An Exploratory Development of a Bantu Informed Collective Self-Esteem Scale for African American Youth

by

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ABSTRACT

Collective self-esteem is defined as the aspect of identity that relates to how one evaluates the value or worth of the social group to which they belong (Luttanen and Croker, 1992). For African American youth, little research has been conducted to understand how they assess the value or worth they place on their ethnic social grouping as opposed to their racial identity (Hecht, Jackson, & Ribeau, 2003). Moreover, African American scholars for decades have theorized about the importance of applying African centered frameworks to ground community solutions for these youth. Drawing from both the African centered and collective self-esteem literature, the purpose of the present study is to develop a measure of collective self-esteem derived from an African framework to examine its relationship with African American youths' ethnic identity perceptions. The first phase of the study consisted of a content analysis to generate a pool of items derived from Bantu philosophical text. The second phase consisted of cognitive interviewing to understand the mental processing of African American youth answering the developed items. In the final phase, an exploratory factor analysis was conducted to identify the factor structure of the tested items. A single factor was identified, which was strongly correlated with African American youth perceptions of ethnic belonging further supporting that self-perceptions amongst African American youth is associated with how they positively or negatively perceive their ethnic identity.

I dedicate this dissertation thesis to my mother Maryam whose unwavering love and support is the foundation of my life's successes.

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DEFINITION OF KEY TERMS

African Americans: Within the current study, the term *African American* is used as an ethnic identification to describe African descent citizens within the United States with cultural and historical ties to the antebellum South. This departure is made in the current study from using the term African American as a racial synonym for anyone of African descent or a Black individual in the United States, which groups an array of ethnicities with distinct histories and cultures (Lock & Bailey, 2013).

African Centered: A framework by which African diasporans view their identity and culture as being tied both to their African ancestral homelands and the belief that its practice plays a positive role within their personal lives and community (Noble, 1976).

Bantu: Refers to one of Africa's largest linguistic speaking populations stretching from present-day Cameroon to Eastern Africa in Kenya, and southward to the Republic of South Africa. The large distribution of Bantu-speaking people is largely a consequence of population expansion prompted by the development of agricultural advancements, and iron working among the proto-Bantu people which occurred between 5000 to 2500 years ago rather than language diffusion (Gordan & Gordan, 2013).

Collective Self-Esteem: The aspect of identity that relates to how one evaluates the value or worth of the social group to which they belong (Luttanen & Croker, 1992).

Culture: "The thought and activity of a given people or society, but places stress on the ideological-i.e. the view and value dimension of social life which informs social practice" (Karenga, 1980).

Ethnicity: A group of persons who share a common culture and shares a perceived historical connection or experiences (Cornell & Hartmann, 1998).

Positive Youth Development Framework(PYD): With roots that stem from various philosophical and theoretical traditions, PYD proposes that the building of strengths and competencies as opposed to treating deficits is the most effective way to safeguard youth against risk factors and prevent problem behaviors (Jenson et al., 2013; Roth & Brooks-Gunn, 2003).

CHAPTER 1

INTRODUCTION

Background to the study

Youth development has been defined as a process that prepares young people for a healthy and productive adulthood (Ginwright, 2006). However, current models of youth development for African American youth have been suggested to be insufficient (Neblett, Rivas-Drake, & Umana-Taylor, 2012). This argument is not because the addressed dimensions of standard universal models are not beneficial for African American youth. Instead, the argument is based on the presumption that African American youth require preventions that address additional social, cultural, and historical dimensions that they must navigate as they transition during their adolescent years (Grills et al., 2015). For today's African American youth, transitional success from childhood to procuring a healthy adulthood is associated with the challenges of navigating environmental and social inequities (Mcllwain, 2013). In addition, African American youth are continuously bombarded with media examples and news coverage that showcases the devaluation of Black lives; a U.S. phenomenon with historical antecedents (Hazell & Clarke, 2008).

In 1899, W.E.B Dubois was among the first social scientists to examine police brutality against local Black community members. Dubois identified paralleled examples of the devaluation of African Americans and juxtaposed their treatment to their formerly enslaved ancestors prior to 1865. Since DuBois's original study, community members, activists and scholars alike from within and without the African American community continue to document similar experiences across the spectrum of Black life in America. The unabated ill experiences of African Americans based on race reinforces historical

notions of Black life in the U.S.; that is, Black lives remains undervalued when compared to non-Black individuals and communities (Davis, 2016). The lack of equity for blackness in America has translated into historical and systemic disinvestment in the African American community, which has resulted in inequitable education, recreational spaces, neighborhoods, and housing opportunities for African American youth to develop within (Burgard & Hawkins, 2014). African American youth are then faced with the challenge to interpret the meaning of the inequalities faced within their communities while still drawing meaning out of these disparities that does not harm the integrity of their positive individual, racial and ethnic identity (Grills, Cooke, Douglas, Subica, Villanueva, & Hudson, 2016). Given these concerns, grassroot efforts of civil activist, community members and scholars, which began in the 1960s, actively strove towards developing frameworks and models to assist African American youth navigate the non-universal factors that relate to their youth development. One outcome was the development of what today is known as the African Centered Framework.

As a framework interchangeably referenced as "Afrocentric," or "African Centered," the African Centered Framework, when applied to youth development, focuses on instilling indigenous African and African diasporic cultural values among youth of African descent (Gilbert, Harvey, & Belgrave, 2009). For many African American scholars, practitioners, and community activist, the pursuit of African Centered frameworks for guiding the healthy development of its community members, stems from a collective desire to break the hegemonic grasp of eurocentric interpretations of the African American experience; such as who African American people are, their needs, and solutions for the problems their communities face (Asante, 2003; Karenga, 1988; Reid-

Merritt, 2010; Schiele, 1997). A central premise among advocates of the African Centered framework for African Americans is that ethnically and culturally, African Americans are part of the diversity of what is African (Belgrave, & Allison, 2009). Moreover, advocates suggest that the cultural fiber of African Americans stems from a survived and adapted African heritage that includes innovative cultural developments arising from an ongoing experience living in a dominant western environment (Belgrave, & Allison, 2009).

The revisiting of indigenous heritage is a phenomena occurring across the globe among communities of color for its utility in addressing the issues faced by and within their own communities (Gray, & Coates, 2010). For the African American community, this has been an ongoing dialogue documented as early as the 1800s, which heightened during the 1960s and 1970s. During this period, African American students, and professionals largely in the social sciences grew dissatisfied along with fellow community members with the deficit and dysfunctional narrative of their culture proposed by western scholars mainly in psychology, history, social work and sociology at the time (Karenga, 1989; Reid-Merritt, 2010). It was during this period that scholars from the African American community in fields such as psychology and history began working extensively to provide new strength-based interpretations of the African American experience and provide new models and frameworks to better the community and its members' future both psychologically and socially.

Since the initial envisioning of the African Centered framework and other strength based theoretical frameworks during the 1960s and 70s, African American communities and families have increasingly sought to engage in African Centered based

activities, which has extended to envisioning African Centered development programs for its youth members. Some of the types of African Centered Youth Framework-based programs that have developed within the African American community over past decades include African Centered Rights of Passage programs, after school programs, and African Centered charter and homeschooling groups (Gilbert, Harvey, & Belgrave, 2009; Whaley & McQueen, 2004).

Statement of the Problem

Substantial theoretical support over time has developed to champion the call to apply an African Centered framework to service delivery within the African American community; in fact, there is a growth in the promotion of African Centered youth frameworks for prevention programs amongst African American youth (Foster, 2018; Whitehead, 2018). Despite growing interest, empirical research to examine the effectiveness of the African Centered framework for the purposes of African American children and youth development remains largely unexplored (Gilbert, Harvey, & Belgrave, 2009). Some scholars on the topic have attributed the issue to the varying interpretations of what is considered African Centered (Utsey, Belvet, & Fischer, 2009). Moreover, within the literature, in an attempt to discuss the meaning of African Centered Frameworks, at best rudimentary referential support is typically provided to inform the reader where the idea(s) originated. Often, the ideas are attributed to oversimplified African philosophical and spiritual assumptions. Additionally, although numerous African American communities utilize an African Centered framework to guide programs for their youth, there still remains few studies reporting the findings of such programs. In cases where there is an evaluation published, qualitative methods are often relied upon,

which are informative but do not assist in measuring the effects of the intended intervention on participants (Belgrave & Brevard, 2014). As a result, new research is warranted to address the gaps within applying African Centered based frameworks of youth development, both conceptually and methodologically.

An efficient method of addressing some of the many concerns of an African Centered framework of youth development is by the creation and usage of empirical measures. Measures help to enhance the objectivity of findings and when used across treatments or interventions, measures can provide quantifiable results that enable the examination of increases and decreases in variables (Netemeyer, Bearden, & Sharma, 2003). Also, measurement tools allow for the investigation of program fidelity, which is an invaluable tool in improving program outcomes. Given these advantages, measurement creation for African Centered youth developmental constructs has the potential to inform evaluation of programs applying African Centered frameworks. Moreover, the development of measures will allow African Centered programs to obtain support for or against the effectiveness of certain activities within their programs.

Researchers interested in African Centered frameworks and their application have also noted the need to use authentic African theoretical orientations. In the past, articulations of African Centered frameworks relied on broad generalizations about traditional philosophies of Africa with few or no cited evidence for the assumptions made. Consequently, what many African Centered scholars advocate for is further scientific study using authentic and distinct African frameworks and worldviews that can be traced back through evidential sources as the basis of measurement tool and program developments (Utsey, Belvet, & Fischer, 2009).

Purpose of the Study

By definition, collective self-esteem is the aspect of identity that relates to how one evaluates the value or worth of the social group to which they belong (Luttanen & Croker, 1992). Collective self-esteem is a common component of African Centered prevention and interventions but little research has been conducted to measure or understand how African American youth evaluate collective self-esteem and the role it may play in their development (Hecht, Jackson, & Ribeau, 2003).

Drawing from both the African Centered and collective self-esteem literature, the purpose of the present study is to develop a measure of collective self-esteem as derived from a Bantu framework and to examine its relationship with African American youths' ethnic identity perceptions. The choice to examine a Bantu framework over other available frameworks was made in part because of : (1) its potential relevance to measuring collective self-esteem amongst African American youth, (2) its historical and cultural ties to the African American community, and (3) the availability of written text to provide a basis for item development of the intended measure. However, the study does not assume the chosen framework provided a perfect fit to measure collective self-esteem from an African Centered perspective for African Americans, or that it provides the only way to measure this construct. Instead, the study presumes that a Bantu derived framework of collective self-esteem is among the best available framework to build upon and a reasonable starting place to develop measures from documented sources.

Research Questions

I. What is the empirical factor structure of collective self-esteem as derived from a Bantu perspective?

II. What is the association between the identified factor(s) of Bantu collective self- esteem and ethnic identity?

Significance of the Study

The study is significant in that it is among the first attempts to develop a measure of collective self-esteem utilizing a specified African framework. This study presumes there is much to be gained from exploring non-western philosophies to address contemporary concerns for African American youth living in the United States. The potential implications of this study will be to: (1) demonstrate the articulation of collective self-esteem as derived from an African based framework, (2) provide researchers interested in African Centered derived constructs and youth development measures a basis to conduct future studies that examine the proposed factor model structure, and (3) inform future developments of evidence-based African Centered youth practices for social work.

Research Design and Methodology

The present study employed a sequential mixed methods research design. The study began with performing a content analysis on subsections pertaining to collective self-esteem from *The Declaration of the Person* (Ngubane, 1979), *Constitution of Muntu* (Ruwaichi, 1990), and *Bantu Africa: 3500 BCE to Present* (Fourshey, Gonzales, Saidi, 2017). Collectively, these texts represent some of the few in-depth English sources concerning Bantu thought and philosophy. Once completed, cognitive interviews were

conducted to evaluate the understanding and mental processing of the items amongst African American adolescents. After this step, an exploratory factor analysis (EFA) was conducted to determine the statistical model structure. The study also examined how scores on the developed scale among African American youth was associated with scores from the Multigroup Ethnic Identity Measure (MEIM). DeVellis (2003) notes construct validity of a scale is "the extent to which a measure behaves with regard to established measures of other constructs." Consequently, for the current study, it is hypothesized based on the Bantu ontological theory of the "self" that scores on the developed scale will have a positive relationship with ethnic identity among the sampled African American youth participants.

Assumptions, Delimitations, and Limitations

Assumptions. This study was focused on measuring the construct of collective self-esteem from a Bantu perspective, and as such, this study assumes that indigenous African constructs are meaningful for youth development among African Americans. Based on the social work ethical values of self-determination, and cultural awareness and social diversity, this research also assumes that social work research should investigate African Centered frameworks to (1) develop a knowledge base around an important development in African American culture and (2) ensure African Centered programs are safe and effective for their intended use.

Delimitations. For the content analysis section of the study, coding participants were limited to undergraduate students pursuing a degree in African and African American Studies. Also, for both the cognitive interviewing and survey competition phases of the study, participants were limited to self-identifying Black American or

African American youth living in South Phoenix and Laveen, Arizona. Moreover, only youth enrolled in high school were eligible to participate in the study.

Limitations. With the content analysis portion of the study, only English texts that have been written were used. Consequently, it is possible that elements of what constitutes collective self-esteem from a Bantu perspective are missing from the researcher's conceptualization. Another limitation of the study was the final sample size utilized for the factor analysis portion of the study. The final sample was small, consisting of 60 participants. Because of the small sample, it was impossible to test the full spectrum of test questions developed from phase 1 and 2 of the study. Instead, the study was required to focus on a subsection of the total possible items to examine their empirical factor structure.

Another limitation of the study given the proposed design is the method of sampling. A non-probability convenience sample was used due to the dispersion of African American youth living in Phoenix. Consequently, the findings of the study cannot be generalized.

Organization of the Study

In the proceeding sections of this study, Chapter 2 presents a discussion of the relevant literature. It reviews the two most prominent models of youth development (i.e. Risk and Resilience Model and Positive Youth Development) and the critiques of their ability to address the needs of African American youth. Next, a discussion on the historical and social relevancy of the African Centered Framework, its measurement attempts, and also published findings of African Centered preventions is provided. Chapter 2 also provides a discussion of the significance of measuring Bantu Informed

Collective Self-Esteem, and the theoretical contributions and measurement attempts to capture the construct empirically. The chapter then concludes with a discussion on the Bantu conception of collective self-esteem, which is the construct examined within the present study.

Chapter 3 presents an in-depth description of the research design and methodology of the study. The chapter discusses the stages of data collection and procedures, participants, analysis procedures, and information about IRB approval and protection of the study's participants. Chapter 4 then presents and discusses the content analysis, cognitive interviews, and factor analysis findings. Finally, Chapter 5 presents a summary of the study's findings, and discusses the implications of the developed scale for future studies.

Summary

Chapter 1 began by introducing a brief overview of the historical and social factors that have led the African American community to develop the African Centered framework for youth development. It also described some of the gaps in research on the effectiveness of African Centered youth programs and the measurement of African Centered constructs. The research questions of the study were also provided as well as the significance of the questions asked within the study. The chapter concluded with a brief section about the assumptions, delimitations, and limitations of the current study.

CHAPTER 2

Chapter Introduction

In this chapter, an overview is provided on the development of the most common frameworks of youth development today: The Risk and Resilience Model and Positive Youth Development. Next, a discussion on the two primary factors of their critiques for African American youth development; namely, race, and family kinship dynamics are discussed. This chapter then provides a background to the African Centered Framework, how it developed, how its constructs have been previously measured, and applied to youth development. Afterwhich, the chapter transitions to discussing the significance of measuring collective self-esteem, the theoretical contributions of investigating the construct, and the significance of a Bantu informed measure of collective self-esteem along with its theoretical assumptions.

Literature Review

Youth Development Major Frameworks

As noted, youth development has been defined as a process that prepares young people for a healthy and productive adulthood (Ginwright, 2006). Within the United States, the formation of modern approaches to addressing the problem of youth development began in the 1960s. However, these early approaches focused on the utilization of fear provoking techniques and dramatized attempts to discourage youth from drug use and other forms of delinquent behavior; most programs lacked a strong theoretical basis and programs instead were based on the best thinking of the time period (Jenson, Alter, Nicotera, Anthony, & Forrest-Bank, 2013). Faced by early intervention and prevention failures, prevention program developers began turning to scholarship

from longitudinal and interventions studies of youth (Haggerty & Mrazek, 1994). The outcome of this change was that in the 1980s, prevention efforts began to focus on specific problem behaviors such as drug abuse prevention and school failure. Moreover, prevention programs were now beginning to be guided by theories developed out of psychology and sociology (Catalano, Hawkins, & Toumbourou, 2008).

By the 1990s, scholars, practitioners, and policy makers began to challenge past paradigms of seeing youth as broken or at risk of being broken (Lerner, Almerigi, Theokas, & Lerner, 2005). In addition, they began to call for an expansion of the focus on single problem behaviors to instead focus on a broader net of indicators to influence prevention efforts. Based on a growing body of evidence of both the etiology of problem and positive behaviors, a substantial body of support had been amassed that youth outcomes are influenced by both positive and negative predictors (Catalano, Hawkins, & Toumbourou, 2008). Consequently, protective and resiliency factors were acknowledged as important factors of youth development; this new wave of thinking today is known as the Risk and Resilience Framework.

There are three key concepts within the Risk and Resilience Framework: risk factors, protective factors, and resilience. Risk factors are considered the individual, school, peer and community influences that increase the probability of problem behaviors in youth (Jenson et al., 2013). Examples of risk factors include attention deficits (individual risk factor), low commitment to school (interpersonal risk factor), and poverty, which is considered an environmental risk factor (Jenson et al., 2013). On the other hand, examples of protective factors include having a positive attitude, healthy attachment to parents, and opportunities for pro-social activities, all of which are factors

that are associated with a lower probability of engaging in problem behaviors among youth (Jenson et al., 2013). Lastly, resilience refers to a child's ability to adapt to the presence of risk successfully and is thought to be a product of one's protective factors, the level of exposure and strength of the risk, and promotive factors for the risk (Jenson et al., 2013).

By the beginning of the 21st century however, yet another shift in conceptualizing youth development arose within the adolescent development literature where instead of focusing problem prevention and deterrence as the primary objective, resilience and asset building among youth was taking primacy (Jenson et al., 2013). An example of this shift is the Positive Youth Development Framework (Lerner, Fisher, & Weinberg, 2000) that theoretically draws on the Five Cs (Competence, Confidence, Connection, Character, Caring and Compassion). These five outcomes are considered the desired outcomes for all youth. Observing this, Roth and Brooks-Gunn (2003) found in their study, among 70 youth programs surveyed, the majority were closely aligned with the Five Cs in their stated organizational goals and program activities. Overall, the Five Cs framework, which is the basis for many of today's prominent prevention programs, continues to demonstrate good internal and external validity for adolescents (Grills et al., 2015; Lerner et al., 2013).

Critiques of Universal Frameworks for African American Youth

Despite the great strides in youth development, often missing within the literature of youth development are the theories developed by communities of color to address and envision the means of positive development for their youth population. For African American children, positive youth development must also include attention to addressing

race and ethnicity. As a result, the utility of current universal frameworks like the Risk and Resilience Framework and PYD has been argued by some scholars of prevention focused on African American youth to be insufficient. This argument is largely based on the premise that universal frameworks lack the specificity to address the unique experiences that African American youth must navigate, such as race in America and kinship dynamics (Akbar, 1991; Ginwright, 2006; Grills et al., 2015; Hilliard & Nobles, 1999; Jackson, 2015; Travis & Leech, 2013; Wilson, 1992).

Racial/ethnic inequality. One of the major reasons why universal frameworks of youth development are not optimal for African American youth development is their lack of attention to the racial and ethnic inequality impacting African American young people (Nordberg, Twis, Stevens, & Hatcher, 2018). For African American youth, this begins with the harsh reality that unlike many other youth populations of the United States, they begin their American heritage not with voluntary immigration, but with the tragedy of the trans-Atlantic slave trade (Belgrave, 2009). The paradox of U.S. involvement with slavery was that ideas of human brotherhood and social equality flourished amongst western societies during this same period. Consequently, to overcome this great contradiction, justifications were needed. Beginning in the 17th century, western writers such as Jean Barbot began the process of developing rationales to save the moral consciousness of western societies involved in human trafficking (Burnside, 1997). One of the rationales included Africans non-Christian background. It was argued the enslavement of non-Christian Africans would be a benefit to them and save them from their heathen ways of animism and Islam. Later, more elaborate rationales based on ethnocentrism and racial categories of White superiority and African/Black inferiority

were developed (Du Bois, 1965). Western scholars in support of this belief argued that Black Africans had never developed anything correlated with civilization such as religion, philosophy or scientific developments because they were not fully human. As a result, the national laws of protections of human beings, such as those articulated in the United States Constitution, did not apply to enslaved African people since they were perceived to be 3/5th human (Burnside, 1997).

After slavery, the African American community including its *youth* continued to experience micro and macro level injustices due to race through government sanctioned segregation known as "Jim Crow Laws," which reinforced inequalities in education, housing, and essentially every other human institution in which they were involved (Martin & Martin, 2002). Moreover, up until the 1940s, the African American community was greatly plagued by the reality of public lynching, the majority of which were against African American males. Currently, there are no studies that have been conducted on the psychological impacts lynching had on the African American community. Conversely, what is known is that during this same period, African Americans in great numbers migrated out of the south heading north and west in the hopes of better income opportunities to support their families, and to escape Jim Crow (Bloom & Martin, 2013). Yet, by the 1960s, many of the newly formed African American communities created in cities like Los Angeles, and Chicago, emerged as ghettos due to concentrations of poverty, growing unemployment, increased crime, substandard housing conditions and racist housing practices such as redlining. In response to the growing poverty in urban African American communities, local governments failed to address issues of unemployment and housing discrimination;

instead, they focused on increasing crime control by police, which led to increased police brutality reports (Abu-Jamal, 2004). Numerous police killings of unarmed African American community members across the country, mainly African American men, were being reported as justifiable homicides, which left African American communities across the United States in rage (Bloom, & Martin, 2013).

To date, the issues of forming a healthy identity of what it means to be Black or African and to be an American citizen is an issue the African American community continues to struggle to make sense of given their experiences of discrimination based on race (Stuckey, 2013). Furthermore, the issues that have stemmed from past discrimination such as poor performing public schools, community violence, unemployment, and police brutality, continues to exist as daily realities among which African American youth find themselves forced to develop (Belgrave, 2009). Moreover, African American children are regularly bombarded with visual stereotypes that reinforce 17th century western notions of Blacks and or Africans as physically less attractive, less intelligent, hypersexual beings, which present additional stressors for developing a healthy self-esteem of themselves and others who are similar in phenotype (Grills et al., 2016). Likewise, the regularity of police killings of unarmed Black men, women, and children reinforces notions of the historical lack of value that African Americans have had within American society (Taylor, 2016). As noted, if youth development is a process by which young people are prepared for a healthy and productive adulthood, it is essential that African American youth be prepared to navigate, confront, and deal with the racism that will occur in their lives. Also, African American youth should be assisted in making

sense of their racial/ethnic identity, that universal programs whether intentionally or not, are unequipped to address (Ginwright, 2006).

African American kinship and family dynamics. Another important aspect of African American youth development not accounted for by universal frameworks of youth development is the unique family structure of African American kinship and family dynamics (Belgrave & Allison, 2009). Prior to the end of the 1970s, the vast majority of African American youth lived in a two-parent household with both mother and father present (Harris & Graham, 2007). However, by the 1980s, the number of mother-headed households within the African American community was 43%, and during the 1990s more than 50% of African American youth lived in mother-headed households (Harris & Graham, 2007). At present, a significant number of African American children live in mother-headed households but also African American youth are also more likely to be reared by their grandparents than any other youth group living within the U.S. (Belgrave, 2014). Moreover, a significant number of African American youth are growing up in foster care and currently make up the majority of children within the foster care system (Belgrave, 2014; Harris & Graham, 2007).

The transformation of the African American family from its historical two-parent model to majority single parent model in the 1990s is partially attributed to the devastating crack epidemic of the 1980s, the increase in incarceration of African American men in the 1990s for a majority of non-violent offenses, and a variety of other social and community factors (Belgrave & Brevard, 2014; Harris & Graham, 2007). It is noteworthy, the vast majority of African American children had not lived without the support of both their mothers and fathers before the 1990s since their ancestor's

enslavement during the late 1600s to 1865 (Belgrave, 2009; Martin & Martin, 2002). During enslavement, the African ancestors of present day African Americans were overwhelming female-headed (Belgrave & Allison, 2009). It was not uncommon for fathers, mothers, and children to be sold away from one another, never to been seen again (Martin & Martin, 2002). Consequently, the enslaved African ancestors of African Americans were forced to adapt, forming new family structures in an attempt to provide stability for children when stability was never fully possible (Belgrave & Allison, 2009). Commonly, enslaved African men, women, boys, and girls, would serve the role of mother, father, uncle, aunt, brother, sister, grandmother, and grandfather for African American youth severed from some or all of their biological family, which scholars refer to as the "Fictive Kin" system (Martin & Martin, 2002). Without an alternative, enslaved Africans were forced to utilize a communal system lens of family, a retention from their African homelands, which in many cases places emphasis on a shared collective responsibility for youth members (Belgrave & Allison, 2009).

The vast majority of African American youth of today do not live in a family where both parents are present and are commonly raised by grandparents or living in foster care or adoptive homes (Harris & Graham, 2007). At present, universal programs have not accounted for this critical relational and stability dynamic amongst African American children who have uniquely different family and kin dynamics from other youth populations. These differences may impact how prevention and or intervention programs for healthy development among African American children should be designed and implemented. Travis and Leech (2013) have noted that the empirical validity of the Five Cs model among African American youth is considerably small since only small

percentages have been included within the evaluative studies. As a result, our current understanding of how well a PYD model performs is based on samples of children who come from majority two-parent homes, which is not the reality for the majority of African American children (Travis & Leech, 2013). Additionally, Ginwright (2006) has noted that even in cases where African American children may individually have the benefits associated with having a two-parent household and other nuclear family supports, the majority of such children still live amongst other children impacted by the lack of a two-parent home and other social supports, and thus may be potentially still negatively impacted by their peers' lack of supports. Consequently, for African American youth, having prevention/intervention programs that emphasize youth development as a collective response and focus on collective dimensions versus primarily on individual assets and support systems may be a significant shift in addressing their healthy developmental process.

Background of the African Centered Framework

Since the late 1960, the African American community has been engaged in its own initiatives between community members, activist, and scholars to envision healthy development for its youth population through a culturally-tailored lens; one consequence was the development of what is known interchangeably as the Afrocentric or African Centered framework. The rationale for the usage of the African Centered framework argued by many within the African American community is based on both a historical and societal premise (Noble, 1976). Particular to youth, the application of the African Centered Framework intervention and prevention programs is most commonly expressed through community-based initiatives such as rites of passage programs, after-school

programs, charter and homeschooling groups, and through faith-based institutions. A common thread that many African Centered programs seek to bolster is the positive perceptions their youth participants have of their racial and ethnic identity as Black people and African Americans (Gilbert, Harvey, & Belgrave, 2009; Whaley & McQueen, 2004).

A central assumption of youth programs that apply an African Centered framework is that mainstream American culture has failed to empower Black American youth. Moreover, an assumption of the African Centered framework is that the information widely distributed in schools and media outlets has been centered on protecting what DiAngelo (2011) calls *white fragility* and also maintaining a subservient identity amongst Black children to secure the future dominance of non-black Americans (Winbush, 2001). Consequently, African Centered programs seek to address this issue by bolstering a sense of positive identity amongst Black youth emphasizing a strengths-based approach of viewing and utilizing their African and American heritage (Hilliard, 1998). This emphasis on ethnic and racial identity is thought to derive numerous benefits to the youth participants and is thought to be key to their capacity to navigate their experiences of being Black in America and becoming positive members of society (Shujaa & Shujaa, 2015).

In addition to identity, African Centered programs tend to focus on bolstering positive social connections amongst youth with members of their community. This assumption is based on a concept familiar to many African cultures according to Mbiti (1990) that social connectedness or the bolstering of the communal self is key to

individual success. Consequently, many African Centered approaches also focus on developing a strong sense of community connectedness among youth.

Burgeoning research has documented that African Centered programs with their focus on positive racial and ethnic identity and community connectedness provides a host of supports conducive to positive youth transitional success indicators among African American youth including self-esteem, life satisfaction, academic and personal adjustment, anti-drug attitudes and behaviors, and racial identity (Loyd & Williams, 2017). For example, when Burlew et al. (2013) sought to test the mediation role of an Afrocentric socialization and alcohol amongst youth participants, they found that the program's bolstering of youths' Afrocentric identity was correlated with a decrease in both their intentions and actual usage of substances. Similar findings have been reported by Flay et al. (2004) and Liu and Flay (2009) who found that Afrocentric self-concept programs were associated with less favorable attitudes toward substance use and also fewer friends among participants who encouraged substance use, or usage themselves.

African Centered programs also seem to address the kinship concerns of African American youth by providing participants mechanisms of forming positive community-based relationships with African American adult male and female role models. Within the African Centered literature, kinship factors are commonly addressed in the form of providing African American boys and girls with rites of passage programs (Hill, 1992). Based upon a practice widespread to many indigenous African cultures, rites of passage programs allow African American youth the opportunity to bond in a positive semi-structured environment with other youths and adults of their specific gender, engaging in activities that promote brotherhood, or sisterhood, and activities that promote pro-social

behaviors (Hill, 1992). Moreover, the adult members chosen to facilitate rites of passage programs are often intended to take on family-like roles, which are known within African American culture as "fictive kin," providing youth participants the opportunity to develop positive adult paternal and maternal relationships (Hill, 1992).

A published example of an African Centered program that has applied a fictive kin rites of passage model was developed by Belgrave, Allison, Wilson, and Tademy (2011) known as the *Brothers of Ujima.* The duration of the program's curriculum was 14 weeks and involved organizing African American boy participants into "jamaas" (Kiswalihi for family) or small groups of eight. Each group was also paired with an American adult male between the age of 19 and 30 to serve as the Mzee (Kiswahili for elder) to facilitate each group. Divided into four groups with their assigned facilitator, the 30 male youth participants over 14 weeks engaged and discussed topics to critically assess stereotypes of African Americans, increase their appreciation of African and African American culture, and enhance their critical thinking and leadership skills (Belgrave & Brevard, 2014). The evaluation of the program was qualitative and consisted of observations of the activities of each group, participants' engagement, interaction between the facilitators and the program participants, and the interaction between youth participants (Belgrave & Brevard, 2014). The post study comments summarized by the evaluators included that a positive relationship appeared to be formed by each participant with the group facilitators often resembling a "surrogate father" type relationship. The evaluator also noticed that participants within each group voluntarily shared school difficulties and successes with the group facilitators (Belgrave & Brevard, 2014). It was also noted within the feedback of many mothers that their son's helpfulness at home,

behavior with younger siblings, and the amount of redirection needed at home had improved (Belgrave & Brevard, 2014). However, a noted limitation of the program was the non-quantified evaluation design.

Measurement of African Centered Constructs

Substantial literature over time has developed to promulgate African Centered models of development and intervention for African American children. However, empirical research to examine the effectiveness of such models being applied for the purposes of African American youth development remains small (Gilbert, Harvey, & Belgrave, 2009). In recent years, scholars have begun to examine the key components of prevention and intervention work (construct measurement and other methodological components) of past efforts of promoting African Centered Models for utilization among African Americans. In the following discussion, a review of African Centered measures that have been developed to be utilized amongst the African American population is provided.

African Self-Consciousness scale. Developed in 1985, the African Self-Consciousness Scale (ASC) by Baldwin and Bell is perhaps the first empirical attempt to capture African Centered constructs for the purpose of application among African Americans. Consisting of 42-items, the ASC was designed to assess African American respondents' African self-consciousness. The ASC is based on what the author's call "Baldwin's Afrocentric Theory," which proposes that the inherent personality of African descent people is communal (Baldwin & Bell, 1985). Consequently, Baldwin's Afrocentricity theory proposes that when African descent people are nurtured to recognize their instinctual communal personality through indigenous personal and

institutional support systems, the result is the person will hold beliefs, attitudes, and behaviors that affirm "African American life and the authenticity of its African cultural heritage" (Baldwin & Bell, 1985). The 42 items within the ASC are distributed in four dimensions: (1) awareness/recognition of one's African identity and heritage; (2) general ideological and activity priorities placed on Black survival, liberation and proactive/affirmative development; (3) specific activity priorities placed on self-knowledge and self-affirmation; and (4) a posture of resolute resistance toward "anti-black" forces, and threats to Black survival (Baldwin & Bell, 1985). Prior studies conducted have demonstrated the ASC is positively correlated with racial identity and a health seeking behavior among African American college students (Pierre & Mahalik, 2005). However, the ASC's face validity is questionable as to measuring African Centered self-consciousness; instead, the ASC appears to be an assessment of Black *Nationalistic* sentiments among individuals (Utsey, Belvet, & Fischer, 2009).

Belief Systems Analysis scale. The Belief Systems Analysis Scale (BSAS) was developed in 1990, five years after the ASC, to assess an individual's alignment with an "Afrocentric" worldview. The theoretical orientation of the BSAS is what the authors call "Optimal Afrocentrism," which proposes that an Afrocentric worldview is the optimal worldview for human beings due to its promotion of peace, and positive interpersonal relationships (Montgomery et al., 1990). Consisting of 31 questions, the authors' proposed that the validity of the BSAS as a measure of the African worldview is supported if the instrument's items are negatively related to dogmatism, psychological distress, and positively related to social interest (Montgomery et al., 1990). Like the ASC, the BSAS raises concerns regarding its theoretical and conceptual development for

African Americans (Utsey, Belvet, & Fischer, 2009). To develop the scale, only White American college students were used, and the sample did not include African Americans or other African descent populations.

Afrocentrism scale. Six years after the development of the BSAS in 1996, Grills and Longshore developed what they named the Afrocentrism scale (AS). The AS was developed to assess the degree to which an individual adheres to the seven principles of the Nguzo Saba, developed by Maulana Karenga as the minimum values necessary to promote the positive development of African descent peoples and communities (Grills & Longshore, 1996). There is little to no available data on how the AS scores correlate with behavioral outcomes among African Americans.

Communalism scale. Soon after Grills and Longshore's development of the AS, Boykin and colleagues (1997) developed the Communalism Scale (CS) to assess individuals "Afrocultural" communal values. The authors propose that central to Afrocultural social ethos is the idea of communalism (Boykin et al., 1997). To develop the scale, a panel of experts were assigned who selected the initial items. Example items included on the 40-item scale are "I place great value on social relations among people" and "I am consistently aware of my responsibility to my family and friends" (Boykin et al., 1997). The authors provide minimal evidential references to support how or why the items were chosen outside of the usage of an expert panel, and that communalism is an important aspect within West Africa.

Summarizing the Measurement of African Centered Constructs

The above-mentioned scales are considered to be among the primary studies in the area of African Centered or Afrocentric personality and behavioral construct

measurement. Researchers Utsey, Belvet, and Fischer (2009) have noted that the reliability of the scales mentioned above display moderate to high reliability based on the utilization of Cronbach's Alpha Scoring. However, within each study, there is a lack of discussion on any specific authentic African derived systems of thought. Additionally, none of the studies mentioned above utilized samples consisting of youth and adolescents. To date, African Centered construct measures for youth and adolescents is much less explored (Belgrave, 2009). An exception to this is the Afrocentric Value Scale for Children (AVS-C) developed by Belgrave and colleagues in 1997 for the purpose examining the influence of an African Centered worldview on drug knowledge and attitudes among African American youth. Similar to Grills and Longshore's Afrocentrism scale, the AVS-C is based on the seven principles of the Nguzo Saba (Belgrave et al., 1997). To develop the items, a panel of mental health experts familiar with the Nguzo Saba were chosen to review the original items for content validity. The resulting process led to a finalized set of 15 items, which through factor analysis revealed a three-dimension model identified as (1) collective work and responsibility; (2) cooperative economics; and (3) self-determination (Belgrave et al., 1997). Utsey, Belvet, & Fischer (2009) have expressed that the usage of the Nguzo Saba as a conceptual framework is a theoretical weakness for African Centered scale development, stating that there is little empirical or conceptual evidence supporting its usage.

Similar to African Centered construct measurement, the literature review of African Centered youth model intervention and prevention programs is limited. To date, research examining African American youth intervention and prevention programs have collectively identified 11 such programs that utilize Afrocentric components (Gilbert,

Harvey, & Belgrave, 2009; Hodge, Jackson, & Vaughn, 2010; Metzger, Cooper, Zarrett, & Flory, 2013). Only eight programs were grounded solely within an African Centered framework and among all the identified studies, few expressed a connection to any specific African based philosophical system from which the African Centered model or program activities were chosen. In some cases, the Ancient Egypt thought idea of MAAT, or the Bantu peoples' conception of NTU are mentioned, but primary sources were not used to describe these proposed philosophical concepts.

Significance of Measuring African Centered Constructs

In August of 2012, leaders of various social work national organizations, faculty, and deans gathered on Bainbridge Island in Washington to postulate the role of social work within the 21st century (Uehara et al., 2014). On the second day of the meeting, the conversation moved from a general discussion on social work science to a proposal to champion a set of *Grand Challenges* to serve as a set of ambitious but achievable goals that can mobilize the profession of social work for the greater good of society (Uehara et al., 2014). Among the twelve challenges chosen, "ensuring the healthy development for all youth through unleashing the power of prevention" was included. The overarching goal of this challenge is to "reduce the incidence and prevalence of behavioral problems in the population of young people from birth to 24 by 20 percent from current levels and to reduce racial and socioeconomic disparities in behavioral health problems by 20 percent over the next decade (Hawkins et al., 2015)."

The Grand Challenge of Unleashing the Power of Prevention for the Healthy Development of All Youth has effectively outlined many of the most pressing challenges that youth living predominantly within the United States face in their development.

Noteworthy, the Grand Challenge has identified that African American youth are disproportionally affected by disparities in violence exposure (i.e. homicide rates) and poor high school completion rates as compared to other youth populations (Hawkins et al., 2015). In an effort to address the aforementioned areas of concerns in addition to other important issues young people face (e.g. delinquent behavior, anxiety, self-inflicted injury), this grand challenge calls for preventive interventions to expand in order to achieve population wide reductions in behavioral health problems (Hawkins et al., 2015). To do so, the Grand Challenge of prevention encourages the development of effective *universal* interventions designed to benefit all youth (Hawkins et al., 2015).

Although as previously discussed, the appropriateness of universal preventions for African American youth has been critiqued, the emphasis of measurable goals is an area of development in prevention science by advocates both for universal and African Centered preventions (Belgrave and Brevard, 2014; Gilbert et al., 2009; Metzger et al., 2013; Roth & Brooks-Gunn, 2003). For African Centered youth programs, there remains a need for the usage of empirical rigor, which has been a noted limitation of evaluating and enhancing their effectiveness (Belgrave & Allison, 2009; Grill et al., 2016). Without the use of rigorous empirical methods of evaluation, African Centered constructs will remain unclear. However, one of the first steps in addressing the need for better evaluation methods for African Centered programs is by using measures because (1) they help to enhance the objectivity of findings, and (2) when used as the same tool across treatments or interventions, measures provide quantifiable results that permit the examination of increases and decreases in the variables of interest (Netemeyer, Bearden, & Sharma, 2003).

A key construct, which underlies many African Centered programs is the focus on bolstering a positive sense of collective self-concept or *collective self-esteem*. The bolstering of African Centered collective self-esteem has been noted in the literature to play a role in the psychosocial health outcomes amongst African American youth (Loyd & Williams, 2017). In the following section, the contributions to the exploration of African Centered collective self-esteem, the construct of interest for the present study, is provided.

Theoretical Contributions to Studying Collective Self-Esteem

The theoretical basis for exploring the relationship between group membership (e.g. ethnic membership) and self-esteem is largely traced to the works of Tajfel and Turner's (1986) social identity theory (Phinney et al., 1997). According to Tajfel and Turner (1986), social identity is a person's awareness of belonging to a social category in conjunction with the value and emotional significance of belonging to the group. Moreover, Tajfel and Turner's social identity theory (1986) holds that a component of social identity is *group self-esteem*, which is the relatively positive or negative evaluations of, or attitudes towards one's group. Noteworthy, Croker et al. (1994), found amongst African American young adults, no correlation between their outgroup evaluations and in-group evaluations of their *racial* identity. Croker et al.'s findings supports much of the theorizing of African Centered scholars who as early as the 1970's began to postulate the processes of exploring African notions of the self-concept and its relationship to African American perceptions of group membership.

Nobles, on what he terms *Africanity* and the exploration of Black self-concept was amongst the first contributions to understanding the relationship between group

belonging and self-esteem from an African derived worldview (Allen, 2001). Nobles (1973) states that within the African worldview, there is not a firm distinction between the self and others. Instead, the self and the group are envisioned to be one in the same; one's self is the "self" of one's people, and one's being is the "we" instead of the "I" (Nobles, 1973). Nobles (1973) proposes from an African worldview of self, one's self-identity is always a "peoples" identity or what he terms an *extended identity*. Moreover, Nobles's (1973) articulation of the African worldview of self-concept implies that self-esteem is best understood or evaluated by how one evaluates the "worth" or esteem of their group and their belonging to that group. For African Americans, Nobles (1973) argues their articulation of the African self-concept is to see themselves as a part of a distinct cultural group. The degree to which African Americans view their ethnic group as part of their identity joined with the positive views they have of this group, Nobles believes is correlated with their personal self-esteem (Allen, 2002).

Later, Akbar (1976) proposed a model of African personality, which states the core factor of considering self is based on the acknowledgement of a *divine substance.* Akbar proposes that the divine substance, which is the basis of the self-concept is both conscious and unconscious. Moreover, the implication of the divine substance is that it is shared between people and thus, the self is envisioned as a collective identity. Akbar believed the failures of interventions amongst communities that acknowledge a shared collective sense of identity like the African American community, is in part due to their failure to acknowledge the deep structure or substance of African personality traits within the population (Akbar, 1979).

Williams (1981) also envisioned that a core to African American positive psychological well-being was the embracing of a collective sense of identity which he termed "the collective Black Mind" or WEUSI, which is based on a Kiswahili term. Williams proposed the process of developing an African Centered orientation occurs through what he termed *Afro-Typing*, or the socialization processes of developing a positive sense of collective self-identity within communal religious organizations, schools and neighborhood activities (Williams, 1981). Similarly, Kambon (1992) also proposed the basis of healthy psychology amongst African Americans is connected to embracing their collective self-identity. Kambon (1998) proposed that self-extension is rooted in the idea that self is an expression of collective-communal expression of a cosmic spirituality wholeness or unity. Moreover, Kambon advanced that African self-consciousness consists of four components with an awareness and recognition of collective-identity with other members of one's community being central (Kambon, 1992).

For the current study, a departure is made from past emphasis on a generalized African view of group self-esteem to a reliance on a specific African framework. In the 20th century, past articulations of African Centered frameworks relied on broad generalizations about traditional philosophies of the continent of Africa. However, in the 21st century, doing so has been negatively critiqued by many scholars of African philosophy due to the minimization such an approach does to the heterogeneity of Africa's philosophical traditions (Wiredu, 2008). For example, when considering the Akan people's basis of self-identity, the self is presumed to be divided into three parts: the Okra, Sunsum, and Honam or Nipadua. What is noteworthy about the Akan

framework is that self-identity is not presumed to be based on a collective self with others, but instead an independent and individualized developmental formation process (Gyekye, 1995). The Akan perspective, which holds more resemblance to western derived ideas of the self, is in indirect conflict with a generalized assumption that African perspectives align to the same conclusions as it pertains to human development. Consequently, what many African Centered scholars are now advocating for is the study of distinct African frameworks that can be traced back through evidential sources as the basis of measurement tool and program developments (Utsey, Belvet, & Fischer, 2009). Therefore, the current study is grounded within a Bantu informed framework of collective self-esteem. The following section provides a discussion on the relevancy of Bantu philosophy and culture within the African American community as well as the Bantu perspective of group self-esteem.

Relevancy of Bantu Informed Collective Self-Esteem

Historical relevancy. The relevancy of measuring a Bantu Informed Collective Self-Esteem scale for African American youth is tied to the premise by which African American people are culturally envisioned within the African Centered framework (Hilliard & Nobles, 1998). As noted, a central assumption of the framework is that African Americans belong to the diversity of constituent African cultural groups. However, how much of African American culture derives and is connected to its African past is a question that remains debated. The origins of the scholastic debate can be traced back to sociologists Melville Herskovits's study The Myth of the Negro Past (1941), and E. Franklin Frazier's book The Negro Church in America (1963). Frazier (1963) argued that because of the manner in which slavery was operationalized within the United States,

African American culture is devoid of African retentions due to the success of U.S. based policies at destroying the family structure of the enslaved African people and their traditional social structure. Conversely, Herskovits (1941) argued that West African cultural retentions survived within the African American community and continues to present day. Since the publishing of Herskovits and Frazer's works, the debate of African culture amongst African Americans has continued with Herskovits's position becoming the dominant perspective within African Centered scholarship (Holloway, 2005). In the sections to follow, some the evidence for the historical and cultural connection of the Bantu speaking peoples and African Americans is presented.

Bantu presence within African American history and culture. The number of enslaved Africans brought to the Americas, and the Caribbean was not able to be accurately estimated until the recent development of the Trans-Atlantic Slave Trade Database. From this database, it has been determined that between the years of 1514 and 1866, there were approximately 34,941 trans-Atlantic slave-trading voyages (Gates, 2012). On these voyages, approximately 12.5 million African people were transported from the Western Coasts of Africa. Of this figure, approximately 11.2 million survived to debarkation in the Americas and Caribbean islands (Gates, 2012). Approximately 455,000 were brought to the United States, and are the ancestors for the majority 35 million African Americans today (Gates, 2012).

The Trans-Atlantic Slave Trade Database also reveals regionally that approximately 24% of those enslaved came from the two dominant Bantu speaking countries of the Congo, and Angola (Gate, 2012). As a result, approximately one in four of every African ancestor of African Americans came from the Bantu speaking regions of

Africa. Moreover, when combined with those who came from the current day Cameroon Republic and eastern Nigeria (17.5%), over 40% of the African Ancestors of African Americans came from regions of Africa where the Bantu speaking people reside or have had great cultural influence (Gates, 2012).

The large number of Bantu speakers brought to the United States is due to a matter of timing. Between the years of 1741 and 1810, which is the period the majority of the enslaved Africans were brought to the United States, the trans-Atlantic slave trade was almost entirely focused in central and Southeastern Africa. Within those regions, the populations are nearly all composed of the Bantu speaking people (Vass, 1979).

Place names within the United States of Bantu origin. In an attempt to raise money for sick and wounded soldiers in 1861, the United States Census Office produced and sold a map that showed the population distribution of enslaved Africans in the United States. The map revealed the majority of enslaved Africans were in the southern states with the highest population being in South Carolina, Mississippi, Louisiana, Alabama, Florida, Georgia, North Carolina, Virginia, and Texas (U.S. Census Bureau, 1861). Within these states, the highest prevalence of towns and landmarks with Bantu names exist. In his account on place naming in the United States, Stewart (1958) remarks, "Doubtless many hundreds of small streams and swamps were named by Negroes, but their meaning cannot be distinguished (p. 329)."

Vass (1979) also remarks many place names in the southern United States that were often thought to be of American Indian origin are in fact Bantu. Many of the place names found have an identical or close resemblance to standard Bantu words in language dictionaries today. A prominent feature of the Bantu place names that Vass (1979)

identified is their reflection of the uncertainty, indignity, and horrors of the enslavement experience of the African people in the United States (see Table 1). The trend of place naming based on experiences, emotions, or actions of the people residing in a given location is still common today in Bantu regions of Africa. Table 1 provides a list of some of the Bantu place names identified by Vass (1979), which can be found in the southeast of the United States, their Bantu word equivalent, and their corresponding meaning in English. The examples provided in Table 1 help to demonstrate enslaved Africans in the United States still maintained an awareness of their African heritage with those from the Bantu Speaking regions leaving identifiable contributions.

Table 1

Proposed Bantu Place Names within the U.S.

Place Names	Bantu Word Equivalent	English Meaning	STATE(s)
Acca	Aka!	Common explanation of surprise	Virginia
Ambato	Ambata	Lie on top of each other, be piled Up (potentially as in the hold of a slave ship)	Alabama
Angola	Angola	African Bantu Speaking country in west-central Africa	North Carolina
Akwetiyi	A Kuetu	From out place, just like home	North Carolina
Alapaha	Alue Papa	Let him come here (to a safe place)	Florida
Arcola	Akula	Talk, speak	Virginia
Aquone	Akuone	Let him scrape, shave off (sawmill or carpentry work)	North Carolina
Attakulla	Ataukuile	Let him intercede for us	South Carolina
Aucilla	Ashile	Let him build	Florida
Bena	Bena	The people of	Virginia
Becca	Beka	Exaggerate, go beyond bounds	South Carolina
Benaja	Benzaja	Made to work, forced to labor	North Carolina
Bobo	Bobo	They, them	Mississippi

Boyano	Mbuy'enu	Your friend	South Carolina
Bolatusha	Balautshisha	They make you, cause you to be dressed	Mississippi
Conoho	Konoho	Right here, to this place	North Carolina
Cotaco	Kotaku	Split Wood	Alabama
Cotaquilla	Kutuakuila	To intercede for us	Alabama
Cubee	Kubi	Don't wait, don't tarry (for me)	Florida
Dongola	Ndongola	I fix, prepare, work on	South Carolina, Virginia
Echota	A Tshiota	Of the clan	Georgia
Ekoma	Ekoma	Finish up, come to an end	South Carolina
Ela	Ela	Cast, pitch, pour, pour out	North Carolina
Etonia	Itunua	That which we drink	Florida
Eufaula	Uhaula	Loot, pillage, Plunder	Alabama
Eufola	Upola	Is calm, at peace, settled down	North Carolina
Fulemmy Town	Fulama	Dry up, wither	Georgia
Lattakoo	Luataku	Get dressed, put on clothes	South Carolina
Loango	Luangu	Sweat, Perspiration	Alabama
Lobes	Lobaku	Steal, take by stealth, nibble away at	South Carolina
Lula	Lula	Be bitter, refuse to obey	Mississippi
Makatoka	Mua Katoka	In the little white man's town	North Carolina
Mobjack	Mombejaku	Beat the drum	Virginia
Nakina	Nuakina	Hate, be cruel to	North Carolina
Nandua	Nendue	I will come	Virginia
Naola	Neulue	You will come	Virginia
Nenemoosha	Nenumushe	You will remove, take somewhere else	Alabama
Nominye	Numanye	That you may know, be warned	Virginia
Nyota	Nyota	Thirst	Alabama
Occola, Ocala	Okola	Remove, extract and object	Georgia, Florida
Onemo	Unema	Be weighted down, be heavy to bear, have a heavy burden	Virginia
Osyka	Oshika	Burn up, catch on fire	Mississippi
Picola	Mpikula	Redeem me from slavery, free me	Georgia
Tomotely	Tumutele	Let us name him, mention his name	South Carolina
Tucapau	Tukupau	We give it to you	South Carolina
Tula	Tula	Forge, beat out iron, shape or make metal by hammering	Mississippi
Tulula	Tulula	Take down, put down	North Carolina
Tuscawilla	Tusawila	Let's us pay tribute to	Florida

Uceta	Usheta	Walk with heavy feet, trudge along as in slave caravan	Florida
Ulah	Ula	Buy, purchase, barter	North Carolina
Welona	Walonda	Follow behind me	Alabama
Wende	Wende	His(possessive)	Alabama
Yockanookany	Yaku Nukana	Go make a fetish	Mississippi
Zacala	Zakala	Shake, tremble (with fear or because of cold)	Virginia
Zama	Zama	Upright, erect	Mississippi
Zuta	Zunta	Wring off, wrench off	Georgia

Note. Adapted from "The Bantu Speaking Heritage of The United States" By Vass, W. K. (1979). *The Bantu Speaking Heritage of the United States*. Afro-American Cultures and Society. A CAAS Monograph Series Los Angeles, CA, 2, 3-115.

Bantu influences on African American expressions. Cosmograms play a central role within Bantu culture. Thompson (1990) notes that within the northern region of the Congo, traditional healers known as *Nganga Nkodi* and *Nganga Nsibi* cut designs onto the bodies of living fish or turtles, and then release them back into their natural element. Within Bantu thought, the markings can be used as a way to communicate with one's ancestors in the world beyond. When the animal dives back into the water or burrows back into the earth, this process ritualistically represents the passing into what Bantu speakers call the *Kalunga* or the invisible line between the living and the deceased (Fu-kiau, 1991). The Bantu ritual of shell and skin design on living creatures and releasing them as a means to send encoded messages to one's ancestors has been observed within the United States among enslaved Africans. In a 19th century account by Edwards (1889) about one enslaved African on a plantation in the United States notes:

> The thing in connection with Minc that puzzled me… were his superstitions. Doubtless, they were taught him by his mother, and the first intimation of them I had was when he caught a gopher and with a bit of wire ground to an exceedingly fine point cut on its shell a number of curious signs…he then took his gopher

> back to where he had found it and turned him loose at the entrance to his burrow, making gestures indicating that the gopher was going far down into the earth. He did something of this kind for every gopher he caught (Edwards, 1889, p. 202-203).

The practice of placing signs onto living animals and releasing them to deliver messages has survived within African American cultural practice known as *root work* (Thompson, 1990). In his study of African American root work within the South, Hyatt (1970) documents an interview with a man from Georgia who explains a mystical process of calling someone using a sheet of paper and placing it into the earth and speaking certain words. Hyatt (1970) also mentions a similar practice among African American traditional root healers in Tennessee asking assistance from heaven.

Another Bantu practice which survives within African American culture is bottle branching. Bottle branching of trees traditionally serves both an artistic and metaphysical purpose. Artistically, the selection of bottles of different colors with the reflection of light from the sun creates a beautiful display. However, within traditional African American root work, bottle trees are also used as a means of warding off unwanted malevolent sprits. As noted by Wetly (1971) in her Mississippi short stories, referencing two African Americans named Livvie and Solomon:

> Livvie knew that there could be a spell put in trees and she was familiar from the time she was born with the way of the bottle tree kept evil spirits from coming into the house; by luring them inside the colored bottles, where they cannot get out again…Solomon had made the bottle trees with his own hands over the nine years, in labor amounting to about a tree a year…he took as much pride in his

> precautions against spirits coming into the house as he took in the house, and sometimes in the sun the bottle trees looked prettier than the house did (p. 156).

Bottle branching to ward off evil is a practice that continues in many Bantu speaking communities in Africa today (Fukiau, 1991; Thompson, 1990). Proyart (1776), in his book the History of Loango notes the practice in Northern Congo:

> All, after having cultivated their field, take care, in order to drive away sterility and evil spirits, to fix in the earth, in a certain manner, certain branches of certain trees, with some pieces of broken pots (p. 192).

An important aspect of expression within any culture is how its adherents bury their dead. Three Bantu cultural retentions found in African American communities (largely in coastal Georgia, South Carolina, and to some extent Mississippi and Texas) are (1) planting trees over the deceased, (2) the placement of mirrors and lamps on graves, and (3) white chicken effigies (Thompson, 1990, Gomez, 1998). Within Bantu speaking communities, particularly those within the Congo, planted trees over the grave of the deceased is symbolic for the idea of the continuity of life for the departed (Thompson, 1990). Bryant (1850) in his book *Letters of a Traveler* remarked seeing in South Carolina the African American population burying their kin near the forest, and that over them "trees trailing with long moss" are adorned.

In addition to the use of trees, Bantu speakers of the Congo also decorated graves with the iridescent wing cases of certain beetles and mirrors to represent the glitter of the spirit of the departed and also to symbolize the soul's flight to the beyond. The same practice has been observed amongst historic African American cemetery sites in Texas, Georgia, South Carolina, and Virginia (Thompson, 1990).

Summarizing Significance of Bantu Contribution to African American Culture

Dubois (1908) in his book *The Negro Family* proposes that the effort to connect the culture of African Americans to its African past is not an attempt to propose an exact sameness, but is to acknowledge a cultural connection though changed, nevertheless not to be ignored. The historical connections between African American culture and *distinct* African groups has been a neglected component by advocates for the usage of African Centered frameworks. Moreover, scholars interested in exploring the utility of African Centered frameworks have suggested using those with historical ties to the African American community (Utsey, Belvet, & Fischer, 2009). The evidence that a high percentage of Bantu speakers were brought to the United States, their influences on U.S. place names and African American expression, potentially provides historical support for the consideration of Bantu philosophy that African Centered scholarship has been seeking to incorporate. In the following section, a description of the Bantu conception of collective self-esteem is provided.

The Bantu Conception of Collective Self-Esteem

Within Bantu philosophy, everything is derived from a common power, value, force, or primordial substance or essence known as Ntu (Battle, 2009; Fu-Kiau, 1991; Tempels, 1959). It is the necessary element of *being* and without it, being itself cannot be conceived (Tempels, 1959). The source of Ntu is derived from a common spiritual being or God. Within Bantu Philosophy, happiness is in part defined by how well one is able to improve the state of ones' vital force or Ntu. Noteworthy, Ntu is innate and cannot be taken away. However, it is possible for one's essence to be strengthened or weakened based on the exchange of other life forms (Tempels, 1959). Experiences, interactions

with other persons, and environment are all considered components that influence the person (Fu-Kiau, 1991).

The implications of the concept of Ntu within Bantu philosophy is that everything is seen as being a part and derived from Ntu (Fu-Kiau, 1991). However, what differentiates animals, plants, minerals, and human beings is the manifestation of Ntu (Fu-Kiau, 1990, Ruwa'ichi, 1990, Tempels, 1998). Accordingly, human beings are not thought of as separate entities from nature, but instead personifications of Ntu. Thus, Muntu is to be a human being (Battle, 2009; Fu-Kiau, 1991; Ruwa'ichi, 1990; Tempels, 1998). The concept of being as it relates to humans is reported to be relatively stable amongst Bantu communities and is reflective within the language similarities for describing the meaning of person across Bantu communities with slight variants such as Muntum, Muntfu, Ubuntu, Umuntu, and Nmadu (Battle, 2009).

Derived from an ontological idea of shared origin (i.e. Ntu), Bantu conceptualization of personal identity emphasizes the importance of collective identity (Fourshey, Gonzales, & Saidi, 2017). Commenting on this, Ruwa'ichi (1990) states because personal identity is inseparable from community identity, to ask someone "who are you?" is in actuality to ask "who are the people you belong to?" Additionally, within a Bantu framework of identity, viewing oneself as separate from one's people is seen as an ontological fallacy of understanding what it means to be a human (Ruwa'ichi, 1990). To be human within this framework, is to embody an appreciation for the link between the dead, the living, and the children yet born of one's community (Bockie, 1993). This awareness for the Bantu is an integral component that constitutes what it means to "be" (Fourshey, Gonzales, & Saidi, 2017). Ngubane (1979) also mentions that for Bantu

communities, the internalized feelings of belonging to a group that shares its own distinct cultural experience is what brings equilibrium to the personal identity of each person. Consequently, within the Bantu framework, an evaluation of collective self-esteem is connected to the evaluations of individual self-esteem; they are in inseparable from each other (Fourshey, Gonzales, & Saidi, 2017; Ngubane, 1979; Ruwa'ichi, 1990).

Bantu informed collective self-esteem and adolescence. Before adolescence, the Bantu perspective of self-concept holds that people are relatively masked or unaware of their self-value (i.e., Ntu) and thus, their personal and communal responsibilities (Ruwa'ichi, 1990). Adolescence is seen as the time of regaining the person's consciousness of its value through removing the mask of ignorance of who the Muntu or person is, its responsibilities toward itself, and responsibilities to its community and greater society (Fu-Kiau,1990; Ruwa'ichi,1990). For the Bantu, the mask of ignorance is the lack of viewing one's self and one's community members as one in the same (Ruwa'ichi, 1990). As result, the ability to develop a positive sense of belonging with one's community during adolescence is linked to successful transitioning at this stage of human development (Ruwa'ichi, 1990).

Personal identity from a Bantu perspective is interconnected with how one evaluates their group identity with those who share lineage, historical contexts, and a culture (Fourshey, Gonzales, Saidi, 2017). For the Bantu, this includes one's nuclear family, extended kin, and tribe or people (Fourshey, Gonzales, & Saidi, 2017). Consequently, it can be inferred that the validity of measuring self-esteem within a Bantu informed study is inaccurate without considering how one perceives the collective self-esteem of the group. In the case of African American youth, how they perceive belonging

to their distinct cultural group is an indication of their regard for themselves as individuals according to the Bantu Self-Concept.

Chapter Summary

In this chapter, the major frameworks of envisioning youth development considerations were discussed along with the arguments as to why these frameworks are potentially deficient for the context of African American youth development. Moreover, the development of African Centered frameworks, their usage for youth prevention programs and limitations based on current literature were discussed. The chapter then focused on addressing relevant literature to support why the measurement of collective self-esteem is important for African Centered programs, and why the investigation of a Bantu perspective may meet some of the theoretical considerations and empirical considerations of African Centered construct development. A review of the contributions of measuring collective self-esteem was provided, followed by a discussion of the available literature on collective self-esteem from a Bantu Perspective.

CHAPTER 3

RESEARH DESIGN AND METHODOLOGY

The purpose of this study was to empirically identify the factor structure of a Bantu Informed Collective Self-Esteem scale. It was hypothesized that a positive relationship would be found between the participants' collective self-esteem scores and their ethnic identity perceptions.

Research Design

The present study employed a sequential exploratory mixed methods research design. As an approach, mixed methods incorporate both qualitative and quantitative forms (Creswell, 2009). More specifically, a sequential mixed methods design seeks to elaborate or expand findings of one method of inquiry with another alternative method. Philosophically, mixed methods inquiry aligns with the pragmatic worldview, where researchers emphasize the research problem as opposed to the methods and thus use any and all approaches available to the understand a problem (Creswell, 2009).

To develop the scale, the study began with a qualitative method of inquiry known as an interpretive content analysis, a "research technique for making replicable and valid inferences from text to the context of their use" (Krippendorff, 2018). After, the researcher conducted cognitive interviewing group sessions to evaluate the understanding and mental processing of information among the youth participants.

To investigate the research questions of the study quantitatively, the author used latent variable modeling. As an approach, latent variable modeling assumes the cause for scoring differences among participants' surveys is due to the unobserved latent construct.

Given the sequential steps within the study, Table 2 provides an outline of the stages of research to be discussed in the following sections.

Table 2

Sequential Stages of the Current Study

Order of Study Procedures	Data Collection and Analysis	Participants Recruited
Stage 1	Content Analysis and Item Creation	2 coders (undergraduate students)
Stage 2	Cognitive Interviews	10 African American Adolescents
Stage 3	Factor Analysis	60 Adolescent African Americans

Stage 1: Content Analysis and Item Creation

Development of empirical indicators. The primary construct of interest measured within the study was Bantu Informed Collective Self-Esteem. Since the construct of interest had been decided, the next step was to identify the empirical indicators of the construct that can be observed and stated as declarative statements in a measurement format (DeVellis, 2003). In order to develop the item pool of questions, this research study relied on a content analysis approach. With this approach, the researcher identifies all of the prior uses of the concept. Moreover, the researcher determines all of the construct's possible attributes to define the empirical indicators (Pett, Lackey, & Sullivan, 2003). To date, there have been no conducted studies investigating the construct collective self-esteem as articulated within a Bantu framework. However, there were sources to draw from to use for content analysis.

Content analysis. To assist in the process of developing valid test items for the intended measure, this study conducted an Interpretive Content Analysis (ICA). By definition, ICA is a "research technique for making replicable and valid inferences from text to the context of their use" (Krippendorff, 2018). Moreover, ICA allows researchers to summarize and make inferences about intentions and thoughts within a given text. ICA is practically useful when interpreting text from the distant past, and when the author is unavailable or deceased (Drisko & Maschi, 2015). In the case of the current study, ICA was applicable as a content analysis approach since for certain text used, the original authors were no longer available to consult.

Epistemological foundations. When using an ICA approach, the meaning of words within a text are subject to interpretation. Moreover, the researcher's purpose and frame of reference are used to develop differences in the understanding of words, and provide new interpretations (Drisko & Maschi, 2016). For the current study, the researcher's purpose was to examine the selected text to deduce meanings as they relate to collective self-esteem. Moreover, the analysis was conducted to render new expressive statements that fit the context of African American youth based on the literature.

Characteristics of the sampled text. For the current study, the sampled texts consisted of the *Declaration of the Person* (Ngubane, 1979), *Constitution of Muntu* (Ruwaichi, 1990), and *Bantu Africa: 3500 BCE to Present* (Fourshey, Gonzales, Saidi, 2017). As for the declaration of the person, the transcribed maxims are a part of Jordan K. Ngubane's book *Conflict of Minds,* that he wrote with the intention of extrapolating the ideological differences between the indigenous South African Bantu Speaking communities and the colonially empowered immigrant community, the Afrikaners. For

Ngubane, the Nguni tribes, which includes the Xhosa, Zulu, Mpondo, Swazi, and Bhaca peoples of South Africa have maintained their ontological heritage shared by other Bantu communities across the African continent (Ngubane, 1979). Potentially among the first to do so, Ngubane transcribed what he calls the declaration of the person, which is a set of maxims he states every member of society during the time of puberty individually affirmed within most Nguni societies (Ngubane, 1979).

Constitution of Muntu by Thaddeus Ruwa'ichi is an inquiry into the Southeastern Bantu tribe's ontological and metaphysical implications pertaining to the person. Ruwa'ichi (1990) uses this text as an opportunity to establish a foundation for understanding Bantu philosophy and complexity of African derived philosophies that he notes has not been given proper attention within academia. Ruwa'ichi provides in this text an invaluable amount of details as it relates to Bantu perspectives of the person and its considerations toward positive adolescent development.

Lastly, *Bantu Africa: 3500 BCE to Present* is among the first attempts within the 21st century to provide a concise and comprehensive introduction into the history and cultural perspectives of one of the largest ethnic groupings on the continent of Africa, the Bantu Speaking peoples. Although the authors speak from an outsider's perspective, their reliance on the oral traditions, and use of ethnographic studies to support their interpretations makes their text among the first non-colonial minded sources of Bantu thought and thus a valuable source for the purpose of conducting a content analysis. Several chapters are dedicated using a non-colonial approach to discussing life-course perspectives of Bantu communities and the lessons and skills emphasized to be learned at each stage of development including adolescence. Collectively, the chosen texts represent

some of the few comprehensive English books concerning Bantu self-concept and philosophy, which were analyzed using an ICA. Moreover, the sampled texts contain numerous maxims and in-depth discussions. However, eighteen maxims and passages were preselected by the researcher that best fit the purpose of the study to investigate collective self-esteem amongst African American youth.

Coding and Analysis procedures

Number of coders. Although a single researcher can perform an Interpretive Content Analysis, having multiple coders is ideal (Drisko & Maschi, 2016). Each coder brings a different perspective to the analysis process and can be useful in clarifying the analysis codes and improves the credibility of the project. For the purposes of the current study, two undergraduate African and African American Studies (AAAS) students were purposively recruited to assist the researcher in developing the initial code list. It was hoped that by recruiting participants with a background in AAAS, the capacity to comprehend conceptual ideas from within an indigenous African context and make inferences would be a more substantial process than recruiting participants without such academic training. Both recruited participants were provided with sufficient reading materials and the actual text of analysis to equip them with the same level of knowledge of Bantu ontology as the researcher.

Coding process and data analysis. Within the study, the maxims and expressive statements within the selected text were placed into connotative codes. Connotative codes have been defined as codes that rely upon latent content and are arrived at by combining individual elements within a text to understand the meaning of the whole (Drisko & Maschi, 2016). Using this particular method, codes are not based on explicit words but on

the overall or symbolic meaning of phrases or passages (Drisko & Maschi, 2016). New descriptive statements were established, which were used in stages 2 and 3 of the study. Because context within ICA is assumed to be what shapes meaning, each newly reinterpreted maxim or expressive passage was based on sufficient sources to support the conclusion made by the researcher and coders (Drisko & Maschi, 2016). Within an ICA approach, providing sources of evidence is a means of establishing the validity of newly formed interpretations (see Table 3).

Once each coder completed each necessary step of data coding. This writer along with the additional coders met to discuss the convergence between interpretations of maxims and passages and also the reinterpreted items created. To support the rigor of the items created, only items that were in agreement both in interpretation and similar wording between two coders were retained for stages 2 and 3 of the study. Collective Self-Esteem from a Bantu perspective has yet to be investigated outside the current study as a measure. Consequently, to minimize the potential of inferring meanings not present within the text, coder agreement between two or more coders was essential.

Table 3

Sequential Stages of Content Analysis Coding Processes

Steps used among coders	
Step 1. Connotative coding	Inferences made about the meaning of each passage or maxim relying on relevant text and knowledge of Bantu thought.
Step 2. Item creation	Reinterpreted how passages may be developed in context to their relationship to African American children

Step 3. Item evaluation	Examined the interpretations and item creation of each maxim or passage for convergence between at least two coders for item retention.

Stage 2: Cognitive Interviews

Cognitive interviewing is a method of evaluating the understanding and mental processing of information among a targeted population, with an emphasis on areas of breakdown between the information provided and the target group (Willis, 2005). More specifically, cognitive interviewing allows researchers to study the comprehension, recall, judgments, and response processes in administered survey items. In relation to measurement scale development, cognitive interviewing allows the researcher to test a range of target questions to determine the presence of any comprehension difficulties on the part of the intended population to be surveyed (Willis, 2005). This method is an important step in developing valid measures among youth, since the researcher may intend one interpretation, but find that participants understanding is substantially different than intended from the tested item. In such cases, cognitive interviewing allows the researcher to determine if questions require modification to enhance clarity, which is the objective of conducting cognitive interviewing (Willis, 2005).

Study design and recruitment. After the pilot pool of items were created in conjunction with the recruited undergraduate African American studies students, cognitive interviewing was conducted to determine if self-identifying African American adolescents comprehended and responded to items on the scale as they were intended. Non-probability purposive sampling was used to select study participants. The rationale for the sampling approach was that in the case of cognitive interviewing, unlike statistical

sampling, the focus is on ensuring the participants' characteristics reflect, as much as possible the intended population (Willis, 2005). Consequently, to be eligible for study inclusion, participants had to meet the following criteria: (a) self-identify as Black/African American, (b) report both biological parents and all four grandparents from the United States, (c) ability to read at an 8th grade level, and (d) between the ages of 13 and 17(18 was acceptable as long as the participant was a registered high school student).

IRB protection of study participants. For all phases of the study, youth participants were required to provide parental consent and also a completed youth assent. Consequently, interested youth participants in the study were provided a parental consent form to take home, which was to be returned to the researcher before their participation in the study was allowed. There were no foreseen risks in the study and participation was fully voluntary. To protect the confidentiality of participants, names of the youth were not placed on their completed surveys. Instead, surveys were assigned a case number to serve in place of participants' names within the data. The de-identified data was subsequently stored on the researcher's password-protected personal computer. Moreover, youth who participated in the cognitive interviews used pen names instead of their real names during the cognitive interviews. There were no direct benefits to participation in the study. However, all participants who completed a survey received $5 and youth who participated in the cognitive interviews received a $20 gift card. The amount chosen to compensate participants was considered justifiable since the amount was deemed sufficient to encourage participation, but not so large to coerce participation.

Cognitive interviewing techniques and analysis procedures

Both cognitive interviewing sessions were scheduled to take place at a date and time most convenient for the participants and were conducted at a local community center's multipurpose room. To facilitate participation, participants were provided snacks and water during the interview sessions. In addition, all participants received a gift card to a department store in appreciation of their participation.

At each session, participants provided the required consent forms, which were completed by their parents in addition to their assent forms before joining the session. Prior to starting the cognitive interviewing, this writer described the purpose of cognitive interviewing and emphasized to the participants that (a) there are no right or wrong answers amongst participants, (b) the goal of the questions being asked was to identify problems with the survey, (c) participants should not be shy about being critical about the survey's questions, and (d) participants should verbalize what they are thinking about the meaning of the questions contained within the survey. Next, this writer provided participants in both sessions ample time to complete the survey (Appendix C) . Subsequently, this writer developed a standard set of questions to ask the group regarding each question during the interview session(Appendix D). Both sessions were digitally recorded to supplement the notes taken by this writer. Both session durations were no longer than 90 minutes.

Once all participants had successfully completed their surveys individually, each participant was asked to follow along as the researcher verbally read a question from the survey. After doing so, the writer employed two common cognitive interviewing techniques to draw out the understanding and comprehension of participants: think-aloud

interviewing and verbal probing. Think-aloud interviewing consists of asking participants to share their reasoning as they answer questions; verbal probing consists of asking participants specific information to draw out further inferences about their question and answering mental processes (Padilla & Leighton, 2017). To analyze the findings of the cognitive interview sessions, a testing report was generated. The purpose of a testing report is to assist the researcher make decisions around the outcomes of cognitive interviews. There is no exact formula for developing testing reports since the focus of each report is based on the intentions and needs of the researcher. However, Willis (2005) suggest using a question by question approach, providing comments for each item whether there are recommendations to delete or make changes to the item. For the current study, each item was assessed for its level readability, comprehension, and whether the mental processing of the question by participants aligned with the intent of the researcher. In alignment with Bowen (2008), the outcomes of the cognitive interviewing were used to make decisions about whether to delete problem words, simplify miscomprehended items, or completely rewrite items. By conducting the cognitive interviews, it was possible to enhance the validation of the scale by improving the items' comprehension, judgment, retrieval, and response among the intended population and thus meeting the aims of phase 2 of the study.

Methods to enhance the quality of the measurement scale. Steps were taken to ensure that, as recommend by DeVillis (2003): (1) a suitably large pool of items was chosen to assist in the process of attaining good internal consistency, (2) items were not exceptionally lengthy and were devoid of multiple negatives within questions, being double-barreled, and improper grammar, (3) unnecessary question redundancy was

avoided, and (4) when positive and negative questions were used, their wording followed established rules of grammar. Also, Likert scaling, which is the most common utilized scaling for measuring opinions, beliefs, and attitudes, was used as the format for the developed scale.

There are no specific rules about the number of items to be used in scale construction (Hinkin, Tracey, & Enzi, 1997). However, a measure should be internally consistent, parsimonious, and comprised of the minimum number of items that adequately assess the construct of interest. Literature on construct measurement suggests that internal consistency can be obtained with four or five items per scale subsection (Hankins and Schriesheim, 1989; Harvey, Billings, and Nolan, 1985; Hinkin, Tracey, & Enz, 1997). Hainkin et al. (1997) suggest that it should be anticipated that one-half of the new items will be retained for use in the final scales; consequently, more than twice as many items were generated than actually needed for the final scale.

Stage 3: Factor Analysis

The method of analysis for developing the proposed Bantu Informed Collective Self-Esteem scale was Exploratory Factor Analysis (EFA). As a statistical method, two primary functions of an EFA is to determine the interrelationship among observable variables or indicators and through data reduction, group variables or indicators into dimensions or factors that have common characteristics (Pett, Lackey, & Sullivan, 2003). To perform an EFA, the sample size must be sufficient enough to remove subject variance as a significant concern (Pett, Lackey, & Sullivan, 2003). However, the approximate number of participants needed to conduct factor analysis remains a topic of debate with multitude rules of thumb (Frabrigar & Wegener, 2011). Pett et al. (2003)

suggest in EFA, measurement model for each item require a minimum of 10 to 15 participants. While it has been suggested that a larger sample size is considered better, factor analysis has been demonstrated to be possible even in the presence of smaller sample sizes. MacCallum et al. (1999) have suggested that the minimum N for factor analysis is 60. Given the constraints of this study's sample size, examination of the full spectrum of questions developed for testing was not possible in the statistical analysis. Instead, as suggested by the literature, the minimum ratio of questions to participants is 1:3 (Cattell, 1978). Given these considerations, 20 items were chosen from the total potential item pool, which still allowed for an evaluation of a subsection of questions related to the construct of interest: Bantu Informed Collective Self-Esteem. The 20 items chosen reflected one of the eight themes identified during the content analysis portion of the study that focused on self-perceptions.

Once the data had been collected, SPSS was utilized to input and run the factor analysis. SPSS provides six options for factor extraction: Principal Components, Unweight Least Squares, Generalized Least Squares, Maximum Likelihood, Principal Axis Factoring, Alpha Factoring, and Image Factoring. There is sparse literature available to clarify which factor extraction method is most optimal(Osborn & Costello, 2008). However, Principal Axis Factoring(PAF) has been recommended to be the best choice when the assumption of multivariate normality is severely violated(Fabrigar et al., 1999). Given the sample size of the data, PAF was deemed the best choice. To examine the sampling adequacy of the items, which is the presence of a sufficient amount of correlations among items to justify the usage of a factor analysis, a Bartlett's Test of Sphericity, and a Kaiser-Meyer-Olkin(KMO) test was conducted. The Bartlett's Test of

Sphericity test the null hypothesis that the correlation matrix is an identity matrix or that there is no relationship among the items to be factored (Barlett, 1950). Consequently, a finding of statistical significance(P< .05) of the Bartlett's test is one indication that there is significant variability amongst items to conduct an EFA. Moreover, a KMO test compares the magnitudes of the relationship among the items to be factored(Pett, Lackey, & Sullivan, 2003). KMO measures range between zero and one. Kaiser's(1974) criteria for KMO test is that values .60 and above are acceptable for factor analysis.

To determine how many factors to retain the study relied first on the Kaiser-Guttman rule which is to retain only those factors which account for more than their own share of variance amongst the factored items. Thus, only factors with eigenvalues (total variance in all of the items explained by a factor) above 1 were considered. However, because this method tends to overestimate the amount of factors to retain, a scree plot was also used (Osborn & Costello, 2008) The purpose of a scree plot is to graphically examine the magnitude of each factor plotted against its corresponding eigenvalue (Pett, Lackey, & Sullivan, 2003). With the scree plot, the purpose is to identify the distinct breaks between the steep slope of larger eigenvalues from those which trail off amongst the smaller eigenvalues (Pett, Lackey, & Sullivan, 2003). The point where the factors begin to curve, or the "elbow" is used as a demarcation of where to end the retention of factors. Because of the small sample size, the number of factors to retain was also determined based on the recommendation of Guadagnoli and Velicer (1988), who found that factors with four or more loadings above .6 is reliable irrespective of sample size.

Although a single factor was predicted to be the underlying structure for the 20 items analyzed, in the event multiple factors are identified, an oblique factor rotation will

be conducted. Factor rotation is the process of turning the axes of factors with the intentions of achieving a simple solution where items load only onto one factor(Hair, Anderson, Tatham, & Black, 1995). However, because the items are envisioned to be related, an oblique rotation, which presumes the factors are correlated will be conducted (Pett, Lackey, & Sullivan, 2003). Moreover, to begin the process of exploring the construct validity of the intended scale, this study also examined how scores diverged empirically with participant scores on the Multigroup Ethnic Identity Measure (MEIM), which was also included amongst the set of items youth participants completed. It was predicted there would be a positive association between youth self-perception scores and their ethnic identity perceptions.

Chapter Summary

In this chapter, the methods undertaken to explore the research questions of the study were provided. The study utilized a sequential mixed methods design, which included an interpretive content analysis, cognitive interviewing, and an exploratory factor analysis. Additionally, this chapter provides discussion of the protection of the participants within the study that represent a vulnerable population.

CHAPTER 4

RESULTS

Introduction

The current chapter provides the findings of each phase of data collected using the methods explained in Chapter 3. The chapter begins first by providing the item creation outcomes of the interpretive content analysis, which is then followed by the result of the cognitive interviews. After, the results of the exploratory factor analysis and associated correlates to the developed scale are provided.

Qualitative Method Results

Item pool creation. The interpretive analysis resulted in a combined creation of 266 items; however, after removing 20 questions that appeared as duplicate interpretations(8%), and those where at least two coders did not agree(65%), the final item pool resulted in 73 items or 27% of the developed questions of the coders (see Table 4). After the final item pool was developed, the coding team team met to discuss how the developed items grouped into potential categories. The retained items appeared to group into eight categories: self-perceptions, ethnic perceptions, global perceptions of others, friendship perceptions, community perceptions, spirituality and nature perceptions, ancestry and family history, and feelings about the adults in one's life (see Appendix B). Table 4 summarizes the number of items for each sampled text with a coder agreement of two or more.

Table 4

Item Sources and Coder Agreement

	Text	Source	Number of Agreed Upon Items
1.	"I am, I am alive, I am conscious and aware, I am unique; I am the value of Uqobo; The face of humanity is my face, I contemplate myself and see everything in me."	Ngubane,1979	22
2.	"I am a phenomenon; I am a person. I am Uqobo; I am the consciousness. The Infinity is a unity; it cannot be destroyed; I am a constituent of the unity."	Ngubane,1979	18
3.	"The infinity is alive; there is no death within it; there is life and perpetual amination; that which is alive has purpose"	Ngubane,1979	18
4.	"My neighbor and I have the same origins; We have the same life-experience and a common destiny; we have the obverse and reverse sides of one entity; we are unchanging equals; We are the faces which see themselves in each other; We are	Ngubane,1979	34

	mutually fulfilling complements; we are simultaneously legitimate values, my neighbor's sorrow is my sorrow; his joy is my joy. He and I are mutually fulfilling when we stand by each other in moments of need. His survival is a precondition of my survival."		
5.	"I am the sovereign of my life; my neighbor is sovereign of his life; society is a collective sovereignty; it exists to ensure that my neighbor and I realize the promise of being human; I have no right to anything I deny my neighbor; I can commit no greater crime than to frustrate life's purpose for my neighbor"	Ngubane,1979	16
6.	"No community as a any right to prescribe destiny for other communities"	Ngubane,1979	14
7.	"Personal identity is inseparable from community identity. That is why, to question: Who are you? The Muntu is in a position to give two	Ruwa'Ichi,1990	15

	answers, equally valid, namely, by mentioning his name, or the clan to which he belongs…Olimuki? Means: Where do you belong? To which clan do you belong?"		
8.	"The skeletons tell my history, they too define me."	Ngubane,1979	11
9.	"I am adequate; I have in me all I need to be the best I can be"	Ngubane,1979	8
10.	"I create the world I desire through action; I evolve in response to the challenge of my nature; I create my destiny in everything I do	Ngubane,1979	12
11.	"I entered the earth to create order of our chaos, I recognize the person as my light, I pay homage to the light, the light will prevail…I am who I say I am.	Ngubane,1979	11
12.	"My neighbor is myself in a different guise; equals do not prescribe destiny for each other; they hold conversations of minds; they oppose	Ngubane,1979	14

ideas with counter ideas”		
13. “He has not been born who shall say he has concurred me!”	Ngubane,1979	12
14. “Once young people reached puberty, their education entered a new phase…elders taught life skills, logic, decorum, clan and lineage history, local history, child care, childbirth, parenting, and sex education to young people”	Fourshey, Gonzales, & SAIDI, 2018	18
15. “The close of seclusion more often than not involved the entire community participating in public ceremonial graduations”	Fourshey, Gonzales, & SAIDI, 2018	9
16. “A girl at puberty was secluded for a period and was taught about her lineage history, her clan’s history, and how to be a productive member of the society, a mother, and a spouse”	Fourshey, Gonzales, & SAIDI, 2018	14
17. “Young men were initiated public and in groups that were referred to as age groups”	Fourshey, Gonzales, & SAIDI, 2018	8

18. "Educational aspects involved learning their clan history, social expectations, and responsibilities of men, and biology, including sex education, as well as esoteric male knowledge"	Fourshey, Gonzales, & SAIDI, 2018	21

Cognitive interviewing analysis. After the completion of the content analysis portion of the study, two group cognitive interviews were conducted with a sample of 10 self-identifying African/Black American adolescents between the ages of 13 and 18. The purpose of both sessions was to evaluate the readability, understanding, and mental processing amongst the participants with the survey instrument. Both sessions were tape recorded, which allowed for the transcription of both sessions. Using the transcriptions, a testing report was developed. The findings from the testing report demonstrated that a high degree of questions were suitable to be retained. Participants did not report any difficulties in reading the items. However, 11 items from the testing pool were either reworded or deleted due to difficulties participants had in comprehending the items. The items "I feel a common connection with all human beings," " Who I think I am, is the same as how I act" and "I can see myself in other people," were deleted due to the participants' inability to develop a consensus of understanding around the meaning of these items. (see Appendix A). The question: "When I die, I will go to a place where others who have died continue to exist" was reworded to "When people die, they go to a place where their loved ones who have died are living"; the question "I know a lot about

my ancestry" was also changed to "I know a lot about my family's ancestry." Moreover, the set of items that referenced how youth perceived their connections to community were reworded to express neighborhood connections. Many of the youth were better able to comprehend the meaning of community when it referenced the communities in which they lived(i.e. neighborhood). The outcome of the cognitive interviewing with youth resulted in a final scale of 68 items for use in the quantitative analysis portion of the study (see Appendix C).

Quantitative Method Results

Factor analysis. The initial factor solution was conducted on all items from the subsection of questions related to self-perception. Principal Axis factoring was used to extract the initial factors of the exploratory analysis. The Bartlett's Test of Sphericity was significant and thus indicating the null hypothesis that the correlation matrix is an identity matrix was rejected. Additionally, the Kaiser-Meyer-Olkin(KMO) test score was .727 indicating that our sampling adequacy is middling(Kaiser, 1974). Together, these indices support the sample was adequate for conducting a factor analysis. After suppressing the loadings of items less than .5, the initial solutions revealed the presence of a two-factor model with eigenvalues exceeding 1, explaining 35.2%, and 9.9% of the variance respectively. However, after examining the factor matrix, factor two did not have a sufficient amount of items to be considered a stable factor(Osborne & Costello 2005). Additionally, one items from factor two cross loaded onto factor one (see Table 7).

Figure 1

Scree Plot

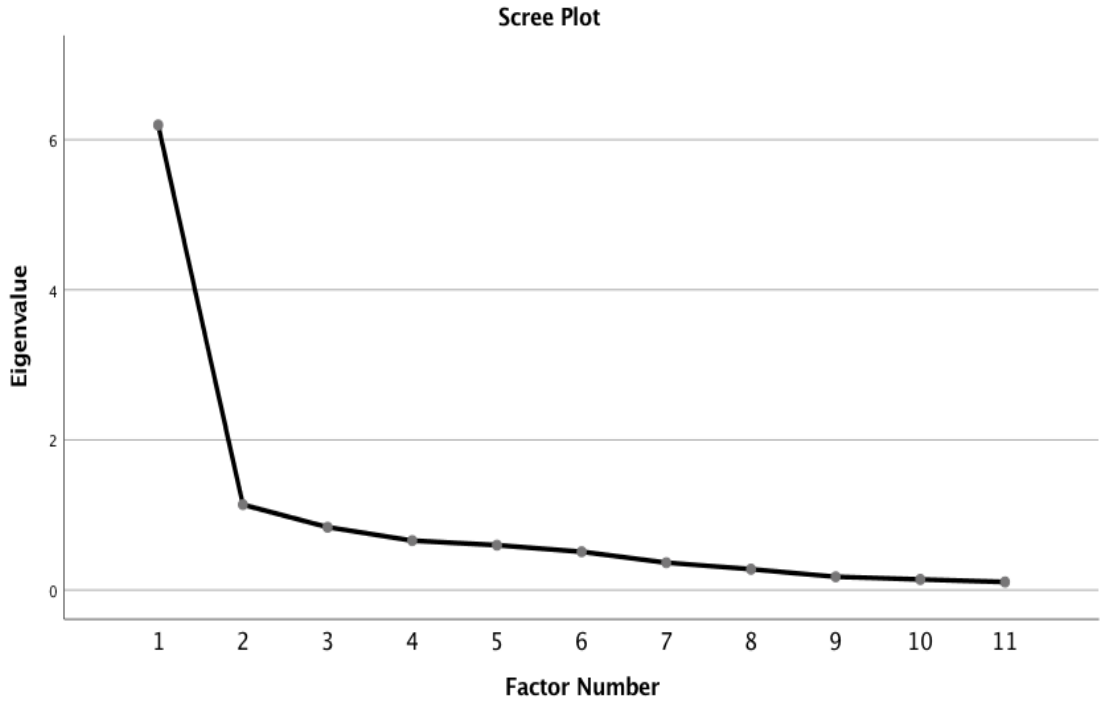

Table 7

Factor Analysis Full Item Pool

Item	Factor 1	Factor 2	Factor 3
Q6	.736		
Q7	.695		
Q8			
Q9	.752		
Q10	.684		
Q11			
Q12		.653	
Q13	.890		
Q14			.702
Q15			
Q16			
Q17	.644	.625	
Q18	.726		
Q19			

Q20	.829
Q21	.557
Q22	.604
Q23	
Q24	.857
Q25	

Note: Factor Loadings <.5 are suppressed

Next, a second EFA solution was run removing items that did not load with three or more items. Once the problematic items were removed, the model reduced the 20-item set to a 11-item set with one factor as demonstrated in Table 8, which displays the factor loadings and communalities of the factor analysis. Moreover, the factor accounted for 56.32% of the total variance(see Table 10). The single factor model was also supported by a scree plot (see Figure 1). Factor rotation was not conducted because items that were not loading onto factor one, consisted of loadings below .5 and were not considered viable in the current study due to the sample size. For this final factor solution, Table 9 shows the Bartlett's Test of Sphericity was highly significant ($p < .001$) and a Kaiser-Meyer-Olkin test score of .86 indicating the sampling adequacy is meritorious and well above the cut off score of .6 (Kaiser,1974). The factor was named " Self-Definition" because the items reflect the Bantu concept of *Ukuba Ngumuntu;* the perceptions of one's innate self-value, capacity to direct one's life and to safeguard it, and also the perception that one was born to and has the capacity to make positive changes within the world.

Table 8

Final Factor Analysis After Item Deletions

Item	Factor 1	Communalities
Q6	.750	.755
Q7	.718	.691
Q9	.777	.617
Q10	.693	.487

Q13	.881	.843
Q17R	.554	.447
Q18	.718	.526
Q20	.823	.707
Q21	.537	.384
Q22	.583	.342
Q24	.877	.769

Note: Factor Loadings <.5 are suppressed

Table 9

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.858
Bartlett's Test of Sphericity	Approx. Chi-Square	423.195
	Df	55
	Sig.	.000

Table 10

Total Variance Explained

	Initial Eigenvalues			*Extraction Sums of Squared Loadings*		
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.195	56.320	56.320	5.833	53.029	53.029
2	1.137	10.340	66.660	.734	6.673	59.702
3	.837	7.608	74.268			
4	.658	5.985	80.253			
5	.597	5.430	85.683			
6	.510	4.633	90.316			
7	.364	3.312	93.628			

8	.277	2.519	96.147
9	.177	1.605	97.753
10	.141	1.279	99.032
11	.106	.968	100.000

Self-definition and ethnic identity. To examine the construct validity of the scale, the relationship between internalized self-definition, and the Multigroup Ethnic Identity Measure's two factors of ethnic identity search, and ethnic identity affirmation, belonging, and commitment was investigated using Pearson product-moment correlation coefficient. There was a strong, positive correlation between internalized self-definition and both factors of the MEIM: ethnic identity search, and ethnic identity affirmation, belonging, and commitment (see Table 11).

Table 11

Pearson Correlations Between Self-Definition and the Multi Group Ethnic Identity Measure

Scale/Item	1	2	3
1.Self-Definition	-		
2.Ethnic Identity Searching	.508**	-	
3. Ethnic Identity Affirmation, Belonging and Commitment	.610**	.586**	-

** $p < .001$(2-tailed)

Chapter 5

Discussion

Introduction

This chapter will discuss the results of Chapter 4 in conjunction with current literature in African Centered Theory, and also the role of ethnic identity amongst African American youth identity formation. The main findings of the content analysis, the cognitive interviews, and the exploratory factor analysis will be discussed first, with reference to possible explanations of the findings, and their convergence with previous literature. Following, theoretical and research implications of the study will be discussed. The chapter ends with implications for social work practice and education, limitations of the study, and a conclusion.

Major Findings of the Content Analysis

The first phase of the study identified empirical indicators of the construct that could then be observed and stated as declarative statements in a measurement format. To achieve this goal, the study began with conducting an interpretive content analysis to make replicable and valid inferences from the sampled text. From the total items retained, the coding team identified seven themes, which seemed to underlie the categorization of the items: (1) Self-Perceptions (2) Ethnic Group Perceptions (3) Global Perceptions of Others (4) Perceptions of Friends (5) Perceptions of God and the Earth (6) Perception of Ancestry and Family History and (8) Perceptions of Supportive Relationships with Adult Members in One's Life. It is important to note the analysis also demonstrated a high level of agreement between coders on the perceived *original* meaning of the sampled text, but a high level of variance in the *reinterpretation* of what the text means in context for

African American youth. A total of 266 items were created but after removing questions that were not in agreement between two coders, only 73 items were retained.

A potential reason for the level of dispersion between the items developed for each of the passages is that the coding team members lacked adequate training in how to develop items for scale development. As noted in the literature, the development of items is a difficult task that takes a high degree of attention to ensure: (1) the questions are capturing the intended construct and (2) the questions are clear enough to the intended future participants to provide meaningful data (Devillis, 2003; Pett, Lackey, & Sullivan, 2003). However, the recruited coders for the study were familiar with the concept of collective self- esteem due to their education in African and African American studies. In addition, the questions developed by the coding team were in alignment with the suggestions of the literature. That is, questions were written in a clear language, avoided ambiguous statements, were written in present tense, the reading level was below 8th grade, and all items were non-double barrelled (Devillis, 2016). Thus, it may be possible the level of item dispersion actually relates to the challenges of translating meanings of cross-cultural text.

The process of interpreting meaning from text is an arduous process (Brislin, 1970). The translator is tasked with the responsibility of conveying the meaning of the original text while also conveying the potential feelings and context for which the text was intended (Larson,1998). When the text is from the distant past, the process of contextualization and reinterpretation of the meaning of the text is an additional challenge. Moreover, the reflexivity of researchers, which is a product of one's own experiences, beliefs and attitudes, impacts how researchers critique impressions and

hunches, locate meanings, and relate these to specific contexts and experiences (Thorpe & Holt, 2008). Consequently, the item dispersion is likely due to the perspectives on what a reinterpretation of the Bantu Concept of Collective Self-Esteem means for African American youth based on the coders diverse lenses on what those needs actually are.

Major Findings of the Cognitive Interviews

The second phase of the study investigated the understanding and mental processing of the created items amongst a sample African American adolescents. To do so, two cognitive interview sessions were conducted with 10 self-identifying African American youth to evaluate their understanding and mental processing of the items created to inform the finalized set of items to be tested amongst a larger sample of African American youth. As noted in Chapter 4, a high degree of congruence between the intended meaning of questions developed by the coding team and the perceived meaning of the youth participants was identified. However, fifteen items were deleted or reworded due to a lack of clarity by the youth participants. A noteworthy finding from the cognitive interviews was that only two out of the ten youth who participated in the cognitive interview sessions chose to identify as African American. Instead, the majority of participants identified as Black American. When this researcher followed up in the sessions about the choices made, some of the youth participants affirmed that they understood African American to be a term best describing recent immigrant Americans who came from a country in Africa, but that Black American best describes those who are not recent immigrants and whose ancestors experienced American slavery. Looking closer at the descriptive analysis on this item, which was used in the quantitative portion of the study, 53% of the total sample identified as African American while 45%

identified as Black American. The dispersion of the 60 participants in the quantitative analysis did not reflect the findings from the 10 cognitive interview participants, but is still evidence to support the need to better understand how African American youth perceive their ethnic identity. The usage of Black American and African American as ethnic identification terms has garnered significant scholarly and community level dialogue both condemning or enjoining the usage of either terms with this community (Moore, 1960; Sidbury, 2007). However, it is still unclear how youth members of the community make sense of these terms and this lack of clarity may have implications for culturally tailored intervention. How youth define their own ethnic identification is a key factor to consider when designing interventions with African American youth.

Major Findings of the Exploratory Factor Analysis

In phase three of the study, the researcher sought to identify the empirical factor structure of collective self-esteem derived from the qualitative portion of the study. Using Principal Axis Factoring a single factor of 11 items was identified. After reviewing Bantu literature, the set of 11 items appears to describe what Ngubane (1979) calls *Ukuba Ngumuntu* or as he translates "to realize the promise of being human." In his discussion on the Bantu perspective of the person, Ngubane explains that *Ukuba Ngumuntu*, which may best be translated as *self-definition*, is a central quality of being a person for the Bantu speaking people. For Ngubane (1979), self-definition according to Bantu philosophy means to understand that one's destiny, purpose, and outcome is an inherent right for the person to decide. He continues by stating the potential of the person to actualize *Ukuba Ngumuntu* or *self-definition* is always present within the person no matter how dormant its actualization. Ngubane's assessment of *Ukuba Ngumuntu* aligns

with Fu-Kiau's(2003) assessment of what the Bantu of the Kongo call the *Lendo Kia Tambukusu*, which he best translates as "inherent" power.

Relationship of Results to Previous Theory and Research

Bantu self-concept is distinct from other African derived frameworks. The content analysis portion and factorization of the items within the study did not support past African centered theorizing that a unified philosophy of collective self-concept exists amongst indigenous African frameworks. Prior African centered literature has proposed that the self-concept within indigenous African philosophies is devoid of a firm distinction between the self and others (Nobles, 1973; Kambon, 1998). This assumption has influenced the development of past African centered scales, since many are devoid of items or subscales capturing perceptions of individuality. Individuality has often been discussed within the African centered literature as being antithetical to the "African" ways of thinking and is in fact a "western" concept. However, the 11 factored items derived from the content analysis portion of the study examining Bantu text do not support this assumption. The 11 factored items center on how one perceives their capacity to direct one's life, and the perception that one has the capacity to make positive changes within the world through their own *individual* efforts. The items were consistent with what Ngubane terms *Ukuba Ngumuntu* or Self-Definition. Ngubane (1979) does state that within Bantu thought, *isithakazelo* or one's *legendary forbears* (i.e. recognized ancestors) may serve as excellent examples of self-definition and thus may be communicated with for inspiration and a recognition of the shared identity. However, the inherit worth belongs to the person independent of this recognized shared value or Ntu. Thus, collective self-esteem from a Bantu perspective may in fact be best measured with

subscales that focus both on individual and collective identity of the self. This findings supports what Gyekye (1995) and Wiredu (2008) have proposed; a diversity of perspectives exists within African philosophies on what constitutes the self.

African American youth self-perceptions are linked to their ethnic identity. The current study also found there was a strong, positive correlation between how participants' self-definition scores and their scores on both factors of the MEIM; ethnic identity search, and ethnic identity affirmation, belonging, and commitment. This finding supports prior research that ethnic identity perceptions are positively associated with self-perceptions amongst African American youth (Loyd & Williams, 2017, McMahon & Watts, 2002, Phinney, Cantu, & Kurtz, 1997). A significant finding upon closer examination of the individual items from the MEIM was that the item, *I participate in cultural practices of my own group, such as special foods, music, or customs,* had the strongest correlation with the developed self-definition scale among participants. While correlational analysis cannot provide information on causal relationships, future prevention research utilizing African Centered modalities should explore if there are differences in program outcomes between youth who engage in workshops that *discuss* African American history and culture, and those which focus on *engaging* youth in activities of their culture. Both methods have been argued to be beneficial in African Centered preventions (Belgrave & Brevard, 2014; Whaley & McQueen, 2010). However, which of the two approaches provides the greatest impact is not well understood and may have implications for program effectiveness.

Implications for Future Research

Ethnographic studies with Bantu communities. This study was among the first initial investigation of an African centered construct utilizing original sources to develop a measure based on reinterpreted contextualization for African American youth. Subsequently, the study is positioned to provide methodological implications for future studies. As noted in prior sections, the sources for explaining perspectives of Bantu philosophy in the literature are limited, aged, and potentially do not express the full understanding of personal and collective identity formation from a Bantu perspective. Moreover, given the level of dispersion in the content analysis amongst the coders, this researcher cautions against future reinterpretation of Bantu self-concepts without first advancing our knowledge on Bantu thought by conducting new ethnographic studies with Bantu communities. As a method of inquiry, ethnographic studies provide a voice to people in their own local context (Van Loon, 2001). By conducting ethnographic studies on Bantu perspectives of collective identity, there will be a more extensive body of knowledge to advance African centered theory, and in turn develop more evidence based measurement scales.

How do African American youth make sense of their African heritage? The youth participants within the study varied in their choice of self-identifying as Black American or African American. As noted previously, during the content analysis portion of the study, some of the youth participants felt that African American was not a best description for Americans of African descent whose ancestors were in the country since the period of American slavery. One potential reason for this may be that some African American youth are unaware of their communities' history's in culture. Within the

current study, over 96% participants indicated that learning about their ethnic group's history was important to them. However over 40% disagreed or strongly disagreed their schools were providing them with history about their ethnic group. Alternatively, the disconnection of some of the youth participants with the term African American may be an artifact of parental racial socialization, which is the process by which adults, largely parents from within the African American community labor to instill racial pride and discuss coping mechanism and strategies to deal with racism in American society (Hughes et al., 2006). With racial socialization, the emphasis is on racial barriers and racial pride and is distinct from African American ethnic socialization, which focuses on the transmission of ethnic group values, history, beliefs, and customs (Grills, Cooke, Douglas, Subica, Villanueva, & Hudson, 2016). Youth who receive more messages of racial socialization may thus feel more removed from the concept of identifying with Africa than those who receive messages of ethnic socialization. Given the centrality of African identity to the African Centered Framework of youth development, research that explores with African American youth the role they see Africa and African cultures playing in their ethnic identity is needed. Also, future research should examine if there are differences in African American youth who do not identify as African American but instead as Black American and if this difference is arbitrary or an artifact of real factors such as cultural awareness.

Validation and psychosocial correlates of self-definition. The next steps required for the exploratory measure of self-definition developed within this study will be to conduct future confirmatory factor analyses (CFA) with randomized samples of African American youth participants. By definition, CFA is a type of structural equation

modeling method that deals specifically with the relationship between observed measures (Brown, 2007). By conducting CFA analyses, it will be possible for future studies to verify the factor structure and also see how the items hold together in light of differing participant samples. In addition to measurement studies, future studies should also examine how the variance in self-definition scores are associated with other variables of interest as it pertains to African American youths' positive development. Current literature demonstrates a positive role of ethnic and cultural socialization in the interpersonal lives of African American youth (Loyd & Williams, 2017). The current study found that self-definition had a strong positive relationship with ethnicity perceptions. However, future studies should be conducted to better understand how self-definition contributes to ethnicity amongst African American youth and the direction of the relationship (i.e. direct, mediating, moderating).

Implications for Social Work Practice

The results of this study in context with prior research, provides meaningful implications for social work, particularly at the mezzo level of practice. The study's finding that African American youth participants perceived their ability to be change agents within their own lives (i.e. Ukuba Ngumuntu) was a strong positive correlation with the MEIM's factors of ethnic identity searching and ethnic identity affirmation, belonging, and commitment, supports the need to incorporate culturally specific components to youth preventions for this population. More specifically, youth preventions with African American youth should (1) provide African American youth an opportunity to learn about their history and cultural practices that have developed within their community, and (2) provide opportunities to engage in cultural activities from their

ethnic heritage. As mentioned prior, there is a difference between racial socialization and ethnic socialization for African American children. While both have been noted to be useful in the developmental processes of African American youth, ethnic socialization interventions with their focus on African Centered values have demonstrated to be predictive of positive youth development outcomes among them such as social competence, positive family and peer relationships, academic achievement, and psychological well-being (Belgrave et al., 2011; Grills et al., 2016). At present, African Centered prevention efforts lack sufficient research to be considered evidence based and instead are best classified as emerging best practices (Gilbert, Harvey, & Belgrave, 2009). In light of this, there is sufficient burgeoning evidence that culturally tailored prevention approaches are more likely be of benefit to African American youth than universal approaches.

Implications for Social Work Education

The results of this study also have implications for social work education**.** At present, few social work programs have implemented African Centered social work practice as an area of concentration or course of study for BSW or MSW students. However, it is important for social work education programs, particularly those located near African American communities, to develop and offer concentrations in African Centered social work practice as a part of the training of students. African Centered approaches are common in the African American community as a means of imparting positive community development for their community members, especially for their youth. Thus, if social work is to continue to strive to be allies with communities and support their self-determination, social work students must be equipped with a solid

foundation in working with African Centered programs. The findings in this study that Bantu Self-Concept could not be generalized to fit a globalized African perception of self-concept, which has been argued in the past, reinforces the need to ensure when developing knowledge about African centered approaches, social work students are exposed to a breadth of knowledge concerning this topic. This researcher recommends that African Centered social work concentrations include courses that focus on (1) case studies and themes in West African history and culture,(2) historical beginnings of the African Centered paradigm in the U.S., (3) survey of different African Centered approaches in social work practice, and (4) field placement experiences within local community centers applying African Centered approaches.

In addition to developing specific training opportunities for students for African Centered social work practice, the present study also recommends that social work programs revisit their curriculum to ensure a substantial level of instruction is present that reinforces to students the level of diversity within African American communities. The current study did not support prior generalizations that there is an "African" way of thinking about the "self" and thus it must be upheld that there will also not be a homogeneous "African American" manner of thinking about self, supporting the need to not generalize the experiences of African American clients based on ethnicity or race.

Limitations

There were several limitations within the present study that are important to weigh when considering the breath of what can be reasonably deduced from the findings of the study. First, the source from which the content analysis was conducted to understand Bantu Informed Collective Self-esteem was limited. It is possible the breadth

of the Bantu Concept of collective self-esteem was inadequately measured due to the lack of sources at the disposal of the researcher. Additionally, the coding process was conducted individually to allow each coder to develop inductively his or her own meaning of the text as they should be applied to African American youth. However, Glaser (1978) recommends that a collaborative approach is more helpful than independent judgements since each coder will not be able to make expert-level inferences with equal skills; this was not conducted in the current study.

For the current study, the cognitive interviews were conducted in groups. The benefits of conducting groups according to Zikmund (1997) include (1) group interviewing allows for a broader range of information than can be obtained from individual interviews and (2) group interviewing provides participants with less individual pressure than does individual interviews to answer uncomfortable questions. However, an important limitation of this approach is that with group interviewing it is possible that some participants may propose publicly to agree with the views of the group while privately they disagree (Robson, 1990). Consequently, it is possible that the full range of participant views were not captured.

Another limitation of the study includes the method of recruitment of youth participants in the quantitative phase of the study. The sample consisted of a convenience sample of self-identifying Black/African American youth living in South Phoenix, AZ. Because the method of sampling was based on a non-probability approach, the results cannot be generalized to be representative of African American youth as a whole but instead can serve only as an informational base of knowledge in preparation for survey research studies based on probability sampling (Rea & Parker, 2014).

The sample size used in the factor analysis portion of the study is also a noteworthy limitation. There is a general consensus within the literature that a large sample size is ideal (Field, 2013). In the present study, due to unforeseen recruitment limitations, the study was only able to obtain 60 participants. Although the study followed literature recommendations of suppressing small item loadings, which due to the sample size are more likely to be inaccurately assessed, the study was still limited in the number of items which could be analyzed. Consequently, the full breath of potential factors, which may have been possible to extract from the items developed in the qualitative portion of the study was not possible. Additionally, because of the sample size limitation, the study was unable to determine if participants diverged in perceptions based on having recent immigrant ancestry, which has been noted in the literature to play a role in identity among Black youth within the United States (Seaton, Caldwell, Sellers, & Jackson, 2010).

Conclusion

The results of this study advance the efforts to move African centered scholarship in a direction of evidence based research and practice. This study provides evidential support on how to measure collective self-esteem from an indigenous African philosophical perspective, and how to reinterpret such knowledge for usage with African American youth. This study also supports the need for African Centered scholarship to examine specific models of African reality versus generalized models, since as was found in this study, significant variations are present. Moreover, this study also supports, based on its findings, that a relationship between self-perceptions and ethnic belonging are intertwined realities for some African American youth. As a result, the study's findings

support the need to investigate the mechanisms of collective self-esteem among African American youth and indicators of their positive transitional success into adulthood.

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APPENDIX A

COGNITIVE TESTING REPORT

SET A: Demographic Questions

1.
    a. How old are you? _____

    b. What grade are you in?_____

2. What is your gender? (Circle one)
    a. Female

    b. Male

    c. Other_____

COMMENT: This question(s) did not present any problems to youth participants.

3. An ethnic group is a group of people who share a common culture and history. So, which of the following best describes how you identify your ethnic group?
    a. African American

    b. Black American

    c. Other_____

COMMENTS: Overall, participants did not choose African American. Participants noted they felt African American best described first generation Americans with parents from Africa while Black American best described people who were in America since slavery. The lack of choice in African American to describe ethnic identity amongst the sample population may reflect a lack of clarity around the difference between ethnicity and Race amongst the population. Future work will need to be done to clarify these distinctions in the thought processes of self-identifying Black American/African American youth.

SET B: Self-Perceptions

This set of questions are designed to measure the way you feel about yourself

1. My life matters
2. My life will make a difference in the world

COMMENTS: Questions 1-2 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary.

3. I can see myself in other people

COMMENTS: Several youth participants had difficulty interpreting this question. However, some reported that they felt it was asking how you feel you share similar behaviors and or personality traits. This question will be deleted from the final testing survey due to lack of clarity amongst participants.

4. I am not an accident

COMMENTS: Questions 4 did not garner any difficulties related to readability or comprehension. Participants mental processing of the question aligns with the intent of the researcher. No modification is necessary

5. What I can achieve gives me value
6. I am valuable because I am me
7. My value as a person can be taken away

COMMENTS: Within questions 5-7, participants related valuableness to doing well in school such as making the honor roll and feeling proud of personal achievements at school. Moreover, many participants conveyed that value is associated with the things one can achieve and how people perceive you.

8. My life has no purpose

COMMENTS: Questions 8 did not garner any difficulties related to readability or comprehension. Participants mental processing of the question aligns with the intent of the researcher. No modification is necessary

9. I am the leader of my destiny
10. I have the right to be who I want in life
11. I deserve more than other people
12. I was born to be a successful person
13. I hate being me
14. I have the ability to make my life what I want it to be
15. I have the ability to make my life what I want it to be
16. My actions determine my future
17. I was born to make a positive difference in the world
18. I have the power to define myself

COMMENTS: For questions 9-18, Participants reported these questions discussed their agency to make their own decisions in life. Participants also felt the questions were asking how they felt they had the capability to influence what they wanted to do in their lives. Moreover, they also expressed the questions asking to what extent they felt they had the power to define themselves and related this to how well they may feel they have control over their life outcomes and how others perceive them.

19. Who I think I am, is the same as how I act

COMMENTS: Several participants had difficulty interpreting this question and had difficulty verbalizing what the question may have asked. Consequently, this question has been deleted.

20. No one can break my spirit
21. Bullies do not define me as a person
22. I believe in myself
23. I often feel alone

COMMENTS: COMMENTS: Questions 20-23 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary

SET C: African American Community Perceptions

This next set of questions are designed to measure the way you feel about other Black/African Americans

1. If other African Americans are doing well, I feel inspired
2. I feel disconnected to the African American community
3. If other African Americans are doing well, I feel inspired
4. I feel a connection with other African Americans
5. Knowing my history as an African American is important to me
6. I am ashamed of my African American identity
7. I identify myself ethnically as an African American
8. Learning about my history as an African American is important to me

COMMENTS: Questions 1-6, and question 8 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary. However, for question 7, multiple participants reported issues understanding the meaning of "ethnically" being African American. However, one participant did convey that she felt the question was asking if you still engage the history of black people and still following the community's cultural practices. Question 7 will be deleted, since the question is being asked during the demographic portion of the survey.

SET D: Global Perceptions of Others

This set of questions are designed to measure the way you feel about others.

1. I feel other people's lives are as valuable as mine
2. Other people deserve more than me
3. I feel a common connection with all human beings
4. I am connected with my family

5. Everyone's life has a good purpose
6. Others have the right to be who they want to be in life
7. It's important to help people if you can
8. People are valuable based on what they can do
9. I feel other people's lives are as valuable as mine
10. I settle differences with others by talking with them
11. I respect others even if I don't agree with them
12. It's important to help people if you can

COMMENTS: Overall, this question set did not garner difficulties related to readability. However, participants noted having difficulty understanding question 3. Participants felt the question was asking either(1) if they felt a common connection with others because of a shared human identity or (2) how they get along with others on "more of a day to day interaction". The question was deleted due to a lack of consensus by participants on how to best interpret the question.

SET E: Friend Perceptions

This set of questions are designed to measure the way you feel about your friends.

1. If my friends are in trouble, I help them
2. My friends' success in life is important to me
3. My friends care about my success in life
4. I am happy when my friends do well
5. My friends are not supportive
6. It's important to have friends that help me grow into a good person

COMMENTS: Questions 1-6, and question 8 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary.

SET F: Community Perceptions

This set of questions are designed to measure the way you feel about your community

1. I am connected with my community
2. I feel connected to the people living in my community
3. I feel sad when bad things happen to people in my community
4. I value learning about the history of my community

COMMENTS: There was a variance in how participants interpreted these questions. Some participants felt the question was asking about their city, while others felt it was related to their neighborhood, ethnic grouping (i.e.; Black or African Americans). These questions will be clarified to use the terminology of neighborhood.

SET G: Spirituality and Nature Perceptions

1. When I die, I will go to a place where others who have died continue to exist
2. I feel the earth is important
3. I feel connected to nature
4. I feel a close relationship with God
5. A piece of God lives within me
6. There is a life after death

COMMENTS: Overall, the participants did not have difficulties related to readability or comprehension of this question set. However, questions 3 because of the word nature, and question 5 asking "piece of God" was unclear for many participants. To account for this, question 3 has been changed to "I feel connected with the earth" and question 5 based on the feedback of participants will be changed to "I feel that God watches over me."

SET H: Ancestry and Family History Perceptions

1. I know a lot about my ancestry
2. I know where my ancestors came from
3. I value learning about the history of my family
4. I have learned a lot of good things about African American history in school

COMMENTS: Questions 1-4 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary.

SET I: Adult Support Perceptions

1. I have been taught how to treat others with respect
2. I have adults in my life who teach me about my African American history and culture
3. Adults in my life have taught me a lot about my family history
4. I don't feel supported by adult members of my community
5. I feel my parents care about my success
6. I feel my extended family cares about my success
7. I feel the adults in my life celebrate most of the good things I do in my life
8. Adults in my life have taught me a lot about being a good person in life
9. I have adult men in my life that teach me about my history and culture
10. I have an adult woman in my life who teaches me about my history and culture

COMMENTS: Questions 1-5, and questions 7-10 did not garner any difficulties related to readability or comprehension. Participants mental processing of the questions align with the intent of the researcher. No modification is necessary. However, participants struggled interpreting what "extended family" means. Some participants reported that it

meant family you do not often see, while others conveyed that what was meant were your aunts and uncles and cousins. Yet some also felt that extended kin may include people who are not “Blood” but are very close to you. Question six was changed to “I feel my aunts, uncles and or cousins care about my success” in addition, and additional question item, “I feel the closest people in my life care about my success.”

APPENDIX B

CONTENT ANALYSIS ITEM CODES

Coding Themes	Item Groups
Self-Perceptions	1. My life matters 2. My life will make a difference in the world 3. I can see myself in other people 4. I am not an accident 5. What I can achieve gives me value 6. I am valuable because I am me 7. My value as a person can be taken away 8. My life has no purpose 9. I am the leader of my destiny 10. I have the right to be who I want in life 11. I deserve more than other people 12. I was born to be a successful person 13. I hate being me 14. I have the ability to make my life what I want it to be 15. My actions determine my future 16. I was born to make a positive difference in the world 17. I have the power to define myself 18. Who I think I am, is the same as how I act 19. No one can break my spirit 20. Bullies do not define me as a person 21. I believe in myself 22. I often feel alone
Global Perceptions of Others	23. I feel other people's lives are as valuable as mine 24. Other people deserve more than me 25. I feel a common connection with all human beings 26. I am connected with my family 27. Everyone's life has a good purpose 28. Others have the right to be who they want to be in life 29. It's important to help people if you can 30. People are valuable based on what they can do

	31. I feel other people's lives are as valuable as mine 32. I feel other people's lives are as valuable as mine 33. I feel other people's lives are as valuable as mine 34. I settle differences with others by talking with them 35. I respect others even if I don't agree with them 36. It's important to help people if you can
Ethnic Perceptions	37. If other African Americans are doing well, I feel inspired 38. I feel disconnected to the African American community 39. I feel a connection with other African Americans 40. Knowing my history as an African American is important to me 41. I am ashamed of my African American Identity 42. I identify myself ethnically as an African American 43. Learning about my history as an African American is important to me
Friend Perceptions	44. If my friends are in trouble, I help them 45. My friends success in life is important to me 46. My friends care about my success in life 47. I am happy when my friends do well 48. My friends are not supportive 49. It's important to have friends that help me grow into a good person
Community Perceptions	50. I am connected with my community 51. I feel connected to the people living in my community

	52. I feel sad when bad things happen to people in my community 53. I value learning about the history of my community
Spirituality and Nature Perceptions	54. When I die, I will go to a place where others who have died continue to exist 55. I feel the earth is important 56. I feel connected to nature 57. I feel a close relationship with God 58. A piece of God lives within me 59. There is a life after death
Ancestry and Family History Perceptions	60. I know a lot about my ancestry 61. I know where my ancestors came from 62. I value learning about the history of my family 63. I have learned a lot of good things about African American history in school
Perceptions of Adult Supports	64. I have been taught how to treat others with respect 65. I have adults in my life who teach me about my African American history and culture 66. Adults in my life have taught be a lot about my family history 67. I don't feel supported by adult members of my community 68. I feel my parents care about my success 69. I feel my extended family cares about my success 70. I feel the adults in my life celebrate most of the good things I do in my life 71. Adults in my life have taught me a lot about being a good person in life 72. I have an adult men in my life that teach me about my history and culture 73. I have an adult woman in my life who teaches me about my history and culture

APPENDIX C

SURVEY INSTRUMENT

To begin, I would like to ask you some general questions about yourself.

4.
   a. **How old are you**? _____

   b. **What grade are you in**?_____

5. **What is your gender**? (Circle one)
   a. Female
   b. Male

6. **Which of the following best describes how you identify your ethnic group** (A group of people who share a common culture and history)
   a. African American
   b. Black American

7. **Where are your parents from**?
   a. United States
   b. Other Country _____
   c. I don't know

8. **Where are your grandparents from**?
   a. United States
   b. Other Country_____
   c. I don't Know

Directions

This set of questions are designed to measure the way you feel about yourself. It is not a test, so there are no right or wrong answers. Please answer each item as carefully as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
6	My life matters	1	2	3	4
7	My life will make a difference in the world	1	2	3	4
8	I am not an accident	1	2	3	4
9	What I can achieve gives me value	1	2	3	4
10	I am valuable because I am me	1	2	3	4
11	My value as a person can be taken away	1	2	3	4
12	My life has no purpose	1	2	3	4
13	I am the leader of my destiny	1	2	3	4

14	I have the right to be who I want in life	1	2	3	4
15	I deserve more than other people	1	2	3	4
16	I was born to be a successful person	1	2	3	4
17	I hate being me	1	2	3	4
18	I have the ability to make my life what I want it to be	1	2	3	4
19	My actions determine my future	1	2	3	4
20	I was born to make a positive difference in the world	1	2	3	4
21	I have the power to define myself	1	2	3	4
22	No one can break my spirit	1	2	3	4
23	Bullies do not define me as a person	1	2	3	4
24	I believe in myself	1	2	3	4
25	I often feel alone	1	2	3	4

Directions

This next set of questions are designed to measure the way you feel about your ethnic group. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
26	When other people from my ethnic group are doing well, I feel inspired	1	2	3	4
27	I feel disconnected from my Ethnic Group's community	1	2	3	4
29	I feel a connection with other people from my ethnic group	1	2	3	4
30	Knowing my ethnic group's history is important to me	1	2	3	4
31	I am ashamed of being a part of my ethnic group	1	2	3	4

32	Learning about my ethnic group's history is important to me	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about others. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
46	I feel other people's lives are as valuable as mine	1	2	3	4
47	Other people deserve more than me	1	2	3	4
48	I am connected with my family	1	2	3	4
49	Everyone's life has a good purpose	1	2	3	4
50	Others have the right to be who they want to be in life	1	2	3	4
51	It's important to help people if you can	1	2	3	4
52	People are valuable based on what they can do	1	2	3	4
53	I feel other people's lives are as valuable as mine	1	2	3	4
54	I settle differences with others by talking with them	1	2	3	4
55	I respect others even if I don't agree with them	1	2	3	4
56	It's important to help people if you can	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about your friends. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
57	If my friends are in trouble, I help them	1	2	3	4

58	My friends success in life is important to me	1	2	3	4
59	My friends care about my success in life	1	2	3	4
60	I am happy when my friends do well	1	2	3	4
61	My friends are not supportive	1	2	3	4
62	It's important to have friends that help me grow into a good person	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about your neighborhood. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
63	I am connected with my neighborhood	1	2	3	4
64	I feel connected to the people living in my neighborhood	1	2	3	4
65	I feel sad when bad things happen to people in my neighborhood	1	2	3	4
66	I value learning about the history of my neighborhood	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about your relationship with God and the Earth. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	**Kind of Agree**	**Kind of Disagree**	**Really Disagree**
67	When people die, they go to a place where their loved ones who have died are living.	1	2	3	4
68	I feel the earth is important	1	2	3	4
69	I feel connected to the earth	1	2	3	4
70	I feel a close relationship with God	1	2	3	4
71	I feel that God watches over me	1	2	3	4
72	There is a life after death	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about your knowledge of your ancestry and family history. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	Kind of Agree	Kind of Disagree	Really Disagree
73	I know a lot about my family's ancestry	1	2	3	4
74	I know where my ancestors came from	1	2	3	4
75	I value learning about the history of my family	1	2	3	4

Directions

This set of questions are designed to measure the way you feel about the adults in your life. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and as accurately as you can.

		Really Agree	Kind of Agree	Kind of Disagree	Really Disagree
76	I have been taught how to treat others with respect	1	2	3	4
77	I have adults in my life who teach me about my history and culture	1	2	3	4
78	Adults in my life have taught me a lot about my family history	1	2	3	4
79	I don't feel supported by adult members of my community	1	2	3	4
80	I feel my parents care about my success	1	2	3	4
81	I feel my aunts, uncles, and cousins care about my success	1	2	3	4
82	I feel the adults in my life celebrate most of the good things I do in my life	1	2	3	4
83	Adults in my life have taught me a lot about being a good person in life	1	2	3	4
84	I have an adult man in my life that teaches me about my history and culture	1	2	3	4
85	I have an adult woman in my life who teaches me about my history and culture	1	2	3	4

APPENDIX D

COGNITIVE INTERVIEWING SCRIPT

Interview Script:

First, thank you for taking the time to participate in the focus group. For the study, each of you are being asked to complete a survey and after which you'll provide feedback on how well you understood the questions.

The study has followed all of the human participant protocols at Arizona State University and federal regulations pertaining to the protection of human participants to carry out this focus group.

Please take your time completing the survey and provide your honest, and thoughtful responses. Does anyone have any questions before we begin?

Now that you have taken the survey, I'd like your assistance in helping me to understand how you interpreted the questions and responses categories. The survey has multiple sections focusing on how you perceive your ethnic identity, your ethnic community, family and friends and so forth. What I'd like you to do is go through each question and discuss your interpretations of these items.

It is important for you to understand that there are no right answers and I welcome everyone's point of view. However, let's make sure that only one person speaks at a time.

- Question X asked…
- what does Question X mean or what was it referring to for you?
- Was there any part of this question that you found difficult to answer?
- Did you find any part of the question confusing?

Thank you for participating in the discussion. Your responses will help me as the researcher to better frame the questions to youth who will be taking part in the survey this fall.

APPENDIX E

STUDY PHASE 2 PARENTAL CONSENT AND CHILD ASSENT

An Exploratory Development of a Bantu Informed Collective Self-Esteem Scale for African American Youth
PARENTAL LETTER OF PERMISSION

Dear Parent:

I am a graduate student under the direction of Professor Elizabeth K. Anthony in the Department of Social Work at Arizona State University. I am conducting a research study to better understand the ethnic identity perceptions of Black/African American youth from an African centered perspective.

I am inviting your child's participation, which will involve the completion of a survey about African American Youth Development at a focus group. Your child will also be asked during the focus group to explain how well they understand the questions they answered in the survey and if the question could have been written more clearly. Your child's participation in this study is voluntary. If you choose not to have your child participate or to withdraw your child from the study at any time, there will be no penalty (it will not affect your child's grade, treatment/care, etc). Likewise, if your child chooses not to participate or to withdraw from the study at any time, there will be no penalty. The results of the research study may be published, but your child's name will not be used.

There are no foreseeable risks or discomforts to your child's participation.
Confidentiality of your child cannot be guaranteed during the focus groups and this will be explained to the participants. However, your child will be asked to use a pen name other than their real name during the focus group discussion. The pen name will serve in place of your child's real name. Because the young people may know one another, in addition, each child in the focus group will be asked to keep what is said and who says it confidential. The results of this study may be used in reports, presentations, or publications, but your child's name will not be known.

We are also asking your permission to audio record the interview. Only the research team will have access to the recordings. The recordings will be deleted immediately after being transcribed and any published quotes will be anonymous. To protect your identity, please refrain from using names or other identifying information during the interview. Let me know if, at any time, you do not want to be recorded and I will stop.

Your child will receive a $20 gift card to a local store for their participation in the study.
If you have any questions concerning the research study or your child's participation in this study, please call me at (602) 516-2277 or Dr. Elizabeth Anthony at (602) 496-1197.

Sincerely,
Husain Lateef

By signing below, you are giving consent for your child _____ (Child's name) to participate in the above study.

_____ _____ _____
Signature Printed Name Date

If you have any questions about you or your child's rights as a subject/participant in this research, or if you feel you or your child have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, through the Office of Research Integrity and Assurance, at (480) 965-6788.

CHILD ASSENT FORM

An Exploratory Development of a Bantu Informed Collective Self-Esteem Scale for African American Youth

I have been told that my legal guardian has given permission (said it's okay) for me to take part in a project about how I feel about myself and other African American young people.

I will be asked to complete survey questions and explain how well I understood the questions I answered. My participation will take no longer than two hours.

I am taking part because I want to. I know that I can stop at any time if I want to and it will be okay if I want to stop.

Because confidentiality (privacy) of what I say cannot be guaranteed, I will use a pen name (fake name) to help protect my identity during the focus group discussion.

I will also keep what it is said and who says it confidential during the focus group.

We are also asking your permission to audio record the interview. Only I will listen to the recording for research purposes and I will delete it once I am done. To protect your privacy, do not use your name or information to identify you. Let me know if, at any time, you do not want to be recorded and I will stop.

I will receive a $20 gift card to a local store for my participation.

_____ _____

Sign Your Name Here Print Your Name Here

_____

Date

ASU IRB IRB # STUDY00008342 | Approval Period 6/1/2018 – 5/31/2019

APPENDIX F

STUDY PHASE 3 PARENTAL CONSENT AND CHILD ASSENT

An Exploratory Development of a Bantu Informed Collective Self-Esteem Scale for African American Youth
PARENTAL LETTER OF PERMISSION

Dear Parent:

I am a graduate student under the direction of Professor Elizabeth K. Anthony in the Department of Social Work at Arizona State University. I am conducting a research study to better understand the ethnic identity perceptions of Black/African American youth from an African centered perspective.

I am inviting your child's participation, which will involve the completion of a survey. Your child will be asked to complete a survey that contains questions about their perceptions of their ethnic identity, relationship with peers, and family. Your child's participation in this study is voluntary. If you choose not to have your child participate or to withdraw your child from the study at any time, there will be no penalty (it will not affect your child's grade, treatment/care, etc). Likewise, if your child chooses not to participate or to withdraw from the study at any time, there will be no penalty. The results of the research study may be published, but your child's name will not be included in any of the study.

There are no foreseeable risks or discomforts to your child's participation.
To protect the confidentiality of your child, the study will be anonymous. Surveys will not include the name of your child, or any other information that would link the survey to your child.
Your child will receive a $5 for their participation in the study's survey.

If you have any questions concerning the research study or your child's participation in this study, please call me or Dr. Elizabeth Anthony

Sincerely,
Husain Lateef

By signing below, you are giving consent for your child _____ (Child's name) to participate in the above study.

_____ _____ _____
Signature Printed Name Date

If you have any questions about you or your child's rights as a subject/participant in this research, or if you feel you or your child have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, through the Office of Research Integrity and Assurance, at (480) 965-6788.

ASU IRB IRB # STUDY00008975 | Approval Period 10/9/2018 – 10/8/2019

CHILD ASSENT FORM

An Exploratory Development of a Bantu Informed Collective Self-Esteem Scale for African American Youth

I have been told that my parent/guardian has given permission (said it's okay) for me to take part in a survey about how I feel about myself and other Black Americans/African Americans.

I will be asked to complete a survey. My participation will take no longer than 20 minutes.

I am taking part because I want to. I know that I can stop at any time if I want to and it will be okay if I want to stop.

_____ _____

Sign Your Name Here Print Your Name Here

_____

Date