investigation (Bracey et al., 2004; Rockquemore & Brunsma, 2002b; Villegas-Gold & Tran, 2018).

Specifically, for example, although previous research indicates that hypodescent is related to self-esteem among multiple-race Black/African Americans (Hall, 2001; Root, 1990, 1992; 2003; Spencer, 2004, 2019), the way knowing a second familial language is related to their racial/ethnic identity expression and self-esteem is not understood. No research exists regarding the relationship among foreign language ability, racial/ethnic identity expression, and self-esteem for multiple-race Black/African Americans who have a minority-minority mix.

Self-esteem has been one of the most frequently studied aspects of the self and is often regarded as an indicator of overall psychological well-being (Allen et al., 2013; Bracey et al., 2004; David & Okazaki, 2006, 2006a; David et al., 2017; Phinney, 1991; Rosenberg, 1965; Rosenberg et al., 1995; Rowley et al., 1997; Swenson, 2003). Although varying definitions of self-esteem exist, they generally refer to an individual's personal feelings of worth (Coopersmith, 1967; Rosenberg, 1965; Rosenberg et al., 1995; Swenson, 2003; Villegas-Gold & Tran, 2018). In the current study, self-esteem refers to the degree to which a person holds favorable or unfavorable attitudes towards the self (Rosenberg, 1965; Rosenberg et al., 1995).

Self-esteem is frequently researched in conjunction with racial/ethnic identity development; however, results often indicated conflicting reasons about the direction of the relationship (Allen et al., 2013; Rockquemore & Brunsma, 2002a; 2002b; Sanchez, 2010; Sanchez et al., 2016; Shih & Sanchez, 2005). That is, it was not clear if high levels of self-esteem were influenced by group membership or if being a member of a socially stigmatized racial/ethnic group resulted in low self-esteem (Rockquemore & Brunsma, 2002a, 2002b; Sanchez, 2010; Sanchez et al., 2016; Shih & Sanchez, 2005). Several research studies report multiple-race individuals with overall positive well-being (e.g., Allen et al., 2013; David & Okazaki, 2006a; David et al., 2017), while others depict this population as being at risk for

difficulties with mental health (e.g., Kim, 2016; McDermott & Fukunaga, 1977; Reuter; 1969; Thornton & Gates, 2001).

Multiple-race Black/African Americans often experience challenges with racial/ethnic identity confusion or ambiguity (Thornton & Gates, 2001; Williams-Leon & Nakashima, 2001), which can also lead low self-esteem, feelings of marginalization, and social isolation (Kenney & Kenney, 2012; Root, 1990, 1999, 2003; Sue & Sue, 2016, Chapter 18). In addition, multiple-race Black/African Americans may face other difficulties, including feeling compelled to defend or justify racial/ethnic identity choices, forced-choice situations, rejection from mono-racial/ethnic groups, a lack of access to or awareness of positive multiple-race role models, and conflicting messages from family members and other social networks regarding race/ethnicity (Root, 2003; Thornton & Gates, 2001; Shih & Sanchez, 2005; Williams-Leon & Nakashima, 2001). Each of these experiences may contribute to one's sense of self-worth for multiple-race Black/African Americans (Allen et al., 2013; Root, 1990, 1999, 2003; Shih & Sanchez, 2005). According to Root (1999), phenotype is a critical factor in the experiences of a multiple-race child's racial/ethnic identity development and remains salient in the overall development of a person's identity throughout the life-span.

Especially for multiple-race Black/African Americans, phenotype and the consequential application of hypodescent presents complex sociopolitical challenges (Kim, 2016; Romo, 2011). As mentioned previously, a common challenge that multiple-race Black/African Americans experience is related to the ambiguous nature of their physical appearance (Thornton & Gates, 2001; Williams-Leon & Nakashima, 2001). Questions of their racial/ethnic identities often arise when their physical appearance is considered incongruent with conventional racial/ethnic assumptions about phenotype (Root, 1999, 2003). Indeed, multiple-race

Black/African Americans may choose not to identify with any of their racial/ethnic heritages; or conversely, identify with one specific or all parts of their cultural mix (Kim, 2016; Rockquemore & Brunsma, 2002a; 2002b; Root, 2003; Spencer, 2004, 2019; Thornton & Gates, 2001; Williams-Leon & Nakashima, 2001). Given the sociohistorical influence of hypodescent in modern-day America, however, being racially/ethnically identified as solely Black/African American at different levels of society may lead multiple-race Black/African Americans to experience varying degrees of anxiety, vulnerability, and self-esteem issues (Root, 1999, 2003; Kenney & Kenney, 2012; Kim, 2016; Spencer, 2004, 2019; Thornton, & Gates, 2001; Villegas-Gold & Tran, 2018).

The experiences of multiple-race Black/African Americans and other racial/ethnic minorities in the U.S. are embedded in a sociopolitical and sociocultural environment that influences meaning-making, feelings, and actions, to a considerable degree (van Deurzen, 2012). These complex realities not only draw attention to individual psychological outcomes of stressors, but also to the importance of understanding what societal factors may help mitigate threats to mental health among multiple-race Black/African Americans (Henriksen & Maxwell, 2016; Kenney & Kenny, 2012; Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015; Steele, 1997). In working with multiple-race groups, assessing and addressing issues in different social dimension may help stimulate critical reflections of personal attitudes and lead to deeper insights with a wider perspective (van Deurzen, 2012).

For people who are multiple-race, being raised by supportive parents and family members has been attributed to helping them form and maintain a validated and positive multiple-race identity (Allen et al., 2013; Crawford & Alaggia, 2008; Henriksen & Maxwell,

2016; Kenney & Kenny; 2012; Ratts et al., 2016). In addition, feeling culturally connected to one or both parents also contributed to a stronger sense-of-self among multiple-race individuals (Allen et al., 2013; Gillen-O'Neel et al., 2015; Ratts et al., 2016). In general, research findings indicate that successful integration of one's multiple heritages within different social dimensions of life (i.e., family; school; church; work; etc.) and a critical awareness of present-day polarities inherent to the current dynamics of racism (van Deurzen, 2012) is crucial to successfully negotiating and establishing a strong multiple-race identity (Allen et al., 2013; Crawford & Alaggia, 2008; Gillen-O'Neel et al., 2015; Henriksen & Maxwell, 2016; Kenney & Kenny; 2012; Root, 2003).

A review of the literature on the historical colonial underpinnings of American society (Battalora, 1999, 2013, 2015; Bulhan, 2015; Kendi, 2017) and on current manifestations of coloniality such as English language teaching (David & Okazaki, 2006a, 2006b; David et al., 2017; Heller & McElhinny, 2017; Hsu, 2017), hypodescent (Franco & O'Brien, 2018; Ho et al., 2011; Root, 1990, 1999, 2003; Spencer, 2004, 2019), and cultural appropriation (Arewa, 2017; Lenard & Balint, 2019; Nittle, 2019; Scafidi, 2005) helps illustrate the difficulties in substantiating positive feelings about being a multiple-race Black/African American (Henriksen & Maxwell, 2016; Kenney & Kenny, 2012; Kim, 2016; Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015; Romo, 2011). Although a portion of the present study focuses specifically on racial/ethnic identity expression rather than development among multiple-race Black/African Americans, a brief overview of salient developmental models will be discussed in the next section. A review of the literature specific to identity development of multiple-race groups will highlight how language,

specifically foreign language ability, may relate to the racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans.

Multiple-Race Identity Development Models

Largely considered the first model of multiple-race identity development, Stonequist's (1937) Marginal Man theory described the racial/ethnic identity development of multiple-race Black/African American and White individuals (minority-majority; Green & Little, 2013; Henriksen & Maxwell, 2016; Root, 1990). Stonequist's (1937) model emphasized the notion that minority group members did not excel in various social areas (i.e., education; work) because part of their cultural background was deficient in ways critically different from the dominant majority group. Those who ascribed to Stonequist's model also assumed that those who were multiple-race teetered on the margins between cultural worlds because, despite having ties to two racial/ethnic identity groups, they did not fully belong in either one (McDermott & Fukunaga, 1977; Reuter, 1969).

According to Henriksen and Maxwell (2016), Root's (1990) reconceptualization of multiple-race identity development changed the focus and flexibility of later multiple-race identity development models. Root (1990) emphasized positive resolutions to the process of multiple-race identity development and focused on factors unique to these populations (i.e., greater cultural competence; establishing identities that transcend race such as military or religious affiliation) that were framed as strengths rather than deficits or complications (Green & Little, 2013; Henriksen & Maxwell, 2016). This shift in emphasis among identity development theories gave rise to more comprehensive ways of conceptualizing the experiences of multiple-race groups (Green & Little, 2016; Henriksen & Maxwell, 2016; Root, 1990). Common to later models of multiple-race identity development was the emphasis of all parts of an individual's

racial heritage (Bracey et al., 2004; Henriksen, 2000; Helms, 1984; Phinney, 1991; Poston, 1990). In general, these multiple-race identity developmental models proposed that the final, healthy endpoint of a multiple-race identity encouraged the integration of a one's multifaceted cultural makeup while also acknowledging the systemic racism in American that made such integration difficult (Bracey et al., 2004; Henriksen, 2000; Helms, 1984; Poston, 1990).

Multidimensional identity models have more recently demonstrated that multiple-race individuals often have fluid identities that enable them to be a part of more than one racial/ethnic category (Bracey et al., 2004; Henriksen & Trusty, 2004; Rockquemore & Brunsma, 2002a). Multidimensional identity models also suggest that many multiple-race people are not always successful at integrating their various racial/cultural heritages, nor do they all necessarily want to (Rockquemore & Brunsma, 2002b; Thornton & Gates, 2001). In a survey of multiple-race Black/African American and White college students (n = 177), Rockquemore and Brunsma (2002b) found that individuals chose between four different racial/ethnic identity options: a singular identity (exclusively Black/African American or exclusively White), a border identity (exclusively biracial), a protean identity (sometimes Black/African American; sometimes White; sometimes multiple-race), and a transcendent identity (no particular racial identity). Rockquemore and Brunsma (2002b) found that among their sample, most respondents (61.3%) chose the border identity. A singular racial identity was chosen by 16.7%, 4.8% chose the protean identity, and 13.1% chose a transcendent identity (Rockquemore & Brunsma, 2002b). They also found that there was a period of unexamined identity followed by a period of exploration towards incorporating various racial/ethnic aspects into their sense-of-self until finally, they developed some form of identity they were willing to accept and express (Rockquemore & Brunsma, 2002b).

Given the multifaceted nature of culture (Smuts, 2017; West et al., 2017; Villegas-Gold & Tran, 2018) and the intersectionality of identity (Crenshaw, 1991; Garcia, 2019), it is likely that several social factors influence the racial/ethnic identity expression of multiple-race individuals. Consistent with multiple-race research that supports the relevance of social factors to racial/ethnic identity expression (Henriksen & Trusty, 2004; Rockquemore & Brunsma, 2002b; Root, 1990, 1999; Tajfel, 1984; White & Burk, 1984), the way multiple-race Black/African Americans express their racial/ethnic identity was conceptualized through multidimensional identity models for the current study. Multidimensional identity models offered the most comprehensive and adaptable framework for determining what social factors contribute to multiple-race identity development and expression (Chong & Kuo, 2015; Henriksen & Trusty, 2004; Rockquemore & Brunsma, 2002b). However, researchers who use multidimensional identity models focus on a variety of micro- and mezzo-level systems from within the larger society (i.e., family structure; peer groups; and school system) to explain how multiple-race individuals identify (Chong & Kuo, 2015; Henriksen & Trusty, 2004; Rockquemore & Brunsma, 2002b; White & Burk, 1984). Moreover, the micro- and mezzo-level system(s) examined often vary across research studies and complicate determining which social factor(s) had the strongest relationship to racial/ethnic identity expression (Charmaraman et al., 2014; Root, 2002; Schwartz et al., 2014).

Based on the research inconsistencies about which sociological factor(s) most strongly relate to racial/ethnic identity expression among multiple-race groups, I focused on language as a more idiosyncratic (verses systemic) social factor that may better explain how multiple-race Black/African Americans racially/ethnically identify as adults. Examining a specific cultural factor may help clarify the direction of racial/ethnic identity expression among this multiple-race

group. With the sociohistorical backdrop and current manifestations of coloniality in mind, research focusing on how multiple-race Black/African Americans make meaning through language may contribute to understanding how they choose to express their racial/ethnic identity and ultimately help weaken the influence of hypodescent.

Language and Multiple-Race Identity

As previously discussed, language is integral to meaning-making and identity expression (Crystal & Robin, 2019; Kashima, 2014). Literature focused on coloniality and the power dynamics of English language imposition (Adams et al., 2015; Adams et al., 2018; Alim et al., 2016; Cohn, 1996; David & Okazaki, 2006a, 2006b; David et al., 2017; Heller & McElhinny, 2017; Hsu, 2017; Kachru, 1976) also indicated that English explicitly and implicitly facilitated the unique experiences with racial/ethnic identity and self-esteem for Black/African Americans (Egerton, 1997; Kendi, 2017). Thus, literature about the colonial underpinnings of the English language in combination with historical and present-day forms of systemic oppression highlights the distinctive and complex position of Black/African Americans including those categorized as part of this group by virtue of hypodescent (e.g., multiple-race Black/African Americans).

Multiple-race researchers who built upon the importance of feeling culturally connected to family have also found that cultural connections foster a sense of multiple-race identity integration that contributes to higher self-esteem (Allen et al., 2013; Gillen-O'Neel et al., 2015; Nguyen & Benet-Martinez, 2007; Poston, 1990; Ratts et al., 2016; Rockquemore & Brunsma, 2002b; West et al., 2017). Despite the significance of feeling culturally connected for higher self-esteem and the theoretical connections between language and racial/ethnic identity, no studies have specifically examined the relationships among these variables in multiple-race Black/African American groups. Based on these relationships, multiple-race Black/African

Americans who also speak a familial, non-English language (foreign language ability) may feel more comfortable identifying with and expressing their non-Black/African American racial/ethnic identity despite the influence of hypodescent. Given the literary review provided about sociohistorical and present-day factors specific to Black/African Americans, more research on the relationship among familial foreign language ability, racial/ethnic identity expression, and self-esteem of multiple-race Black/African Americans is warranted.

It must be made clear that there is a difference between individuals who are multiple-race, those who have a familial foreign language ability (bilingual/multilingual), and those who are multiple-race and monolingual. Soffieti's (1960) essay on the distinction between multiple-race and multilingual people highlighted that individuals can also be multiple-race and monolingual, and multilingual and single-race. In other words, many individuals can speak two or more languages without being multiple-race, and others may be multiple-race with no ability to speak languages affiliated with their racial/ethnic heritage or otherwise (Soffieti, 1960; Grosjean, 2012).

Among other related terms, "multilingual" or "bilingual" and "multiracial" or "biracial" are often discussed in the same body of literature (Grosjean, 2012; Williams-Leon & Nakashima, 2001; Yip & Matthews, 2007). Very few researchers, however, have examined people with a familial foreign language ability (bilingual) who are also multiple-race as a unique and discrete form of identity (Grosjean, 2012; Yip & Matthews, 2007). The literature on bilingual people in the U.S. largely focuses on immigrant or first-generation American populations who are not necessarily multiple-race (Khan, 2019; Yip & Matthews, 2007). The tendency to conceptualize multiple-race groups and bilingual ability as separate phenomena also stems in part from the fact that the terms are often assigned to distinct academic arenas (Grosjean, 2012). For example,

foreign language ability/bilingualism/multilingualism is primarily researched by psycholinguists (Grosjean, 2012; Odlin, 1989; Ogunnaike et al., 2010) sociolinguists (Bell, 2018; Hassani et al., 2019; Kashima, 2014), and cognitive psychologists (Thibodeau, & Boroditsky, 2013; Wong, Yin, & O'Brien, 2016) whereas studies on multiple-race groups are primarily researched by cross-cultural psychologists and sociologists (Benet-Martinez et al., 2002; Nguyen & Benet-Martinez, 2007; Rockquemore & Brunsma, 2002a; Townsend et al., 2009). Based on the literature, however, there are important overlaps that warrant deeper examination.

In bilingual populations, the ability to speak a non-English familial language also affected the development and expression of racial/ethnic identity (Alharbi, 2018; Benet-Martinez et al., 2002; Danziger & Ward, 2010; Yip & Matthews, 2007). For example, in a qualitative study about Arabic language-use of three Arab American women living in the U. S. for at least 10 years, findings revealed that racial/ethnic identity expression relied heavily on the language spoken in certain contexts (Alharbi, 2018). Alharbi's (2018) study participants emphasized the importance of teaching their children the Arabic language to maintain their Arab racial/ethnic identity. The significance of familial foreign language-use as it related to racial/ethnic identity expression was also emphasized in Danziger and Ward's (2010) study about implicit associations. These authors examined whether participants who identified as Arab Israelis' (n = 44) implicit biases about Arabs and Jews varied depending on whether the associations were elicited in Arabic or Hebrew. They found that Arabic-Hebrew bilingual persons showed more positive, implicit attitudes toward Jews when tested in Hebrew than when tested in Arabic (Danziger & Ward, 2010). Different languages impart different cultural values, cognitive skills, and interpretation of experiences (Danziger & Ward, 2010; Grosjean, 2012).

According to Grosjean (2015), there is a common misconception among researchers that to consider a person bilingual, the person must have acquired both languages as a child, have perfect and equal knowledge of both languages, and speak with accurate accents in each language. Such bilingual persons, however, are extremely rare (Grosjean, 2012, 2015). According to Grosjean (2012), many of these misconception stem from Bloomfield's (1933) research that posited true bilingualism required a person to possess native-like abilities of two languages. Defining bilingualism in terms of fluency alone, however, is problematic (Grosjean, 2015; Yip & Matthews, 2007).

According to recent research on bilingualism, very few bilingual speakers report equal use of both languages in any one social domain (e.g., using both English and Japanese equally at school, at home, and at work; Birdsong, et al., 2012; Grosjean, 2012, 2015, 2016; Li et al., 2014; Schmid & Yilmaz, 2018). Grosjean (2016) identified this language-use scale as the *complementarity principle*, suggesting that bilingual persons use different languages in different aspects (domains) of their lives with varying intentions and abilities (Grosjean, 2016). Related to the complementarity principle is the idea that many bilingual persons are dominant (as opposed to balanced) in one of their two languages (Grosjean, 2012, 2015). Language dominance, however, is not only based on fluency and frequency of the languages used; rather, can vary across a person's domains based on context (Grosjean, 2016). For example, where it may be the case that English is the only language spoken at work, school, and with sports teammates, Spanish may the only language spoken at home (Grosjean, 2016). In this case, it may be that English is more frequently used in more than one domain, however, Spanish is the most dominate language in the person's life given the importance of familial ties.

Thus, in addition to the physical act of speaking a language, contexts and domains often elicit different ways of making meaning, changes in attitude, and shifts in behavior for a person who has a familial foreign language ability (Alharbi, 2018; Benet-Martinez et al., 2002; Birdsong, et al., 2012; Grosjean, 2012, 2015, 2016; Danziger & Ward, 2010; Schmid & Yilmaz, 2018). However, very little research attempts have been made to explicitly understand the linguistic component in people who are both bilingual and multiple-race (Grosjean, 2010, 2015). Where context significantly influences experiences across domains (Grosjean, 2010, 2015), examining the racial/identity expression and self-esteem of multiple-race Black/African Americans who have a familial foreign language ability may provide critical information on this population. The following section will briefly discuss U.S. Census data as they relate to multiple-race Black/African Americans to emphasize the need to better understand this complex and growing population.

U.S. Census Bureau Data on Multiple-Race Black/African Americans

As mentioned previously, the rise of sentiments about White supremacy brought with it systems of oppression including a race-based social hierarchy that supported discriminatory laws (e.g., Jim Crow; anti-miscegenation), which intensified the influence of hypodescent (Battalora, 1999, 2013, 2015; Daniel, 2017; Kendi, 2017; Kennedy & Kennedy, 2011; Omi & Winant, 2015; Spencer, 2019). However, America's racial/ethnic demographics changed drastically after the landmark decision, *Loving v. Virginia* (1967), in which the U.S. Supreme Court made moot and unenforceable all anti-miscegenation statues that prohibited interracial marriages. As a result, multiple-race groups are now and are projected to remain the fastest growing population in the U.S. (Henricksen & Maxwell, 2016; Rastogi et al., 2011; U.S. Census Bureau, 2010).

The administration of the U.S. Census in 2000 marked the first time in the nation's history when citizens could self-identify as more than one race (Humes & Hogan, 2009; Jones & Bullock, 2012). Among the fastest growing of this group are multiple-race Black/African American populations (Jones, & Bullock, 2012). According to the 2010 U.S. Census Brief on Black Populations (Rastogi et al., 2011), multiple-race Black/African Americans are defined as those who can identify as Black/African American and as one (or more) of the other four racial categories recognized by the Office of Management and Budget (OMB; Rastogi et al., 2011). However, because people who *racially* identify as White can also *ethnically* identify as Hispanic based on current OMB (1997) standards, strict adherence to their definitions of multiple-race Black/African American groups in the current study may confound the social implications of being a person who holds a minority-minority racial/ethnic status. For example, those who identify as multiple-race Black/African American and Non-Hispanic White (Dutch) would likely experience social life in America as holding a minority-*majority* status, whereas those who identified as multiple-race Black/African American and Hispanic-White (i.e., Mexican) would likely experience social life as holding a status as a minority-*minority* mixed person (Charmaraman et al., 2014; Thornton & Gates, 2001).

Currently, the OMB (1997) definition of White as a racial category includes people from European, Middle Eastern, and North African countries. In addition, Hispanic is defined as an ethnic category that may be reported in conjunction with any race (OMB, 1997). Thus, people who are multiple-race who reported being racially mixed with non-Hispanic White, European heritages (i.e., Dutch; French; Italian etc.) are difficult to differentiate from individuals who report being racially White but ethnically mixed with Hispanic (Hispanic White), all of whom may then further self-identify as Mexican, Salvadoran, Spaniard, Puerto Rican, or with other

Hispanic national origins (Rastogi et al., 2011). Given the potential methodological issues with defining and differentiating Hispanic Whites from non-Hispanic Whites using current OMB (1997) standards, multiple-race Black/African Americans who racially/ethnically identify with one or more categories that corresponds to a socially influenced *minority* status will be the focus of the current study. As such, individuals who identify as Black/African American and report a multiple-race mix with a primarily White (European; non-Hispanic White) heritage, therefore, will be excluded from the current investigation.

In the 2010 Census, 3.1 million people reported they were multiple-race Black/African American including those mixed with White (Rastogi et al., 2011). The multiple-race Black/African American population increased at a faster rate than the Black/African American alone population, growing by more than three-fourths in size since 2000 (Rastogi et al., 2011). Census data also indicated that among multiple-race Black/African Americans, the largest group lived in California (12%; Rastogi, et al., 2011). Although most of the remaining multiple-race Black/African American population was scattered across the U.S., 8% lived in New York, 6% lived in each of Florida and Texas, and 4% lived in Ohio (Rastogi, et al., 2011). Among the multiple-race Black/African American population, those who identified as mixed with White more than doubled from 795,000 in 2000 to 1.8 million in 2010, constituting approximately 59% of the total multiple-race Black/African American population (Rastogi et al., 2011). Given the common misinterpretation of current OMB standards (1997) on race and ethnicity (Compton et al., 2013; Mathews et al., 2017; Rios et al., 2014), providing a more detailed description of specific multiple-race Black/African American and White combinations may be convoluted and confusing.

Many people, specifically those who identified as ethnically Hispanic and people from Middle Eastern and North African countries (MENA; Mathews et al., 2017), *did not* racially identify as White; rather, selected the "Some Other Race" (SOR) category on the 2010 Census (Compton et al., 2013; Humes & Hogan, 2009; Mathews et al., 2017; Rastogi et al., 2011; Rios et al., 2014). As a result, next to people who racially identified as Black/African American alone or White alone, SOR was the third largest (24%) group reported nationwide (Compton et al., 2017; Humes & Hogan, 2009; Mathews et al., 2017; Rios et al., 2014). This result was also reflected among multiple-race Black/African Americans who reported a combination with SOR as the second largest group (10%), followed by Black/African American and American Indian and Alaska Native (9%), and Black/African American and Asian (6%; Rastogi et al., 2011). Those who identified as multiple-race Black/African American and reported Hispanic as their ethnicity constituted 7% of the total multiple-race Black/African American population (Rastogi et al., 2011). These census data illustrate the intricacies of racial/ethnic identity expression among multiple-race Black/African Americans who are mixed with White based on OMB definitions.

Considering the prevalence of multiple-race individuals in America (Jones & Bullock, 2012; Rastogi et al., 2011), research is needed to understand and meet the needs of this fast-growing group. Many of the studies on multiple-race identity, however, primarily focus on multiple-race Black/African American and White (minority-majority) individuals (Charmaraman et al., 2014). Research has shown, however, that individuals who have a racial/ethnic minority-minority identity often experience more oppressive and complex social experiences than those with a minority-majority racial/ethnic combination identity (Charmaraman et al., 2014; Rockquemore & Brunsma, 2002b; Root, 1990, 1999). Despite these findings, most researchers

have not attempted to investigate specific factors that relate to the differences among multiple-race minority-minority individuals in America. More specifically, virtually no research attempts have been made that focus on how familial languages other than English (foreign language ability) influences racial/ethnic identity expression and self-esteem among multiple-race Black/African American populations.

Instead, multiple-race Black/African American populations have been largely viewed as a homogeneous group with similar experiences and similar psychological processes for shaping racial/ethnic identity and mental health (Cooley, et al., 2018; Gillem et al., 2001; Helms, 1984, 2001; Henriksen & Trusty, 2004; Jacobs, 1992; Poston, 1990; Rockquemore & Brunsma, 2002a, 2002b). As such, I will made an attempt to examine the unique experiences of multiple-race Black/African Americans (minority-minority) who are also bilingual (knowledge of a familial non-English language) in order to understand how the element of language relates to their racial/ethnic identity expression and self-esteem in light of a racialized society. The literature reviewed in this chapter shed light on sociohistorical and present-day contexts that often relate to the experiences of Black/African Americans, and positioned language as a key element that may be critically related to the racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans groups. The following chapter will present the methodology to examine these variables within this population.

Chapter 3

Methodology

The purpose of the current study was to examine the relationships among participants' foreign language ability, Black/African American racial/ethnic identity expression, and self-esteem. The previous chapter reviewed salient literature to provide the historical and theoretical background for the current investigation. This chapter presents the methodology for the study and begins with the research design, followed by the hypotheses, the participants of interest, and sampling technique. Next, an overview of the research instruments and procedures is provided. The chapter concludes with the statistical analyses used for the study.

Research Design

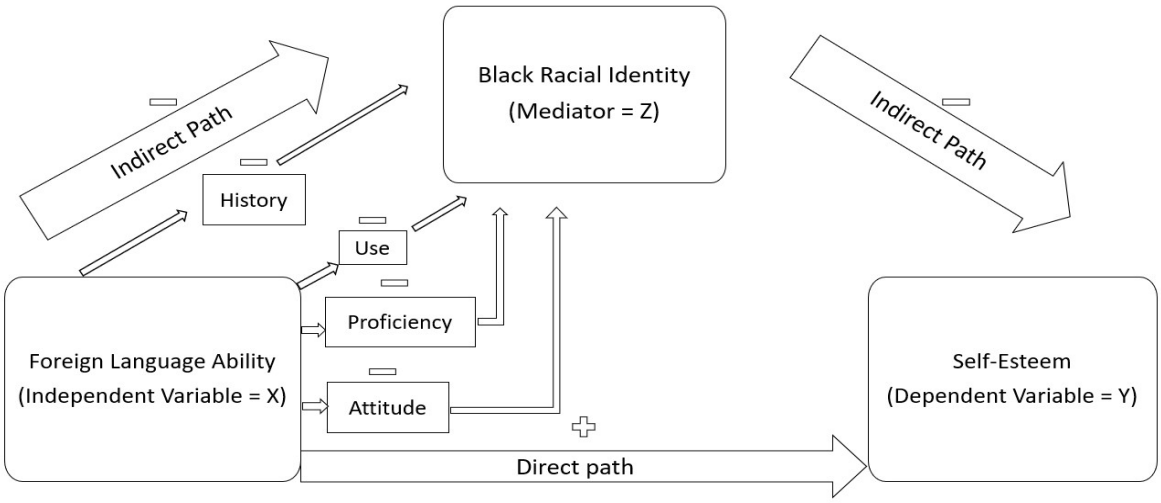
The current investigation used a correlational design with snowball sampling methods (traditional and virtual; Baltar & Brunet, 2012; Goodman, 1961) and an online survey to gather all data. A correlational design was appropriate because I was interested in examining the relationships among key variables, but the variables were not suitable to experimental manipulation or control (Johnson, 2001). Specifically, I administered an online survey to monolingual and bilingual multiple-race Black/African Americans who self-reported as mixed with one or more minority racial/ethnic group(s) (minority-minority) to examine the relationship among their racial/ethnic identity expression, foreign language ability, and self-esteem. After agreeing to informed consent information, potential participants answered four qualifying questions. If participants met qualifying criteria, they were asked to complete a demographic section followed by survey items specific to their self-esteem measured with the Rosenberg Self-Esteem Scale (RSES; Rosenberg, 1965), their Black/African American racial/ethnic identity measured with the Multidimensional Inventory of Black Identity (MMBI; Sellers, 2013), and

their non-English (foreign) language ability measured using the Bilingual Language Profile (BLP; Birdsong et al., 2012).

Following the stated hypotheses for the current study, Figure 1 illustrates the predicted model for self-esteem and multiple-race Black/African American racial/ethnic identity expression based on their foreign language ability. In this model, the independent variable is the participant's foreign language ability (FLA). The dependent variables are the participant's self-esteem (SE) and Black racial identity (BRI). Research with multiple-race populations has shown that proficiency in a second language related to one's racial/ethnic background is indicative of a stronger cultural connection and a heightened sense-of-self and self-esteem (Benet-Martinez et al., 2002; Grosjean, 2010, 2012; 2015; Shih & Sanchez, 2005; Sue & Sue, 2016, Chapter 18; Townsend et al., 2009; Yip & Matthews, 2007). Accordingly, the first hypothesis states that FLA would be significantly and positively related to SE. However, the overall relationship examined in the proposed model is not yet attested in the literature. As such, I used existing research that presented evidence of an indirect path between FLA and SE to develop this model.

Figure 1

Hypothesized Model Between Foreign Language Ability, Black Racial Identity, and Self-Est



Note. Simplified model to be tested. Positive (+) and negative (-) symbols indicate the predicted direction of relationships.

In the proposed model, a path was built through the mediating variable of BRI. The potential mediation was built upon three hypothesized, underlying relationships. First, according to the research with multiple-race individuals in the U.S., feeling culturally connected to family affects the development and expression of racial/ethnic identity (Allen et al., 2013; Gillen-O'Neel et al., 2015). Literature also indicates that racial/ethnic identity was understood through tangible aspects of familial cultural heritage, one of which was language (Gillen-O'Neel et al., 2015). Second, according to literature on colonialism, coloniality, and decolonialism, the imposition of the English language is directly tied to ideology meant to institutionalize White (European) beliefs, values, and norms that not only habituate the act of meaning-making in terms of the colonizer, but often contribute to negative psychological effects for racial minorities (Adams et al., 2015; David & Okazaki, 2006a 2006b; David et al., 2017, Heller & McElhinny, 2017; Hsu, 2017; Kendi, 2017). Third, Thibodeau and Boroditsky (2013) argued that language metaphors act covertly in reasoning. It may follow, then, that metaphors such as "dark" and "black" that are often used to describe and categorize people in Black/African American racial/ethnic groups may have negative psychological implications. Taken together, it was hypothesized that BRI at least partially mediates the relationship between FLA and SE. These hypotheses are expressed formally in the following section.

A central aspect of research design is the validity of the approach. Validity is divided into two components, internal and external validity (Baltar & Brunet, 2012; Heale & Twycross, 2015; Salkind, 2014). *Internal validity* refers to the extent to which the results of the study are consistent with the study design, aims, and hypotheses (Baltar & Brunet, 2012; Heale &

Twycross, 2015; Salkind, 2014). Given that bilingualism is common among multiple-race groups (Birdsong et al., 2012; Grosjean, 2010, 2012, 2015), the current study was motivated by a noted research gap among multiple-race Black/African Americans who are either monolingual (only speak English) or bilingual (familial foreign language ability in addition to English) and their corresponding racial/ethnic identity expression and self-esteem. In line with this research problem, the purpose of the current study was to test key relationships among participants' FLA, BRI, and SE. The model built through the hypotheses both aligned with and encapsulated this purpose. Correspondingly, the instruments in this study, were chosen because the validity of scores obtained from these instruments as measures of the model's variables have been demonstrated in prior research using similar populations.

External validity is also integral to research design. *External validity* refers to how well study results apply beyond the study itself (Baltar & Brunet, 2012; Heale & Twycross, 2015; Salkind, 2014). Therefore, the central tenet of external validity is the extent to which the findings can be generalized. In quantitative research, the generalizability of findings is conveyed in part by the statistical power achieved (Baltar & Brunet, 2012; Heale & Twycross, 2015; Salkind, 2014). Statistical power is largely a product of sample size (Salkind, 2014). However, power analysis to determine the correct sample size is more complicated for structural equation modeling (SEM) than for many other statistical analysis techniques (Kline, 2016; Wolf et al., 2013). According to Wolf et al. (2013), the variability of the type of relationships often researched with SEM complicates generalizing sample size guidelines based on the technique alone. In their review of 10,000 simulated SEM data sets, Wolf et al. examined how sample size requirements changed as a function of constructs in an SEM (e.g., number of factors, amount of missing data, and model type). The authors also reported that changes in model parameters

affected sample size requirements with respect to statistical power, bias in parameter estimates, and overall solution propriety (Wolf et al., 2013). Results indicated using a range of sample size requirements (i.e., from 30 to 400 cases) based on specific SEM features was a better approach than enforcing a minimum sample size requirement based on commonly cited rules-of-thumb (Wolf et al., 2013). In the current study, 204 completed surveys were used to analyze they hypotheses. Of the 204-total number of participants, 101 reported being monolingual (English only abilities) and 103 reported having a language ability other than English that was tied to their family and racial/ethnic mix (familial foreign language ability). Participants who did not report a FLA were given a score of zero on the BLP and included in the overall analysis.

Another aspect of generalizability applies to how well the sample represents the population. Given the difficulty of accessing a truly representative sample from the many multiple-race populations in the U.S., this component was more difficult to assure. However, the potential applicability of the current study to wide populations was built through the careful recruitment of participants from a variety of multiple-race venues. Although the sample was drawn with snowballing (virtual and traditional; Baltar & Brunet, 2012; Goodman, 1961) rather than random or representative, this limitation on external validity was necessary given the difficulty in otherwise accessing qualified participants. The following section presents the hypotheses for the current study.

Hypotheses

The following set of hypotheses will be tested for this study:

H1: There is a statistically significant positive relationship between foreign language ability and self-esteem among multiple-race Black/African Americans.

H2: There is a statistically significant negative relationship between foreign language ability and Black/African American racial/ethnic identity among multiple-race Black/African Americans.

H2.1: There is a statistically significant negative relationship between all modules of the Bilingual Language Profile (language history, language use, language proficiency, and language attitudes) and Black/African American racial/ethnic identity.

H3: There is a statistically significant negative relationship between Black/African American racial/ethnic identity and self-esteem.

H4: Black/African American racial/ethnic identity partially or wholly mediates the relationship, if any, between foreign language ability and self-esteem.

Participants and Sampling

The population of interest in this study were multiple-race Black/African American adults (18 years and older) who are mixed with one or more minority racial/ethnic categories (minority-minority). Multiple-race Black/African Americans who have a racial/ethnic minority-minority combination often encounter different social experiences than those within the minority-majority (Black-White) multiple-race group (Rockquemore & Brunsma, 2002b; Root, 1999; Williams-Leon & Nakashima, 2001). Multiple-race Black/African Americans mixed with non-Hispanic White (minority-majority), therefore, were excluded from this study. Thus, for the purposes of this study, multiple-race participants were considered those who self-identified as multiple-race Black/African American and with at least one other minority racial/ethnic group. Participants who had a foreign language ability (bilingual) were those who spoke English and a second language affiliated with their family and racial/ethnic heritage. Participants who only spoke English were considered monolingual. For participants who spoke three of more languages, the primary non-English language identified by the participant taking the survey was

used for the current study. To ensure full analysis of the research hypotheses, approximately half the final minimum sample size consisted of participants who were bilingual.

In addition to traditional snowball sampling techniques (Goodman, 1961), I used virtual snowball sampling (Baltar & Brunet, 2012) to access social networking sites (SNSs) to improve the size and representativeness of the non-probabilistic sample. As such, I recruited participants using word-of-mouth and advertised the study in online Facebook communities/groups of Black/African American interest groups (i.e., San Antonio's African American Businesses, Entrepreneurs and Events; African and American Dating Group), and groups identified as multiple-race specific such as Blactina, Mixed Race Studies, and Hafu Japanese. I also obtained permission to advertise the current study at local San Antonio businesses that often served multiple-race populations, such as Minnano Japanese Grocery Store, Aston Ballroom Dance, and Orchid Beauty Salon. I also posted the invitation on the open and public University of Texas Multilingual Listserve.

Instruments

In addition to the qualifying questions and the demographic section of the survey, participants completed the Rosenberg Self Esteem Scale (RSES; Rosenberg, 1965), two dimensions (Centrality and Regard) of the Multidimensional Inventory of Black Identity (MIBI; Sellers, 2013), and the Bilingual Language Profile (BLP; Birdsong et al., 2012). Table 1 displays which instruments and their subscales (if applicable) are mapped to specific construct variables. Appendix A includes the email invitation to participate in the study (including a link and quick response code) and a copy of the entire Qualtrics survey. Copies of original instruments used in this study are also included in the following appendices: Appendix B—RSES; Appendix C—MIBI; and Appendix D—BLP.

Table 1

Instrument and Construct Mapping

Instrument	Variable	Scales & Subscales
Rosenberg Self-Esteem Scale	Self-Esteem	NA
Multidimensional Inventory of Black Identity	Black/African American Racial/Ethnic Identity	*Domains:* Centrality and Regard
Bilingual Language Profile	Foreign Language Ability (if applicable)	History, Use, Proficiency, and Attitude

Qualifying and Demographic Questionnaire

To take part in the current study, potential participants must have been: 1) be at least 18 years old or older; 2) self-identify as Black/African American and with another group socially considered a racial/ethnic minority (e.g., Afro-Caribbean, Asian, Hispanic White, Latino/Latina, Middle Eastern, or North African); 3) must *not* have a biological parent who qualifies primarily as non-Hispanic White with European ancestry (e.g., British; Dutch; Irish); and 4) must have been primarily raised in the United States for most of their life. A demographic questionnaire was developed to obtain descriptive information related to the participants' age, education level, gender, races/ethnicities, and household income bracket. Information about the participant's age, educational attainment, gender, and income bracket provided descriptive data for post hoc analyses.

Rosenberg Self-Esteem Scale

The RSES was used to measure SE. The instrument consists of 10 statements such as, "On the whole, I am satisfied with myself," and reverse scaled items such as, "I wish I could have more respect for myself" (Rosenberg, 1965). Participants were asked to respond to each item using a 4-point scale with the following response options: *strongly agree, agree, disagree, and strongly disagree*. Total scores range from 0 (low self-esteem) to 30 (high self-esteem), and

scores between 15 and 25 were considered normal (Rosenberg, 1965). Permission to use and publish the openly available RSES was granted by the Maryland University's Sociology Department on their website (https://socy.umd.edu/about-us/rosenberg-self-esteem-scale).

Rosenberg (1965) originally developed the RSES to examine the global feelings of SE of adolescents from various high schools in New York state. Used in over 1,285 studies across the world (i.e., North America, Asia, and Africa) and administered to a variety of racial/ethnic groups and age ranges in over seven languages (i.e., Spanish; Japanese; Estonian), this scale is one of the most commonly used instruments for measuring self-esteem (see Swenson, 2003 specific psychometric characteristics of the RSES). Since it was first developed in 1965, this instrument has been used in a wide variety of disciplines by numerous researchers, many of whom reported high levels of internal and test-retest reliability for scores on the RSES (Swenson, 2003).

Measuring SE has been frequently used as an indicator of psychological well-being with multiple-race populations (Bracey et al., 2004; David & Okazaki, 2006a, 2006b; David et al., 2017; Gillen-O'Neel et al., 2015; Kim, 2016; Rockquemore & Brunsma, 2002a; 2002b; Sanchez, 2010; Sanchez et al., 2016; Shih & Sanchez, 2005). The internal consistency ratings for multiple-race samples ranges from .82 to .92 (Swenson, 2003). Research in multiple-race identity using the RSES has demonstrated Cronbach's alpha ranging from .86 to .92 (Swenson, 2003).

Multidimensional Inventory of Black Identity

The Multidimensional Inventory of Black Identity (MIBI; Sellers, 2013) is an instrument based on the multidimensional model of Black identity (MMBI; Sellers et al., 1997). The MMBI is a theory that assumes identities are hierarchically ordered and highlights the individual's qualitative experiences about the influence and significance of race/ethnicity as part of the

Black/African American group (Sellers et al., 1997). The MIBI was used to measure the extent to which a participants' Black/African American racial/ethnic identity is considered a core and salient part of their overall identity (Centrality dimension) and personal beliefs about how they and others perceive Black/African Americans (Regard dimension; Gamst et al., 2011; Sellers, et al., 1997; Sellers, 2013).

It is important to note that Black/African American racial/ethnic identity is not synonymous with any specific dimension of the MIBI (Rowley et al., 1998; Sellers et al., 1997). Congruent with the multidimensional conceptualization of race/ethnicity based on the MMBI (Sellers et al., 1997), a composite score was not be used in this study. BRI was measured using only the Centrality and Regard dimensions of the instrument. The original instrument consisted of 71-items and was revised to 56-items in 1998 (Sellers, et al.). The current study only included two of the three dimensions for a total of 20 items. More specifically, only the Centrality (8 items) and Regard (12 items) dimensions of the MIBI were used. The ideology dimension in the MIBI was not included in this study because according to Sellers et al. (1997, 1998), this section was meant to identify opinions about in-group behaviors regarding political, cultural, and economic philosophies, rather than affective and evaluative judgments about the self. Permission for use of the MIBI was granted by the Measurement Instrument Database of Social Sciences website (http://www.midss.org/) which provides free and open access to this tool for social science researchers.

The MIBI was originally a 71-item instrument developed with a sample of 474 Black college students (68% female, 32% male) from two mid-Atlantic universities, one predominantly Black/African American university and the other a predominately White university (Sellers et al., 1997). In 1998, Sellers et al., revised the instrument to include 56-items to measure three stable

constructs in line with the MMBI: Centrality (8 items), Ideology (36 items including four subscales: Assimilationist, Humanist, Oppressed Minority, and Nationalist), and Regard (12 items including two subscales: Private and Public; Sellers, et al., 1998). Each item is rated on a 7-point Likert-type scale: 1 = *strongly disagree*, 2 = *moderately disagree*, 3 = *disagree*, 4 = *unsure*, 5 = *agree*, 6 = *moderately agree*, and 7 = *strongly agree*. According to Sellers et al. (1998, 2013), the MIBI is used to measure three interrelated empirical constructs rather than one construct with three different dimensions. This conceptualization was supported by the Kaiser-Meyer-Olkin (KMO) test, which used factor analysis to determine the appropriateness of the three-factor model given the correlation of a set of variables (Norusis, 1985). Reliability analysis yielded acceptable values for the Centrality (a = .83) and Regard (private regard subscale only; a = .61) dimensions of the instrument (Sellers et al., 1998). However, in a more recent study that used the MIBI and included the public regard subscale, Cronbach's alpha estimates ranged between .70 and .78 (Cokley & Helms, 2007).

Centrality

The Centrality dimension of the MIBI consisted of 8 items and were used to examine the dominance and stability of race (being Black/African American) as it related to a participant's self-concept (e.g., "I have a strong sense of belonging to Black people;" Sellers, 2013). According to Seller's et al. (1997), Centrality is a measure of the extent to which race is a salient part of an individual's self-perception. This construct also implies a hierarchical ranking of several different identities, such as gender and sexual orientation in terms of how salient each identity is to the individual's core definition of self (Seller et al., 1997).

Regard

The Regard dimension of the MIBI consists of 12 items split evenly between the private and public subscales (Sellers, 2013). Regard was defined as one's perception of themself (affective and evaluative self-judgments), given membership within the Black/African American racial group (Sellers et al., 1997). Sellers et al. defined *private regard* as, "the extent to which individuals feel positively or negatively toward African Americans and their membership in that group" (p. 807). *Public regard* was defined as, "the extent to which individuals feel that others view African Americans positively or negatively" (p. 807). Of the MIBI's subscales, these were considered the most applicable to the present study given the focus on Black/African American racial/ethnic identity expression.

Bilingual Language Profile

Foreign language ability was measured using a modified version of the Bilingual Language Profile (BLP; Birdsong et al., 2012). The BLP is a 19-item, self-report questionnaire that was developed to examine the gradient nature of bilingualism (Birdsong et al., 2012). The BLP includes four modules designed to assess different dimensions of a participant's language profile: Language History (6 items), Language Use (5 items), Language Proficiency (4 items), and Language Attitudes (4 items). It is important to note that each module was associated with a specific point-value and equally weighted to minimize inflating the significance of any one dimension (Birdsong et al., 2012). Higher scores indicate greater dominance in a given language and specific domain (Birdsong et al.). The BLP is an open and free assessment tool for researchers interested in the experiences of bilinguals. Permission to use, modify, and publish the BLP is indicated on the developer's website (https://sites.la.utexas.edu/bilingual/) and was

granted by the authors of the instrument who are part of the Center for Open Educational Resources and Language Learning.

Birdsong et al. (2012) designed the BLP to autofill the questionnaire with predetermined language pairs (e.g., English and Vietnamese) based on the researcher's target population. With the exception of English as a given language ability, the current study was not limited to a specific language pair. In using the St. Mary's University Qualtrics platform (https://stmarys.az1.qualtrics.com/), I developed the online study survey with the modified version of the BLP to auto-populate the participant's chosen primary non-English familial language. Another modification to the BLP included removing a third language choice. Participants who reported they did not know a second language were considered monolingual and did not take the BLP section of the online survey.

All items on the BLP are interval data, however, the type of scale varied depending on the module (i.e., some items are based on time while others are based on percentage; Birdsong et al., 2012). For example, the first module (Language History) is based on a temporal dimension (i.e., age of language acquisition, number of years of schooling in a certain language, etc.) and is therefore scaled between, "since birth," "as early as I can remember," "not yet," "0," or "20+" (Birdsong et al., 2012). The last two modules of the BLP, Language Proficiency and Language Attitudes, are rated on a 7-point scale ranging from: 0 = *disagree* to 6 = *agree* (Birdsong et al., 2012). Items in the Language Proficiency and Language Attitudes modules include questions such as, "How well do you speak English? How well do you speak _____?" and "I feel like myself when I speak English. I feel like myself when I speak _____?" (Birdsong et al., 2012)

In the Language Use module of the BLP, participants' responses to each question must equal 100% between English and their identified primary familial non-English language. Items in the Language Use module ask, for example, "In an average week, what percentage of the time do you use the following languages with friends?" and, "In an average week, what percentage of the time do you use the following languages with family?" (Birdsong et al., 2012). In the current study, this module was modified to assess only a participant's percentage ratings between English and their self-reported second language most strongly associated with their racial/ethnic identity. The original module includes three categories: primary language, secondary language, and other language. In this study, the "other" language category was excluded from the instrument to minimize participant confusion regarding which languages are being assessed. In addition, the "other" language category was excluded to minimize scoring complications given the required 100% total among the responses in this module.

Procedures

Following approval from the St. Mary's University Institutional Review Board, I posted an invitation to participate in the study on the SNSs and listserve previously mentioned. The invitations contained a link and quick response code to the Qualtrics survey. Once participants agreed to the informed consent, they were permitted to continue to survey questions in the following order: 1) qualifying questions; 2) demographic questionnaire; 3) the RSES; 4) the MIBI (Centrality and Regard dimensions); 5) non-English language known; and 5) a modified version of the BLP, if applicable. The instruments were placed in this order to prevent participants from reporting unnecessary information in the event they reported only knowing English, and to avoid contamination of results of the RSES through directed thoughts regarding participants' responses to questions on the MIBI and modified BLP.

Only fully completed surveys were used in data analysis. All survey items on the Qualtrics survey platform were coded for forced response and accuracy, preventing participants from proceeding without completing items or providing percentages that did not equal 100% between their identified languages. However, three questions in the demographic section of the survey (gender; education level; and household income bracket) included a, "prefer not to answer" choice to provide participants with more flexibility and privacy. As stated previously, participants who reported they only spoke English did not complete BLP items, as they would not have been able to complete the section meaningfully. This posed no ethical problems because participation was voluntary and participants who did not wish to complete certain items could immediately end the survey excluding them from the final dataset.

Statistical Analysis

The data analysis for the current study included descriptive analyses of the participants' responses to instrument items. Reliability measurements of the scores on the instruments used in this study were also performed. Structural equation modeling (SEM) was used to examine the effects of FLA on BRI and SE. The following sections detail how these analyses were used.

The first step of the statistical analysis of data involved the use of descriptive statistics. Descriptive statistics included frequencies, means, modes, and standard deviations, and age range. This phase of the analysis also included the use of demographic data to describe the participants and the study sample. These analyses were purely descriptive in nature and included no formal testing. Results of the descriptive statistics are presented in Chapter 4.

Following the descriptive analyses, reliability analysis was conducted. Internal consistency for each instrument at the scale and subscale level were estimated using Cronbach's alpha. Existing research validated these instruments for similar populations and has shown good

reliability in the scores for similar populations (BLP; Birdsong et al., 2012, Garraffa et al., 2017; MIBI; Cokley & Helms, 2007; Johnson et al., 2005; SE; Swenson, 2003). Computing reliability statistics for the population in the proposed study afforded an additional layer of support for external validity. Reliability statistics for all scores obtained from the instruments used in this study accompany descriptive statistics at the beginning of Chapter 4.

Following the generation of descriptive statistics and the evaluation of reliability, I conducted assumption testing of the inferential statistical analysis approach namely, SEM. Structural equation modeling (SEM) is a broad and robust analysis, however, like other statistical tests, SEM requires certain assumptions be met (Gunzler et al., 2013; Kline, 2016). In SEM, the three key assumptions are linearity, homoscedasticity, and normality (Gunzler et al., 2013; Kline, 2016). While the violation of one of these assumptions would not preclude the analysis in all cases, it would require an alternate form of regression such as non-parametric models, or transformations of the data. To test the assumption of linearity I use scatterplots of the data. To test the assumption of homoscedasticity, I used the Levene's test (Carroll & Schneider, 1985). Testing for normality was conducted using the Shapiro-Wilk test (Alva & Estrada, 2009). The assumption of independent data was presumed satisfied through the proposed study's overall research design and data collection approach.

Based on the results of assumption testing, the specific approach to SEM needed in the study was determined. Based on the assumption testing conducted, transforming data was not necessary to achieve linearity (Curran-Bauer, 2019; Kline, 2016). In SEM, only dependent variables in this study (i.e., SE and BRI) required the normality assumption be met; independent variables need not be normal (Curran-Bauer, 2019). If the dependent variables in this study failed, I would have used a robust maximum likelihood estimator in place of the conventional

maximum likelihood estimator for SEM (Curran-Bauer, 2019). The principle of this substitution is that a robust estimator "functionally introduces data-based corrections to the test statistic and standard errors to offset the bias introduced by the non-normal distribution" (Curran-Bauer, 2019, para. 3) if the data remain continuous.

Data collected in the proposed study were continuous given the use of Likert-type scales in which data are functionally approximated as such (Kline, 2016). Failing the assumption of homoscedasticity would have required using least mean squares (LMS) equations or another similar variant of SEM (Kline, 2016). Finally, a correlation matrix was used to analyze the potential threat to validity posed by the multicollinearity of variables. Such collinearity would have potentially limited the model's predictive power and otherwise confused the analysis; therefore, understanding the degree of collinearity, was an important part of interpreting the results of SEM (Curran-Bauer, 2019; O'Brien, 2007).

Once assumptions were verified and appropriate changes made, SEM was used to test the hypotheses. In the SEM analysis, SE and BRI were the dependent variables, whereas FLA was the independent variable. In the SEM mediation model, the three key variables may be linked by a direct path, an indirect path, and a total path. In the current study, the direct path represented the direct effect of the independent variable, FLA, on the dependent variable, SE and BRI. The indirect path represented the effect of the independent variable on the dependent variable through the hypothesized mediated relationship (Kline, 2016). The total path was the sum of the direct and indirect paths (Kline, 2016; Gunzler et al., 2013).

The objective of mediation analysis is to determine if the direct path is statistically significant after the indirect path is included in the model (Curran-Bauer, 2019; Kline, 2016). If the direct path entirely disappears in the presence of the mediator, then the mediation is total

(Curran-Bauer, 2019; Gunzler et al., 2013; Kline, 2016). If the indirect path and direct path both contribute a significant amount to the total path and the strength of the direct path decreases in the presence of the indirect path, the mediation is partial. If the indirect path contributes nothing, there is no mediation. The purpose of using SEM in mediation analysis is to compare multiple models of the relationship among variables and determine which model offers the best fit for the empirical data (Danner et al., 2015; Gunzler et al., 2013; Kline 2016). To compare the models, two key indices were used, RMSEA and chi-square test for model parameters. The RMSEA is a good measure of model strength, with lower scores indicating a better fit (Danner et al., 2015).

Hypotheses 1-3 were tested primarily using the significance of model components. If, in individual effect models FLA had a significant and positive predictive effect on SE, then the first hypothesis was considered supported. To test the directionality of the relationship, a regression model was applied prior to the SEM model. Similarly, if FLA has a significant, negative relationship with BRI, or BRI has a significant, negative effect on SE, then the second and third hypotheses would be considered supported. Finally, to test hypothesis 4, mediation analyses were conducted with Centrality as a mediator and then a second time with Regard as a mediator. The indirect effect was calculated with a bootstrapping method (Danner et al., 2015; Kline, 2016). Any models with non-significant predictor terms were excluded. Given that mediation was tested using AMOS, the CMIN contains the chi-square statistic and was used to test model fit.

Chapter 4

Results

In the first three chapters, the rationale for the study, the review of the literature, and the criteria for investigating the relationships among multiple-race Black/African American racial/ethnic identity, self-esteem, and foreign language ability were presented. In this chapter, the study participants are described and the results are summarized. The results include analyses of the instruments used in the study and analyses of the data associated with the proposed hypotheses. Structural equation modeling (SEM) was used to examine the effects of foreign language ability (FLA) on Black/African American racial identity (BRI) and self-esteem (SE) among multiple-race Black/African American adults.

Description of Study Participants Frequencies and Percentages

Social media posts to groups with multiple-race and multilingual members included an invitation to participate and an anonymous link to the Qualtrics survey developed for the study. The population of interest in this study was multiple-race Black/African American adults (18 years and older) who are mixed with one or more minority racial/ethnic categories (minority-minority). For the purposes of this study, qualified participants were adults at least 18 years old who self-identified as multiple-race Black/African American and with at least one other minority racial/ethnic group. Participants who self-reported as having a foreign language ability (bilingual) were those who spoke English and a second language affiliated with their racial/ethnic heritage. Participants who reported only English language abilities were considered monolingual. A total of 327 people agreed to the informed consent and progressed to survey items, however, only 204 participants fully completed the survey. Of the fully completed surveys, approximately half identified as monolingual (n = 101) and half identified as bilingual

(n = 103). Given the sampling methodology to recruit participants from social media platforms, there was no way to accurately calculate a response rate.

Participant demographic characteristics are provided in Table 2. The most frequently observed gender category was female (n = 113, 55%) and 6 respondents preferred not to answer (2%). The mean age of study participants was 35.32 (SD = 11.46). The most frequently observed income bracket was $40,000-$59,999 (n = 47, 23%). Education levels were high with 54% (n = 110) of study participants reporting having earned a bachelor degree or higher compared to the 33% of the overall multiple-race population in the U.S. (U.S. Census Bureau, 2018). The most frequently observed multiple-race mix in this study was Black/African American and Asian (n = 97, 48%), which is disproportionately higher than the 6% reported in the 2010 Census (Rastogi et al., 2011). Among participants who reported bilingual abilities, the most frequently reported foreign language was Spanish (n = 32, 16%). Table 2 provides detailed information on study participants by gender, education, household income bracket, the race/ethnic category in addition to identifying with Black/African American, thus, qualifying participants as multiple-race. Age range characteristics of study participants are included in the note at the end of Table 2.

Table 2

Demographic Characteristics of Participants

Demographic Characteristics	N = 204	%
Gender		
Female	113	55.0
Male	85	41.0
Prefer Not to Answer	6	2.0

Demographic Characteristics	*N* = 204	*%*
Age Range		
18 to 24	45	22.1
25 to 34	58	28.4
35 to 44	57	27.9
45 to 54	33	16.2
55 to 64	8	3.9
65 to 74	3	1.5
Education Attainment Level		
High School Diploma	23	11.2
Some College	45	22.0
Associate's Degree	26	12.7
Bachelor's Degree	59	28.9
Graduate or Professional Degree	47	23.0
Prefer not to answer	4	2.0
Income Bracket		
$0-$19,999	14	6.9
$20,000-$39,999	28	13.7
$40,000-$59,999	47	23.0
$60,000-$79,999	37	18.1
$80,000-$99,999	30	14.7
Over $100,000	44	21.6

Demographic Characteristics	*N* = 204	*%*
Income Bracket		
Prefer not to answer	4	2.0
Race/Ethnicity		
American Native or Alaska Native	13	6.4
Asian	97	47.6
Hispanic or Latina/Latino	47	23.0
Middle Eastern or North African	7	3.4
Native Hawaiian or Other Pacific Islander	7	3.4
Multiple races/ethnicities	33	16.2

Note. N = 204. No data are missing because only fully completed surveys were included in the study analysis. Participants ages ranged from 18 to 67 years old.

Table 3 includes frequencies and percentages for languages abilities among study participants. Participants who reported only English language abilities marked "Not Applicable" (*n* = 101, 50%) and did not complete the BLP section of the survey. Those who reported a foreign language ability were asked to choose one of 26 languages other than English that was most closely tied to their racial/ethnic heritage. Of the participants who indicated a familial foreign language ability (*n* = 130), the three most frequently observed languages categories selected were Spanish (*n* = 32, 16%), Japanese, (*n* = 31, 15%), and Korean/Hangul (*n* = 24, 11%). Participants were also given a text entry option to indicate languages not listed. Within the "Other Asian Language" category, one participant entered "Taiwanese" and one participant entered "Indonesian" as their foreign language ability (*n* = 2, 1%). Within the "Other European

Language" category, one participant indicated their foreign language ability as "German" (n = 1, .05%) The participant who indicated a foreign language ability within the "Other Middle Eastern or North African Language" category entered "Hebrew" (n = 1, .05%). Languages that were not selected by any study participants are not included in Table 3.

Table 3

Language Characteristics of Participants

Language Ability	*n*	*%*
Monolingual		
English Only	101	49.5
Missing Data	0	0.0
Total	101	49.5
Bilingual (Language Ability in Addition to English)		
Arabic	1	0.5
French	3	1.5
Japanese	31	15.2
Korean/Hangul	24	11.3
Mandarin or Cantonese	1	0.5
Spanish	32	15.7
Tagalog or Pilipino	6	2.9
Thai	1	0.5
Other Asian language	2	1.5
Other European language	1	0.5
Other Middle Eastern or North African language	1	0.5
Missing Data	0	0.0
Total	103	50.5

Note. Only languages selected or text-entered by study participants are included.

Summary statistics were calculated for each participant's score on the instruments used in this study which included their self-esteem score (SE_Total), scores for two MIBI dimensions, (Centrality; CEN, and Regard; REG), and scores on each BLP module (history, use, proficiency, and attitude). The observations for SE_Total had an average of 20.41 (*SD* = 7.36, Min = 1.00, Max = 30.00). The observations for Centrality had an average of 2.83 (*SD* = 1.51, Min = 1.00, Max = 7.00). The observations for Regard had an average of 2.99 (*SD* = 0.99, Min = 1.00, Max = 6.33). Table 4 contains summary statistics for SE, Centrality, and Regard.

Table 4

Means, Standard Deviations for Self-Esteem, Centrality, and Regard Variables

Variable	*M*	*SD*	*n*	Min	Max
SE_Total	20.41	7.36	204	1.00	30.00
Centrality	2.83	1.51	204	1.00	7.00
Regard	2.99	0.99	204	1.00	6.33

Note: Approximately 75% of participants (*n* = 154) had normal levels of self-esteem with scores ranging between 15 and 20 on the RESE.

Summary statistics were also calculated for each BLP module (Birdsong et al., 2012), which included the participant's language history, use, proficiency, and attitude scores for English (ENG) and their reported foreign language (FOR). Only participants who reported a foreign language ability (*n* = 103) answered items on the BLP (Birdsong, et al., 2012). Global score for each participants' English (ENG_Global) and overall foreign language ability (FOR_Global) were also computed. Table 5 contains the means and standard deviations for BLP scores.

Table 5

Means, Standard Deviations for BLP modules, and Global Scores for English and Foreign Language Ability

Variable	*M*	*SD*	*n*	Min	Max
ENG_History	107.74	12.41	103	48.00	120.00
ENG_Use	41.36	9.02	103	8.70	50.00
ENG_Prof	23.67	1.35	103	13.00	24.00
ENG_Attitude	21.18	3.93	103	4.00	24.00
FOR_History	30.66	33.49	204	0.00	112.00
FOR_Use	4.36	7.72	204	0.00	41.30
FOR_Prof	5.90	7.55	204	0.00	24.00
FOR_Attitude	8.71	9.93	204	0.00	24.00
ENG_Global	195.81	19.62	103	119.50	217.94
FOR_Global	51.82	59.29	204	0.00	200.14

Note: ENG = English, FOR = Foreign

Reliability Analyses and Descriptive Statistics for Study Instruments

In the following sections, reliability statistics for instruments used in the study are provided. Cronbach's alpha coefficients were calculated using a 95% confidence interval to measure internal consistency for each instrument and subscales applicable to data analysis and was evaluated using the guidelines suggested by George and Mallery (2016) where > .9 excellent, > .8 good, > .7 acceptable, > .6 questionable, > .5 poor, and ≤ .5 unacceptable. The Cronbach's alpha coefficients for each instrument and instrument subscale (if applicable) are

listed in Table 6. Given that only fully completed surveys were used in the analyses, there are no missing data.

The RSES (Rosenberg; 1965) consisted of 10 items. The *a* coefficients ranged from .93 to .95 (*a* = .94), indicating excellent reliability (George & Mallery, 2016). Two domains (Centrality and Regard) from the MIBI (Sellers, 2013) were used in the current study. The Centrality domain consisted of eight items and had an *a* coefficient of 0.91 (*a* = .91) indicating excellent reliability (George & Mallery, 2016). Cronbach's alpha coefficients for the Centrality ranged between .89 to .93. The Regard domain of the MIBI consisted of 12 items. The *a* coefficient for Regard was 0.87 (*a* = .87), indicating good reliability (George & Mallery, 2016).

The BLP (Birdsong et al., 2010) had a total of 19 items and consisted of four different language modules: history (6 items), use (5 items), proficiency (4 items), and attitudes (4 items). Only participants who reported a foreign language ability (FLA; *n* = 103) answered the BLP section of the study survey. For each section of the BLP, participants were required to answer module-specific items for English (ENG) and their reported foreign language (FOR). Given the varied rating and scoring requirements of the BLP, reliability statics were calculated for both languages in each module rather than the measurement as a whole. The BLP history module for (ENG_History) had a Cronbach's alpha coefficient of 0.51 (*a* = 0.51) indicating poor reliability (George & Mallery, 2016) and ranged between .40 to .61. In order to attempt to improve reliability, items 5 and 6 were removed and resulted in an acceptable Cronbach's alpha coefficient of 0.70. The *a* coefficient of FOR_History items was .45 (*a* = 0.45) also indicating unacceptable reliability (George & Mallery, 2016) and ranged between .34 to .56. When items 3, 4, and 6 were removed the module, it resulted in a more acceptable *a* coefficient of 0.58 (George & Mallery 2016). Despite initial poor to unacceptable reliability for the BLP history module, all

inter-item correlations were above 0.2. According to Salkind (2014), when a scale is comprised of fewer than 10 items Cronbach's alpha values can be small and thus, calculating the mean inter-item correlation of the items may be a more effective way of assessing reliability. Optimal mean inter-item correlation values range from .20 to .40, as recommended by Salkind (2014).

Overall, reliability analyses of study instruments resulted in good to excellent ratings. Poor to unacceptable reliability for the BLP history module may be due to the varied life experiences regarding when familial foreign language abilities were acquired, the extent to which, and how (i.e., in what contexts) languages were used among study participants. Given the small number of items within the BLP history module (<10), assessing inter-item correlations yielded optimal results (Salkind, 2014) and were used as a method to assess reliability.

Table 6

Summary of Scales and Reliability Coefficients

Scale	No. of Items	α	Lower Bound	Upper Bound
RSES				
SE	10	.94	.93	.95
MIBI				
Centrality	8	.91	.89	.93
Regard	12	.87	.85	.90
BLP				
ENG_History*	4	.70	59	.79
FOR_History*	3	.58	.42	.70

Scale	No. of Items	α	Lower Bound	Upper Bound
BLP				
ENG_Use	5	.84	.81	.87
FOR_Use	5	.84	.81	.87
ENG_Prof	4	.86	.83	.89
FOR_Prof	4	.87	.84	.91
ENG_Attitude	4	.64	.57	.71
FOR_Attitude	4	.86	.83	.89

Note. Lower and upper bounds of Cronbach's α were calculated using a 95% confidence interval.
*Reflects the BLP module where item removal was necessary to improve reliability.

Structural Equation Modeling (SEM)

In this study, SEM was used to examine the effects of FLA on BRI and SE among study participants. Investigative efforts were made to respect the intersectional nature of social science theories where outcomes are seen as the result of multiple interconnecting factors (Crenshaw, 1991; Garcia, 2019). Using SEM in the current study was an attempt to link sociohistorical factors (i.e., colonialism, language, and foundational American naturalization and anti-miscegenation laws) to postmodern theory (i.e., coloniality), contemporary racial and ethnic identity issues (i.e., identity expression), and the overall sense of one's self-worth (i.e., self-esteem) and to represent the relationships in a single, integrated model. In the following section, assumption tests conducted prior to SEM are provided. The results of each study hypotheses are also discussed.

Assumption Testing

Assumption testing was conducted prior to SEM analysis. Assumption testing helps ensure data are accurately interpreted so that false conclusions are not drawn from the analysis (Gunzler et al., 2013; Kline, 2016). The assumptions tested for the current study were homoscedasticity, multicollinearity, outlier detection, and normality.

Testing the assumption of homoscedasticity examines the extent to which variance is equal for all values of the predicted dependent variable (Gunzler et al., 2013; Kline, 2016). In the current study, self-esteem (SE) and Black racial identity (BRI; Centrality and Regard) were considered dependent variables. Homoscedasticity were found for SE and BRI as assessed through visual examination of scatterplots for standardized residuals and standardized predicted values. The spread of the residuals did not increase or decrease across the predicted values, did not exhibit a pattern, and were approximately constantly spread across the scatter plot. Based on these characteristics, there is no evidence of a violation of the homoscedasticity assumption (Gunzler et al., 2013; Kline, 2016).

After testing for homoscedasticity, data were tested for multicollinearity. Multicollinearity occurs when two or more independent variables are highly correlated with each other (Gunzler et al., 2013; Kline, 2016). Multicollinearity was tested by calculating variance inflation factors (VIFs) for each variable. A VIF larger than 10 indicates possible multicollinearity issues (Gunzler et al., 2013; Kline, 2016). As shown in Table 7 that lists multicollinearity statistics for each BLP module, there were no VIFs above 10 for variables in the current study.

Table 7

Multicollinearity Statistics for BLP Modules

BLP Modules	VIF
ENG_History	1.643
FOR_History	1.343
FOR_Use	2.790
ENG_Prof	1.689
FOR_Prof	2.492
ENG_Attitude	1.457
FOR_Attitude	1.771

Influential outliers were assessed by examining standardized residuals and Cook's distances (D_i; Gunzler et al., 2013). D_i is used in regression analysis to identify influential outliers in a set of predictor variables that negatively affect a regression model (Gunzler et al., 2013). In the data for the current study, there were no standardized residuals greater than ±3 standard deviations and no D_i values above 1. Thus, no residuals were classified as influential outliers.

Normality of dependent variables used in the study were also tested. The data met the assumption of normality as indicated by the histograms and by visually examining skewness and kurtosis statistics. The histograms depicted approximate normality of residuals of study participants' scores for self-esteem, and Centrality and Regard that indicate level of BRI. The results also suggested the deviation of data from normality was not severe, as the value of skewness and kurtosis index were below 3 and 10, respectively (Kline, 2011).

Correlations among the overall Bilingual Language Profile, self-esteem, and Black Racial Identity (Centrality and Regard: public and private) were also assessed. There were significant positive correlations of BLP with self-esteem ($r = .387$, $p < .001$) and Centrality ($r = .586$, $p < .001$). There were also significant positive correlations of self-esteem with Centrality ($r = .410$, $p < .001$) and public regard ($r = .140$, $p = .049$). Results indicated a self-esteem was significantly negative correlated with private Regard ($r = -.234$, $p = .001$). However, there was a significant positive correlation between Centrality and private Regard ($r = .357$, $p < .001$). No other correlations were significant. Table 8 provides the correlations among the study variables.

Table 8

Correlation Matrix for Study Variables

Variable	1	2	3	4	5
1. Overall BLP	—				
2. Self Esteem	.387**	—			
3. Centrality	.586**	.410**	—		
4. Regard (private)	.117	−.234**	.357**	—	
5. Regard (public)	−.012	.140*	.001	.057	—

Note: $N = 204$. *$p < .05$. **$p < .01$.

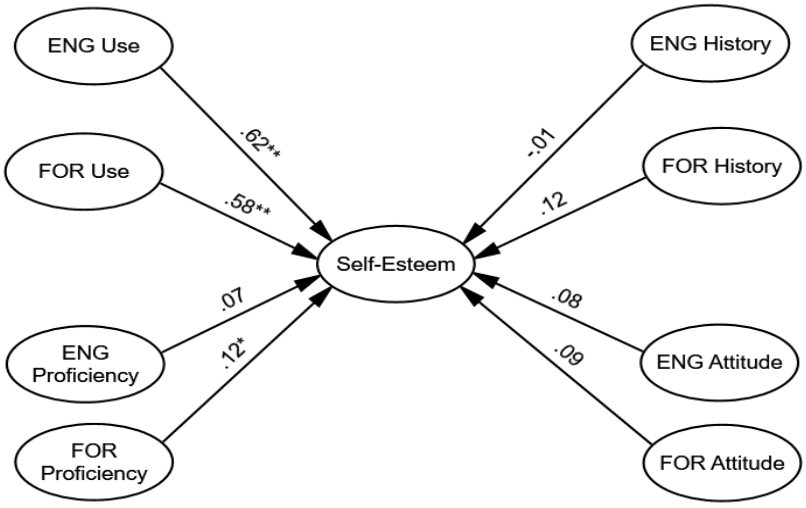
Structural equation modeling (SEM) was used to test study hypotheses. In the following sections, the results of the analyses for each of the hypotheses are described. Standardized path coefficients and regression weights related to the specific variables in the hypotheses are also provided.

Hypothesis One (H1)

Hypothesis one (H1) stated that there would be a statistically significant positive relationship between foreign language ability and self-esteem among multiple-race Black/African Americans. Figure 2 depicts the model created in SPSS and AMOS to test the stated hypothesis. Standardized path coefficients are depicted in the diagram to help readers make inferences about the relative strength of relationships. Table 9 depicts the unstandardized path coefficients for the relationships between foreign language ability and self-esteem among multiple-race Black/African American adults who reported having foreign language abilities (*n* = 103). Unstandardized path coefficients were used to provide information about the amount of change in the dependent variable (self-esteem) due to a one-unit change in the independent variable (BLP modules).

Figure 2

Path Diagram of Associations Between BLP modules and Self-Esteem



Note. The path analysis shows associations between all English (ENG) and Foreign (FOR) language ability modules of the Bilingual Language Profile (BLP) and self-esteem. Participants

who did not report a foreign language ability were given BLP scores of zero and were included in the analysis ($N = 204$). Coefficients presented are standardized linear regression coefficients. $N = 204$. *$p < .05$. **$p < .01$.

Table 9

Unstandardized Path Coefficients for Hypothesis One

	Path		*B*	*SE*	*p*
Self-Esteem	←	History (ENG)	−.002	.015	.865
Self-Esteem	←	History (FOR)	.018	.011	.084
Self-Esteem	←	Use (ENG)	.273	.034	<.001
Self-Esteem	←	Use (FOR)	.251	.032	<.001
Self-Esteem	←	Proficiency (ENG)	.112	.096	.244
Self-Esteem	←	Proficiency (FOR)	.047	.023	.042
Self-Esteem	←	Attitude (ENG)	.042	.039	.281
Self-Esteem	←	Attitude (FOR)	.047	.032	.145

Among the participants who reported a foreign language ability, three of the eight regression weights yielded significant positive results. Self-esteem significantly was positively associated with English language use ($B = .273$, $p < .001$), foreign language use ($B = .251$, $p < .001$), and proficiency in a foreign language ($B = .047$, $p = .042$). Increases in foreign language ability attributes resulted in increased self-esteem. Thus, H1 is supported.

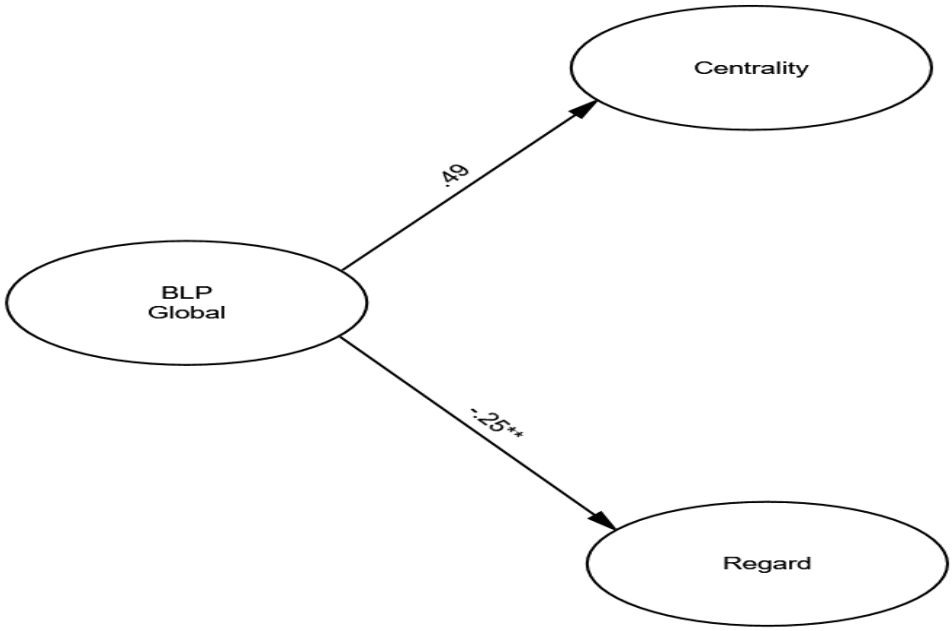
Hypotheses Two (H2) and Sub-Hypothesis 2.1 (H2.1)

Hypothesis two stated that there is a statistically significant negative relationship between foreign language ability and Black/African American racial/ethnic identity among multiple-race Black/African Americans. Figure 3 depicts the path diagram and the model tested for H2. Results

show that there was no significant relationship found between global BLP scores and Centrality (B = .958, p = .999), however, there was a significant negative relationship between Regard and BLP scores (B = −.628, p < .001). Therefore, H2 is partially supported.

Figure 3

Path Diagram of Associations Between Global BLP Scores and Black Racial Identity (Centrality and Regard)



Note. The path diagram shows associations between participants' (N = 204) global Bilingual Language Profile (BLP) score and Black Racial Identity expression measured by the Centrality and Regard domains of the Multidimensional Inventory of Black Racial Identity (MIBI). Domains were assessed separately in line with scoring requirements of the MIBI. Coefficients presented are standardized linear regression coefficients.

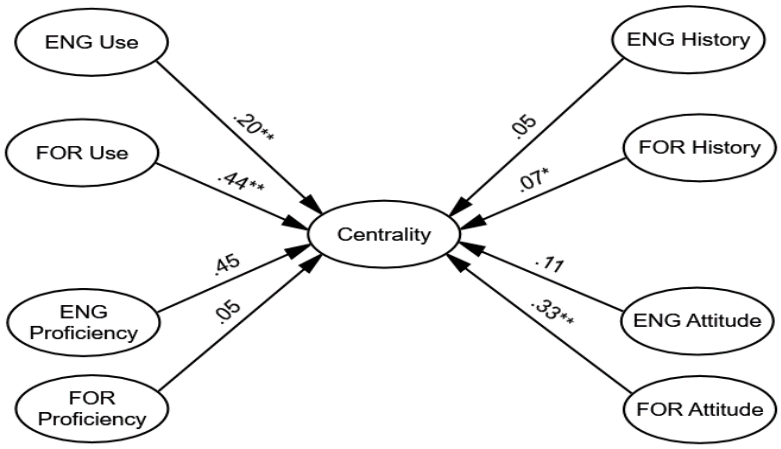
**p < .01.

Hypothesis 2.1 stated there was a statistically significant negative relationship between all BLP modules (history, use, proficiency, and attitudes) and Black/African American racial/ethnic

identity. According to the results, there were significant negative relationships between Regard and attitude towards English ($B = -.429$, $p < .001$) and attitudes toward foreign language ($B = -.194$, $p = .025$). However, there were also positive relationships between Centrality and foreign language history ($B = .066$, $p = .041$), English use ($B = .195$, $p = .009$), foreign use ($B = .439$, $p < .001$), and foreign attitude ($B = .332$, $p = .001$). In addition, Regard was positively associated with English use ($B = .524$, $p < .001$) and foreign use ($B = .313$, $p < .001$). Hypothesis 2.1, therefore, is not supported, as not all relationships were negative. Figure 4 depicts the path diagram for H2.1 specific to Centrality. Figure 5 depicts the path diagram for H2.1 specific to Regard. Unstandardized path coefficients for H2 and H2.1 are listed in Table 10.

Figure 4

Path Diagram of Associations Between BLP Modules and Black Racial Identity (Centrality)

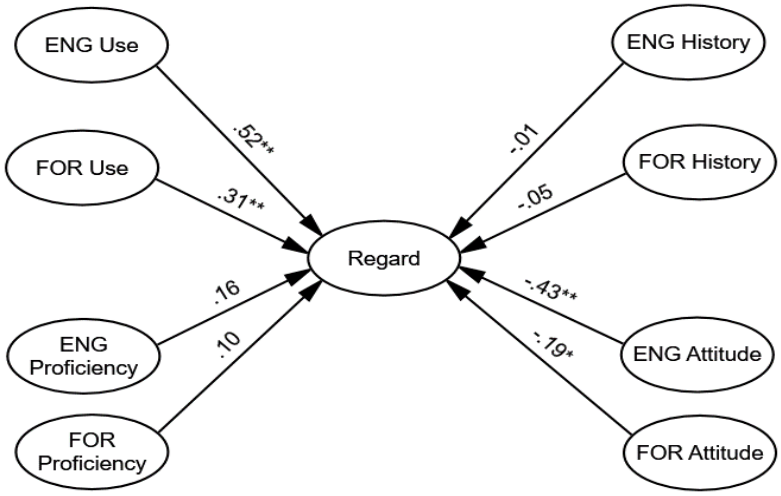


Note. The path diagram shows associations between all English (ENG) and Foreign (FOR) language ability modules of the Bilingual Language Profile (BLP) and the Centrality domain of the Multidimensional Inventory of Black Racial Identity. Participant who did not report a foreign language ability were given BLP scores of zero and were included in the analysis ($N = 204$). Coefficients presented are standardized linear regression coefficients.

*$p < .05$. **$p < .01$.

Figure 5

Path Diagram of Associations Between BLP Modules and Black Racial Identity (Regard)



Note. The path diagram shows associations between all English (ENG) and Foreign (FOR) language ability modules of the Bilingual Language Profile (BLP) and the Regard domain of the Multidimensional Inventory of Black Racial Identity. Participants who did not report a foreign language ability were given BLP scores of zero and were included in the analysis ($N = 204$). Coefficients presented are standardized linear regression coefficients.

*$p < .05$. **$p < .01$.

Table 10

Unstandardized Path Coefficients Hypotheses Two and 2.1

Path			*B* (Estimate)	*S.E.*	*p*
Centrality	←	BLP	.958	.000	.999
Regard	←	BLP	−.628	.000	<.001
Centrality	←	English History	.046	.043	.277
Centrality	←	Foreign History	.066	.032	.041
Centrality	←	English Use	.195	.075	.009

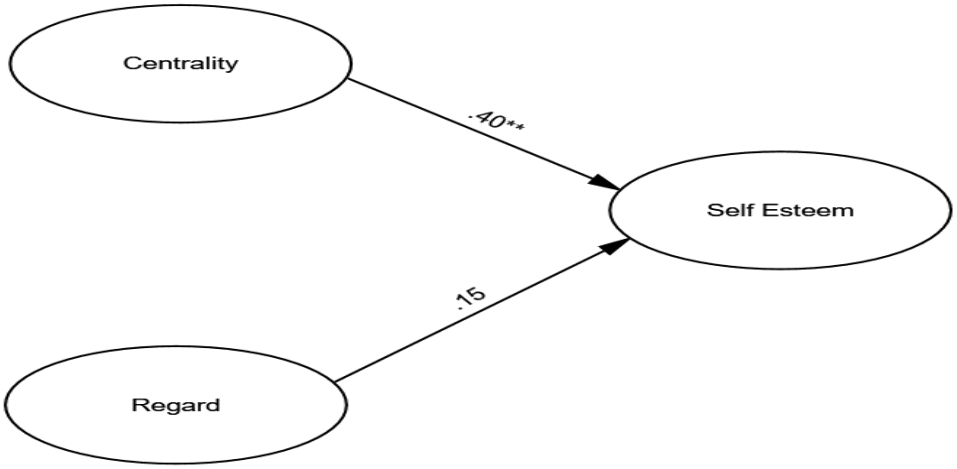
Path			*B* (Estimate)	*S.E.*	*p*
Centrality	←	Foreign Use	.439	.084	<.001
Centrality	←	Proficiency English	.451	.277	.103
Centrality	←	Proficiency Foreign	.053	.066	.426
Centrality	←	Attitude English	.107	.107	.318
Centrality	←	Attitude Foreign	.332	.101	<.001
Regard	←	English History	−.015	.039	.709
Regard	←	Foreign History	−.046	.028	.103
Regard	←	English Use	.524	.078	<.001
Regard	←	Foreign Use	.313	.073	<.001
Regard	←	Proficiency English	.157	.253	.535
Regard	←	Proficiency Foreign	.099	.061	.105
Regard	←	Attitude English	−.429	.121	<.001
Regard	←	Attitude Foreign	−.194	.087	.025

Hypothesis Three (H3)

SEM was conducted to test hypothesis three, which stated that there was statistically significant negative relationship between Black/African American racial/ethnic identity and self-esteem. Figure 6 depicts the path diagram tested for H3. Unstandardized path coefficients for H3 are provided in Table 11. There was a significant positive relationship between Centrality and self-esteem ($B = .207$, $p < .001$). There was no significant relationship found between Regard and self-esteem. Given the significant positive relationship found between Centrality and self-esteem and that there was no significant relationship found with Regard and self-esteem, H3 is not supported.

Figure 6

Path Diagram of Associations Between Black Racial Identity (Centrality and Regard) and Self-Esteem



Note. The path diagram shows associations between Black Racial Identity expression measured by the Centrality and Regard domains of the Multidimensional Inventory of Black Racial Identity (MIBI) and self-esteem. Domains were assessed separately in line with scoring requirements of the MIBI. Coefficients presented are standardized linear regression coefficients. $N = 204$. $^{**}p < .01$.

Table 11

Unstandardized Path Coefficients for Hypothesis Three

	Path		*B*	*SE*	*p*
Self-Esteem	←	Centrality	.207	.040	<.001
Self-Esteem	←	Regard	.839	.586	.152

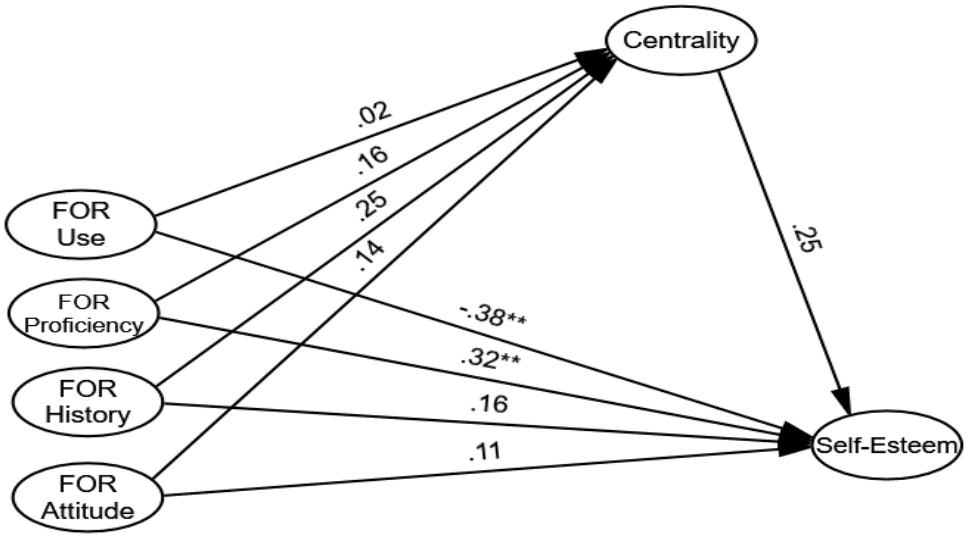
Hypothesis Four (H4)

Hypothesis four (H4) stated that Black/African American racial/ethnic identity partially or wholly mediated the relationship, if any, between foreign language ability and self-esteem.

Given the focus of participants' foreign language abilities, only foreign language modules from the BLP were used to test mediation. The structural equation model that tested mediation with Centrality is illustrated in Figure 7. The structural equation model that tested for mediation with Regard is illustrated in Figure 8. The relationship between foreign language ability and self-esteem was assessed in the first hypothesis (H1). Self-esteem was significantly and positively associated with foreign language use ($B = 0.251$, $p < .001$) and foreign language proficiency ($B = .047$, $p = .042$). With the introduction of Centrality as a possible mediator, the coefficient of self-esteem and foreign language use was reduced: ($B = -.114$, $p < .001$) while self-esteem and foreign language proficiency increased ($B = .104$, $p < .001$). Although the other variables remained significant the coefficients did reduce and indicated support for partial mediation. With the addition of Regard as a possible mediator, the coefficient of self-esteem and foreign language use reduced ($B = -.134$, $p < .001$), and self-esteem and foreign language proficiency increased ($B = .153$, $p < .001$). Therefore, with Regard as the mediator, partial mediation effects were also detected. Therefore, the partial mediation between Centrality and Regard as mediators provides sufficient data to support H4. The unstandardized path coefficients for H4 with Centrality and Regard as mediators are provided in Table 12.

Figure 7

Structural Equation Model Testing Mediation Between Foreign Language Modules of the BLP and Self-Esteem with Centrality

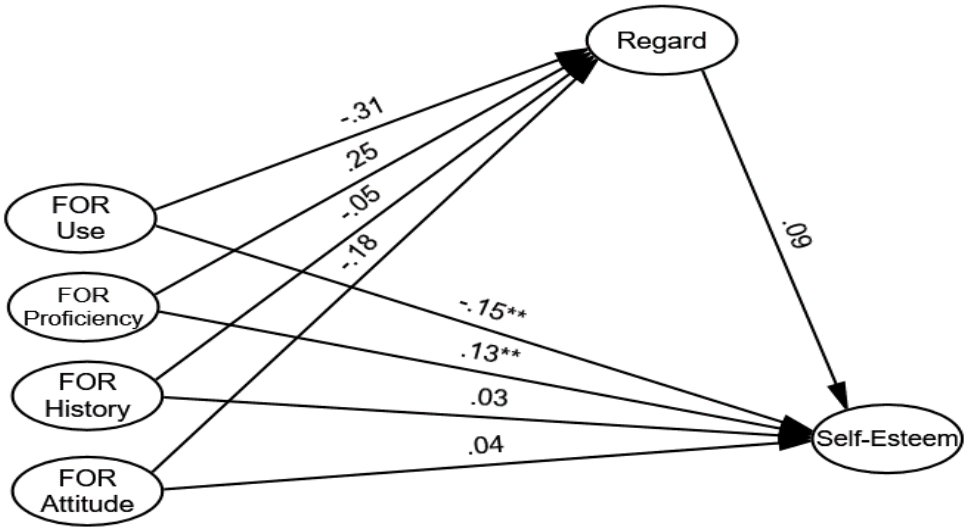


Note. This structural equation model shows direct paths between foreign (FOR) language modules of the Bilingual Language Profile (BLP) and self-esteem that were mediated by Centrality. Coefficients presented are standardized linear regression coefficients.

$N = 204$. $^{**}p < .01$.

Figure 8

Structural Equation Model Testing Mediation Between Foreign Language Modules of the BLP and Self-Esteem with Regard



Note. This structural equation model shows direct paths between foreign (FOR) language modules of the Bilingual Language Profile (BLP) and self-esteem that were mediated by Regard. Coefficients presented are standardized linear regression coefficients.

$N = 204$. $^{**}p < .01$.

Table 12

Unstandardized Path Coefficients for Hypothesis Four

	Path	BLP Module	*B*	*SE*	*p*
Centrality Mediator					
Self-Esteem	←	Foreign Language Use	−.114	.032	<.001
Self-Esteem	←	Foreign Language Proficiency	.104	.027	<.001
Self-Esteem	←	Foreign Language Attitude	.047	.041	.251
Self-Esteem	←	Foreign Language History	.020	.013	.104

	Path	BLP Module	*B*	*SE*	*p*
Regard Mediator					
Self-Esteem	←	Foreign Language Use	−.134	.035	<.001
Self-Esteem	←	Foreign Language Proficiency	.153	.028	<.001
Self-Esteem	←	Foreign Language Attitude	.045	.028	.116
Self-Esteem	←	Foreign Language History	.027	.013	.043

Summary

In this chapter, the results of the SEM analyses were summarized. Results supported Hypothesis one (H1) and four (H4), partially supported Hypothesis two (H2), but did not support Hypothesis 2.1 (H2.1) and Hypothesis 3 (H3). The support for H1 resulted from a significant positive association between foreign language ability and self-esteem. The partial support for H2 resulted from a significant negative relationship between foreign language ability and Regard, but a lack of support between foreign language ability and Centrality. The support for H4 resulted from the partial mediation found between foreign language ability characteristics and both Centrality and Regard.

Chapter 5

Discussion

In Chapters One, Two, Three, and Four, the rationale for the study, the review of the literature, the methodology for investigation, and details of the results of the investigation were presented. In this chapter, an overview of the study and results are summarized. Major findings of the current study are also discussed. Limitations of the study, implications for counseling practice and counseling education, and recommendations for future research are also presented.

Overview of Participant Demographics and Characteristics

The purpose of this study was to test five hypotheses using structural equation modeling to examine relationships among foreign language ability, Black racial/ethnic identity expression, and self-esteem among multiple-race Black/African American adults. A survey was developed and delivered online through social media and other social networking sites to collect all data. Regression weights among variables in the model were also examined and many were not found significant. However, what significance was found among study variables may potentially provide new and critical insights to participants' foreign language ability, multiple-race Black/African American racial/ethnic identity expression, and self-esteem.

Participants in the study were multiple-race Black/African American adults (18 years and older) who self-reported as racially/ethnically mixed with one or more minority racial/ethnic categories (minority-minority). Given the unique societal factors that impact minority-minority groups (Rockquemore & Brunsma, 2002b; Root, 1999; Williams-Leon & Nakashima, 2001) multiple-race Black/African American mixed with White (non-Hispanic, European) were excluded from the study. Of the 327 survey responses, 204 fully completed surveys (n = 101 monolingual; n = 103 bilingual) were used to test study hypotheses.

The resulting sample did not mirror the most current Census (2010) data on multiple-race Black/African Americans and other national demographic information. Multiple-race Black/African and Asians were over represented in the current study (n = 97, 48%), as Census data indicates this specific racial/ethnic category comprises 6% of the overall multiple-race population (Rastogi et al., 2011; U.S. Census, 2010). Research on education attainment levels within the U.S. were not categorized into specific multiple-race groups; rather, only provided data on people categorized as "Black alone or in Combination." Compared to the 8% (n = 2,782) of the U.S. population categorized as "Black Alone or in Combination" who earned graduate or professional degrees (U.S. Census Bureau, 2020), education levels of study participants were very high with 23% (n = 47) of participants reporting graduate or professional degrees. Given that people who were categorized as Black/African American "alone" were included in the education attainment Census data for 2019 (U.S. Census Bureau, 2020), the percentage of multiple-race Black/African Americans with graduate or professional degrees may be different.

Given that self-esteem is regarded as an excellent indicator of overall psychological well-being (Allen et al., 2013; Bracey et al., 2004; Rosenberg, 1965), scores on the RSES (Rosenberg, 1965) provided key information used to examine the relationship between foreign language ability and Black/African American racial/ethnic identity. A large majority of the study participants had normal to higher than normal levels of self-esteem. Using a range of 0-30 to score and interpret the RSES (Rosenberg, 1965), 25% (n = 53) of participants had normal levels (15-25) of self-esteem and 101 participants (50%) had higher than normal levels ($\geq$ 26) of self-esteem. Although the current study largely focused on multiple-race Black/African American participants who were bilingual, it is important to note that although this study focused on bilingualism among multiple-race Black/African Americans and self-esteem, higher self-esteem

has been linked to bilingual abilities in many different populations regardless of racial/ethnic heritage (Grosjean, 2012).

Discussion of Hypotheses

Of the five hypotheses proposed for the current study, two hypotheses were supported, one hypothesis was partially supported, and two hypotheses were not supported. Specifically, hypothesis one (H1) and hypothesis four (H4) were supported, hypothesis two (H2) was partially supported, and hypothesis 2.1 (H2.1) and hypothesis three (H3) were not supported. Data analyses were conducted using SPSS and AMOS version 27. In the following sections, the results of hypotheses testing are discussed.

Hypothesis One (H1)

Hypothesis one (H1) stated that there would be a statistically significant positive relationship between foreign language ability and self-esteem among multiple-race Black/African Americans. As outlined by Gillen-O'Neel et al. (2015), racial/ethnic identity was understood through aspects of a person's cultural heritage that were tangible, one of which was language. This current study is in line with these findings, as the results indicated that a higher proficiency in and the greater use of a familial foreign language (a language other than English) was significantly and positively related to self-esteem (foreign use, $B = .251$, $p < .001$; foreign proficiency, $B = .047$ $p = .042$). According to the findings of the current study, H1 was supported.

Hypothesis Two (H2) and Sub-Hypothesis 2.1 (H2.1)

Hypothesis two stated that there would be a statistically significant negative relationship between foreign language ability and Black/African American racial/ethnic identity among multiple-race Black/African Americans. It is important to reiterate that according to Sellers

(2013), calculating a composite score was inappropriate for the MIBI (Sellers, 2013). In the current study, two dimensions (Centrality and Regard) were examined separately to measure participants Black/African American racial/ethnic identity expression as they related to the participants' foreign language abilities. As such, the discussion about H2 will provide separate findings for Centrality and Regard as they related to the participant scores on the BLP.

As David and Okazaki's (2006) description of the process of colonial mentality outlined the psychological impact of colonialism through language, having a familial foreign language ability may be related to the observation made with Regard (one's affective and evaluative self-judgments given membership in the Black/African American racial group; Sellers et al., 1997). In this study, participants' foreign language ability was significantly and negatively related to their evaluative self-judgments about being Black/African American ($B = -.628$, $p < .001$). That is, the more ability participants had with a familial foreign language, the less they had positive feelings about being a member of the Black/African American group. Although definitions about Black/African American racial/ethnic identity were not assessed in non-English languages, the findings in H2 (Regard) emphasize that bilingual multiple-race Black/African Americans may have a heightened awareness about how languages influence meaning-making.

Centrality (the extent to which one's Black/African American group membership is dominate and salient to their identity; Sellers et al., 1997) did not yield a significant relationship with participants' scores on the BLP ($B = .958$, $p = .999$). The likelihood of a complex combination of racial/ethnic identity ambiguity and dissonance tied to the impact of hypodescent while often being excluded by monoracial/ethnic Black African Americans (Root, 1990; Williams-Leon & Nakashima, 2001), may be responsible for a lack of Centrality among

bilingual multiple-race Black/African Americans. Given that the findings for H2 were supported with Regard but not with Centrality, H2 was partially supported.

Sub-hypothesis 2.1 stated that there would be a statistically significant negative relationship between all modules of the BLP (language history, language use, language proficiency, and language attitudes) and Black/African American racial/ethnic identity. Centrality was significantly positively associated with participants who had a longer history with their foreign language ($B = .066$, $p = .041$), higher percentages in their English language use ($B = .195$, $p = .009$) and foreign language use ($B = .439$, $p < .001$), and positive attitudes about their foreign language ($B = .332$, $p = .001$). In addition, the BLP module in English use ($B = -.524$, $p < .001$) foreign language use ($B = -.313$, $p < .001$), attitudes towards English ($B = -.429$, $p < .001$) and attitudes towards foreign language ($B = -.194$, $p = .025$) were all found significantly negatively associated with Regard. All other modules were found not significant or were positively related to Regard. Given that not all BLP modules had a negative relationship with Centrality and Regard, H2.1 is not supported.

Hypothesis Three (H3)

Hypothesis three (H3) stated that there would be a statistically significant negative relationship between Black/African American racial/ethnic identity and self-esteem. Self-esteem is frequently researched in conjunction to racial/ethnic identity development, however, results often conflict about the direction of the relationship (Allen et al., 2013; Rockquemore & Brunsma, 2002a; 2002b; Sanchez, 2010; Sanchez et al, 2016; Shih & Sanchez, 2005). The significant opposite findings with Centrality in the current study contradict research about multiple-race Black/African Americans that suggests this group struggles with self-esteem. The

results of H3 indicated that the more dominant a participants' Black/African American racial/ethnic identity was salient to their identity expression, the higher their self-esteem.

Hypothesis Four (H4)

Hypothesis four (H4) stated that Black/African American racial/ethnic identity partially or wholly mediated the relationship, if any, between foreign language ability and self-esteem. The findings for H4 indicated partial mediation for Centrality as a mediator and with Regard as a mediator. Although the relationship between foreign language ability and self-esteem remained significant, introducing Centrality and Regard as mediators significantly lowered self-esteem among study participants. Given the partial mediation with Centrality and the partial mediation with Regard, H4 was supported.

Hypotheses Interpretation of Significant Findings

The findings of H1 provide additional support for literature that emphasizes the importance of feeling culturally connected to family through tangible features (i.e., language) to foster higher levels of self-esteem (Allen et al., 2013; Gillen-O'Neel et al., 2015) among people who identify as multiple-race. It is important to remember that a causal relationship cannot be determined in this study. However, the identified relationships between foreign language ability and self-esteem support the possibility that for bilingual multiple-race Black/African American populations, use and proficiency in their familial foreign language may elicit different ways of making meaning that in turn influences positive changes in attitude and overall psychological well-being. Although these results are specific to the participants in this study, it should be noted that research on bilingualism provides evidence that knowing a second language can have a positive influence on self-esteem whether or not the language is tied to one's familial or individual racial/ethnic make-up (Grosjean, 2010, 2016).

The significant findings specific to Regard in H2 also provide critical insights to the racial/ethnic identity expression of the participants in the study sample. As discussed by Birdsong et al., (2012) and Grosjean (2012, 2015, 2016), contexts and domains often elicit different ways of making meaning, changes in attitude, and shifts in behavior for those who have a familial foreign language ability. It may be, for example, that multiple-race Black/African Americans have a unique awareness of the discursive endurance and global reach of coloniality and how it negatively impacts sociocultural issues, such as systemic racism and racial/ethnic identity. One of the qualifying questions to participate in the current study required people to have been primarily raised in the U.S. Given the sociohistorical context of systemic racism (Battalora, 1999, 2013, 2015; Omi & Winant, 2015), the findings between Regard and foreign language use, attitudes towards English, and attitudes towards foreign language ability are consistent with colonial mentality (David & Okazaki, 2006a), which emphasizes that such thinking patterns often manifest in tendencies for racial/ethnic minorities to denigrate the self (i.e., feelings of inferiority, self-hate, shame) and denigrate the body or culture (i.e., physical characteristics). As a concept generated by sociohistorical factors that still influences contemporary life in America (Battalora, 1999, 2013, 2015; Root, 1990), hypodescent in combination with a heightened awareness of the power of multiple languages may be contributing to lower self-evaluation (Regard) when higher abilities in a familial foreign language are present among study participants. Overall, these findings are in line with multiple-race research (Gillen-O'Neel et al., 2015; Green & Little, 2013; Henriksen & Maxwell, 2016; Rockquemore & Brunsma, 2002b) in that considering familial foreign language adds another layer of complexity to understanding racial/ethnic identity expression.

Sub-hypothesis 2.1 (H2.1) was not supported, however, the significance found among the BLP modules warrant general discussion. As pointed out by Grosjean (2012), the gradient and complex nature of language highlights the difficulties associated with standardizing ways to assess bilingualism (i.e., dominance; fluency; proficiency). Moreover, where and how a bilingual person uses different languages not only elicits different ways of making meaning, it can influence changes in attitude and shifts in behavior depending on the context the different languages are being used (Grosjean, 2012). The findings in H2.1 are consistent with Grosjean's research in that the bilingual characteristics one participant had (i.e., acquisition age; proficiency level; frequency of use) can be very different from another bilingual participant, which in turn might explain the varying positive and negative relationship outcomes of Black/African American racial identity expression.

The significant *opposite* finding of H3 provides additional support for the idea that being categorized as Black/African American, irrespective of being multiple-race, may create a unifying effect around which this group rallies (Spencer, 2004, 2019). Shortly after the launch of my survey on May 1, 2020, much of the world, with the power of social media, witnessed what was arguably one the biggest waves of mass rebellion in the U.S. since the Civil Rights Movement during 1960s. The wide-spread discord that started with the killing of George Floyd in Minneapolis, Minnesota, on May 25, 2020, quickly swelled into large scale protests (peaceful and violent) with global momentum. For many, the BLM movement brought into sharp focus the covert power of systemic racism and subsequent disparities for those categorized as Black/African American (Bartholomew et al., 2018). This movement, however, also helped reinvigorate a critical consciousness that empowered Black/African Americans (Bartholomew et al., 2018), including those who identified as multiple-race (e.g., Dwayne "The Rock" Johnson;

Naomi Osaka), and other racial/ethnic minority and nonminority groups to unify and organize efforts (Spencer, 2004, 2019) to promote important issues that impact Black/African American communities. For the participants in my study, this unifying effort during the 2020 BLM movement was likely driven, in part, by hypodescent (Root, 1999), and may have increased the salience and dominance (Centrality) of their Black/African American racial/ethnic identity alongside identifying as multiple-race.

The partial mediation found in the results of H4 with Centrality and Regard provide support for literature focused on the negative impact of coloniality on Black/African American populations (Battalora, 1999, 2013, 2015; Bulhan, 2015; Kendi, 2017; Quijano, 2000; Root, 1990, 1992, 1999). Manifestations of coloniality in American social structures often marginalize, distort, and invalidate the knowledge and experiences of those who are not White (Hsu, 2017; Kashima, 2014; Mignolo, 2002; Maldonado-Torres, 2007; Quijano, 2000; Sanin-Restrepo & Mendez-Hincapie, 2015; Thornton, 1998, pp. 206-234). For bilingual participants in this study, the salience and dominance of their Black/African American racial/ethnic identity (Centrality) may have been negatively impacted by ambiguous feelings associated with multiple-race identity expression. Such difficulties with expressing Black/African American racial/ethnic identity is in line with previous research that highlights ambiguous feelings about racial/ethnic identity as a result of hypodescent for multiple-race Black/African American populations (Cooley et al., 2018; Hall, 1980; Ho et al., 2011; Root, 1990, 1992, 1999; Thornton & Gates, 2001).

Similarly, previous research has linked racial/ethnic identity ambiguity to negative feelings about one's sense of self-worth (Cooley et al., 2018; Hall, 1980; Ho et al., 2011; Root, 1990, 1992, 1999; Thornton & Gates, 2001). The partial mediation found with Regard (evaluative judgements about the self) may be explained by the ability bilingual participants have

to make broader linguistic connections about what it means to be categorized as Black/African American. This finding is consistent with the global and negative impact of coloniality on Black/African Americans (including multiple-race Black/African Americans) as representative of a fixed and undesirable racial/ethnic category (Battalora, 1999, 2013, 2015; Bulhan, 2015; Kendi, 2017; Quijano, 2000). Multiple-race Black/African Americans who have a familial foreign language ability may have a heighted awareness of the global complexities associated with Black/African American racial/ethnic identity. It is important to remember that in the context of coloniality, racism and other forms of oppression are wide topics of debate. More specifically, racist and discriminatory acts do not only come from White majority group members, but from within and between racial/ethnic minority groups as well (Omi & Winant, 2015). Not considering the potential influence of oppression from all members of a society may inhibit the extent to which racism can be effectively and thoroughly addressed.

Limitations of the Study

There were several limitations to the generalizability of the results of this study due to the statistical analyses, demographic characteristics of the study sample, and current social climate. To the extent possible, the overall study was conceptualized and designed to overcome these limitations. The following section provides a deeper discussion of each limitation.

One of the limitations of the current study is due to the use of traditional (Goodman, 1961) and virtual snowball sampling (Baltar & Brunet, 2012) methods. Using convenience sampling for this study led to sampling bias and limited generalizability (Marpsat & Razafindratsima, 2010; Root, 2002; Schwartz et al., 2014). As such, the findings in this study are limited to study participants and may have limited external validity (Marpsat & Razafindratsima, 2010; Root, 2002; Schwartz et al., 2014). Although web-based recruitment and survey methods

were used given the geographically uneven and dispersed locations of the population of interest, the integrity of data collected online may be treated with scrutiny (Baltar & Brunet, 2012; Marpsat & Razafindratsima, 2010; Nulty, 2008), as there was no way to eliminate potential problems such as multiple submissions or verify the qualifications of potential study participants. In addition, given that participants were recruited from multiple social media sites, there was no way to accurately calculate the overall survey response rate. Although internet data collection increased the potential for a large and diverse sample of multiple-race Black/African Americans, the final sample was not representative of the overall multiple-race Black/African population, some members of which may not use the internet or access social media websites.

It is also important to note that in using SEM, significant results do not yield causal effect estimates (Danner et al., 2015). Results of SEM are only specific to the variables examined in the model (Danner et al., 2015). It is well understood in professional counseling and other social science fields that a myriad of intersecting factors (i.e., historical, political, social) influence the experiences of individuals and groups (Crenshaw, 1991; Garcia, 2019; van Deurzen, 2012). As such, the results of this study are not only limited to the population sample, but statistical analysis methods limit the interpretation of results to the specific variables examined in precisely the way the model was presented.

Another characteristic of the study sample that presented a limitation to this study was that, as previously mentioned, 75% (n = 154) of participants had normal to higher than normal levels of self-esteem. There are multiple possibilities that may explain this outcome. First, the study design did not control for other factors that often influence overall psychological well-being, and by extension, self-esteem (Rockquemore & Brunsma, 2002a; 2002b; Rosenberg et al., 1995; Sanchez, 2010; Sanchez et al., 2016). For example, the normal to higher than normal

levels self-esteem levels may be better explained by educational attainment levels of bachelor degrees or higher by over half the sample (n = 106, 51%). Second, previous research also indicates socioeconomic status is significantly related to higher levels of self-esteem (Rosenberg et al., 1995; Sue & Sue, 2016). In this study, approximately half the sample population (n = 111; 54%) had household income levels at or above the national median ($75,500) for fiscal year 2019 (Semega et al., 2019). Attempting to examine the self-esteem of such high-achieving individuals may have limited a more thorough examination of the influence of foreign language ability on self-esteem.

Finally, the current social climate of America should be taken into consideration as it relates to research about Black/African American groups, including those groups categorized as multiple-race. Black/African Americans are often categorized as a single racial group (Cooley et al., 2018; Ho et al., 2011; Root, 2012) despite historical evidence that their ancestors (enslaved Africans) were brought from various African countries throughout the 18th and 20th centuries (Bulhan, 1985, 2015; Croghan & Jamieson, 2019). As such, researchers should be cognizant of the limitations and challenges of attributing cultural identities to Black/African Americans without recognizing the potential influence of cultural elements that remain important to this diverse group even after 12 generations. Another limiting factor of the current social climate is the potential impact of the BLM movement on participants' responses to survey items. The prevalence of media coverage on the social discord about systemic racism combined with the many alliances formed across the globe in support of BLM may have biased study participants towards placing a greater emphasis on their Black/African American identity. As such, the current social climate surrounding the BLM movement may have affected the survey responses

specific to Black/African American racial/ethnic identity expression, self-esteem, and overall study results.

Implications

The findings in this study have implications for counselors who work with multiple-race Black/African Americans. Counselor educators can also use the results from this study to create a more comprehensive program that integrates language, specifically bilingualism, as a potential influencer of racial/ethnic identity expression and self-esteem. Doing so may better prepare counseling students and those training in other mental health professions by facilitating a more holistic understanding of multiple-race Black/African Americans. The following sections describe the implications for practicing professional counselors and counselor education.

Counseling Practice

Professionals counselors and others in mental health fields are not immune to the social mechanisms of coloniality inherent in today's American society (Alim et al., 2016; David & Okazaki, 2006a, 2006b; Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015). Mental health professionals often believe in the same misinformation and stereotypes about groups of people as the general public (Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015). However, professional counselors and other helping professionals have a legal and ethical responsibility to examine their views and areas of bias and to engage in constant self-monitoring and continuing education (ACA, 2014; Multi-Racial/Ethnic Counseling Concerns Interest Network of the American Counseling Association Taskforce, 2015; NBCC, 2016). In addition, establishing trust and developing an understanding of the client's internal frame of reference and worldview (van Deurzen, 2012) is necessary for creating a space for multiple-race

Black/African Americans so they can share the totality of their experiences. As made evident in the current study, it is imperative for professional counselors to consider that, although the experiences of multiple-race Black/African Americans often include struggles with stressors rooted in oppression, they do not necessitate struggles that lead to low self-esteem or distinct perceptions of racial/ethnic identity expression.

For those who are multiple-race Black/African American, the expression of an exclusively Black/African American racial/ethnic identity, regardless of the potential influence of their other familial heritages, has been the socially normative and legal expectation (Battalora, 1999, 2013, 2015; Humes & Hogan, 2009; Kendi, 2017; Kennedy & Kennedy, 2011). This sociohistorical phenomenon called hypodescent or the "one-drop" rule (Root, 1990, 1995), often silently endorses the tendency for people to universalize the lived experiences of multiple-race Black/African Americans. As mentioned previously, this silent endorsement can be seen in the racial/ethnic categories used for American citizens (i.e., multiple-race Black/African American; multiple-race Asian American; Mexican American), which foregrounds a person's racial/ethnic identity over and above their identity as an American. Staying aware of how such normative language supports racist structures in American society may encourage professional counselors to remain open to other ways people may want to self-identify.

In line with research focused on the influence of coloniality on American thought and culture (Battalora, 2015; Bulhan, 2015; Omi & Winant, 2015; Quijano, 2000) and with those who have considered how these factors influence mental health outcomes of minority-minority populations (David & Okazaki, 2006; Kim, 2016; Romo, 2011; Root, 1990, 1992), this study highlights the importance of ensuring professional counselors are ready and willing to address the complexity of systemic racism in practice. Understanding the role of foreign language ability

among multiple-race Black/African American individuals may, for example, help group counselors facilitate processes that empower group members to self-identify while acknowledging that others with similar racial/ethnic backgrounds may choose to identify differently. Considering the role of language among multiple-race Black/African Americans may also enhance counseling assessment and instrument development strategies by placing a greater emphasis on patterns of communication related to culture, thereby promoting more constructive dialogues about assessment results. Such culturally competent counselors would have the ability to offer a safe site for counteracting the adverse effects of systemic racism by acknowledge the 'given' social structures (van Deurzen, 2012) that determine racial/ethnic identity categories in the U.S., while simultaneously working to facilitate a holistic understanding of and respect for racial/ethnic self-identification among multiple-race Black/African Americans.

Counselor Education

Considering the role of language in multiple-race Black/African Americans may not only foster a better understanding of racial/ethnic identity expression and self-esteem, but may also improve counselor education practices. Counseling students should be encouraged to become more aware of their own observations of multiple-race Black/African Americans and to pay attention to their own familial communication patterns even if they are monolingual. Such experiential learning activities (Kolb, 1984) can foster critical reflections of assumptions and biases, increase student awareness of how information is processed based on context, and inspire, empower, and invite them to commit to taking action with intention for the betterment of themselves and the larger community. By acknowledging that bilingualism may not be uncommon among multiple-race Black/African Americans, counselor educators many also encourage students to be more critical about the applicability of mental health assessment results

when language is not being considered a factor among multiple-race Black/African Americans. Without considering the potential impact of foreign language ability in multiple-race Black/African American populations, professional counselors, counselor educators, and others in the mental health field run the risk of limiting case conceptualization by remaining unaware of how these clients racially/ethnically identify and misinterpreting factors that may be influencing self-esteem and other mental health related issues.

Recommendations for Future Research

The number of studies of multiple-race Black/African Americans is limited. Given the increase of multiple-race Black/African Americans in the U.S. (U.S. Census, 2010; Rastogi et al., 2011), the popularity of public figures who fit this racial/ethnic profile (e.g., Sen. Kamala Harris; Tiger Woods; Tiffany Haddish), and the recent BLM movement, understanding this diverse group is becoming a serious area of research as more attempts are made to understand the identity expression and experiences of multiple-race people. Although the current study provided some insight to multiple-race Black/African Americans, there are several ways that other scholars may want to consider contributing to this growing area of research.

Recommendations for future research include the replication of the study with a larger, more diverse sample of multiple-race Black/African Americans. This study could also become a base for examining the relationships among foreign language abilities, racial/ethnic identity development and expression, and mental health outcomes of specific minority-minority multiple-race groups (e.g., Black/African American and Kenyan; Mexican and Korean; Thai and Chinese). Finally, studies with multiple-race Black/African Americans could be enriched by investigating the lived experiences through qualitative or mixed-methods approaches.

Replication of this study with a larger, more diverse sample may help generate findings that are applicable to a wider group of multiple-race Black/African Americans. In the current study approximately 48% (n = 97) of the participants were mixed with Asian. Future researchers may want to use sampling and analysis methodology to help ensure that a more evenly distributed mix of a multiple-race groups are represented in their study. Not only did multiple-race Black/African American and Asians make up nearly half of the study sample, the specific Asian racial/ethnic categories were not differentiated (e.g., Filipino; Japanese; Korean; Laotian). Diversifying the sample may also include future research efforts to examine relationships among self-esteem, racial/ethnic identity expression, and language abilities that are not related to a multiple-race individual's cultural heritage. More research in this area is needed to better understand the influence of bilingualism on self-esteem and multiple-race identity expression.

This characteristic of the current study presents another potential area of future research. Specific racial/ethnic groups have collective histories that influence what it means to identify with that group. For example, the collective histories of Black/African Americans involve slavery, uprising, perseverance, discrimination and oppression, and fortitude (Bartholomew et al., 2018; Battalora, 1999, 2013, 2015; Kendi, 2017). Being in the group called "Asian," however, is the product of individuals lumped together in the U.S. because of a large, general geographic location, and "Hispanics/Latinos" are grouped together because of their shared linguistic heritage (Schwartz et al., 2104). Moreover, future researchers interested in features of Black/African American identity expression may want to use sources that document the African origins of enslaved people in America to get a more in-depth understanding of cultural elements that may have significantly influenced identity development and expression. To what extent these nuances influence racial/ethnic identity expression and self-esteem may provide group-

specific insights. Given the influence of collective histories (Schwartz et al., 2104), future researchers may provide more accurate results by controlling for other factors known to influence self-esteem, yet can slightly differ depending on the values among the racial/ethnic mixes being studied.

Finally, studies with multiple-race Black/African Americans could be enriched by investigating the lived experiences through qualitative or mixed-methods approaches. For example, knowing who (i.e., mother; father; grandparent; teacher etc.) transmitted the non-English language would likely provide a deeper understanding of racial/ethnic identity expression and self-esteem. Future research may be enriched by exploring the private and public subscales of Regard separately to generate a more thorough analysis of how these factors relate to self-esteem and the racial/ethnic identity expression of people who identify as multiple-race Black/African American. That is, by analyzing the private and public subscales of Regard separately, future researchers may yield informative results that better explain how self-evaluations in contrast to social evaluations influence Black racial identity expression and self-esteem among people who identify as multiple-race Black/African American. The current study used deductive reasoning methods to offer a limited, quantifiable glimpse into the racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans who may or may not have been bilingual. Further research is needed to explore the themes that may be imbedded in one's ability to make-meaning in multiple languages that, by research design, cannot be extracted through quantitative methods alone.

Conclusion

The purpose of this study was to investigate the relationships among familial foreign language ability, Black/African American racial/ethnic identity expression, and self-esteem

among multiple-race Black/African American adults. This study was an attempt to address what little is known about the existing relationship among these variables and advance the practice of professional counseling and counseling education as it relates to multiple-race Black/African American (minority-minority) groups. Although most of the regression weights among variables in the model were not found significant, what significant relationships were identified not only challenges people to expand their perceptions of multiple-race Black/African Americans, they provide support for the need to develop a more comprehensive and holistic understanding that includes the possible influence of familial foreign languages on racial/identity expression and overall psychological well-being.

Although additional research is needed to more fully understand how familial foreign language ability influences racial/ethnic identity expression and self-esteem of multiple-race Black/African Americans, the findings from this study indicate that abilities in a familial language other than English are critical factors for overall psychological well-being. Moreover, in light of a currently turbulent social climate, the findings in this study not only provide strong evidence for the psychological fortitude and resilience of multiple-race Black/African Americans, they stand in stark contrast to literature and other media that often frames this group as troubled or culturally deficient (McDermott & Fukunaga, 1977; Reuter, 1969; Stonequist, 1937). By acknowledging the nuances of multiple-race identity expression as they relate to familial foreign language abilities, professional counselors may be able to design more effective interventions for understanding and validating the experiences of multiple-race Black/African American groups. In addition, by sketching a link between the deep-rooted, complex processes of coloniality and the unique experiences of multiple-race Black/African American groups,

counselor educators may better prepare students for confronting systemic racism and working with these and other groups of people who hold a minority status.

In line with these efforts, this dissertation was also a project of decoloniality. It was my way of answering a call to action and attempting to change the backdrop of conversations about where and how ideas about the experiences of multiple-race Black/African American groups were produced and how they are reproduced today. Future research should be conducted to gain more extensive insights of how the lived experiences of multiple-race Black/African American groups are influenced by the ability to make meaning in different languages in the context of a racialized society.

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Appendix A

IRB Approval Letter

ST MARY'S UNIVERSITY

April 30, 2020

Tritia Finley
Dept. of Counseling
St. Mary's University

DELIVERED BY EMAIL TRANSMISSION

Dear Ms. Finley:

The IRB has approved the study Finley, T. (Harper, faculty sponsor). Racial /Ethnic Identity Modeling: An Exploration of the Effects of Bilingualism on Racial/Ethnic Identity Expression and Self-Esteem in Multiple-Race Black/African American Adults. If research participants have any questions about their rights as a research subject or concerns about this research study please contact the Chair, Institutional Review Board, St. Mary's University at 210-436-3736 or email at IRBCommitteeChair@stmarytx.edu.

Dan Ratliff, Ph.D.
IRB Chair
St. Mary's University

The proposal is determined to meet criteria for exemption under 45 CFR 46.104(d)(2), the use of online survey procedures with de-identified, minimal risk data. Exempt research does not require IRB review or renewal for five years (2022). However, IRB requests a closure report when the data collection is completed, or, if active data collection continues, a summary report of the sample size at the May IRB meeting of each academic year.

Exempt research can proceed with an abbreviated consent process in which the subjects are informed of the purpose and duration of the survey, and with no signature necessary for informed consent. The approval stamp must be visible in the information about the study provided to potential subjects.

You may collect data from human subjects according to the approved research protocol. The approval stamp must appear on any Information Form or Informed Consent Form approved by the IRB (jpeg file attached).

DEPARTMENT OF COUNSELING AND HUMAN SERVICES ■ ONE CAMINO SANTA MARIA ■ SAN ANTONIO, TEXAS 78228-8527
OFFICE: (210) 438-6400 ■ FAX: (210) 438-6441

ST MARY'S UNIVERSITY

If, at any time, you make changes to the research protocols that affect human participants, you must file a "Changes to Approved IRB Protocol and/or Unanticipated Problems" form. Changes must be reviewed and approved by IRB before proceeding with data collection.

Good work on an interesting approach to racial identity theory. I look forward to seeing your results.

Dan Ratliff, Ph.D.
IRB Chair

CC: Melanie Harper, PhD, Faculty Sponsor
Attachment: IRB Approval Stamp jpeg file

DEPARTMENT OF COUNSELING AND HUMAN SERVICES ■ ONE CAMINO SANTA MARIA ■ SAN ANTONIO, TEXAS 78228-8527
OFFICE: (210) 438-6400 ■ FAX: (210) 438-6441

Appendix B

Study Invitation

This appendix contains the study invitation with the Qualtrics link and the quick response code to the study Qualtrics survey.

Invitation to Participate in Current Study

Dear Potential Study Participant:

My name is Tritia M. Finley and I am a Doctoral Candidate in the Counseling Education and Supervision program at St. Mary's University. I am inviting you to participate in a study about multiple-race Black/African American adults who were primarily raised in the United States. If you qualify to participate in this study, you will have the opportunity to answer survey questions meant to help Licensed Professional Counselors and other mental health professionals develop a more comprehensive understanding of the relationship among language, racial/ethnic identity expression, and self-esteem of multiple-race Black/African Americans.

The online Qualtrics survey will take approximately 15 minutes to complete. All information regarding participants and their responses will be kept confidential. Taking part in this study is completely voluntary and those who participate may discontinue the survey at any time without penalty. Thank you for your time and consideration. Please click on the link or use the Quick Response code below if you are interested in participating in this study:

Appendix B (cont.)

http://stmarys.az1.qualtrics.com/jfe/form/SV_bPAN1gb0j4y7NVr

Appendix C

Current Study Materials

Educational Institution: St. Mary's University (San Antonio, Texas)

Study Title: Racial/Ethnic Identity Expression Modeling: An Exploration of the Effects of Foreign Language Ability on Racial/Ethnic Identity Expression and Self-Esteem in Multiple-Race Black/African American Adults

Principal Investigator: Tritia M. Finley, MA, NCC, LPC, Doctoral Candidate

Faculty Advisor: Dr. Melanie C. Harper, Ph.D., NCC, LPC-S

Thank you for your interest in participating in a research study designed to examine the relationships among familial language(s), self-esteem, and racial/ethnic identity expression in multiple-race Black/African American adults. This form contains information that will help you decide whether to take part in this study.

I am inviting multiple-race Black/African American adults (18 years and over) who are racially/ethnically mixed with one or more non-White (European) group(s) socially considered racial/ethnic minorities in the United States. Multiple-race Black/African Americans primarily mixed with White (European/non-Hispanic) heritages are excluded from this study because the research focus is on the social dynamics in America specific to minority-minority racial/ethnic group combinations.

Your participation in the study is voluntary. If you choose to participate in this study, you may withdraw at any time without penalty or loss of benefits to which you would be otherwise entitled. Please take time to read this entire form before deciding whether to take part in this research study.

Appendix C (cont.)

PURPOSE

The purpose of this research study is to help licensed professional counselors (LPCs) and other mental health professionals develop a more comprehensive understanding of the of the relationship among familial language(s), racial/ethnic identity expression, and self-esteem of multiple-race Black/African American adults. If you choose to participate, you will be asked to complete an online survey including qualifying questions, a demographic questionnaire, and questions to assess your level of self-esteem, Black/African American identity expression, and knowledge level of familial language(s). The entire survey will take approximately 15 minutes to complete.

RISKS & BENEFITS

The risk in participating in this research study are no greater than what is experienced in everyday life. There are no direct benefits to you by participating in this study. However, this study may benefit LPCs and other mental health professionals by providing a better overall understanding of how familial language(s) relate to the identity expression and self-esteem of multiple-race Black/African Americans.

CONFIDENTIALITY

All data provided by participants will be obtained electronically, kept confidential, and securely stored in a password-protected program only accessible by the principle investigator. Please note, the research records for this study may be inspected by the St. Mary's University Institutional Review Board (IRB) or its designees. Scores will be used to examine aggregate data only, and no individual scores will be publicly reported or shared with outside agencies. Data will be retained

for no less than five years following project completion, after which raw data stored on computer software or portable equipment (i.e., external hard-drive) will be erased.

QUESTIONS OR CONCERNS ABOUT STUDY

The study described and this informed consent has been approved by the St. Mary's University IRB. The IRB ensures that research involving people follows strict guidelines and Federal regulations to protect the well-being and privacy of study participants. Questions regarding your rights as a participant in this study can be answered by emailing the faculty advisor, Dr. Melanie C. Harper, Ph.D, NCC, LPC-S at mharper@stmarystx.edu, or the St. Mary's University IRB at IRBCommitteeChair@stmarytx.edu. For questions regarding the research itself, please contact the principle investigator, Tritia M. Finley, MA, NCC, LPC, Doctoral Candidate, by email at tfinley@mail.stmarytx.edu or by phone at 210-636-1550.

CONSENT TO PARTICIPATE IN CURRENT STUDY

By continuing to the survey, you are agreeing to the terms and conditions of this informed consent and are voluntarily participating in this research study.

Appendix C (cont.)

Instructions: Please answer the following qualifying questions.

Q1 Are you currently 18 years old or older?

- ○ Yes
- ○ No

Q2 Do you self-identify as a Black/African American mixed with another group ***socially*** considered a racial/ethnic minority in the United States (e.g., Afro-Caribbean, Hispanic, Latino/Latina, or Middle Eastern/North African)?

- ○ Yes
- ○ No

Q3 Do either of your biological parents ***primarily*** qualify as White with European ancestry (e.g. Non-Hispanic White)?

- ○ Yes
- ○ No

Q4 Were you primarily raised in the United States for most of your life?

- ○ Yes
- ○ No

Instructions*:* Please answer the following questions about you.

Q5 Please indicate your age (use numbers only): [Text Entry]

Q6 Please indicate the gender you identify with:

- ○ Male
- ○ Female
- ○ Prefer not to answer

Appendix C (cont.)

Q7 Please indicate your highest level of educational attainment:

- ○ Some High School
- ○ High School Diploma
- ○ Some College
- ○ Associate's Degree
- ○ Bachelor's Degree
- ○ Graduate or Professional Degree
- ○ Prefer not to answer

Q8 Please indicate your current household annual income bracket in United States dollars:

- ○ $0-$19,999
- ○ $20,000-$39,999
- ○ $40,000-$59,999
- ○ $60,000-$79,999
- ○ $80,000-$99,999
- ○ Over $100,000
- ○ Prefer not to answer

Appendix C (cont.)

Q9 In addition to Black/African American, please indicate which racial/ethnic group you identify with (***select all that apply***):

- ○ American Native or Alaska Native
- ○ Asian
- ○ Hispanic or Latina/Latino
- ○ Middle Eastern or North African
- ○ Native Hawaiian or Other Pacific Islander

Q10 ***Instructions****:* Below is a list of statements dealing with your general feelings about yourself. If you strongly agree, choose ***Strongly Agree***; if you agree with the statement, choose ***Agree***; if you disagree, choose ***Disagree***; and, if you strongly disagree, choose ***Strongly Disagree***.

Q11 On the whole, I am satisfied with myself.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q12 At times, I think I am no good at all.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Appendix C (cont.)

Q13 I feel that I have a number of good qualities.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q14 I am able to do things as well as most other people.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q15 I feel I do not have much to be proud of.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Appendix C (cont.)

Q16 I certainly feel useless at times.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q17 I feel that I'm a person of worth, at least equal to others.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q18 I wish I could have more respect for myself.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Appendix C (cont.)

Q19 All in all, I am inclined to feel that I'm a failure.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q20 I take a positive attitude toward myself.

- ○ Strongly Agree
- ○ Agree
- ○ Disagree
- ○ Strongly Disagree

Q21 ***Instructions****:* Below is a list of statements about your feelings specific to your Black/African American racial/ethnic identity. Please choose the option that best describes how much you agree or disagree with each statement.

Appendix C (cont.)

Q22 Overall, being Black has very little to do with how I feel about myself.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q23 I feel good about Black people.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q24 Overall, Blacks are considered good by others.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q25 In general, being Black is an important part of my self-image.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q26 I am happy that I am Black.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q27 I feel that Blacks have made major accomplishments and advancements.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q28 My destiny is tied to the destiny of other Black people.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q29 Being Black is unimportant to my sense of what kind of person I am.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q30 In general, others respect Black people.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q31 Most people consider Blacks, on the average, to be more ineffective than other racial groups.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q32 I have a strong sense of belonging to Black people.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q33 I often regret that I am Black.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q34 I have a strong attachment to other Black people.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q35 Being Black is an important reflection of who I am.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q36 Being Black is not a major factor in my social relationships.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q37 Blacks are not respected by the broader society.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q38 In general, other groups view Blacks in a positive manner.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q39 I am proud to be Black.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Appendix C (cont.)

Q40 I feel that the Black community has made valuable contributions to this society.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

Q41 Society views Black people as an asset.

- ○ Strongly agree
- ○ Agree
- ○ Somewhat agree
- ○ Neither agree nor disagree
- ○ Somewhat disagree
- ○ Disagree
- ○ Strongly disagree

If applicable, please choose ***one*** other ***primary familial*** language you know in addition to English. This may include, but is not limited to, speaking, reading, writing, and/or understandings second familial language. This primary non-English familial language ***must*** be related to your racial/ethnic identity.

Appendix C (cont.)

If you only know English, please select Not Applicable (NA).

- ○ Not Applicable
- ○ Hindi
- ○ Japanese
- ○ Korean/Hangul
- ○ Mandarin or Cantonese
- ○ Tagalog or Pilipino
- ○ Thai
- ○ Vietnamese
- ○ Other Asian language (please specify): [Text Entry]

_____

- ○ French
- ○ Italian
- ○ Portuguese
- ○ Spanish
- ○ Other European language (please specify): [Text Entry]

_____

- ○ Arabic
- ○ Urdu
- ○ Other Middle Eastern or North African language (please specify): [Text Entry]

_____

- ○ Fijian
- ○ Hawaiian
- ○ Samoan
- ○ Other Pacific Islander language (please specify): [Text Entry]

_____

- ○ Navajo
- ○ Sioux
- ○ Yupik
- ○ Other American Native language (please specify): [Text Entry]
- ○ Alaska Native (Eskimo–Aleut) language (please specify): [Text Entry]

Q42 ***Instructions****:* In this section, please answer some factual questions about your **language history** by choosing the most personally appropriate answer.

Q43 At what **age** did you start **learning English?**

○ Since birth	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Appendix C (cont.)

Q44 At what **age** did you start **learning [your other language]?**

○ Since birth	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q45 At what **age** did you start to feel comfortable **using English?**

○ As long as I can remember	○ 7	○ 14	○ Not yet
○ 1	○ 8	○ 15	
○ 2	○ 9	○ 16	
○ 3	○ 10	○ 17	
○ 4	○ 11	○ 18	
○ 5	○ 12	○ 19	
○ 6	○ 13	○ 20+	

Appendix C (cont.)

Q46 At what **age** did you start to feel comfortable **using [your other language]?**

○ As long as I can remember	○ 7	○ 14	○ Not yet
○ 1	○ 8	○ 15	
○ 2	○ 9	○ 16	
○ 3	○ 10	○ 17	
○ 4	○ 11	○ 18	
○ 5	○ 12	○ 19	
○ 6	○ 13	○ 20+	

Appendix C (cont.)

Q47 How many **years** of **classes** (grammar, history, math, etc.) have you had in **English?**

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q48 How many **years** of **classes** (grammar, history, math, etc.) have you had in **[your other language]?**

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Appendix C (cont.)

Q49 How many **years** have you spent in a **country/region** where **English** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q50 How many **years** have you spent in a **country/region where [your other language]** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Appendix C (cont.)

Q51 How many **years** have you spent in a **family** where **English** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q52 How many **years** have you spent in a **family** where **[your other language]** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Appendix C (cont.)

Q53 How many **years** have you spent in a **work environment** where **English** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q54 How many **years** have you spent in a **work environment** where **[your other language]** is spoken?

○ 0	○ 7	○ 14
○ 1	○ 8	○ 15
○ 2	○ 9	○ 16
○ 3	○ 10	○ 17
○ 4	○ 11	○ 18
○ 5	○ 12	○ 19
○ 6	○ 13	○ 20+

Q55 ***Instructions****:* In this section, please answer some questions about your **language use** by estimating time in percentage (whole numbers only). The total use for both languages in a given question should equal 100%.

Appendix C (cont.)

Q56 In an average week, what percentage of the time do you use the following languages **with friends?**
English : [Numeric Entry]
[your other language] : [Numeric Entry]
Total : [Sum must equal 100%]

Q57 In an average week, what percentage of the time do you use the following languages **with family?**
English : [Numeric Entry]
[your other language] : [Numeric Entry]
Total : [Sum must equal 100%]

Q58 In an average week, what percentage of the time do you use the following languages **at school/work?**
English : [Numeric Entry]
[your other language] : [Numeric Entry]
Total : [Sum must equal 100%]

Q59 When you talk to yourself, how often do you **talk to yourself** in the following languages?
English : [Numeric Entry]
[your other language] : [Numeric Entry]
Total : [Sum must equal 100%]

Q60 When you count, how often do you **count** in the following languages?
English : [Numeric Entry]
[your other language] : [Numeric Entry]
Total : [Sum must equal 100%]

Appendix C (cont.)

Q61 ***Instructions****:* In this section, please respond to statements about your **language proficiency** by choosing a number from 0 (Not well at all) to 6 (Very well).

Q62 How well do you speak **English?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Q63 How well do you speak **[your other language]?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Appendix C (cont.)

Q64 How well do you understand **English?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Q65 How well do you understand **[your other language]?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Appendix C (cont.)

Q66 How well do you read **English?**

- ○ 0 Not well at all (1)
- ○ 1 (2)
- ○ 2 (3)
- ○ 3 (4)
- ○ 4 (5)
- ○ 5 (6)
- ○ 6 Very well (7)

Q67 How well do you read **[in your other language]?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Appendix C (cont.)

Q68 How well do you write **English?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Q69 How well do you write **[in your other language]?**

- ○ 0 Not well at all
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Very well

Appendix C (cont.)

Q70 ***Instructions****:* In this section, please respond to statements about **language attitudes** by choosing a number from 0 (Disagree) to 6 (Agree).

Q71 I feel like myself when I speak **English**.

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Q72 I feel like myself when I speak **[in my other language].**

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Appendix C (cont.)

Q73 I identify with an **English**-speaking culture.

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Q74 I identify with a(n) **[my other language]-speaking** culture

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Appendix C (cont.)

Q75 It is important to me to use (or eventually use) **English** like a native speaker.

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Q76 It is important to me to use (or eventually use) **[my other language]** like a native speaker.

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Q77 I want others to think I am a native speaker of **English**.

- ○ 0 Disagree
- ○ 1
- ○ 2
- ○ 3
- ○ 4
- ○ 5
- ○ 6 Agree

Appendix C (cont.)

Q78 I want others to think I am a native speaker of **[my other language].**

- ○ 0 Disagree (1)
- ○ 1 (2)
- ○ 2 (3)
- ○ 3 (4)
- ○ 4 (5)
- ○ 5 (6)
- ○ 6 Agree (7)

Appendix D

Original Rosenberg Self-Esteem Scale

This appendix contains a copy of the original Rosenberg Self-Esteem Scale (RSES; Rosenberg, 1965) and the link from the Maryland University's Sociology Department granting permission for the use of the instrument for scholarly research purposes. This scale was used with permission from the instrument's copyright owner: Maryland University's Sociology Department and is openly available on their website at https://socy.umd.edu/about-us/rosenberg-self-esteem-scale

Rosenberg, M. (1965). *Society and the adolescent self-image*. Princeton University Press.

Rosenberg Self-Esteem Scale

The scale is a ten item Likert scale with items answered on a four-point scale from strongly agree to strongly disagree. The original sample for which the scale was developed consisted of 5,024 High School Juniors and Seniors from 10 randomly selected schools in New York State.

Instructions: Below is a list of statements dealing with your general feelings about yourself. If you strongly agree, circle **SA**. If you agree with the statement, circle **A**. If you disagree, circle **D**. If you strongly disagree, circle **SD**.

1.	On the whole, I am satisfied with myself.	SA	A	D	SD
2.*	At times, I think I am no good at all.	SA	A	D	SD
3.	I feel that I have a number of good qualities.	SA	A	D	SD
4.	I am able to do things as well as most other people.	SA	A	D	SD
5.*	I feel I do not have much to be proud of.	SA	A	D	SD
6.*	I certainly feel useless at times.	SA	A	D	SD
7.	I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD

Appendix D (cont.)

8.*	I wish I could have more respect for myself.	SA	A	D	SD
9.*	All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
10.	I take a positive attitude toward myself.	SA	A	D	SD

Scoring: SA=3, A=2, D=1, SD=0. Items with an asterisk are reverse scored, that is, SA=0, A=1, D=2, SD=3. Sum the scores for the 10 items. The higher the score, the higher the self-esteem.

Appendix E

Full Multidimensional Inventory of Black Identity

This appendix contains a copy of the full Multidimensional Inventory of Black Identity (MIBI; Sellers, 2013) and the link from the Measurement Instrument Database of Social Sciences website granting permission for the use of the instrument for scholarly research purposes. This inventory is used with permission from the Measurement Instrument Database of Social Sciences website, http://www.midss.org/, which provides free and open access to the MIBI (Sellers, 2013) for use by social science researchers.

Sellers, R. (2013). Multidimensional Model of Black Identity (MMBI). Measurement Instrument Database for the Social Sciences. Retrieved from http://www.midss.org/content/multidimentional-model-black-identity-mmbi

SCORING INSTRUCTIONS FOR THE MULTIDIMENSIONAL INVENTORY OF BLACK IDENTITY (MIBI)

Reverse score all items that have a (R) next to them by subtracting 8 from each individuals' score on the item. Next, average the scores for each of the items within a particular subscale. DO NOT CREATE A SUM SCORE FOR THE ENTIRE SCALE. Because the MIBI is based on multidimensional conceptualization of racial identity, a composite score from the entire scale is inappropriate.

CENTRALITY ITEMS (8): 1(R), 6, 9, 13 (R), 19, 33, 48, 51 (R)

PRIVATE REGARD ITEMS (6): 4, 7, 8, 24 (R), 54, 55

PUBLIC REGARD ITEMS (6): 5, 15, 17 (R), 52 (R), 53, 56

ASSIMILATION ITEMS (9): 10, 18, 37, 39, 40, 41, 43, 44, 46

HUMANIST ITEMS (9): 23, 26, 27, 28, 29, 30, 31,32,35

MINORITY ITEMS (9): 20, 34, 36, 38, 42, 45, 47, 49,50

NATIONALIST ITEMS (9): 2, 3, 11, 12, 14, 16, 21, 22, 25

Appendix E (cont.)

		Strongly Disagree			**Neutral**			**Strongly Agree**
1	Overall, being Black has very little to do with how I feel about myself.	1	2	3	4	5	6	7
2	It is important for Black people to surround their children with Black art, music, and literature.	1	2	3	4	5	6	7
3	Black people should not marry interracially.	1	2	3	4	5	6	7
4	I feel good about Black people.	1	2	3	4	5	6	7
5	Overall, Blacks are considered good by others.	1	2	3	4	5	6	7
6	In general, being Black is an important part of my self-image.	1	2	3	4	5	6	7
7	I am happy that I am Black.	1	2	3	4	5	6	7
8	I feel that Blacks have made major accomplishments and advancements.	1	2	3	4	5	6	7
9	My destiny is tied to the destiny of other Black people.	1	2	3	4	5	6	7
10	Blacks who espouse separatism are as racist as White people who also espouse separatism.	1	2	3	4	5	6	7
11	Blacks would be better off if they adopted Afrocentric values.	1	2	3	4	5	6	7
12	Black students are better off going to schools that are controlled and organized by Blacks.	1	2	3	4	5	6	7
13	Being Black is unimportant to my sense of what kind of person I am.	1	2	3	4	5	6	7

Appendix E (cont.)

		Strongly Disagree			**Neutral**			**Strongly Agree**
14	Black people must organize themselves into a separate Black political force.	1	2	3	4	5	6	7
15	In general, others respect Black people.	1	2	3	4	5	6	7
16	Whenever possible, Blacks should buy from other Black businesses.	1	2	3	4	5	6	7
17	Most people consider Blacks, on the average, to be more ineffective than other racial groups.	1	2	3	4	5	6	7
18	A sign of progress is that Blacks are in the mainstream of America more than ever before.	1	2	3	4	5	6	7
19	I have a strong sense of belonging to Black people.	1	2	3	4	5	6	7
20	The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.	1	2	3	4	5	6	7
21	A thorough knowledge of Black history is very important for Blacks today.	1	2	3	4	5	6	7
22	Blacks and Whites can never live in true harmony because of racial differences.	1	2	3	4	5	6	7
23	Black values should not be inconsistent with human values.	1	2	3	4	5	6	7
24	I often regret that I am Black.	1	2	3	4	5	6	7
25	White people can never be trusted where Blacks are concerned.	1	2	3	4	5	6	7

Appendix E (cont.)

		Strongly Disagree			**Neutral**			**Strongly Agree**
26	Blacks should have the choice to marry interracially.	1	2	3	4	5	6	7
27	Blacks and Whites have more commonalties than differences.	1	2	3	4	5	6	7
28	Black people should not consider race when buying art or selecting a book to read.	1	2	3	4	5	6	7
29	Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.	1	2	3	4	5	6	7
30	Being an individual is more important than identifying oneself as Black.	1	2	3	4	5	6	7
31	We are all children of a higher being, therefore, we should love people of all races.	1	2	3	4	5	6	7
32	Blacks should judge Whites as individuals and not as members of the White race.	1	2	3	4	5	6	7
33	I have a strong attachment to other Black people.	1	2	3	4	5	6	7
34	The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.	1	2	3	4	5	6	7
35	People regardless of their race have strengths and limitations.	1	2	3	4	5	6	7
36	Blacks should learn about the oppression of other groups.	1	2	3	4	5	6	7

Appendix E (cont.)

		Strongly Disagree			Neutral			Strongly Agree
37	Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.	1	2	3	4	5	6	7
38	Black people should treat other oppressed people as allies.	1	2	3	4	5	6	7
39	Blacks should strive to be full members of the American political system.	1	2	3	4	5	6	7
40	Blacks should try to work within the system to achieve their political and economic goals.	1	2	3	4	5	6	7
41	Blacks should strive to integrate all institutions which are segregated.	1	2	3	4	5	6	7
42	The racism Blacks have experienced is similar to that of other minority groups.	1	2	3	4	5	6	7
43	Blacks should feel free to interact socially with White people.	1	2	3	4	5	6	7
44	Blacks should view themselves as being Americans first and foremost.	1	2	3	4	5	6	7
45	There are other people who experience racial injustice and indignities similar to Black Americans.	1	2	3	4	5	6	7
46	The plight of Blacks in America will improve only when Blacks are in important positions within the system.	1	2	3	4	5	6	7
47	Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.	1	2	3	4	5	6	7

Appendix E (cont.)

		Strongly Disagree			**Neutral**			**Strongly Agree**
48	Being Black is an important reflection of who I am.	1	2	3	4	5	6	7
49	Blacks should try to become friends with people from other oppressed groups.	1	2	3	4	5	6	7
50	The dominant society devalues anything not White male oriented.	1	2	3	4	5	6	7
51	Being Black is not a major factor in my social relationships.	1	2	3	4	5	6	7
52	Blacks are not respected by the broader society.	1	2	3	4	5	6	7
53	In general, other groups view Blacks in a positive manner.	1	2	3	4	5	6	7
54	I am proud to be Black.	1	2	3	4	5	6	7
55	I feel that the Black community has made valuable contributions to this society.	1	2	3	4	5	6	7
56	Society views Black people as an asset.	1	2	3	4	5	6	7

Appendix F

Original Bilingual Language Profile (English-Spanish Pair Example)

This appendix contains an example of the original Bilingual Language Profile (BLP; Birdsong et al., 2012) assessing English and Spanish (other language pairs are available), and the link provided by the instrument's authors granting permission for the use and modification of the instrument for research. The modified version of this instrument in the current study was only made available if participants reported that they spoke a second language in addition to English and only measured one other language in addition to English. This is an example of BLP assessing English and Spanish language abilities. Permission to use and modify this instrument was granted by the authors, Birdsong, Gertken, and Amengual (2012) and retrievable at https://sites.la.utexas.edu/bilingual/.

Birdsong, D., Gertken, L. M., & Amengual, M. (2012) Bilingual Language Profile: An easy-to use instrument to assess bilingualism. COERLL, University of Texas at Austin. Web. 20 Jan. 2012.

Appendix F (cont.)

Bilingual Language Profile: English-Spanish

We would like to ask you to help us by answering the following questions concerning your language history, use, attitudes, and proficiency. This survey was created with support from the Center for Open Educational Resources and Language Learning at the University of Texas at Austin to better understand the profiles of bilingual speakers in diverse settings with diverse backgrounds. The survey consists of 19 questions and will take less than 10 minutes to complete. This is not a test, so there are no right or wrong answers. Please answer every question and give your answers sincerely. Thank you very much for your help.

I. Biographical Information

Name _____	Today's Date _____/_____/_____
Age_____	☐Male / ☐Female
Current place of residence: city/state_____ country_____	

Highest level of formal education:	☐ Less than high school	☐ High school	☐ Some college
	☐ College (B.A., B.S.)	☐ Some graduate school	☐ Masters
	☐ PhD/MD/JD	☐ Other: _____	

Appendix F (cont.)

III. Language use

In this section, we would like you to answer some questions about your language use by placing a check in the appropriate box. Total use for all languages in a given question should equal 100%.

7. In an average week, what percentage of the time do you use the following languages **with friends**?

	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
English	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spanish	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Other languages	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

8. In an average week, what percentage of the time do you use the following languages **with family**?

	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
English	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spanish	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Other languages	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

9. In an average week, what percentage of the time do you use the following languages **at school/work**?

	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
English	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spanish	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Other languages	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

10. When you talk to yourself, how often do you **talk to yourself** in the following languages?

	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
English	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spanish	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Other languages	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

11. When you count, how often do you **count** in the following languages?

	0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
English	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Spanish	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
Other languages	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

Appendix F (cont.)

IV. Language proficiency

In this section, we would like you to rate your language proficiency by giving marks from 0 to 6.

	0=not well at all						*6=very well*
12. a. How well do you speak **English**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. How well do you speak **Spanish**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
13. a. How well do you understand **English**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. How well do you understand **Spanish**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
14. a. How well do you read **English**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. How well do you read **Spanish**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
15. a. How well do you write **English**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. How well do you write **Spanish**?	☐0	☐1	☐2	☐3	☐4	☐5	☐6

V. Language attitudes

In this section, we would like you to respond to statements about language attitudes by giving marks from 0-6.

	0=disagree						*6=agree*
16. a. I feel like myself when I speak **English**.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. I feel like myself when I speak **Spanish**.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
17. a. I identify with an **English-speaking** culture.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. I identify with a **Spanish-speaking** culture.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
18. a. It is important to me to use (or eventually use) **English** like a native speaker.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. It is important to me to use (or eventually use) **Spanish** like a native speaker.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
19. a. I want others to think I am a native speaker of **English**.	☐0	☐1	☐2	☐3	☐4	☐5	☐6
b. I want others to think I am a native speaker of **Spanish**.	☐0	☐1	☐2	☐3	☐4	☐5	☐6