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SPEAKING WHILE BLACK: THE RELATIONSHIP BETWEEN AFRICAN AMERICANS' RACIAL IDENTITY, FEAR OF CONFIRMING STEREOTYPES, AND PUBLIC SPEAKING ANXIETY

by

Mayowa Obasaju

Under the direction of Page Anderson

ABSTRACT

Though the field of psychology is moving forward in its awareness of the importance of studying and addressing cultural issues, there is still a dearth of literature on the subject, especially in the area of anxiety (Heurtin-Roberts, Snowden, & Miller, 1997). The current study tested the following hypotheses 1) African-Americans' self-reported concerns over confirming stereotypes would be related to their own self-reported levels of social anxiety. 2) There would be a negative relationship between how negatively African-Americans think others view African-Americans in general, and levels of social anxiety; 3) The relationship between public regard, concern over confirming stereotypes, and levels of anxiety would be partially mediated by beliefs about the probability and consequences of a negative outcome from their speech for group members. Results showed that the relation between public regard and fear of negative

evaluations was fully mediated by the consequences of a negative outcome for group members.

INDEX WORDS: African Americans, Racial Identity, Stereotypes, Anxiety Disorder, Public Speaking Anxiety

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by

MAYOWA OBASAJU

A Thesis presented in Partial Fulfillment of Requirements for the Degree of

Masters of Arts

in the College of Arts and Sciences

Georgia State University

2007

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Master of Arts
2007

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by

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May 2007

Thanks to the Creator, through whom all things are possible. To my family here and abroad, without whom none of this would have been possible. Thank you so much for your continued love, support, and faith in me.

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TABLE OF CONTENTS

List of Tables……viii

List of Figures……...ix

Introduction……...1

Need for Research on Culture…….2

The Choice of an African-American Population…….4

Factors that May Influence African-Americans' Experiences

with Anxiety…….7

Social Anxiety……..13

A Model of the Development of Social Anxiety…….14

The Hypothesized Influence of Racial Identity and Fear of Confirming

Stereotypes on the Rapee & Heimberg (1997) Model of Social Anxiety……18

Conclusion……...20

Hypotheses……22

Methods……..22

Participants……22

Measures……...24

Procedure……..30

Results……31

Discussion……..50

References……..65

Appendices…….75

Appendix A: Demographic Information……..75

Appendix B: Multidimensional Inventory of Black Identity- Public Regard..77

Appendix C: Stereotype Confirmation Concern Scale……78

Appendix D: Revised Outcome Probability Questionnaire…….79

Appendix E: Revised Outcome Cost Questionnaire……81

Appendix F: Revised Appraisal of Social Concern Scale……...83

Appendix G: Fear of Negative Evaluation-Brief Form……...85

Appendix H: Self-Statements during Public Speaking……87

Appendix I: Public Report of Communication Apprehension-Short……...89

LIST OF TABLES

Table 1. Sample Demographic Information…….. 23

Table 2. Pearson and Point Biserial Correlation Coefficients Among Predictor and Outcome Variables……... 33

Table 3. Descriptive statistics for the independent, mediation, and dependent variables …..……... 35

Table 4. Summary of Regression Analysis for Public Regard Predicting Communication Anxiety …….....…. 37

Table 5. Summary of Regression Analysis for Public Regard Predicting Fear of Negative Evaluations…….. 38

Table 6. Summary of Regression Analysis for Concern over Confirming Stereotypes Predicting Communication Anxiety ……... 40

Table 7. Summary of Regression Analysis for Concern over Confirming Stereotypes Predicting Fear of Negative Evaluations…… 41

Table 8. Summary of Regression Analysis for Public Regard Predicting Concern over Behavior Reflecting on In-Group Members…….… 43

Table 9. Summary of Regression Analysis for Concern over Behavior Reflecting On In-Group Members Predicting Fear of Negative Evaluations……, 45

Table 10. Summary of Regression Analysis for Public Regard Reflecting on Perceived Cost of a Negative Outcome for In-Group Members…… 46

Table 11. Summary of Regression Analysis for Public Regard Reflecting on Perceived Probability of a Negative Outcome for In-Group Members…….. 47

Table 12. Summary of Regression Analysis for Public Regard and Concern over Behavior Reflecting on In-Group Members Reflecting on Fear of Negative Evaluations……... 49

LIST OF FIGURES

Figure 1. Rapee & Heimberg (1997) Model of Social Anxiety …….…… 16

Figure 2. The Hypothesized Influence of Racial Identity and Stereotype Confirmation Concern on the Rapee & Heimberg (1997) Model of Social Anxiety.. 19

Speaking While Black: The Relationship between African Americans' Racial Identity, Fear of Confirming Stereotypes, and Public Speaking Anxiety

Introduction

The objective of this study is to examine the link between individuals' culture and their experience of social anxiety. This link is viewed in ecological terms whereby every individual is powerfully influenced by layers of social relationships (Bronfenbrenner, 1979). The proposed study is exploratory in nature and will focus on the relation between the individual and macro systems (culture and society) by investigating the link between culturally relevant variables for African-American college students, such as racial identification and fear of confirming stereotypes, and their experience with public speaking anxiety. We will explore if there is a relation between racial identity, concern with confirming stereotypes and fear of public speaking, and whether or not this relationship can be partially explained through participants' reported concern with the effects of negative evaluations. I hope that the proposed study will add to the small body of literature examining the influences of culture on people's experiences of anxiety in order to better inform treatment and research with ethnic minority groups.

In the following sections I will first address why it is important for psychologists to conduct research in the area of culture. Next, I will offer reasons for why I chose to work with an African-American sample. I will then review the literature bearing on racial identification and fear of confirming stereotypes. After that I will discuss social anxiety in general, public speaking anxiety in specific,

and how culturally specific variables, such as racial identification and fear of confirming stereotypes, may play a role in peoples' experience of anxiety.

The Need for Research on Culture

In recent years, the field of psychology has begun to emphasize the understanding and implementation of multicultural concerns and cultural competence on the part of clinicians in research and clinical work (Draguns & Tanka-Matsumi, 2003). Researchers also have called for psychologists to study how culturally based variables affect treatment with ethnic minority populations (Wong, Kim, Zane, Kim, & Huang, 2003). Psychology as a field is growing more aware of the powerful influence that contextual factors exert and how these factors may influence people's experience, course, intensity, and treatment of disorders. For example, in a review of research on African-Americans and anxiety disorders, Neal & Turner (1991) found that the content of panic disorder might differ for African-Americans in comparison to European-Americans. High levels of sleep paralysis were found in African-American reports of panic disorder, a condition that is rarely found in European-American samples.

More researchers are viewing culture as a fundamental and vital aspect of human life (Draguns & Tanka-Matsumi, 2003; Kashima, 2000). Culture has been defined as "the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them" (Lederach, 1995). Others have added, "The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the

group interpret, use, and perceive them" (Banks, Banks, & McGee, 1989). Culture has the power to impact how people interact with others and how people view themselves. It influences what we observe, the interpretations that we make concerning our observations, and the actions that we take (Draguns & Tanka-Matsumi, 2003; Kashima, 2000).

Though the field of psychology is moving forward in its awareness of the importance of studying and addressing cultural issues, there is still a dearth of literature on the subject, especially in the area of anxiety (Heurtin-Roberts, Snowden, & Miller, 1997; Neal & Turner, 1991). Past research has looked at the influence and salience of variables such as power, status, and gender on social anxiety (Dell'Osso, Saettoni, & Papasogli, 2002; Gilbert, 2001; Grossman, Wilhelm, & Kawachi, 2001; Siderits, Johannsen, & Fadden, 1985; Weinstock, 1999). Less well researched is the possible unique experience of anxiety for different racial groups. The little research that has been done has found that there is a difference in the manner in which anxiety is described and possibly, the manner in which it is experienced across cultures (Dinnel, Kleinknecht, & Tanaka-Mastumi, 2002; Draguns & Tanaka-Matsumi, 2003; Guarnaccia, 1997; Heurtin-Roberts et al., 1997). For example, Taijin Kyofusho (TKS) has been proposed as a culturally specific anxiety disorder affecting Japanese people. TKS is characterized by an almost obsessive concern with embarrassing or offending others through blushing, improper facial expressions, blemish, or staring at someone inappropriately (Tanaka-Mastumi, 1979). It has been proposed that the

collectivist nature of Japanese culture influences people's experiences. Those with TKS hold an extreme fear of inappropriate social interactions bringing shame on the group as a whole. This fear of embarrassing or offending others leads to social avoidance (Dinnel et al., 2002; Draguns & Tanaka-Matsumi, 2003; Takahashi, 1989; Tanaka-Mastumi, 1979). These findings have added weight to the view that there is a growing need to look at cultural groups and address the specific culturally relevant variables that directly impact these populations (Wong et al., 2003).

The Choice of an African-American Population

This study will focus on African-Americans in part due to the dearth of research on African-Americans' unique experience of psychopathology. The dearth of research exists for numerous reasons; in the past researchers have tended to pathologize African-Americans (McGoldrick, 1998) and have misused them in research (Freimuth, Quinn, Thomas, Cole, Zook, & Duncan, 2001). These factors have led to feelings of mistrust for the research enterprise on the part of many African-Americans (Sanders-Thompson, Brazile, & Akbar, 2004), which may have led to a lack of participation in studies, on their part. In addition, they have also been found to be less likely to seek treatment, and hence be less likely to be a part of treatment studies (Reiger, Myers, Kramer, Robins, Blazer, Hough, Eaton, & Locke, 1984), because of a general mistrust of the mental health field (Neal & Turner, 1991). The dearth of literature on the specific experiences of African-Americans calls into question the efficacy of extant treatment with African-

American populations. It also supports the call for more research that investigates the role of culturally relevant variables that may influence the course, experience, and treatment of disorders (Wong et al., 2003) for African-Americans.

Since the time of slavery, many African Americans have been misdiagnosed and pathologized by psychologists and psychiatrists (Baker, 2001; Garretson, 1993; Neal-Barnett & Smith, 1997). For example, Samuel Cartwright, a 19th century physician in the United States described two "mental disorders" common among slaves. One was drapetomania, a disorder characterized by one characteristic; "the uncontrollable urge to escape slavery. The second disorder was dyasthesia aethiopia, which was comprised of many symptoms: "destroying property on the plantation, being disobedient, talking back, fighting with masters, and refusing to work" (McGoldrick, 1998). These diagnoses transformed a desire for freedom into a pathology that only applied to African-American slaves.

In addition to issues of misdiagnosing and pathologizing, African-Americans' may be hesitant to participate in research because of mistrust they feel towards the research enterprise (Sanders-Thompson et al., 2004). The legacy of the Tuskegee Syphilis Study, in which African-American men were studied and not treated for their syphilis even after penicillin had been found to be effective, continues to influence African-Americans' views of research. Freimuth, et al., (2001) conducted a focus group with 60 African-Americans on this topic. They found that many participants believed the Tuskegee Syphilis Study was and still is typical of research studies, especially if African-Americans are involved.

Participants in this study referred to HIV/AIDs as a laboratory experiment made to harm people of African descent. Studies that have taken advantage of African-Americans through unfair recruitment methods; misleading them about the nature of their studies and not treating them with the respect due to all research participants, have all led to history of mistrust in regards to the mental health service system for many African-Americans (Freimuth et al., 2001).

Research has been suggestive that African-Americans not only mistrust the research enterprise, but also mental health services. Mistrust of health services has been linked to findings that many African-Americans do not view psychologists, or their work, as relevant to their particular experiences in America (Neal & Tuner, 1991). In addition, in comparison to European-Americans, they have been found to be less likely to seek treatment (Neal & Turner, 1991). Data collected from the NIMH Epidemiologic Catchment Study (ECA), a study using 13, 537 participants across four sites in the United States, found that in comparison to European Americans, African-Americans were less likely to have received care from a private therapist, or made use of a psychiatric hospital or mental health center (Reiger, et al., 1984).

Sanders-Thompson et al., (2004) conducted a focus group with two hundred and one African-Americans on their views of psychotherapy. They found that many cited mistrust as a barrier to treatment. Respondents believed that many clinicians do not understand the struggle of African-Americans, may believe stereotypes associated with African-Americans, and are concerned that they will

be misdiagnosed, labeled and brainwashed. Instead of seeking help from mental health professionals, many seek help from their ministers, from self-help groups, or from institutions located within their communities (Heurtin-Roberts et al., 1997; Neal & Turner, 1991; Neal-Barnett & Smith, 1997). This mistrust of mental health services has been implicated in why so few African-Americans participate in research studies (Paradis, Hatch, & Friedman, 1994). The dearth of information on African-Americans and their experience of psychopathology, and the role culturally based variables may play in treatment, calls into question the efficacy of treatment with this group and supports the need for more research on culturally relevant variables.

Factors that May Influence African-Americans' Experiences with Anxiety

Racial Identification as a Culturally Relevant Variable

Over the past 20 years a growing body of work has developed around the process of African-American's racial identification (Cokely & Helm, 2001). Racial identification is a culturally based variable that has been studied in numerous contexts and using a variety of measures (Sanders-Thompson, 2001). It has been linked to a number of psychosocial outcomes such as self esteem (Parham & Helms, 1985; Rowley, Sellers, Chavous, & Smith, 1997), academic performance (Chavous, Rivas, Green, Helaire, & 2002), career assessments (Helms, 1994), pro-social coping behaviors (Stevenson, 1997), and engagement in delinquent outcomes (Belgrave, Cherry, Cunningham, Walwyn, Letlakar-Rennert,

& Phillips, 1994), though findings have not been consistent as to whether or not a greater or lesser degree of racial identification is advantageous (Walsh, 2001).

Recent research on racial identity has focused on the multiple components that make up racial identification. The Multidimensional Model of Racial Identity (MMRI) is one such theory of racial identity (Sellers, Rowley, Chavous, Shelton & Smith, 1997). The MMRI framework describes racial identification as the degree to which race is central to a person's sense of self (Sellers et al., 1997). The MMRI theory acknowledges that African-Americans' identity is comprised of a set of role identities (i.e. gender, profession, etc.). A person's sense of self is seen as emerging through interactions with other people and involves shared symbols with the in-group and specific societal roles. One proposed component of African-Americans' sense of self is public regard. Public regard assesses the degree to which African-Americans believe that others view African-Americans positively or negatively. This dimension of racial identity was developed in response to findings that argued that other people's perceptions of one's own group influences how one views their own group (Sellers et al., 1997).

African-Americans have been referred to as one of the most stigmatized ethnic minority groups in America (Contrada et al., 2001; Harvey, 2001). For some African-Americans, this status may impact how they view their own racial identity, other group members, and the world they navigate. I posit that all these influences may also impact their social anxiety. For example, African-Americans who feel that audience members' view all African-Americans negatively, may

believe that audience members will view them negatively, and feel increased anxiety when speaking in public. The proposed relationship will be further elucidated in the context of a model of social anxiety.

Fear of Confirming Stereotypes as a Culturally Relevant Variable

Meta-Stereotypes.

Meta-stereotypes, individuals' beliefs about how they are viewed by other people (Vorauer, Hunter, Main, & Roy, 2000). For African-Americans, meta-stereotypes are defined as their beliefs about European-American's stereotypes of African-Americans. These beliefs can have a significant impact on the behavior of each group (Siegelman & Tuch, 1997). Prior research has shown that people's concern over how they are being evaluated by others can powerfully influence their thoughts, feelings, and behaviors during social interactions (Vorauer, 2000). For example, Vorauer (2000) found that European-Americans tended to frame ambiguous inter-group exchanges in terms of their meta-stereotypes.

Literature suggests that many African-Americans believe that members of the dominant culture hold negative views about African-Americans and their abilities. (Harvey, 2001; Sigelmen & Tuch, 1997). Sigelmen and Tuch (1997) conducted research examining African-American's meta-stereotypes. The authors used data from a national Time/CNN survey, which was conducted with 504 nationally representative African-Americans. They found that two-thirds of the respondents believed that European-Americans held negative beliefs about African-Americans. African-American respondents endorsed that they believed

European-Americans viewed them as “less intelligent than whites,” (76%), “always whining about racism” (74%), and “lazy,” (69%). This study supports the idea that African-Americans share and are aware of negative meta-stereotypes. In a greater sense, these meta-stereotypes may represent how African-Americans believe they are viewed by society.

Stereotype Threat

Research has supported that activating stereotypes of African-Americans impacts their behavior by decreasing their performance on intellectual tasks. African-Americans’ concerns with stereotypes may impact their behavior and influence their anxiety through the vehicle of stereotype threat. Steele & Davies (2003) define stereotype threat as “the pressure that a person can feel when she is at risk of confirming, or being seen to confirm a negative stereotype about her group.” The stereotype threat model posits that most people are motivated to appear competent. This motivation may lead to the decrease in the intellectual performance of any person whose group has been the target of negative stereotypes pertaining to their intellectual abilities in some domain, in some situation (Steele & Aronson, 1995; Steele, Aronson, Lustina, Good, Keough, Steele, & Brown, 1999; Spencer, & Aronson, 2002). For example, Steele & Aronson (1995) found that African-Americans’ performance on standardized tests decreased after researchers directly and indirectly primed racial stereotypes. The authors posited that priming racial stereotypes for African-Americans created a

self-threatening concern that they could confirm negative stereotypes about African-Americans.

Anxiety has been hypothesized as the underlying process that impacts stereotype threat (Bosson, Haymovitz, & Pinel, 2004; Cadinu, Maass, Frigerio, Impagliazzo, & Latinotti, 2003; Spencer et al., 1999). Researchers proposed that fear of confirming negative stereotypes may lead to a change in behavior and contribute to the anxiety felt by minority group members (Contrada et al., 2001). Fear of stereotype confirmation may lead to increased anxiety and decreased performance. This belief is expressed in the words of Rodney Ellis, an African-American State Senator (Texas) in a 1997 interview. "For some reason, I didn't score well on tests. Maybe I was just nervous. There's a lot of pressure on you, knowing that if you fail, you fail your race" (Aronson et al., 1999).

Support for the notion that activation of stereotype threat negatively impacts stereotype relevant group members has been found with various populations. In most situations, participants were either in groups where they were explicitly confronted with negative stereotypes about a relevant ability domain (experimental group) or were in groups where no mention was made of stereotypes (control group). When stereotypes were activated, participants' performance decreased in comparison to groups where no stereotypes were activated. This finding has been documented for women in relation to their mathematic ability (Aronson, Good, & Harder, 1998; Spencer, Steele, & Quinn, 1999), for Latino students and their scholastic ability (Aronson & Salinas, 1997),

and with the elderly and their cognitive functioning (Levy, 1996). Studies conducted with women, African-Americans, and Latinos found that reports of anxiety partially mediated the relationship between of stereotype threat and their test performance (Osbourne, 2001; Spencer et al., 1999).

Stereotype Confirmation Concern

Contrada et al., (2001) hypothesized that concern over confirming stereotypes can be viewed as a chronic form of stress that may cause anxiety, as opposed to a situational stress as conceptualized in stereotype threat. These scholars suggested that the degree to which group members feel enduring or chronic concern over confirming a negative stereotype varies between two extremes. One extreme encompasses people who are constantly concerned with appearing to confirm to a stereotype of their group with the other extreme encompassing people who are free from concern over confirming stereotypes. Research conducted on an ethnically diverse, college student sample found that stereotype confirmation concern was a source of ethnicity-related stress (Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Ewell, Goyal, & Chasse, 2001). In their study Contrada et al., (2001) developed a scale to measure concern over confirming stereotypes. Authors found that African-Americans reported the highest concern over confirming stereotypes, in comparison to Asians who reported the second highest concern, Hispanics who reported the third highest, and European-Americans who reported the least concern. Results indicated that African-Americans reported significantly higher levels of stereotype confirmation

concern in comparison to Hispanics and European-Americans. This form of stress related to confirming stereotypes may be another culturally relevant factor that increases African-Americans' levels of anxiety.

Culturally relevant variables, such as racial identification and fear of confirming stereotypes, may influence how African-Americans experience anxiety. If an African-American feels that audience members view African-Americans as a whole negatively, they may believe that the audience will view them as a representative of their group and view their individual performance in a negative manner. This negative view on the part of the audience may increase the likelihood that the audience will negatively evaluate African-Americans' as individuals. The belief that audience members may negatively evaluate them may contribute to African-Americans' anxiety when speaking in public. In addition, if African-Americans' are chronically concerned about confirming stereotypes, this concern may contribute to their anxiety in a situation, such as public speaking, where their actions may be viewed as representing their racial group on some domain. In summary, racial identification and the situational, chronic stress f experiencing stereotypes are important for African-Americans and may impact their behavior. They may also influence social anxiety, a summary of which is described next.

Social Anxiety

The DSM-IV states that the critical feature of social phobia or social anxiety disorder is a "marked and persistent fear of social or performance

situations in which embarrassment may occur." In addition, exposure to the situation should almost always produce an anxiety response that is recognized as excessive or unreasonable amongst adults, and is usually avoided or endured with dread (DSM-IV. APA, 1994). Research on people with social anxiety has documented that they judge the likelihood of negative evaluations to be high, relative to people without social anxiety (Clark & Wells, 1995; Rapee & Turk, 1995). The lifetime prevalence of social phobia has been estimated from anywhere between 3% and 13% (DSM-IV, APA, 1994; Heimberg & Becker, 2002) with public speaking anxiety found to be the most common fear in community populations (DSM-IV, APA, 1994). To my knowledge, existing epidemiological studies do not specifically address differential prevalence rates of social anxiety for African-Americans. In the next section I will discuss a model of social anxiety and how cultural variables relevant to African-Americans may further elucidate that model.

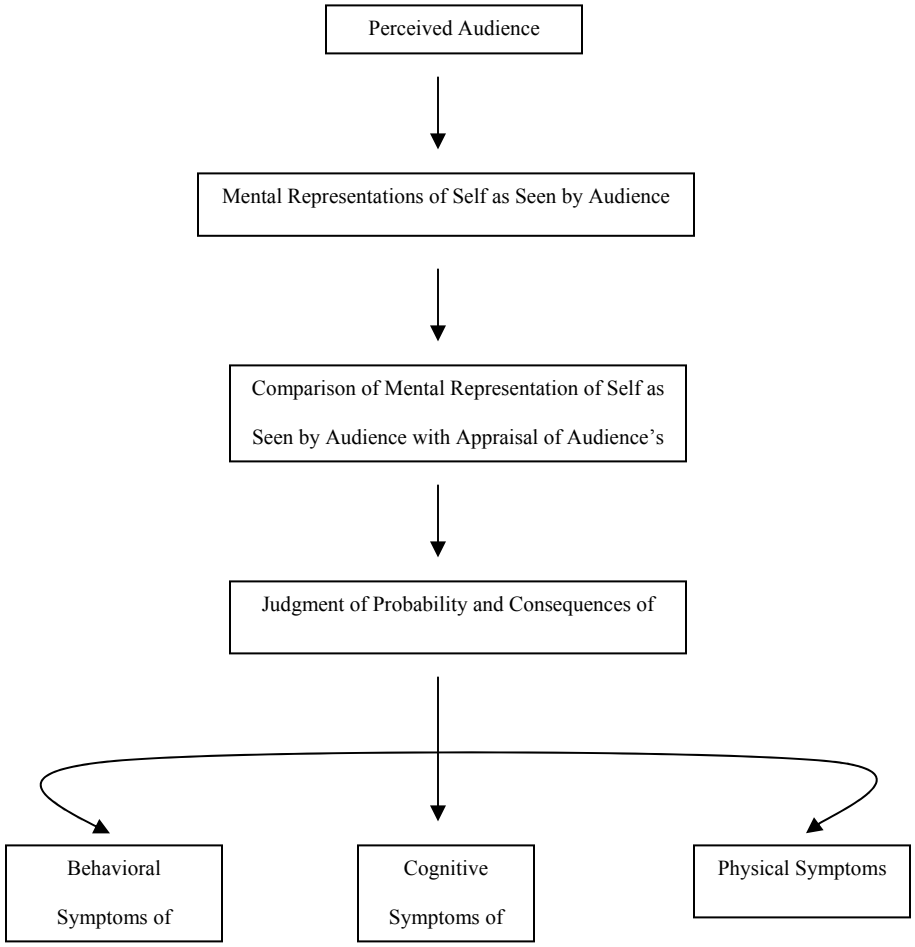
A Model of the Development of Social Anxiety

Numerous models have been proposed concerning the development and maintenance of social anxiety. Recent models have begun to place more emphasis on the speaker's interactions with their audience members. One such model is the Rapee & Heimberg (1997) model of social phobia. As shown in Figure 1, Rapee & Heimberg (1997) developed a cognitive – behavioral model of social phobia that places more of an emphasis on the speaker's perceptions of the audience's evaluation of their performance.

The model begins with the speaker's attention on the perceived audience, which is any person or group that has the chance to formulate a negative evaluation of the speaker. The next step leads the socially anxious person to form a mental representation of themselves as seen by the audience. The speaker forms this representation almost immediately after their discovery of who constitutes as their audience. For the speaker, the image they form of how they appear to the audience is more important than their own personal view of how they appear. This phenomenon occurs because they find the thought of other people's evaluations more threatening than their own (Rapee & Heimberg, 1997; Rapee & Turk, 2002).

Following this thread, the third step is that of comparing the mental representation of the self as seen by the audience with an appraisal of the audience's expected standards. In this step, the speaker tends to project what they believe are the expected standards of their performance from the audience. They try and adapt their behavior to meet what they believe the audience expects from them, asking themselves questions such as, *"How good of a job is this audience expecting from me?"*, *"How well do I have to speak for the audience to remain engaged and pleased with my speech?"* The extent to which a socially anxious person's behavior changes to meet the perceived expectations of the audience may depend on the speaker's changing understanding of the audience and the demands placed on them because of the situation (Rapee & Turk, 2002).

Figure 1. Rapee & Heimberg (1997) Model of Social Anxiety



Research on people with social anxiety has documented that they judge the likelihood of negative consequences to be high, relative to people without social anxiety (Lucock & Salkovskis, 1988; Poulton & Andrews, 1994; Foa, Franklin, Perry & Herbert, 1996). When one adds the burden of believing that they are not meeting the expectations of the audience into equation, people with social phobia are more likely to believe that the audience is creating a negative evaluation of them and that the cost of that judgment will be high.

The fourth step of this path leads the speaker to more specific symptoms of anxiety, cognitive, behavioral, and physical. Many of the cognitive comments that are going through the speaker's head are negative in nature. *"I am messing up again," "They are all going to hate my speech,"* and so forth. In addition to their cognitions and behaviors, people who are socially anxious tend to have heightened autonomic arousal and their audience may witness the symptoms of that arousal. Symptoms such as blushing, sweating, and twitching have been reported (Rapee & Turk, 2002). These anxiety symptoms may serve to further impede the efficacy of the performance of the speaker. They may serve as internal cues that loop back and influence the mental representation that the speaker holds of the self as seen by the audience. They may believe that these symptoms indicate that they are not performing well and use them to negatively influence their mental representation. People with social anxiety have been found to overestimate how anxious they appear in comparison to those without social anxiety (Mansell & Clark, 1999; Roth, Antony, & Swinson, 2001; Stopa & Clark,

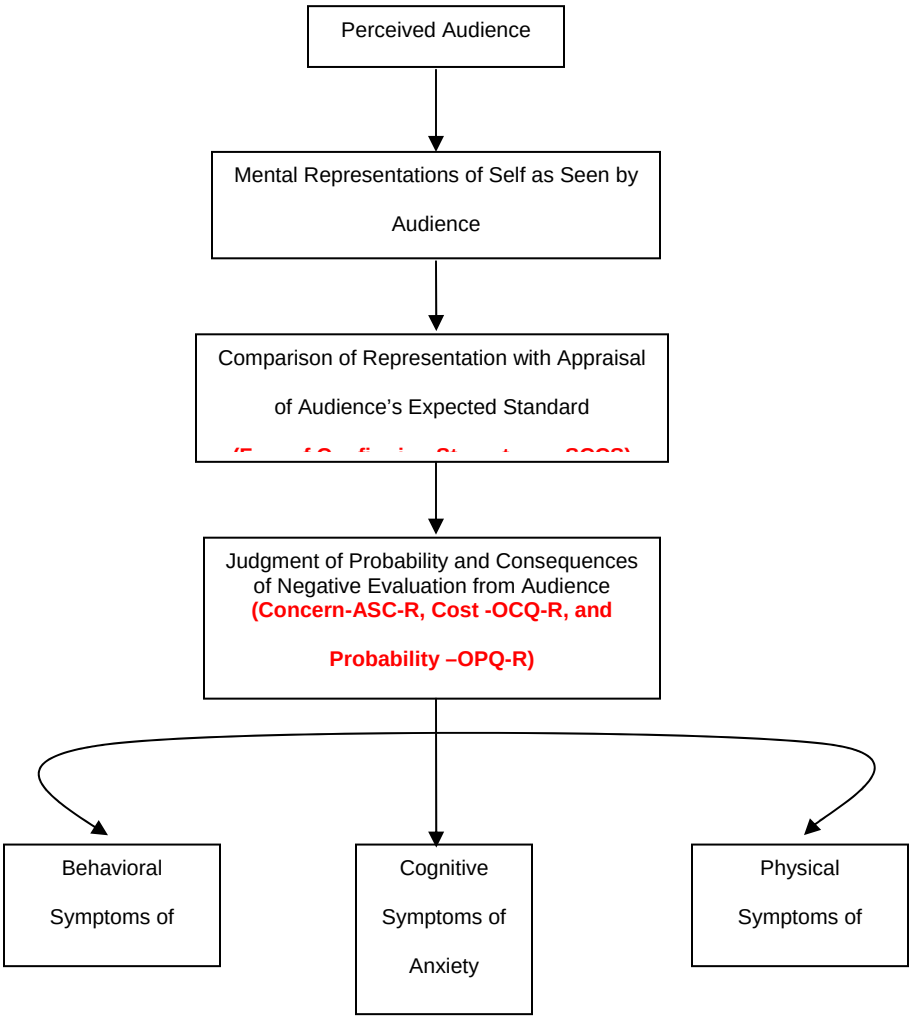
1993). This feedback system then influences the rest of the stages that come after the speaker forms a mental representation of the self as seen by the audience and may loop back around again (Rapee & Turk, 2002).

The Hypothesized Influence of Racial Identification and Fear of Confirming Stereotypes on the Rapee & Heimberg (1997) Model of Social Anxiety

In Figure 2, along with the Rapee & Heimberg (1997) cognitive-behavioral formulation of social phobia model, I have added culturally relevant variables where they may apply. One may hypothesize how the influence of culture could be found at almost all the steps of Rapee & Heimberg (1997) model, starting with the very first one, African-Americans' mental representation of self as seen by the audience. Their mental image of self as seen by the audience may include how they believe audience members view African-Americans in general. They may ask themselves a variety of questions that impact the mental representation they develop. *"What does this audience think of African-Americans? Do they believe stereotypes concerning African-Americans' intelligence levels? Do they think that African-Americans are capable speakers? Do they view me as an African-American speaker? A token speaker, one to be dismissed? A speaker in general? To what extent does this audience believe that I am a representative of African-American people?"* The mental representation of the speaker may partly depend on how the speaker answers these questions in their own mind.

Racial identification and fear of confirming stereotypes may also influence the speaker's perception of the audience's expectations concerning their speech

Figure 2. The Hypothesized Influence of Culture on the Rapee & Heimberg (1997) Model of Social Anxiety



and the ensuing comparison to the previously developed mental representation of self.

Research has shown that a majority of African-Americans are aware of negative meta-stereotypes concerning African-Americans' intelligence (Siegelman & Tuch, 1997). African-Americans', who feel that audience members view African-Americans, as a group, negatively may believe that audience members have low expectations of their own individual speaking abilities. This belief can serve to elicit fears about confirming stereotypes, which may contribute to the speakers' anxiety.

The judgment of the probability and consequences of negative evaluation from the audience may be viewed in terms of individual and societal concerns for an African-American speaker. The speaker may not only view the likelihood and cost of a negative evaluation as high and detrimental for themselves as an individual, but also as high and detrimental for African-American people as a group. They may be concerned about the effect their performance may have on the audiences' perceptions of other African-Americans. The speakers may see themselves, or believe that others see them, as representing African-American culture and ability. This might serve to increase the behavioral, cognitive, and physical symptoms of anxiety that an African-American speaker feels.

Conclusion

Rapee & Heimberg's model (1997) may be elaborated by considering the relevance of several cultural variables, such as African-American's racial identity

(Sellers et al. 1997), and fear of confirming stereotypes (Contrada et al., 2001) on African-Americans' experience of anxiety in public speaking situations where African-Americans may be called upon to exhibit their intellectual knowledge to others.

Research on those with social phobia has found that they fear negative evaluations from others and that they rate the likelihood of receiving a negative evaluation as more highly than those without social anxiety (Clark & Wells, 1995; Rapee & Turk, 1995). The belief that an audience has low regard for, and likely low expectations in regard to African-Americans' abilities, may serve to increase an individual's already high concern for receiving a negative evaluation. This concern may be in part due to their judgment of the probability and cost of negative evaluations for group members; in turn contributing to African-Americans' level of social anxiety.

A similar pattern may emerge for those who fear confirming stereotypes. Many African-Americans are aware of the negative stereotypes that exist concerning their group (Siegelman & Tuch, 199) and feel concern when placed in situations where they can either confirm or disconfirm the negative stereotypes concerning their group (Steele, et al., 1999; Spencer, & Aronson, 2002; Steele & Davies, 2003). African-Americans who are concerned with confirming stereotypes have a chronic form of stress that relates to their membership in a socially stigmatized group (Contrada et al., 2001). This chronic form of anxiety may not only reflect concern for the impact of fulfilling stereotypes on the self, it

but also reflect concern for the impact that fulfilling stereotypes may have on other group members.

Hypothesis

This study hypothesized that there would be a significant, positive relationship between African-Americans' self-reported concerns over confirming stereotypes and their own self-reported levels of social anxiety. I hypothesized that there would be a negative relationship between how negatively African-Americans think others view African-Americans in general, which addresses the public regard aspect of racial identification, and levels of social anxiety. In addition, I believed the relationship between public regard, concern over confirming stereotypes, and levels of anxiety would be partially mediated by beliefs about the probability and consequences of a negative outcome from their speech for group members.

Method

Participants

African-American women and men were recruited from the Georgia State University (GSU) research participant pool to answer self-report measures. Participants received 1 hour of research participation credit for their participation. 84 undergraduate students, 72 females and 12 males, who self-identified as African American/African descent, participated in this study. A summary of the demographic characteristics of the sample is found in Table 1. The total sample ranged in age from 17 to 54, with a mean age of 18.7. The majority of the

Table 1

Demographic Characteristics

Demographic	Range	*N*	%
Age	17-54	83	99
Mean	20.23		
SD	5.51		
*Parent Income	$10-500,000	43	51.19
Mean	83,674.42		
SD	81,498.09		
*Student Income	$2-50,000	26	30.95
Mean	15,530.77		
SD	13,015.18		
Gender	Female	72	85.7
	Male	12	14.3
Where Born	Inside U.S	72	85.7
	Outside U.S.	9	10.8
Neighborhood Grew Up In	Suburb	37	44
	Small City	18	21.4
	Large City	18	21.4
	Inner City	6	7.1
	Rural Area	4	4.8
Year in School	Freshman	53	63.1
	Sophomore	18	21.4
	Junior	5	6
	Senior	5	6
	Post Bacc	1	1.2

Note.
* Mean of those who reported an income greater than $0

participants, 63%, were freshman and born in the United States, 85.7%. The greatest proportion of respondents, 44%, grew up in the suburbs. Participants were asked for their income, with student's reporting a median income of $2, 500. A large number of students, 28.6%, reported $0 in income or left that question blank, 35.7%. Parents' income was also solicited. Similarly, there was a large percentage of missing data for that question, 41.7%, with median parental income of $50, 000 for those who answered this question.

Consent Procedures. After interested participants contact the researcher, a time to meet was set up. At that meeting the consent form was reviewed in detail. The participant was then given the opportunity to ask any questions. Participants were then given a password so they could answer the questionnaires on the computer, at a time of their own convenience. The GSU Institutional Review Board (IRB) monitored this research.

Measures

All measurements are shown in the Appendices.

Demographic Questions

A series of questions were developed to assess demographic information (see Appendix A).

Independent Variables

Racial Identity

Multidimensional Inventory of Black Identity (MIBI-PR). The MIBI (Sellers et al., 1997) is a self-report measure with scales that measure African-

Americans' racial identity. Scales include centrality of identity, the level of regard that person has for African-Americans, and ideology associated with that identity. For the purposes of this study, only the public regard scale were used.

The Public Regard Scale measures the degree to which African-Americans think that others view African-Americans positively or negatively. It is viewed in terms of the stability and dominance of race in relation to a person's conceptualization of self (Walsh, 2001). It contains six items; for example, "Overall, Blacks are considered good by other." (Seller et al., 1997). Public Regard scale items are rated using a 7-point Likert type scale ranging from 1 ("strongly disagree") to 7 ("strongly agree"). Scores range from 8 to 56 with higher scores reflecting greater racial centrality (see Appendix B).

Fear of Confirming Stereotypes

Stereotype Confirmation Concern Scale (SCCS). The SCCS (Contrada et al., 2001) is a self-report scale that measures people's concern over confirming stereotypes. The questions reflect a broad range of social and behavioral domains. Respondents are asked to rate how often over that past three months they have been "concerned that by ___ [they] might appear to be confirming a stereotype about [their] ethnic groups". The SCCS includes 11 items; for example, concern over "Talking in a certain way." Items are rated using a 7-point Likert type scale ranging from 1 ("never") to 7 ("always"). Scores range from 11 to 77, with higher scores reflecting greater concern over confirming stereotypes. The mean of the 11 items was used as a measure of concern over confirming stereotypes. Reliability

was tested using Cronbach's measure of internal consistency. Resulting coefficient for the SCCS across all ethnic groups assessed is $\alpha = .91$ (Contrada et al., 2001). (see Appendix C).

Mediation Measures

Probability of Negative Outcomes

Outcome Probability Questionnaire-Revised (OPQ-R). The OPQ (Uren, Szabó, & Loviband, 2004) is a self-report measure that assesses the probability of a negative outcome occurring. The OPQ contains 24 items, 12 of the items evaluate social threat and the remaining 12 items evaluate physical threat. For the purposes of this study, only the questions that assess social threat are used. Respondents are asked to rate the likelihood that a negative social outcome would occur; for example, "You will feel embarrassed about something you did". Items are rated using a 9-point Likert-type scale ranging from 0 ("not at all") to 8 ("extremely"). Scores range from 0 to 96. The mean was used to indicate the likelihood of negative outcomes, with higher scores reflecting greater likelihood. Reliability was tested using Cronbach's measure of internal consistency. Resulting coefficient for the OPQ total is $\alpha = .90$ and $\alpha = .89$ for the OPQ social subscale (Uren et al., 2004).

The OPQ was revised for use in this study (OPQ-R). Instead of researchers asking respondents to answer the questions in reference to themselves, researchers asked respondents to answer the questions in reference to the probability that their behavior will reflect poorly on in-group members. For

example, “If you feel embarrassed by something you did, how likely is it that this will reflect poorly on other African-Americans?” Answers are rated using the same method as the unrevised OPQ. (see Appendix D).

Perceived Cost

Outcome Cost Questionnaire-Revised (OCQ-R). The OCQ (Uren et al., 2004) is a self-report measure that assesses the severity of possible negative outcomes based on the perceived cost associated with an anxiety provoking event. The OCQ contains 24 items, 12 of the items evaluate social threat and the remaining 12 items evaluate physical threat. For the purposes of this study, only the questions that assess social threat are used. Respondents are asked to rate how distressing an outcome would be for them; for example, “You will sound dumb when talking to others.” Items are rated using a 9-point Likert-type scale ranging from 0 (“not at all”) to 8 (“extremely”). Scores range from 0 to 96, with higher scores reflecting greater distress. Mean scores on the social threat subscale were used as a measure of perceived cost. Reliability was tested using Cronbach’s measure of internal consistency. Resulting coefficient for the OCQ total is $\alpha = .92$ and $\alpha = .94$ for the OCQ social subscale (Uren et al., 2004).

The OCQ was revised for use in this study (OCQ-R). Instead of researchers asking respondents to answer the questions in reference to themselves, researchers asked respondents to answer the questions in reference to how distressing their behavior will be for other African-Americans. For example, “If you feel embarrassed by something you did, how distressed are you at the thought

that this may reflect negatively on other African-Americans”? Answers are rated using the same method as the unrevised OCQ. (see Appendix E).

Appraisal of Social Concerns-Revised (ASC-R). The ASC (Telch, Lucas, Smits, Powers, Heimberg, & Hart, 2004) is a self-report scale that evaluates the degree to which a person is concerned about a particular social situation. Factor analysis conducted by Telch et al, (2004) found factor pattern loadings for three factors; negative evaluation, observable symptoms, and social helplessness. This study uses 9 items that load on the negative evaluation factor. Respondents are asked to rate their degree of concern about specific outcomes, for example; concern over “Appearing stupid”. Items are rated using a 100- point scale, ranging from 0 (“not at all concerned”) to 100 (“extremely concerned”). Scores range from 0 to 900, with higher scores reflecting greater concern over social situations. Mean scores on social concern subscale were used as a measure of perceived cost. Reliability was tested using Cronbach’s measure of internal consistency. Resulting coefficient for the ASC total is $\alpha = .94$. Test-retest reliability was assessed using the Pearson correlation between scores. The resulting coefficient was $r = .82$ (Tech et al., 2004).

The ASC was revised for use in this study (ASC-R). Instead of researchers asking respondents to answer the questions in reference to themselves, researchers asked them to answer the questions in reference to their concerns that their behavior will reflect poorly on in-group members. For example, “How concerned are you that appearing stupid will reflect poorly on other African-Americans"?

Answers are rated using the same method as the unrevised ASC. (see Appendix F).

Dependent Variables

Anxiety Measure

Fear of Negative Evaluation-Brief (FNEB). The FNEB (Leary, 1983) is a widely used self-report scale that measures people's expectations of negative evaluations across a number of social settings, including public speaking. The FNEB contains 12 items; for example, "I am afraid that people will find fault with me". Items are rated using a 5-point Likert scale ranging from 1 (not at all characteristic of me") to 5 (extremely characteristic of me"). Scores range from 12 to 60, with higher scores reflecting higher levels of evaluative concern. The FNEB correlates highly with the original FNE ($r = .96$; Leary, 1983; Westra & Stewert, 2001). Resulting coefficient for the FNEB is $\alpha = .97$ and test-retest reliability coefficient is $r = .94$ (Collins, Westra, Dozois, & Stewert, 2005). (see Appendix G).

Public Speaking Anxiety Measures

Self Statements during Public Speaking (SSPS). The SSPS (Hofmann & DiBartolo, 2000) is a self-report scale that measures fearful thoughts during public speaking. It is divided into two subscales: positive and negative self-statements (SSPS-P, SSPS-N), which are analyzed separately. Respondent are asked to rate their level of agreement to a list of possible thoughts during public speaking situations. The SSPS contains 10 items; for example, "A failure in this

situation would be more proof of my incapacity". Items are rated using a scale between 0 ("if you do not agree at all") to 5 ("if you agree extremely with the statement"). Scores range from 0-25 for each subscale. Reliability was tested using Cronbach's measure of internal consistency. Reliability has been reported at alpha = .80 for SSPS-P and .86 for SSPS-N and test-retest reliability has been reported at r = .78 for SSPS-P and r = .80 for SSPS-N (Hofmann & DiBartolo, 2000). (see Appendix H).

Personal Report of Communication Apprehension (PRCA) – Short Form. The PRCA-short form (McCroskey, 1978) is a measure that assesses public speaking fears. Respondents are asked to rate the degree to which they are concerned about their communication in public situations. It contains 10 items; for example, "I am afraid to express myself in a group". Items are rated on a 5-point Likert type scale that ranges from "strongly agree" to "strongly disagree". Scores range from 10-50. Internal reliability estimates range between $\alpha = .87$ and $\alpha = .90$ (McCroskey, 1978). (see Appendix I).

Procedure

Students were asked to complete self-report measures via the computer. They were first asked to fill out demographic questions. Next they filled out questionnaires concerning their experiences with social anxiety (FNEB, PRCA-short, SSPS-N, and SPSS-P). After that, they were asked to fill out the independent variable measures (MIBI-PR, SCCS). Then they were asked to fill complete the mediation questionnaires (OPQ-R, OCQ-R, ASC-R).

Results

Regressions Assumptions

Preliminary analyses were performed on the predictor, mediation, and outcome variables to screen for violations of normality, linearity, and homoescedasticty. To detect outliers, boxplots and histograms were graphed, using the criterion of greater than or equal to 3 standard deviations above or below the mean of the distribution. No outliers were detected. For skew, the data was visually inspected and the skew statistic was divided by the standard error of the skew. Any value +/- 1.96 standard deviations above or below the mean was considered skewed. Both of the subscales of the public speaking anxiety measures, SSPS, were significantly skewed. Transformations were performed but the variable retained its skewed distribution. Because of this finding and the fact that another measure also addressed public speaking anxiety (i.e. PRCA), the measure was dropped from future analyses. No other distribution was significantly skewed. To assess for homoscedasticity, scatterplots of the standard residuals by the standardized predicted values were graphed to confirm that the residuals were evenly distributed for each value of a given predictor variable. No cases of heteroscedasticity were found.

To assess multicollinearity, a correlation matrix of all the predictor variables was computed. Point-biserial correlation coefficients (r_{pb}) were calculated to examine the relations between continuous and discrete categorical variables (i.e. gender), while Pearson correlation coefficients (r) were calculated

to examine relations between continuous variables. Significant relations were noted for bivariate associations, as shown in Table 2. The matrix was scanned for predictor variables that correlated very highly, at the .8 or .9 levels (Field, 2005). None of the predictor variables had a very strong linear relationship with the other predictor variables.

Potential Confounds

Participant's age, gender, year in school, place of birth, parent income, and student income were examined in a correlation matrix to assess if any of these demographic variables significantly influenced any of the dependent variables, serving as potential confounds. As shown in Table 2, participant's gender and parent's income were variables that were found to be significantly related to dependent variables. Gender was entered into the analyses as a covariate where appropriate. Though parent income was found to be significantly related to a dependent variable, only forty-five out of eighty-four participants answered this question, restricting the range of the sample relationship thereby rendering the sample too small to test the hypotheses. As such, parental income was not entered as a covariate.

Determining Reliability

To determine whether the scales showed internal consistency in this sample, Cronbach's α was computed for each scale of interest. As shown in Table 3, each scale had moderate to high reliability, with internal consistencies ranging from .74 to .93.

Table 2

Pearson and Point Biserial Correlation Coefficients Among Predictor and Outcome Variables

Variable	A	B	c	D	e	f	g	h	i	j	k	l	m	n
(a) MIBI-PR	1.00	-.04	-.01	-.14	-.22*	-.26**	-.14	.06	.14	.35	-.25	.14	-.09	.12
(b) SCCS		1.00	.20*	.24*	.16	.06	.07	-.11	-.14	-.18	-.19	.11	.13	.30**
(c) OCQ-R			1.00	.63**	.66**	.35**	-.06	.09	.07	-.12	.22	.19	.14	.08
(d) OPQ-R				1.00	.60**	.26**	-.04	-.01	.09	-.11	.13	.01	.17	.18
(e) ASC-R					1.00	.40**	.03	.12	.08	-.06	.29*	.04	-.01	.08
(f) FNE-B						1.00	.28**	-.01	.08	-.20	.41**	.14	-.03	-.1
(g) PRCA							1.00	-.01	.12	-.16	-.18	-.23	-.13	-.26*
(h) Age								1.00	.60**	-.03	-.14	.50**	.14	-.08
(i) Year in •									1.00	.10	-.07	.21	.13	-.07
(j) Where										1.00	.03	.06	-.04	-.01
(k) Parent											1.00	-.06	-.26**	-.05
(l) Student												1.00	.12	-.01
(m) Neighbor-hood born													1.00	-.11
(n) Gender•														1.00

Note.

* Correlations are significant at the α =. 05 level (1-tailed)

** Correlations are significant at the α = .01 level (1-tailed)

• Point-Biserial Correlation Coefficient (r_{pb})

MIBI-PR = Multidimensional Inventory of Black Identity-Public Regard

SCCS = Stereotype Confirmation Concern Scale

OCQ-R = Outcome Cost Questionnaire-Revised

OPQ-R = Outcome Probability Questionnaire-Revised

ACQ-R = Appraisal of Social Concerns-Revised

FNE-B = Fear of Negative Evaluations-Brief Form

PRCA = Personal Report of Communication Anxiety

Primary Analyses

Multiple regression equations were computed to assess if the conditions for mediation, according to procedures set forth by Baron and Kenny (1986), were met. According to Baron and Kenny (1986), to establish mediation there needs to be a relation between the 1) independent variables (public regard and fear of confirming stereotypes) and the dependent variables (social anxiety), 2) a) independent variables and the mediation variables (concern over negative evaluations), and b) mediation variables and the dependent variable, and 3) when the independent variable and each of the mediation variables are entered together in the regression equation, the relation between the independent variable and the dependent variable significantly decreases (partial mediation) or disappears fully (full mediation.). One-tailed tests of significance were used to evaluate relationships with the alpha level set at $p \leq .05$. Table 4 contains the descriptive statistics for the independent, mediation, and dependent variables.

Step One

Public Regard and Communication Anxiety. To assess the first step of the mediation equation, the relation between the independent variables and dependent variables, four equations were computed. In the first equation, participants' concern about their communication in public speaking situations (PRCA) was entered as the dependent variable. Participants' report of the degree to which they think that others view African-Americans positively or negatively (MIBI-Public Regard) was the independent variable.

Table 3

Descriptive statistics for the independent, mediation, and dependent variables

Variable	Possible Range	M	SD	Cronbach's α	Number of items
Independent Variables					
MIBI-PR	1-6	3.42	.95	.74	6
SCCS	11-77	39.63	15.48	.90	11
Mediation Variables					
OPQ-R	0-96	42.43	16.85	.93	12
OCQ-R	0-96	41.69	18.95	.90	12
ASC-R	0-900	380.59	231.80	.92	9
Dependent Variables					
FNE-B	12-60	31.31	8.71	.82	12
PRCA	10-50	31.38	2.99	.90	10

Note.

MIBI-PR = Multidimensional Inventory of Black Identity-Public Regard

SCCS = Stereotype Confirmation Concern Scale

OCQ-R = Outcome Cost Questionnaire-Revised

OPQ-R = Outcome Probability Questionnaire-Revised

ACQ-R = Appraisal of Social Concerns-Revised

FNE-B = Fear of Negative Evaluations-Brief Form

PRCA = Personal Report of Communication Anxiety

As shown in Table 4, the overall model was statistically significant, $F(2, 81) = 3.39$, $p < .05$. The significance of the model was due to the statistically significant relation between the covariate, gender, and participants' report of concern about communication in public speaking situations negatively, $F(1, 82) = 5.75$, $p < .05$, $r = .07$, such that females reported higher levels of communication anxiety.

Public Regard and Fear of Negative Evaluations. In the second equation, participants' fear of negative evaluations in public speaking situations (FNEB) was entered as the dependent variable. Participants' report of the degree to which they think that others view African- Americans positively or negatively (MIBI-PR) was the independent variable. As shown in Table 5, participants' report of the degree to which they think that others view African-Americans positively or negatively was significantly related to changes in people's expectations of negative evaluations in social settings, including public speaking, $F(1,82) = 6.09$, $p < .05$, $r = .07$. African-Americans who believe others view their race more negatively reported greater expectations of negative evaluations across social situations. *Concern over Confirming Stereotypes and Communication Anxiety.* In the third equation, participants' concern about their communication in public speaking situations (PRCA) was entered as the dependent variable. Participants' report of their concern over confirming stereotypes (SCCS) was the independent variable.

Table 4

Summary of Regression Analysis for Public Regard (MIBI-PR) Predicting Communication Anxiety (PRCA)

Variable	B	*SE B*	β	R^2_{change}
Step 1				
Gender	-6.36	3.17	-.26*	.07
Step 2				
Gender	-6.04	2.67	-.24*	
MIBI-PR	-1.00	1.00	-.11	.01

Note.

*p < .05

MIBI-PR = Multidimensional Inventory of Black Identity

PRCA = Personal Report of Communication Anxiety

Table 5

Summary of Regression Analysis for Public Regard (MIBI-PR) Predicting Fear of Negative Evaluations (FNE-B)

Variable	B	*SE B*	β	R^2
Step 1				
MIBI-PR	-2.40	.97	-.26*	.07

Note.

*p < .05

MIBI-PR = Multidimensional Inventory of Black Identity

FNE-B = Fear of Negative Evaluations –Brief Form

As shown in Table 6, the overall model was statistically significant, $F(2, 81) = 3.99$, $p < .05$. The significance of the model was due to the statistically significant relation between the covariate, gender, and participants' report of concern about communication in public speaking situations negatively, $F(1, 82) = 5.75$, $p < .05$, $r = .07$, such that females reported higher levels of communication anxiety.

Concern over Confirming Stereotypes and Fear of Negative Evaluations. In the fourth equation, participants' fear of negative evaluations in public speaking situations (FNEB) was entered as the dependent variable. Participants' report of their concern over confirming stereotypes (SCCS) was the independent variable. As shown in Table 7, participants' concern over confirming stereotypes was not significantly related to changes in people's expectations of negative evaluations in social settings, including public speaking, $F(1,82) = .30$, $p > .05$.

The first criterion for mediation analyses according to Baron and Kenny (1986), a relation between the independent and dependent variable, was not satisfied for three out of the four hypothesized relationships. As such, further regression equations were only computed to test for possible mediation between participant's report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) and their fear of negative evaluation (FNE-B).

Table 6

Summary of Regression Analysis for Concern over Confirming Stereotypes (SCCS) Predicting Communication Anxiety (PRCA)

Variable	B	*SE B*	β	R^2_{change}
Step 1				
Gender	-6.36	2.65	-.26*	.07
Step 2				
Gender	-7.57	2.76	-.31*	
SCCS	.09	.06	.16	.02

Note.

*p < .05

SCCS = Stereotype Confirmation Concern Scale

PRCA = Personal Report of Communication Anxiety

Table 7

Summary of Regression Analysis for Concern over Confirming Stereotypes (SCCS) Predicting Fear of Negative Evaluations (FNE-B)

Variable	B	*SE B*	β	R^2
Step 1				
SCCS	.03	.06	.06	.00

Note.

SCCS = Stereotype Confirmation Concern Scale

FNE-B = Fear of Negative Evaluations –Brief Form

Step Two

Public Regard and Concern over Behavior Reflecting on In-Group Members. For the second step in testing mediation, an association between the independent variables (MIBI-PR), and potential mediating variables (ASC-R, OPQ-R, OCQ-R) and an association between the potential mediating variables and the dependent variable (FNEB) is examined. In the first equation, participants' report of their concern over how their behavior may reflect negatively on other African-Americans (ASC-R) was entered as the dependent variable. Participants' report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) was the independent variable. As shown in Table 8, participants' report over how they think other view African-Americans was significantly related to their concern over how they behavior may reflect negatively on other African-Americans, $F(1,82) = 4.04$, $p < .05$, $r^2 = .05$. African-Americans who believe others view their race more negatively reported greater concern over how their behavior may reflect negatively on other African-Americans.

Concern over Behavior Reflecting on In-Group Members and Fear of Negative Evaluations. Participants' fear of negative evaluations in public speaking situations (FNEB) was entered as the dependent variable while their concern over how they behavior may reflect negatively on other African-Americans (ASC-R) was entered as the independent variable.

Table 8

Summary of Regression Analysis for Public Regard (MIBI-PR) Predicting Concern over Behavior Reflecting on In-Group Members (ASC-R)

Variable	B	*SE B*	β	R^2
Step 1				
MIBI-PR	-52.68	26.22	-.22*	.05

Note:

*p < .05

MIBI-PR = Multidimensional Inventory of Black Identity

ASC-R = Appraisal of Social Concerns –Revised

As shown in Table 9, participants' concern over how negatively their behavior may reflect on other African-Americans was significantly related to their fear of negative evaluations, $F(1, 82) = 15.58$, $p < .01$, $r^2 = .16$. African-Americans who reported greater concern over their behavior reflecting poorly on in-group members also reported greater expectations of negative evaluations across social situations.

Public Regard and Cost of a Negative Outcome for In-Group Members. Participants' report of the perceived cost of a negative outcome for other African-Americans was entered as the dependent variable. Participants' report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) was the independent variable. As shown in Table 10, participants' report over how they think other view African-Americans was not significantly related to perceived cost of a negative outcome for in-group members, $F(1,82) = .02$, $p > .05$.

Public Regard and Probability of a Negative Outcome for In-Group Members. Participants' report of the probability of a negative outcome for other African-Americans was entered as the dependent variable. Participants' report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) was the independent variable. As shown in Table 11, participants' report over how they think other view African-Americans was not significantly related to the probability of a negative outcome for other African-Americans, $F(1,82) = 1.54$, $p > .05$.

Table 9

Summary of Regression Analysis for Concern over Behavior Reflecting On In-Group Members (ASC-R) Predicting Fear of Negative Evaluations (FNE-B)

Variable	B	*SE B*	β	R^2
Step 1				
ASC-R	.02	.00	.40**	.16

Note.

**p < .001

ASC-R = Appraisal of Social Concerns –Revised

FNE-B = Fear of Negative Evaluations –Brief Form

Table 10

Summary of Regression Analysis for Public Regard (MIBI-PR) Reflecting on Perceived Cost of a Negative Outcome for In-Group Members (OCQ-R)

Variable	B	*SE B*	β	R^2
Step 1				
MIBI-PR	-.28	2.20	-.01	.00

Note.

MIBI-PR = Multidimensional Inventory of Black Identity – Public Regard

OCQ-R = Outcome Cost Questionnaire -Revised

Table 11

Summary of Regression Analysis for Public Regard (MIBI-PR) Reflecting on Perceived Probability of a Negative Outcome for In-Group Members (OPQ-R)

Variable	B	*SE B*	β	R^2
Step 1				
MIBI-PR	-2.40	1.93	-.14	.02

Note.

MIBI-PR = Multidimensional Inventory of Black Identity – Public Regard

OPQ-R = Outcome Probability Questionnaire - Revised

The second criterion for mediation analyses, according to Baron and Kenny (1986), a relation between the independent variable and the mediation variable, and between the mediation variable and the dependent variable, was satisfied for the relationship between participant's report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) and their concern over how their behavior may reflect negatively on other African-Americans (ASC-R) and for the relation between their concern over how their behavior may reflect negatively on other African-Americans (ASC-R) and their fear of negative evaluations (FNE-B).

Step Three

Public Regard, Concern over Behavior Reflecting on In-Group Members and Fear of Negative Evaluations. For the final step in testing mediation, the independent variable and the mediation variable entered together in the regression equation, with the relation between the independent variable and the dependent variable significantly decreasing (partial mediation) or disappearing fully (full mediation.), one equation was computed. Participants' fear of negative evaluations (FNEB) was entered as the dependent variable. Participants' report of the degree to which they think that others view African-Americans positively or negatively (MIBI-PR) and their concern over how their behavior may reflect negatively on other African-Americans (ASC-R) were simultaneously entered. As shown in Table 12, the overall model was significant, $F(2, 81) = 9.65$, $p < .01$. The significance of the model was due to the relation between participants'

Table 12

Summary of Regression Analysis for Public Regard (MIBI-PR) and Concern over Behavior Reflecting on In-Group Members (ASC-R) Reflecting on Fear of Negative Evaluations (FNE-B)

Variable	B	*SE B*	β	R^2_{change}
Step 1				
MIBI-PR	-2.40	.97	-.26*	.07
Step 2				
MIBI-PR	-1.69	.94	-.19	
ASC-R	.01	.00	.36**	.12

Note.

*p < .05, **p < .001

MIBI-PR = Multidimensional Inventory of Black Identity

ASC-R = Appraisal of Social Concerns – Revised

FNE-B = Fear of Negative Evaluations – Brief Form

reports of their concern over how their behavior may reflect negatively on other African-Americans and fear of negative evaluations, $F(1, 81) = 12.36, < .01, r^2 = .12$. As shown in Table 12, after entering the independent variable and the mediation variables together in the regression equation, the relation between the independent variable and the dependent variable was no longer significant.

The third criterion for mediation analyses, according to Baron and Kenny (1986), a decrease in the relation between the independent and dependent variable after simultaneously entering the independent and mediation variable, was satisfied.

Discussion

"As long as we are denigrated as a group, no one of us has made it."

Lenita McClain[1]

This study focused on understanding contextual variables that may be salient in African-Americans' experiences of social anxiety. We focused on African-Americans as a group because of group members' shared history and experiences in the United States, although we do not want to lose sight of the diverse individuals that comprise this group. The interpretations presented from group data may guide readers in understanding an individual African-American's experience with racial identity and social anxiety, but a word of caution needs to be offered at the onset. Results of group data apply to individual people to varying degrees and sometimes not at all, as the context surrounding a situation and an individual's personal experiences influence how a person can interpret a group,

shared experience. As such, readers should be cautious of using the findings in this study to apply to any one African-American, or even a group, especially as this group data represents a particular group of African-Americans living in a particular context.

The purpose of the present study was to examine the relation between cultural factors and the experience of anxiety among African-American participants, specifically the relation between racial identity, concern with confirming stereotypes, and social anxiety. The study was exploratory in nature; we examined whether there was a relation between fear of public speaking and two culturally relevant variables, a specific aspect of African-A[1]merican's racial identity, public regard, and African-Americans' fear of confirming stereotypes. Additionally, we examined whether or not these relationships could be partially explained through participants' reported concern with the effects of negative evaluations on in-group members. This study was conducted with the goal of adding to the small body of literature that examines the possible influences of culturally specific variables on African-Americans' experiences with anxiety. In the following discussion, I will first summarize the findings from the study. Then I will address possible clinical implications of the findings and the strengths and

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[1] Lenita McClain was the 1st African-American person to become a member of the Chicago Tribune's editorial Board. In March of 1984, she was named one of the ten most outstanding working women in America by Glamour magazine. She committed suicide two months later (McCombs, 1996, pg. 49).

limitations of the study. I will conclude by suggesting future directions for research.

The results of this study support the influence of culturally specific variables on African-Americans' experience of social anxiety. Specifically, results showed that African-Americans who reported that they believed that others viewed their group more negatively (Public Regard) also reported greater concern over receiving negative evaluations (FNEB). This relationship was fully mediated by participants' reported concern over how their behavior may negatively affect other African-Americans (ASC-R). There were several null findings as well, including a lack of relationship between a) public regard and participants' report of communication anxiety (PRCA), b) two of the mediating variables (OPQ-R and OCQ-R) and fear of negative evaluations, and c) fear of confirming negative stereotypes (SCCS) and the two measures of social anxiety.

Explaining the Primary Finding

The primary finding from this study is that African-Americans who reported lower levels of public regard also reported higher levels of fears of negative evaluations, a relationship fully explained by participants' concern over how their behavior may negatively affect other African-Americans. The Rapee and Heimberg (1997) social anxiety model proposes that a speaker focuses on the audience and then develops a mental representation of how they may be viewed by that audience. The researchers suggest that this image is more important than their own personal view of how they appear because people find the thought of

other people's evaluation more threatening than their own. This perceived threat increases the speaker's perceptions of the cost of a negative evaluation, which then increases their fears of receiving a negative evaluation.

This thread, from the development of a mental representation of self, to a judgment of a high cost for a poor performance, to a fear of negative evaluations, can be understood in terms of culturally specific variables, specifically racial identity (low regard), self-construal, and "representation." African-Americans' who believe that society holds them in low regard may form a mental representation of themselves based on this belief. They may think that the audience holds them, and their abilities, in low regard. The speaker may hold an image of herself or himself performing poorly, in line with their perceptions of the audience's low expectations for their behavior. This mental representation increases the perceived cost related to the situation, a concern over negative behaviors adversely affecting other African-Americans.

Self-construal theory (Singelis, 1994) explains how this concern may be a cost for African-Americans. Self-construal has commonly been dichotomized into independent and interdependent constructs (Singelis, 1994). An independent self-construal has been linked to individualistic cultures, while an interdependent self-construal has often been linked to collectivist cultures. Researchers also found that people within individualistic and collectivistic cultures exhibit both independent and interdependent self-construals without contradiction (Coon & Kemmelmeier, 2001). African-Americans have been found to report higher levels

of collectivism, in comparison to European-Americans, while at the same time reporting similar scores on individualism (Gaines et al., 1997). In a sense, African-American's may be better viewed as bicultural individuals who move between individualistic and collectivist beliefs (Madonna et al., 2003).

These self-construals can be reflected in people's approaches to and behaviors in their surroundings (Madonna et al., 2003). African-American respondents may believe that out-group members view African-Americans as a homogeneous group, with each individual representing African-American culture and ability. As such, if one African-American is guilty, all are guilty, if one performs poorly, all will perform poorly. This feeling is clearly expressed by noted scholar Henry Louis Gates, Jr. When talking about his thoughts when watching the Watts riots at the age of 14 he notes that he, "experienced that strange combination of power and powerlessness that you feel when the actions of another black person affect your own life, simply because you both are black (Gates, 1997)." A collectivist orientation in African-Americans has been viewed in positive terms (Allen & Bagozzi, 2001) and has been found to promote harmony control in African-Americans (Constantine et al., 2003). But, it is possible that when a collective orientation interacts with a societally induced pressure to "represent" ones' group, there lies the potential for maladaptive psychological responses to situations.

This knowledge about society's likelihood to view each African-American as a representative of the entire race, especially in regards to negative

events, may interact with a collectivist orientation to influence African-Americans' experiences with social anxiety and fear of negative evaluations. When African-Americans judge the consequences of a poor performance, their individual cost may be comprised of potential group cost: "I am what I experience and what we experience as a people (McCombs, 1985, p. 10)," therefore my poor performance has the potential to adversely impact "me/we." As a representative of the African-American race who is concerned about how my behavior may affect others in my group, my performance not only has the potential of negatively affecting myself, I believe it has the potential of negatively affecting other in-group members; a potentially very high cost. This added pressure or culture related stress increases my fears of a negative evaluation. This concern for group is similar to the previously mentioned culturally bound anxiety disorder of TKS found in Japanese society, which has a collectivist orientation (Draguns & Tanaka-Matsumi, 2003; Takahashi, 1989; Tanaka-Matsumi, 1979). The primary symptom of this disorder is the significant concern over an individual's behavior in a social situation bringing shame upon their group.

Consider how the finding that cost is viewed in terms of "I/we" may play out for a particular African-Americans woman in a setting that is commonly associated with anxiety:

She stands up from her seat and walks towards the podium. She is poised and steady on her feet as she navigates the room, stepping onto the stage until she stands, directly in front of the podium, the microphone before her. She looks

out at the audience, she sees very few faces that are African-Americans and immediately thoughts begin to race through her mind. How do they see me? See us, here to represent our organization? Am I just another token African-American, here to speak so they can congratulate themselves on their political correctness? Will they even give us a chance or have they already decided that we aren't "capable" enough. I am sure they are just waiting to judge me as a failure. I need to represent well, in the name of all the others that may benefit if I can convince this audience about the merits of my plan. But what if I give a poor speech? What does that mean for the rest of the panel from my organization that will be speaking? Will they even give them a chance if I mess up? As the thoughts continue, she feels the sweat on her palms, her heart is racing, and her stomach begins to cramp. Her mind goes blank, and all she can think is, "Can I do this?"

Explaining Null Findings

There was not a significant relationship between fear of confirming negative stereotypes and any measure of social anxiety. Given our previous discussion, it may seem surprising that there was no relation between these two variables. One explanation pertains to the measurement of this construct. The Stereotype Confirmation Concern Scale (SCCS), the measure used to assess fear of confirming stereotypes, assesses personal concern over confirming stereotypes. The questions focus on a variety of general tasks (i.e., owning certain things, eating certain foods, doing general tasks, talking in a certain way) and how

participating in them may confirm stereotypes. The measure was not designed for any particular ethnic group and these tasks may not adequately tap into stereotypes that the sample in this study fears confirming. Additionally, the measure was not designed solely for stereotypes that could be confirmed via public speaking situations.

Another null finding is the lack of relationship between public regard and one of the dependent variables, Personal Report of Communication Anxiety (PRCA). This null finding is interesting because there was a relationship between public regard and the other dependent measure of social anxiety, FNEB. Although the two dependent variables were related, there are differences between the measures; anxiety over communicating with others (PRCA), as opposed to fears of receiving negative evaluations (FNEB). The PRCA focuses on whether people enjoy communicating with others during group situations. The FNEB focuses on general concerns over how other people perceive an individual. The PRCA assesses situation specific behaviors, while the FNEB addresses more global fears. The findings from this study suggest that we may be tapping into generalized concerns about negative evaluations and not public speaking anxiety in specific.

Finally, with regard to null findings, of the three potential mediating variables, Appraisal of Social Concern –Revised (ASC-R) was related to the FNEB, but the Outcome Probability Questionnaire-Revised (OPQ-R) and Outcome Cost Questionnaire-Revised (OCQ-R), were not. These variables were

selected to operationalize the probability of a negative outcome occurring (OPQ-R) and the cost associated with a negative outcome (OCQ-R), but may be tapping into different types of concerns than the ASC-R. The OPQ-R and OCQ-R ask participants to rate how concerned they are over how their individual emotional responses (i.e. uses words such as "feel," "embarrassed," and "nervous") in a wide range of situations may negatively impact other African-Americans. The ASC-R focuses more on overt behaviors than feelings. Many items ask the speaker to place himself or herself in the perspective of the other (i.e. appearing incompetent) and describe overt behaviors of others (i.e. people laughing at you). African-Americans who report high levels of evaluative fears may place themselves in the role of their audience and focus on information concerning how their observable behaviors, as opposed to their covert feelings, may affect other African-Americans.

Clinical Implications

These findings suggest that culturally relevant variables influence African-American's experience of social anxiety, and as such, they should be taken into consideration in the course of treatment for social anxiety. It has been said that to best understand the psychological health of African-Americans, knowledge of group history is a necessity (McCombs, 1996). Yet, many mainstream clinical theories do not explicitly acknowledge African-Americans' history in the United States nor do they explore the possible psychological consequences associated with that history (Allen & Bagozzi, 2003). W. E. B. DuBois (1903) discussed

potential consequences of the mental conflict for African-Americans living in a European-American dominated and controlled society through a concept he referred to as double consciousness. Double consciousness is "*the sense of always looking at one's self through the eyes of others*, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness – an American, a Negro, two souls two thoughts, two unreconciled strivings, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder…The history of the American Negro is the history of this strife, - this longing…to merge his double self in to a better and truer self. (pg. 16-17)."

African-Americans can form adaptive and maladaptive psychological response patterns in the face of an oppressive society. One response pattern that can be considered psychologically maladaptive is to constantly measure oneself through the eyes of others (Moore, 2005). The findings from this study provide evidence that this may be the case for some of the African-Americans. The relationship between low regard and evaluative concerns suggest that double consciousness has measurable effects on some African-Americans' experience of social anxiety. Participants in this study used how society views African-Americans as a group and an observer perspective in reference to their own behaviors in a way that increases their fears in social situations.

Research has found that African-Americans do not seek treatment because they believe that clinicians do not understand their struggle (Sanders-Thompson et

al., 2004) rendering therapy irrelevant to them. In an effort to increase the relevancy of treatment for anxiety disorders with African-Americans, the therapist should think beyond the individual level concerns typically addressed in therapy. When assessing fears around social situations, therapists should address issues of racial identity and perceived impact of individual behavior on other African-Americans. Generally, therapists may focus on "I" statements, such as the one given at the end of the previously presented case example, *"Can I do this?"* and process the individual cost with the client. The findings from this study suggest that for some African-Americans, the cost associated with the "I" in the *"Can I do this?"* may be better understood in terms of cost to both the individual and the group, the "I/we." Therapists should assess the cultural context surrounding this concern. Additionally, therapists should make an extra effort to discuss with clients the possible societal influences on individual behavior, such as an interaction between interdependent self-construal/collectivist orientation and the need to represent one's group in a positive light to out-group members, the construct of double consciousness, and societal stereotypes concerning African-Americans. Understanding the influence of culturally relevant variables, without overgeneralizing, may help therapists develop a more nuanced and sophisticated working hypothesis when it come to understanding the factors that play into their clients' concerns. Therapist and client can discuss and work through these constructs in a way that positively impacts the client's mental health.

Strengths and Limitations

There are strengths of this study that should be identified. For one, participants self-identified as African-American or of African descent, reducing researcher bias on who is considered African-American. In addition, there was a large sample size, allowing for adequate power to detect significant relationships. This study focused on one dimension of racial identity, public regard, which enables researchers to distinguish the impact amongst the various forms of racial identity. Though revisions were made to three of the potential mediating variables, all measures were found to have high internal reliability.

When interpreting the results, the reader should take into account some methodological issues. First, the sample is comprised of a non-clinical group of college students. The relations found between the measures in this sample may not be replicated in a sample of participants who endorse clinically significant levels of social anxiety. Those with clinical levels of anxiety recognize their fear as excessive or unreasonable and it significantly interferes with their life (DSM-IV-TR, 2000). Their fear may be so significant and have so great an impact on their life that they are more focused on their individual behaviors and less concerned over societal opinions of their group. However, a relation may be found between fear of confirming negative stereotypes that are relevant to African-Americans in public speaking situations (i.e. using “proper” English) and fear of negative evaluations in a clinical sample. Additionally, the vast majority of the sample was female and the relationships may work in a different way for

African-American males. It is possible that because of different socialization messages that males and females receive, i.e. females receive more messages about racial pride while males receive more messages about racial barriers, (Taylor et al., 1991), there may be gender differences in concern for negative behavior affecting other African-Americans.

In addition there are potential concerns with some of the measures used. The SCCS is a relatively new measure that has not been widely used and may not adequately tap into African-Americans' specific fear of confirming stereotypes as it relates to social anxiety. The ASC, OPQ, and OCQ were all revised for use in this study and may work in a different way, in a different sample.

Generalizability

It is important to recognize the heterogeneity of the group labeled African-American. This sample was comprised of African-American students studying in a racially diverse college the southeastern United States. The majority of respondents were freshman females born in the United States. A third of participants grew up in suburban neighborhoods. Realizing that this sample does not capture the full range of diversity within the group, African-American, findings from this study can only be generalized to this sample, though they potentially have implications for research and clinical work with other samples of African Americans.

Future Directions

In general, there is a need for more research with African-Americans with clinical levels of anxiety. In addition, there is a need for research that targets the influence of culturally specific variables on social anxiety. Research also needs to further understand the contextual variables that may impact individuals' experiences, i.e. racial make-up of the audience.

One of the first steps in future research would be replicating the present findings with other subgroups of African-Americans. African-Americans are a heterogeneous group and the degree to which attitudes and beliefs influence each person's behavior is dependent on the subjective meaning that each person places on their race and their membership in that race (Rowley, et al., 1998). African-Americans are impacted by their location, part of the country they grew up in, type of neighborhood they grew up in, socioeconomic status and their level of education. Personal experiences, which can be tied to a variety of different aspects of identity; gender, age, immigration status, and sexual orientation to name but a few, also influence the subjective meaning people place, not only on their race, but on how they should navigate their world. It would be interesting to investigate if taking the perspective of the other when evaluating one's behavior is salient for other subgroups of African-Americans. For example, would African-Americans who attend a historically black college or university take the perspective of the other when evaluating their behavior?

Another step in future research is that of identifying other culturally specific variables that may contribute to African-Americans social anxiety (i.e. other subscales of the MIBI). Moreover, there is room for qualitative work to discuss with African-Americans the specifics of the underlying mechanisms that may best explain the interface between culture and anxiety. Qualitative work would present African-Americans with the opportunity to discuss any relationships that they view as relevant, allowing the opportunity for voices to be heard.

Conclusion

This study focused on African-American college students' experiences with social anxiety in general, and fear of public speaking in specific. It was discovered that African-Americans who believed that others held African-Americans as a group in low regard reported greater concerns over receiving negative evaluations. This relationship was fully explained by African-Americans' concern over how their behavior may negatively affect other African-Americans. While I caution against applying findings to an entire group, findings suggest that some African-Americans are not only concerned about the potential individual effects of a negative performance, but are also concerned with the effects of a poor performance on other African-Americans. Results from this study add to the growing call by noted scholars in the field of psychology to consider the effects of culturally relevant variables in research and clinical work.

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Appendix A: Demographic Information

Please fill out the following information

1. Name_____

2. Age _____

3. Date of Birth _____

4. Year/Classification in Georgia State _____

5. Email Address _____

6. Place of Birth (city, state, country) _____

6a. If you were not born in the United States, what year did you arrive in the United States?

_____

Mother's place of birth

_____

Father's place of birth

_____

Language you feel most comfortable

speaking_____

Language spoken at home

_____

Language spoken with friends

_____

Your ethnic or racial identity

_____

Parent's estimated

income_____

Your estimated income-

_____

Please circle the term that best describes the area you grew up in

Suburb Rural Large City Small City Inner City

Appendix B: Multidimensional Inventory of Black Identity – Public Regard

Please answer the following questions from a scale of 1 ("strongly disagree") to 7 ("strongly agree") about how you think others view African-Americans

1	2	3	4	5	6	7
Strongly Disagree						Strongly Agree

1. Overall, Blacks are considered good by others.
2. In general, other people respect Black people.
3. Most people consider Blacks, on the average, to be more ineffective than other racial groups.
4. Blacks are not respected by the broader society.
5. In general, other groups view Blacks in a positive manner.
6. Society views Black people as an asset.

Appendix C: Stereotype Confirmation Concern Scale

Please indicate how often over the past 3 months you have been concerned that by _____ you might appear to be confirming a stereotype about African-Americans

1	2	3	4	5	6	7
Never						Always

1. Owning certain things
2. Attending or participating in certain social activities
3. The way you look (your physical performance)
4. Shopping in certain stores or eating in at certain restaurants
5. Eating certain foods
6. Doing certain households tasks
7. Dressing a certain way
8. Playing certain sports
9. Taking your studies too seriously
10. Talking in a certain way
11. Revealing your socioeconomic status

Appendix D: Revised Outcome Probability Questionnaire

Please rate how **likely** is it that these social outcomes will affect other African-Americans on a scale from 0 ("not at all likely") to 8 ("extremely likely") in a public speaking situation.

0 1 2 3 4 5 6 7 8

Not at all likely Extremely likely

1. If you feel embarrassed by something you did, how likely is it that this will reflect poorly on other African-Americans?
2. If you sound dumb while talking to others, how likely is it that this will reflect poorly on other African-Americans?
3. If you feel flustered in front of others, how likely is it that this will reflect poorly on other African-Americans?
4. If people think you are boring, how likely is it that this will reflect poorly on other African-Americans?
5. If at a party, others notice that you are nervous, how likely is it that this will reflect poorly on other African-Americans?
6. If during a job interview or evaluation you freeze, how likely is it that this will reflect poorly on other African-Americans?

7. If while you are talking with several people, one of them leaves, how likely is it that this will reflect poorly on other African-Americans?
8. If you are ignored by someone you know, how likely is it that this will reflect poorly on other African-Americans?
9. If you do something foolish in public, how likely is it that this will reflect poorly on other African-Americans?
10. If you fail to accomplish an important goal, how likely is that this will reflect poorly on other African-Americans?
11. If you fail to cope in your day-to-day living, how likely is it that this will reflect poorly on other African-Americans?
12. If you are unexpectedly called in to see your supervisor at work, how likely is that this will reflect poorly on other African-Americans?

Appendix E: Revised Outcome Cost Questionnaire

Please rate how **bad** or **distressing** these outcomes would be for other African-Americans if they were to occur to you in a public speaking situation?

0	1	2	3	4	5	6	7	8
Not at all distressing								Extremely distressing

1. If you feel embarrassed by something you did, how distressing is it for you that this may reflect negatively on other African-Americans?
2. If you sound dumb while talking to others, how distressing is it for you that this may reflect negatively on other African-Americans?
3. If you feel flustered in front of others, how distressing is it for you that this may reflect negatively on other African-Americans?
4. If people think that you are boring, how distressing is it for you that this may reflect negatively on other African-Americans?
5. If at a party, others notice that you are nervous, how distressing is it for you that this may reflect negatively on other African-Americans?
6. If during a job interview or evaluation, you freeze, how distressing is it for you that this may reflect negatively on other African-Americans?

7. If while you are talking with several people, one of them leaves, how distressing is it for you that this may reflect negatively on other African-Americans?
8. If you are ignored by someone you know, how distressing is it for you that this may reflect negatively on other African-Americans?
9. If you do something foolish in public, how distressing is it for you that this may reflect negatively on other African-Americans?
10. If you fail to accomplish an important goal, how distressing is it for you that this may reflect negatively on other African-Americans?
11. If you fail to cope in your day-to-day living, how distressing is it for you that this may reflect negatively on other African-Americans?
12. If you are unexpectedly called in to see your supervisor at work, how distressing is it for you that this may reflect negatively on other African-Americans?

Appendix F: Revised Appraisal of Social Concerns Questionnaire

Read each item carefully and then choose a number from the scale below which best describe the degree to which you would be concerned about the particular outcome negatively impacting other African-Americans in a public speaking situation?

0	10	20	30	40	50	60	70	80	90	100
not at all concerned		mildly concerned			moderately concerned		very concerned		extremely concerned	

1. How concerned are you that appearing stupid will reflect poorly on other African-Americans?
2. How concerned are you that people laughing at you will reflect poorly on other African-Americans?
3. How concerned are you that people staring at you will reflect poorly on other African-Americans?
4. How concerned are you that appearing incompetent will reflect poorly on other African-Americans?
5. How concerned are you that not performing adequately will reflect poorly on other African-Americans?

6. How concerned are you that appearing weird will reflect poorly on other African-Americans?
7. How concerned are you that people ridiculing you will reflect poorly on other African-Americans?
8. How concerned are you that appearing ugly will reflect poorly on other African-Americans?
9. How concerned are you that people rejecting you will reflect poorly on other African-Americans?

Appendix G: Fear of Negative Evaluation – Brief Form

Read each of the following statements carefully and indicate how characteristic it is of you according to the following scale:

1	2	3	4	5
Not at All	Slightly	Moderately	Very	Extremely

_____ 1. I worry about what other people will think of me even when I know that it doesn't make any difference.

_____ 2. I am unconcerned even if I know people are forming an unfavorable opinion of me.

_____ 3. I am frequently afraid of other people noticing my short comings.

_____ 4. I rarely worry about what kind of impression I am making on someone.

_____ 5. I am afraid that others will not approve of me.

_____ 6. I am afraid that people will find fault in me.

_____ 7. Other people's opinions of me do not bother me.

_____ 8. When I am talking to someone, I worry about what they may be thinking about me.

_____ 9. I am usually worried about what kind of impression I make.

_____ 10. If I know someone is judging me, it has little effect on me.

_____ 11. Sometimes I think I am too concerned with what other people think of me.

_____ 12. I often worry that I will say or do the wrong things.

Appendix H: Self-Statements during Public Speaking

Please imagine what you have typically felt and thought to yourself during any kind of public speaking situations. Imagining these situations, how much do you agree with the statements given below. Please rate the degree of your agreement on a scale between 0 (if you "do not agree at all") to 5 (if you "agree extremely" with the statement).

1	2	3	4	5
Do not Agree at All				Extremely Agree

1. What do I have to lose it's worth a try……. 0 1 2 3 4 5

2. I'm a loser…… 0 1 2 3 4 5

3. This is an awkward situation but I can handle it ……. 0 1 2 3 4 5

4. A failure in this situation would be more proof of my incapacity…….…… 0 1 2 3 4 5

5. Even if things don't go well, it's no catastrophe…… .0 1 2 3 4 5

6. I can handle everything…… 0 1 2 3 4 5

7. What I say will probably sound stupid…… 0 1 2 3 4 5

8. I'll probably "bomb out" anyway…….0 1 2 3 4 5

9. Instead of worrying I could concentrate on what I want to say.. 0 1 2 3 4 5

10. I feel awkward and dumb; they're bound to notice…….. 0 1 2 3 4 5

Appendix I: Public Reports of Communication Apprehension -

Short Form

This instrument is composed of 10 statements concerning your communication with other people. Please indicate the degree to which each statement applies to you by using the following scale. There are no right or wrong answers. Work quickly, and just record your first impression.

1	2	3	4	5
Strongly Agree	Agree	Are Undecided	Disagree	Strongly Disagree

_____ 1. I look forward to expressing my opinions at meetings.

_____ 2. I am afraid to express myself in a group.

_____ 3. I look forward to an opportunity to speak in public.

_____ 4. Although I talk fluently with friends, I am at a loss for words on the platform.

_____ 5. I always avoid speaking in public if possible.

_____ 6. I feel that I am more fluent when talking to people than most other people are.

_____ 7. I like to get involved in group discussions.

_____ 8. I dislike to use my body and voice expressively.

_____ 9. I'm afraid to speak up in conversations.

_____ 10. I would enjoy presenting a speech on a local television show.