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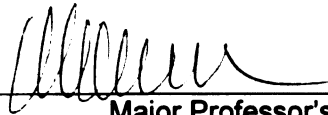
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Women Through a Culturally Relevant School-Based
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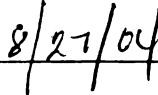
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**YOUNG EMPOWERED SISTERS:
PROMOTING PSYCHOLOGICAL AND BEHAVIORAL WELL BEING
AMONG AFRICAN AMERICAN YOUNG WOMEN THROUGH A CULTURALLY
RELEVANT SCHOOL-BASED INTERVENTION**

By

Oseela Nadine Thomas

A DISSERTATION

**Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of**

DOCTOR OF PHILOSOPHY

Department of Psychology

2004

ABSTRACT

YOUNG EMPOWERED SISTERS: PROMOTING PSYCHOLOGICAL AND BEHAVIORAL WELL BEING AMONG AFRICAN AMERICAN GIRLS THROUGH A CULTURALLY RELEVANT SCHOOL-BASED INTERVENTION

By

Oseela Nadine Thomas

African American adolescent youth are faced with countless challenges in their lives that include racism, inappropriate socialization practices and existing barriers from participating in the economic structures of society. Unfortunately, some do not overcome these life challenges as indicated by a broad array of social and economic statistical indicators that point to serious losses for African American youth in areas of education, unemployment, delinquency, substance abuse, adolescent pregnancy, and suicide. Scholars and community workers alike suggest the relevancy and importance of culturally relevant interventions in nurturing and assisting African American youth to overcome many of life's challenges. Therefore, the present investigator created and evaluated a culturally relevant school-based intervention called, Young Empowered Sisters (YES!). The intervention is designed for African American young women in high school. The primary goals of the intervention were to strengthen Black identity, increase racism awareness, promote collectivist values, enhance intentions to Black activism, increase involvement in Black activist activities, and promote a positive academic self-concept. The overall purpose of incorporating these aspects in the intervention was to promote psychological and behavioral well being, and to promote academic competency among the intervention participants. Pre and post test were administered to assess the

intervention effects on the aforementioned goals. A total of 71 female students participated in the study of which 36 were in the intervention group and 38 in the control group. Analyses of Co-Variance were performed to assess the intervention effects on the goals of the intervention. In addition, Analyses of Co-Variance were performed to examine dosage effect and grade point average effect on the intervention's six primary goals. The results indicated that the intervention had significant and positive effects on Black identity, racism awareness, intentions to Black activism and engagement in Black activist activities. Further research is needed to examine how the goals of the program mediate and moderate with other variables that may affect African American youth such as teen pregnancy and delinquency.

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*To the Black community,
my friends who have supported me throughout this journey,
and most importantly to my family who have been there for me always*

ACKNOWLEDGEMENTS

My journey towards completing my dissertation has simultaneously been challenging and rewarding. I owe my sincerest thanks and gratitude to all those who have helped me throughout this journey including: professor Bill Davison, my chairperson, who was always there to support, guide, and encourage me through out this process; Dr. McAdoo, who has inspired and offered me valuable feedback and insights; Dr. Hiram Fitzgerald, who has taught me priceless skills on applied evaluation techniques; Dr. Deborah Bybee, who has graciously helped and taught me various statistical analysis for my dissertation; and to Deborah Johnson for reading and providing helpful suggestions on this manuscript.

My sincerest thanks and appreciation also goes out to Kelly Lewis, who has offered her emotional support and helped me to conceptualize the Young Empowered Sisters in the beginning phases. A special thank you to Sinead Younge, who has offered her suggestions and emotional support though out this process. Also, a special thank you to the students, principle and other staff at the school at which I implemented and facilitated the Young Empowered Sisters intervention for their corporation and participation in this study.

Finally, my sincerest thanks and deepest gratitude to God and my family, especially my mom Sheila and my dad Steve, for their unending love, support, understanding and guidance though out the entire process of attaining my doctorate degree.

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INTRODUCTION

African American youth are one of the most vulnerable and victimized groups of color in contemporary American society, in particular those who are economically disenfranchised (Gibbs, 1998). They are confronted with environmental impediments and structural strain of limited resources, including racism, poverty and cultural oppression in the school system (Miller & MacIntosh, 1999). These environmental barriers can lead African American youth to poor psychological and behavioral health outcomes such as delinquency, poor grades, and an unhealthy Black identity (Gibbs, 1998). Community leaders, educators, and mental health professionals have suggested the use of culturally relevant or ethnic-based intervention programs to help counteract the myriad of social problems facing African American youth (Brown, 2000). However, these programs have remained largely empirically untested (Belgrave, Brome, & Hampton, 2000; Belgrave, Chase-Vaughn, Gray, Addison, & Cherry, 2000; Brookins 1996; Gavazzi, 1996; and Warfield-Coppock, 1992); and consequently, many of these programs are based on *beliefs* concerning effective practices, approaches and outcomes, which have yet to be empirically verified. Therefore, the purpose of the present study was to create, implement, and empirically evaluate a culturally relevant after-school intervention called Young Empowered Sisters, which is designed to promote psychological and behavioral health outcomes among African American young women in high school. The intervention focused on six primary goals that included: 1) enhancing awareness of racism; 2) promoting positive ethnic identity vis-à-vis Black identity; 3) enhancing intentions to Black activism; 4) increasing participation in Black activist activities; 5) promoting academic self-concept; and 6) promoting a collectivist

orientation. These goals were facilitated in a setting where values were consistent with African American culture and community needs. In addition, the goals were facilitated in a setting where historical and contemporary experiences of African American people were emphasized.

The rationales for conducting the present study were threefold. First, this study was performed to understand what factors promoted positive educational, psychological, and behavioral health outcomes among African American adolescent. Second, this study was performed to inform theory, and understand effective implementation and execution of ethnic-based intervention programs for African American adolescent. In light of continued at risk conditions, understanding these constituents can provide valuable insight on appropriate service support for African American youth and other youth of color in similar circumstances. The third rationale for the execution of the present study is to provide an ecological framework for understanding the context in which change can be attempted among African American youth.

With the purposes and rationales in mind, this manuscript will first discuss some of the major environmental barriers and at-risk conditions African American youth confront and must overcome. This will provide a general contextual framework for African American youth. Next, will be a discussion on the description and need for ethnic-based interventions for African American youth; followed by a discussion on the limited empirical research of African American ethnic based interventions for youth. Third, three philosophical frameworks (Maulana Karenga's seven principles of Nguzo Saba, Paulo Freire's philosophy of critical pedagogy and principles of holistic learning), which provided the foundation of the intervention, will be discussed. These frameworks

were chosen as a result of their relevancy and appropriateness to the population under study, as well as their relevancy and appropriateness to the goals of the intervention. Last, will be a discussion on each of the primary goals of the intervention: Black identity, racism awareness, collectivism, academic self-concept, and libertaory behavior vis-à-vis Black activism.

Demographic Characteristics of African American Youth

Economic Characteristics. African American youth remains an economically disenfranchised group as a whole, despite America's tremendous economic achievements during the past decade (Davis, Williams, & Saunders, 2001; Gibbs, 1998). The US Census Bureau (2000) reported that African American youth ages 10-19 years old made up 15 percent of the total U.S. population. However, 31 percent of African American youth lived in poverty, which is well above the total percentage of all children who lived in poverty in the United States (16 percent) (The Children's Defense Fund, 2002). African American families are also more likely to be poor than the average American family, which exacerbate the economic conditions for African American youth. For example, the U.S. Census (2000) reported that 22 percent of African American families lived below the poverty level as compared to 5.5 percent European American families, and 9.3 percent of the total U.S. population. The mean income for African Americans is also more likely to be below the national average in that the mean income for African Americans was \$25,066 and the national average was \$32,356 (U.S. Census Bureau, 2000). In addition, 62 percent of African American youth lived in single-parent household; and of that percentage, 40 percent lived in single parent female-headed

households (McAdoo, 1985; U.S. Census Bureau, 2001). In general, single parent and female-headed households fare less economically than two-parent households.

Education Characteristics. In addition to their economic plight, a disproportionate number of African American youth are also engrossed in an educational system that continues to fail them (the Joint Committee for Policy Studies, 1998). Reports on academic performance indicate that African American youth are more likely to score below the national average in reading, math, and science across all grade levels (Spitler, Kemper & Parker, 2002). For example, African American students in grade levels 4th, 8th and 12th are more likely to score below average than their European American peers on the National Assessment of Education Progress (NAEP) in reading, math and science. Moreover, this trend in academic performance on the NAEP remains the same even when African American and European American students have similar levels of prior academic achievement (National Center for Educational Statistics, 2002).

African American youth are also dropping out of school at a higher rate (12 percent) than the national average (US Census, 2000). This rate gets considerably higher for African American youth living in urban areas; and the drop out rate can range from 40 to 60 percent in urban areas (Gibbs, 1998; Gill, 1990; Reed, 1998). In addition, African American youth are more likely to repeat a grade, be disproportionately represented in remedial and/or special educational classes, and attain less education than their European American peers (Hallinan, 2001; Gardner & Miranda, 2002; Joint Center for Policy, 1989; Serwatka, Deering, & Grant, 1995; Spitler et al., 2002). At the same time, they are under-represented in gifted programs (Serwatka, et al, 1995), and are educated in a school system that is culturally irrelevant to their experiences and interests (Delpit, 1996; Hale,

2001; Heath, 1983; Hilliard, 1998; Ogbu, 1978, 1995). Hale (2001) indicated that a lack of a culturally relevant pedagogy can have negative implications on the academic performance of youth such as social isolation and academic withdrawal.

Behavior Characteristics. In terms of behavioral characteristics, African American youth have been grossly over-represented in the areas of teen pregnancy, crime and juvenile delinquency, and more recently, suicide (Brookins, 1996). Statistical reports suggest that African American female adolescents are becoming mothers at a relatively early age. For example, the birth rate for all teen moms ages 15 to 17 years was 27 per 1,000. However, for African American teen moms within the same age group, that rate was 52 births per 1,000. For European American teen moms ages 15-17 years, the birth rate was far lower at 16 per 1,000. African American youth are also over represented at every stage of the juvenile justice system (Children's Defense Fund, 2002; Gibbs, 1998). African American youth under the age 18 years represent 15 percent of the youth population, but represent 26 percent of juvenile arrests; 31 percent of referrals to juvenile court; 44 percent of detained population; 34 percent of youth formally processed by juvenile court; 46 percent of youth sent to adult court; 32 percent of youth adjudicated; 40 percent of youth in residential placement; and 56 percent of youth in state adult prisons (Children's Defense Fund, 2002). Several researchers have concluded that racism and discrimination are largely to blame for the disproportionate percentage of African American youth in the juvenile justice system (Gibbs, 1998; Hawkins & Jones, 1989; Walker, Spohn, & Delone, 1996).

Moreover, African American youth are more likely to be victims of crime across all age groups than their European American peers. The Children's Defense Fund (2002)

reported that 45 percent of all murdered juveniles were African American youth, and 38 percent of all youth killed by gunfire were African American youth. Furthermore, African American males ages 15-19 years are murdered at a rate more than seven times than European American males in the same age group. This rate is exceedingly high, and consequently, homicide has become the leading cause of death among African American males ages 15-24.

In terms of suicide, the rate among African American youth has recently increased tremendously. Between 1960 and 1992, the suicide rate for African American males between the ages of fifteen and twenty-four more than quadrupled from 4.1 to 17.3 per 100,000; while the rate for African American females nearly doubled from 1.3 to 2.1 per 100,000. In addition, from 1980-1995, suicide rates among African American youth ages 10-14 increased 233%; and for African American youth ages 15-19, suicide rates increased 126%. Suicide is now the third leading cause of death for African Americans between the ages of 15 and 21 years.

In all, these demographic depictions paint a disturbing picture of the economic, behavioral, and educational realities for many African American youth. This picture is even more disturbing for African American youth living in poverty-stricken-urban areas, but is certainly not limited to those communities (Noguera, 1996). In lieu of a nation that has an indifferent educational system, a nation still laced with racial prejudices and discrimination, and a nation with a prevalence of working parents not having enough time to spend with their children, these dire economic, behavioral, and educational realities can have negative ramifications on all youth (Halpern et al., 2000; Skocpol, 2000; Watts,

et al., 1999). Moreover, they can exacerbate the difficulties associated with promoting positive psychological and behavioral well being among adolescents.

Several scholars have suggested the use of culturally relevant or ethnic-based interventions to help promote healthy development among African American youth (e.g., Brookins, 1996; Brookins & Robinson, 1995; Delaney, 1995; Gavazzi et al., 1996; Hill, 1992; Noguera, 2001; Warfield-Coppock, 1992, 1995). Ethnic-based interventions provide African American youth with historical and cultural information, intellectual and social skills, and values consistent with Black culture and community needs (i.e., collectivism, spirituality, and social justice) (Brookins, 1996; Brookins & Robinson, 1995; Gavazzi et al, 1996). These constituents of ethnic based intervention can provide African American youth with the necessary skills and mind-frame to effectively cope and/or overcome life's challenges, such as the challenges described above.

Synopsis of Ethnically Based Interventions for African Americans

Ethnic-based interventions for African Americans are designed to promote positive Black psychological and behavioral well being. Three specific themes are emphasized in African American ethnic-based interventions: 1) cultural values, 2) African American History, and 3) contemporary culture as experienced by African Americans (Chipungu et al., 2000). It is theorized that these themes can help promote a healthy Black identity, enhance ethnic pride, and increase awareness of one's socio-political environment vis-à-vis racism. Positive development in all three areas can help African American youth effectively assess, devise meaningful synthesis, and make sound decisions regarding their options. Moreover, these elements can serve as protective factors for African American youth strengthening their self-esteem, and

empowering them to overcome social injustices. The three themes are further explicated below.

Cultural Values. African American cultural values tend to integrate the seven principles connected to the Nguzo Saba, which are principles of African communal living created by Maulana Karenga. The seven principles are unity, self-determination, collective work & responsibility, cooperative economics, purpose, creativity, and faith. Their main focus are on (a) the interconnectedness of all things; (b) the openness of mind, body, and spirit; and (c) responsibility to the community (Turner, 1997). The seven principles are intended to countervail the consumerism and individualism that have created the breakdown in caring behaviors in American communities (Ward, 1995).

African American History. African American emphasizes knowledge and appreciation of Black historical experiences, achievements and traditions. African American history can be incorporated into programming by taking field trips to museums that highlight African American history and accomplishments of key historical figures, making presentations on African Americans who have made significant societal contributions, posting pictures of African Americans, and memorizing famous African/African American proverbs. Promoting knowledge and appreciation of the history of Black people is critical to enhancing racial identity and Black pride among African American people.

Contemporary Culture as Experienced by African Americans. Contemporary experiences address the multiple risk factors experienced by African Americans as a minority group in the United States. For example, it addresses the impact of racism, the

media's portrayal of African Americans, and gender role influences in the contemporary experiences of African Americans.

Functional Contributions of African American Ethnically Based Intervention

Each theme discussed above has differing functional contributions. For one, the principles and values articulated in the cultural value component provide a context for the development of belief in self, self-control, family bonding, and accomplishment. The important purpose of adding this component to programming is that it provides a personally and collectively meaningful context in which participants are empowered to develop positive, protective psychological orientations, and behaviors. The second approach, focusing on African and African American history, provides an encompassing resource that programs can draw from to infuse their enrichment activities and program events with a relevant content that raises youth's awareness, and strengthens youth's ethnic identity and racial pride. The third approach, which explicates the current circumstances of African Americans in the United States, provides a meaningful context for increasing youth's awareness of various risk factors. It provides youth with a basis for identifying positive psychological orientations and behaviors to effectively cope and resist against negative ecological conditions (i.e., racism). Overall, the three themes provide a culturally relevant context for inculcating program curriculum and enhancing program goals, objectives, and effects. Moreover, the three themes are ingredients that can help promote psychological and behavioral well being among African American adolescents.

The Need for Ethnically Based Interventions for African American Adolescents

Theorists have suggested that a firm grounding in one's culture is needed to negotiate the challenges brought about in oppressive environments. They maintain the importance of educating and socializing youth in a culturally affirming environment. For example, W.E.B. DuBios (1903) indicated that the guiding force in developing a healthy African Americans and their leaders is knowledge of African/African American history and social development. Carter G. Woodson (1933) firmly believed and pointed out the significance of educating African American children in a manner that would equip them with the correct historical and cultural consciousness as a result of being "mis-educated" in a Eurocentric educational system. He strongly advocated for the education of African American children in Black history, literature, religion, and African philosophy of human existence. Paulo Freire (1970, 1990) also advocated raising the awareness and educating oppressed groups of their oppression, as well as educating them on their historical and contemporary experiences. He asserted that students' motor and cognitive activities are enhanced and they become "more fully human" when they are motivated by philosophies rooted in their own cultures. Students are also more empowered to cope and effectively negotiate their environments.

In recent times, scientific articles and government documents have called for the development and implementation of culturally appropriate interventions for ethnic and racial minority groups (Uba, 1992; Vega, 1992). These demands are based on the findings of significant differences across ethnic and racial groups in terms of their values, attitudes, norms, expectancies, and/or behaviors (Landrine & Klonoff, 1992). Moreover, these demands on culturally relevant interventions are based on the *belief* that the

development of interventions that are appropriate or sensitive to a cultural group will not only enhance their acceptability, but also their overall effectiveness (Uba, 1992).

Unfortunately, the literature showing this improved effectiveness of culturally relevant interventions in areas outside of mental health promotion is very limited. The primary explanation of this lack of supporting data for culturally appropriate intervention is the high cost of developing, implementing, and evaluating massive interventions (Marin, 1993). These statements are certainly true of ethnic-based interventions for African Americans. Although there are a few empirical studies on ethnic-based interventions for African Americans, this literature remains sparse and methodologically unsound. The following highlight some of these studies.

Empirical Research on Ethnic-Based Interventions for African American Youth

Banks, Hogue, & Timberlake (1998) evaluated two ethnic based, 6-week social skills training (SST) programs, for African American youth. One program had an Afrocentric focus and the other did not. The ethnically based Africancentered SST program focused on Afrocentric themes, whereas the non-Africancentered SST used African American images and themes. Both programs focused on problem solving, anger management, and conflict resolution. Sixty-four urban African American economically disenfranchised youth ages 10 to 14 years old (female n=33 and male n=31) were randomly assigned to either the culturally relevant non-African-centered SST or the African-centered SST group. The investigators examined program effects on social skills, anger management and African-centered values. They hypothesized that all participants in culturally sensitive SST interventions would show statistically significant improvements in their social skills. The investigators also hypothesized that exposure to

and acquisition of an African-centered value system would enhance the benefits of SST for African American youth. Their preliminary analysis found no statistically significant differences on any of the dependent measure for female and male youth participants in both “intervention” conditions. However, they did find a main effect for time (from pre-test to post-test) across conditions on three dependent variables: decrease in trait anger, increase in assertiveness, and an increase in self-control.

Banks et al. (1998) suggested the reason the participants in the two intervention groups fail to have the same patterns of result when compared to their control groups was due to methodological limitations. They designed both intervention conditions to be culturally specific such that they incorporated salient African American themes into the curricula. However, they did not measure their success in doing this, nor did they include a control group that received non-culturally relevant social skill training. Thus, they could not determine the degree to which cultural sensitivity in the training fostered observed gains. Therefore, as the authors professed, there were methodological weaknesses that could have been controlled for if they evaluated process level outcomes, and added a control non-treatment condition or a control non-cultural social skill training group. Having both or at least one of these control conditions, in addition to process level analysis, could have informed them further on the treatment effects of their culturally specific programs, as well as how they arrived at those outcomes.

Belgrave, Brome & Hampton (2000) also conducted a study on an ethnically based intervention for African American youth. Their sample consisted of “at-risk” African American male and female youth ($n=195$), who ranged in age from 8 to 12 years old. It was hypothesized that Africentric values and racial identity would significantly

contribute to the prediction of drug knowledge, drug attitudes and drug use. At pre-test, drug use was low, and attitudes toward drug use were generally negative amongst the participants. Their preliminary findings, based on main effect pretest analysis, suggested that drug prevention programs might benefit from the inclusion of materials that reflect cultural traditions, values and worldview of African Americans. However, they provided no post-test analysis on the effects of the drug prevention programs on the participating youth. Therefore, this study provided no information concerning treatment effect of the African-centered drug prevention program on the participants.

Belgrave, Chase-Vaughn, et al. (2000), in contrast, performed pre and post-test analysis in their evaluation of a culture and gender specific African-centered program. They conducted a quasi-experimental evaluation on the effectiveness of their program for increasing resiliency among African American families of preadolescent. The study consisted of an intervention and a comparison group. The intervention group included an African-centered curriculum; the comparison group was a non-culturally specific educational program. One hundred and forty seven “at-risk” African American female youth, who were 9 to 13 years old, participated in the study. Fifty-five were placed (non-randomly) in the intervention group and 92 were placed in the comparison group. The results indicated no significant pretreatment difference between the intervention and comparison groups. Post-test analysis indicated that the intervention group scored significantly higher than the comparison group on the Africentric Value Scale, Children’s Racial Identity Scale, and the Physical Appearance subscale of the Piers-Harris Self-Concept Scale. However, no significant differences were found between groups on the femininity or masculinity sex role subscales.

The results from this study provided preliminary indication that a culturally specific program could benefit “at-risk” African American female adolescent youth. However, no random assignment was employed raising the possibility that a selection artifact produced the observed results. Nonetheless, based upon their demographic data, they did appear to employ the “aggregate matching” technique in which the overall distributions in the intervention and control groups on key variables were made to correspond. Rossi, Freeman & Lipsey (1999) noted that it is not always possible in social programs to perform random assignment, and therefore, researchers or evaluators can employ techniques of matching in attempts to make the participants as equivalent as possible.

Belgrave, Chase-Vaughn, et al.’s (2000), appears to be more methodologically sound than the previously discussed studies. It represents a study in the right direction in the empirical study of culturally relevant programs. However, it nonetheless has few limitations. For one, Belgrave, Chase-Vaughn, et al. (2000) failed to analyze process level information to reveal how the program reached the stated results. Second, their study lacked a follow-up post-test. Further post-test analysis would provide information on the length of the effect of the intervention program on the participants, as well as on the conditions that may or may not sustain the effects of the programs after its termination.

A study by Watts, et al.’s (1999) also represented a step in the right direction in terms of studying culturally relevant programs. In their study, they evaluated a culturally relevant school-based intervention called *Young Warriors*. *Young Warriors* was a program aimed at enhancing critical consciousness amongst its participants through the

medium of rap music videos, television shows, film, and interactive discussion. Watts, et al. (1999) employed a qualitative approach, using a pre-post design, in their study of the Young Warriors program. The participants were all High school, sophomore Black males. To evaluate the critical consciousness of the program's participants, transcripts of eight, 45-minute sessions were analyzed manually and within the NUDIST qualitative data analysis computer program. Seven members of their research team derived a final classification scheme after intensive coding and discussion. Their results indicated that the participants gradually increased in their critical thinking. However, Watts, et al. (1999) did note that the data were suggestive and that a control group would have been necessary for a clear causal relationship to be established.

In summary, the reviewed research literature on culturally relevant African American interventions appears to have limited methodological soundness. Few performed process level evaluation, and few were able to indicate treatment effects on their programs. As a result, more empirically sound research is needed to provide credible information on the performance, implementation, and outcomes of effective culturally relevant interventions for African Americans, as well as for other minority groups. Effective interventions based on sound empirical findings can systematically help reduce or eliminate some of the high-risk conditions African American youth face today by empowering them to take control of their lives, teaching them how to be more aware of social barriers, and training them on how to negotiate their environments more effectively (Gibbs, 1998). The following study attempted to fill this void by empirically investigating an ethnic based intervention for African American youth called Young Empowered Sisters.

The Young Empowered Sisters intervention combined three philosophical orientations that integrated personal, spiritual, sociopolitical, and culturally relevant domains. These philosophical orientations include Freire's philosophy of critical pedagogy, principles of holistic learning and Maulana Karenga's seven principles of Nguzo Saba. These three philosophies are discussed next, followed by a discussion on the desired outcomes of the Young Empowered Sisters intervention (Black identity, racism awareness, collectivist values, academic self-concept, and increased belief in liberatory behaviors).

Three Philosophical Orientations

Critical Pedagogy

The philosophy of critical pedagogy was originally created by Paulo Freire in the 1960s. It is an approach to education, based on sociopolitical theory, in which students learn how to critically address forces that contribute to social injustices and inequalities. The overlying goals of critical pedagogy are to eliminate cultural and education control of the dominant group, and to have students apply critical thinking skills to the real world, and become agents for social change. Freire's (1970) philosophy of critical pedagogy stemmed from his personal experiences and observation of the oppressive conditions that poor people faced in his native country of Brazil. At the core of his philosophy is his belief that oppressed people must become critically conscious of their oppression in order to engage in social change and lift the umbrella of oppression. Freire (1973) suggested three stages in the progression by which critical consciousness could be attained.

The first stage is *semi-intransitive consciousness* in which perception is limited and uncritical of the world. *Naïve transitivity* is the second stage in which individuals begin to critically question their contexts and surroundings, and begin to engage in dialogue with others. The third stage, *critical transitivity*, is characterized by the following: interpreting problems by testing one's own findings to revision and reconstruction; avoiding distortion when perceiving problems; avoiding preconceived notions when analyzing issues; rejecting passivity; and practicing active dialogue (Freire, 1973).

Once *critical transitivity* is achieved, Freire (1997) advocated practicing praxis. Praxis is the process by which one makes the connection between experiences, understanding, and social action to bring about social change. It is being able to continually reflect, for example, on readings, current events and situations; and then taking action to bring about change (Freire, 1997). Thus, by developing critical consciousness and incorporating principles of praxis, excluded groups can transform their environment rather than being complacent to 'conventional wisdom' prescribed by their oppressor. They can begin to replace their own oppression by shedding pejorative labels that are regularly attached to minority and excluded groups, and begin to develop autonomy, independence, responsibility, and positive self-affirmation (Freire, 1973, 1997).

The Young Empowered Sisters intervention incorporated Freire's philosophy of critical pedagogy into its curriculum, where participants were given the opportunity to gain a greater awareness of their sociopolitical environment vis-à-vis racism. The intervention attempted to nurture this greater awareness by taking the critical-analytic

approach to praxis in which Freire suggested. Thus, participants began with current understanding of the topic of discussion, reflected upon concrete experiences, and used dialogue to derive meaning and understanding from those experiences. Next, in line with the principles of praxis, they thought of strategies that will bring about positive social change. The overall goal of utilizing Freire's principles of praxis was to empower Young Empowered Sisters participants to engage in activism to bring about social change. (Miller, 1999).

Holistic Learning

In accordance with critical pedagogy, principles of holistic learning were also incorporated into the Young Empowered Sisters intervention. Holistic learning attempts to achieve four major goals. First, it attempts to promote critical thinking and an understanding of various contexts and perspectives that shape human experiences. Second, it seeks to actively engage students in the teaching and learning process, and encourage learners to engage in personal and collective responsibility. Third, holistic learning takes a constructivist approach and nurtures knowledge within culturally relevant contexts. Last, it embraces spirituality and promotes an understanding of diversity. Miller (1999) suggested three methods by which holistic learning can be facilitated and achieved, which include balance, inclusion and connection.

Balance. Balance refers to symmetry between various learning emphases, such as individual and group learning. Today, we find that in many public schools, more and more educators focus, for example, on competition rather than collaboration; testing what students learn rather than nurturing the learning process itself; and promoting individual

rather than group efforts. Holistic learning approach advocates balancing instead of emphasizing on any one of those approaches (Miller, 1999).

Inclusion. Inclusion refers to integrating a range of learning and teaching strategies. These strategies are summed up into three approaches: transmission, transaction and transformational. Transmission is characterized by one-way flow of information from teacher to student (Miller, 1999). This approach focuses on students' accumulating information and basic skills (Hutchison & Bosacki, 2000). Transaction is characterized by greater interaction between student and teacher, and the focus is on examining and solving problems, and developing students' cognitive skills (Miller, 1999). Transformational focuses on the physical, emotional, cultural, oral, spiritual, and intellectual growth of the learner (Miller, 1999). This approach incorporates the same focus as the transaction approach, but it stresses the interconnected of the physical, emotional, cultural, oral, spiritual, and intellectual realm of the learner (Hutchison & Bosacki, 2000).

Connection. The third key element by which holistic learning can be attained is through connection. Connection refers to finding a relationship between the self and the environment to what is being learned. For example, connection can occur where a novel is linked to its historical time period, or someone's identity is linked with literature, art, music or science. Thus, with connection, students can then discover the unity of knowledge.

The Young Empowered Sisters intervention incorporated all three key elements of holistic learning. It incorporated and balanced different learning approaches such as individual and group learning, mechanical and critical thinking and experiential and text

learning. It also integrated a range of learning and teaching strategies. Hence, at times, learning followed a prescribed developmental sequence; and at other times, learning followed a personal, self-directed approach where concrete examples and experiences were drawn. In addition, teaching strategies included transmitting knowledge from facilitator to participants, and transmitting knowledge from participants to facilitator. Lastly, there were continual connection made between the learning materials with personal experiences of the participants and their larger community outside the intervention. It was hoped that the incorporation of all of these approaches will allow participating youth to get a deeply, rich understanding on the topics discussed and activities performed.

Nguzo Saba (The Seven Principles)

Nguzo Saba was the third philosophical orientation incorporated into the Young Empowered Sisters intervention. Nguzo Saba was originally created by Maulana Karenga in 1966 for the celebration of Kwanzaa. The goal of Nguzo Saba is to introduce and reinforce the seven basic principles of African culture. The seven principles or Nguzo Saba include Umoja (Unity), Ujima (Collective Work and Responsibility), Kujichagulia (Self-Determination), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Mani (Faith) (Brookins & Robinson, 1995; Hill, 1992; The Official Website of Kwanzaa, 2002; Ratteray, 1995; Tukufu, 1997; Warfield-Coppock, 1995). The following provides a description of the seven guiding principles of Nguzo Saba, and examples of how each principle was incorporated in the Young Empowered Sisters intervention.

Umoja. The first principle of Nguzo Saba, Umoja, places an emphasis on striving for and maintaining unity in the family, community, nation and race (Hill, 1992; Johnson, 2001; Karenga, 2002; Lomotey, 1992; Longshore et al., 1998; Tukufu, 1997). Specifically, Umoja stresses unity with Black people regardless of age, religion, socioeconomic status, geographic origin, and sexual orientation (Brookins & Robinson, 1995). It stresses the importance of becoming aware of and recognizing the similarities that exist among people of African descent around the world in relation to culture, history, traditions, and values. Brookins & Robinson (1995) contends that being aware of the connection with other Black people in meaningful ways helps to establish and maintain unity and cooperative relationships. Examples of how Umoja was incorporated into the YES! intervention included the following: having discussions on the similar experiences of Black people in the U.S., Caribbean, and Africa; encouraging participants to share personal experiences and to highlight on their similarities; and facilitating group bonding by emphasizing confidentiality and respect for one another.

Ujima. The second principle of Nguzo Saba, Ujima, is related to the principle of Umoja. Ujima strives for collective work and responsibility (Brookins & Robinson, 1995; Hill, 1992; Longshore et al., 1998; The Official Kwanzaa Website, 2002; Oliver, 1989; Tukufu, 1997). Particularly, it involves building and maintaining African American communities together, and making our sisters' and brothers' problems our problems, and solving those problems as a collective (Johnson, 2001; Longshore et al., 1998; Oliver, 1989). Essentially, it is elevating the interests of the community to meet the needs of the community. It is important to develop Ujima within the community - especially in the United States where values of individualism is perpetually cultivated and maintained in

almost every medium within society - so as not to hinder a collective spirit and mentality (Brookins & Robinson, 1995; Longshore et al., 1998; Ogbu & Matute-Bianchi, 1986; Oliver, 1989). Examples of how Ujima was incorporated into the YES! intervention included having participants share their resources and help one another; working collectively to complete activities; and volunteering in a community activity for the benefit of Black people.

Kujichagulia. The third principle of Nguzo Saba, Kujichagulia, refers to self-determination (Brookins & Robinson, 1995; Hill, 1992; Longshore et al., 1998; Karenga, 2002; Oliver, 1989; Tukufu, 1997). Self-determination represents the process and capacity to choose among alternatives, and to determine and affect one's behavior and destiny. And through the process of self-determination, Kujichagulia allows individuals and the community to acknowledge, confront and repudiate demeaning messages about their race, ethnicity, and culture; and to redefine themselves as worthy. It, in essence, encourages one to develop a mind frame that prohibits the collaboration in one's own oppression; while at the same time, promote responsibility, respect, and care for self and the community (Brookins & Robinson, 1995). Examples of how Kujichagulia was incorporated into the YES! intervention included the following: facilitating discussions on positive contributions by people of African descent; engaging in activities of positive self-appraisals; encouraging participants to make decisions on their own; and giving them leverage in the design of the YES! curriculum.

Ujamaa. Ujamaa, the fourth principle of Nguzo Saba, refers to cooperative economics (Brookins & Robinson, 1995; Hill, 1992; Karenga, 2002; Ratteray, 1995; Tukufu, 1997; Warfield-Coppock, 1995). Ujamaa stresses the importance of sharing and

reciprocating resources, and establishing and supporting Black owned businesses and institutions throughout the African Diaspora (Brookins & Robinson, 1995). The overall goal of emphasizing Ujamaa is to develop Black-owned businesses, which can increase jobs for African Americans, and discontinue the intergenerational tendency to depend on the federal government for their economic progress and survival (Oliver, 1989). An example of how Ujamaa was incorporated into the YES! intervention was participants having a bake sale at school that helped raise money for a field trip to the African American museum. The overarching goal was to have participants become aware and understand how they can work together to generate resources for a particular goal.

Nia. Nia, the fifth principle, refers to “meaningful purpose” that benefits the self and the collective (Brookins & Robinson, 1995; Johnson, 2001; Karenga, 2002; Oliver, 1989). It includes the collective vocation of building and developing the Black community in order to restore its people from racial discrimination and oppression (Johnson, 2001; Karenga, 2002). Achieving Nia is critical in eradicating structural pressures and cultural conditions that prevent Black people from achieving economic, social and political parity (Oliver, 1989). The YES! intervention in itself attempted to achieve Nia by forming a sisterhood among the participating youth, emphasizing their shared experiences on the basis of race, gender and culture. It was hoped that this would empower participants to be more aware on what is greater than us as individuals.

Kuumba. Kuumba, the sixth principle of Nguzo Saba, means creativity (Karenga, 2001). It is “to do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it” (pp. 417: Johnson, 2001). Brookins & Robinson (1995) further defined Kuumba as being linked to the imagination

and ingenuity of the Creator and complementing what already exists to improve the world. They noted that Kuumba encourages socially meaningful activities that render people active agents in a world they transform; and they in turn are transformed by it. The goal is to build and uplift, not to destroy and devastate. Socializing youth and adults to the principle of Kuumba could contribute immensely to the aesthetic quality of Black communities as a result of the emphasis that this value places on community beatification (Oliver, 1989). An examples of how Ujamaa was incorporated into the YES! intervention included making a collage of African Americans who have brought about positive social change. This collage was posted on a bulletin board at their school.

Imani. The seventh and last principle, Imani, refers to faith and forms the basis of the seven principles of Nguzo Saba (Brookins & Robinson, 1995; Hill, 1992; Kaenga, 2002; Ratteray, 1995; Tukufu, 1997; Brookins & Robinson, 1995; Tukufu, 1997). All seven principles begin with faith (Tukufu, 1997); to “believe with all our hearts in our people, our parents, our teachers, our leaders, a higher power, and the righteous and victory of our struggle” (pp. 32: Oliver, 1989). It is a belief that tomorrow can be better, no matter how bleak things are in the present. Imani is reinforced through learning the historical struggles of African Americans and “Negro spirituals”, which teach about the African American traditions of faith (Harvey & Rauch, 1997). Throughout the facilitation of the YES! intervention, students were continually encouraged to be the best they can be, empowered to believe and trust in their community, and to have faith that they can achieve their goals in life.

Altogether, the seven principles of Nguzo Saba offer a collectivist, action oriented value system (Longshore et al, 1998; Oliver, 1989), in which the current investigator

incorporated in the YES! intervention. She attempted to do this by way of enlightening participants on Black history, culture, and experiences; as well as through activities of team interaction, and participation in self and community-motivated service projects. It was hoped that by integrating these principles that participants would achieve the following goals of the program:

- Develop a greater sense of ethnic pride and identity
- Engage in more liberatory behavioral activities
- Have a stronger academic self-concept and collectivist value system
- Have a greater of awareness on racism.

These goals are further explicated in the following sections.

Ethnic Identity

Ethnic identity is broadly defined as the “feelings of closeness to others of the same race in ideas, feelings, and thoughts” (Broman, cited in Demo & Hughes, 1990). Specifically, it is conceptualized as having the following components: a) a commitment and sense of belonging to your racial/ethnic group; b) having a positive evaluation of your racial/ethnic group; c) interest in and knowledge about your racial/ethnic group; and d) involvement in social activities of your racial/ethnic group (Phinney et al., 1997). Scholars indicated that it is important for African Americans to develop a healthy ethnic identity so as to have a strong and secure sense of self in light of continual racial oppression and racial stigmatization that ascribe negative labels to Black people (Cross, 1998; Rosenberg, 1979). They suggest that the identification of oneself with other people who share common attributes is an important aspect of self-definition; and is especially crucial to the psychological and behavioral well-being of members of racially

marginalized groups (Cross, 1971, 1995; Dubow, et al., 2000; Ethier & Deaux, 1994; Phinney, 1990; Phinney, 1992; Phinney & Chavira, 1995; Roberts et al., 1999). Because of its significance, Black identity has been one of the most empirically researched psychological phenomena of African Americans to date (Sellers et al., 1998).

Past Conceptualization of Black Identity

This field of research began in the late 1930s when Black identity was solely conceptualized in relation to stigma and internalized racism with no reference to culture (Cross & Strauss, 1998; Sellers, et al., 1998). Many social scientists, at the time, assumed that African Americans had no culture because of their beliefs that slavery and racism had completely shattered their traditions, customs, and way of life (as cited by Mays, 1986). Based upon this belief, these social scientists concluded that African Americans were vulnerable to the effects of racism, and internalized the negative perceptions White people projected onto them. This, they concluded, led to self-hatred among African American people. Thus, earlier research on Black identity assumed that African Americans had negative self-images about themselves as a result of the dual effects of internalized racism and cultural genocide (Sellers, et al., 1998; Cross, 1991).

The Clark & Clark (1939) doll study was one of the first studies on Black identity, and their study reflected how social scientists conceptualized Black identity in relation to internalized racism and a cultureless African American racial group. In their study, Clark & Clark (1939) used projective measures to examine the racial orientation of preschool children by assessing the degree to which Black children associated positive and negative images to White dolls and Black dolls. They found that Black children associated positive images with the White dolls and negative images with the Black dolls. Clark & Clark

(1939) attributed their findings to internalized racism. They speculated that African American children were aware that being Black was something that was rejected by society, and therefore they internalized this message, which resulted in self-hatred. Clark & Clark (1939) also made no reference to culture but instead used phenotypic characteristics to determine the child's racial identity, and the degree to which the child associated positive-negative images with "Black" and "White" skin color.

Horowitz (1939) also conceptualized Black identity in relation to phenotypic characteristics of race. She used projective tests to ask children which picture (Black boy, Black girl, White boy, White girl) best represented them. Her results indicated mixed findings, but nonetheless demonstrated how Black identity was biologically conceptualized and measured with limited focus on cultural influences on the development of Black identity. Thus, earlier conceptualization of Black identity was based on the assumption that African Americans had no culture. It was also based on the assumption that African Americans internalized racism, which led them to self-hatred and low self-esteem. At the time, social scientists failed to consider other environmental, psychological, and behavioral constituents that might have potentially influenced Black identity development, such as positive familial environments. Moreover, they failed to consider how Black activism could influence Black identity development. This failure to consider other environmental, psychological, and behavioral variables dominated the Black identity research until the late 1960s and early 1970s when researchers, such as Banks (1976), Brand, Ruiz, & Pidilla (1974), McAdoo, (1970), and Rosenberg & Simmons (1971) began to challenge these assumptions on conceptual and methodological grounds.

Contemporary Conceptualization

In the late 1960s and early 1970s, several social scientists began to break away from the deficit-oriented conceptualization of Black identity, and began to provide findings that discredited the self-hatred theory of African Americans (e.g., Banks, 1976; Cross, 1974; McAdoo, 1974). Harriette McAdoo (1974; 1985) was one of the first to question and provide findings that the self-hatred theory had major flaws. In her study, using a longitudinal design and a number of self-concept and racial group attitude scales, she found that children's feelings of self-worth were not related to their evaluation of their own ethnic group. She found that Black children developed more positive attitudes toward their own group over a period of time; and that the more supportive their environment, the more children were able to place a positive evaluation of their own ethnic group. Banks (1976) similarly found in his study that Black children were far from exhibiting self-hatred, but instead exhibited ambivalence until the age of nine. Because of his finding, he questioned whether African American children had ever rejected their racial group as suggested by Clark & Clark (1939). He argued that patterns of social choices (e.g. preference for Black doll or White doll) by African American children might not be an indication for a preference to favor or to be ashamed of any group. Thus, in light of these new findings that discredited the self-hatred theory, scholars began to conceptualize Black identity differently.

Scholars also began to conceptualize Black identity as a multidimensional construct, and began to consider the role culture played in shaping Black identity. Cross's (1971) nigrescence model, which is one of the most widely used identity models today (as cited by Sellers et al., 1998), represented how Black identity would be primarily

conceptualized thereafter. His model consists of five stages: 1) Pre-encounter, 2) Encounter, 3) Immersion-Emersion, 4) Internalization, and 5) Internalization-Commitment. The Pre-Encounter stage reflects African Americans whose world-view is from a Western European frame of reference, and he or she may deny or devalue their “Blackness”. People with Pre-Encounter attitudes have little understanding of the sociopolitical implications of race in America and prefer to think in terms of a colorless or colorblind society. The stage, Encounter, is described as the awakening process experienced by African Americans. This awakening is often the result of a critical incident in one’s life that leads the individual to re-conceptualize issues of race in society and to reorganize racial feelings in one’s personal life. For example, experiencing racism may act as a catalyst to racial identity attitude change. The third stage, Immersion-Emersion, is characterized by a desire to develop a frame of reference or worldview that is more consistent with recent experiences that person has encountered. It usually involves an individual who attempts to connect with Black people, such as in the form of participating in clubs and organizations, reading Black literature, and associating with other Black people. The fourth stage, Internalization, is characterized by attitudes that illustrate a heightened awareness of the meaning of being African American (Cross, 1971, 1995; Parham, 1989; Parham & Williams, 1993; Plummer, 1995; Sellers et al., 1998). Lastly, the Internalization-Commitment stage represents those individuals who translate their internalized identities into action to bring about further social change (Cross, 1971, 1995; Sellers et al., 1998).

Cross’s multidimensional model has largely represented how other scholars (e.g., Baldwin, et al., 1990; Bulhan, 1978; Milliones, 1980) would conceptualize Black identity

(Seller, et al, 1998). However, although Cross' model incorporates culture and is multidimensional, he has conceptualized Black identity development as a stable, one-directional construct. For example, in the nigrescence model, Cross (1971) makes the assumption that people can only begin at the first stage, and move to the next stage if and when they experience appropriate socio-psychological events (Parham & Helms, 1990). Thus, people have no opportunity to move back and forth throughout the stages. There is also an underlying assumption that there is a definite end (e.g., Internationalization-Commitment stage), which suggest that Black identity is a stable construct. Cross (1995) later suggested that individuals may begin at any stage on the continuum, and that it is possible to recycle throughout the different stages.

Sellers et al.'s (1998) multidimensional model of Black identity takes into account the notion that racial identity can be recycled throughout the various stages of Black identity development. In his model, he takes into account the centrality and salience of one's Black identity. Racial centrality is the extent to which an individual normatively defines her or his racial group membership. Racial salience is the extent to which race is relevant to the self-concept at a particular point in time or in a particular situation (Shelton & Sellers, 2000). Thus, by considering racial salience, individuals can recycle through the differing stages of Black identity. To better understand this phenomenon, Shelton & Sellers (2000) suggested thinking of racial salience and racial centrality in terms of a snapshot and a movie, where salience is the snapshot and centrality is the movie. At any particular moment (snapshot), how one defines oneself is highly dependent on the situation. If one looks at many specific moments over time (movie), however, how one defines oneself is highly dependent on how important the

construct is to the self. Additionally, in more ambiguous situations, for individuals for whom race is a central identity, race is more likely to be salient than for individuals for whom race is not a central identity Shelton & Sellers (2000).

In all, Black identity has conceptually evolved from a one-dimensional, cultureless construct (Clark & Clark, 1939; Horowitz, 1939) to a multifaceted, dynamic entity that incorporates cultural elements of African American people (Cross, 1991; McAdoo, 1985; Parham & Helms, 1990; Sellers et al., 1997, 1998). Moreover, Black identity, for the most part, is no longer conceived as an unhealthy, stigmatized identity, but as healthy with many positive implications on behavioral and psychological well being (Cross, 1971, 1995; Dubow, et al., 2000; Ethier & Deaux, 1994; Phinney, 1990; Phinney, 1992; Phinney & Chavira, 1995; Roberts et al., 1999). Several studies have supported this finding (as cited by Resnicow et al., 1999). For example, Belgrave et al. (1994), Goodstein & Ponterotto (1997), Phinney et al. (1997) Roberts et al. (1999) and Sellers et al. (1998) found in their study that higher levels of ethnic identity were related to higher levels of self-esteem. Similarly, Munford (1995) and Roberts et al. (1995) found higher levels of ethnic identity were related to lower levels of depressive symptoms. Martinez & Dukes (1997) found that ethnic identity was positively related to academic self-confidence and purpose in life. Resnicow et al. (1999) similarly found that a strong Black identity was significantly related to positive school attitudes, behaviors, and anti-drug attitudes. Studies have also found ethnic identity serving as a protective factor and coping mechanism. For example, Brook, Balka, et al. 1998 & Brook, Whiteman, et al., 1998 have shown that ethnic identification was related inversely to drug use among Hispanic and African American adolescents. Another study found that a strong ethnic

identity lessens the impact of negative stereotypes and denigration on the individual by providing a broader frame of reference for the self that includes additional sources of identity; therefore, the effects of negative stereotypes and denigration on well-being became less threatening (Martinez & Dukes, 1997). Moreover, McCreary, Slavin, and Berry (1996) also found in their study that African American adolescents who hold positive attitudes about their ethnic identity are partially protected against negative stereotypes and may be better prepared to withstand internal and external pressures. In all, these studies have demonstrated the potential effect of having a positive ethnic identity on psychological and behavioral health.

To summarize this section, the development of a positive Black identity for African Americans is an important task to negotiate and develop, especially in adolescence (Cross & Strauss, 1998). However, although achieving an identity is not a certainty during adolescence, failure to make progress on this continuum can have negative implications for African American youth, such as the inability to negotiate racist events (Brookins, 1996). It is, therefore, imperative to have racially socializing environments where a positive Black identity can be developed and nurtured (Brookins, 1996). Black families are noted as the primary racially socializing environment where Black identity is nurtured and developed (McAdoo, 1985). However, in light of powerful racist institutions and their potential influences on the lives of African Americans, it is even more important to have these racially socializing environments at multiple levels (e.g., families, schools, churches) to counter the effects of these racist institutions (Brookins, 1996; Gavazzi, et al., 1996). The Young Empowered Sisters intervention provided participating students a holistic racially socializing environment at the school

level where positive Black identities can be developed and nurtured. As previously mentioned, achieving a healthy Black identity can have several positive outcomes and implications, including getting involved in liberatory behaviors.

Liberatory Behaviors Vis-à-vis Activism

Liberatory behaviors can be referred to as engaging in healthy resistance against racism, such as repudiating demeaning messages on African Americans. It can also be referred to as engaging in pro-social activities and away from destructive pursuits such as gang involvement and illegal substance abuse. Watts, et al. (1999) referred it as engaging in social action and community development. In all, liberatory behaviors is referred to as utilizing strategies that prevent violence of the psyche and foster the development of an optimal frame of reference on which values and behaviors can be based on, and where culturally appropriate identity can be promoted (Brookins & Robinson, 1995).

Theorists and researchers (Cross, 1991; Brookins, 1996; Gay, 1987; Jones 1991; Myers, 1988; Ramseur, 1991; Robinson & Ward, 1991) have identified several implications from engaging in liberatory behaviors, including: a) becoming aware of racist and oppressive realities and their likely encounter with them; b) developing ego defensive mechanism and social strategies that can be employed to counter racist situations; c) adhering to a system blame and personal efficacy orientation that predisposes individuals to find fault in the oppressive environment, and not the self, and motivates individuals toward personal action; d) participating in community and organizational activities that promote the development of a more human social system; and e) developing a spiritual orientation to life that recognizes the essential nonmaterial

nature of human beings and the points to the importance of maintaining a connectedness with nature and one's cultural group.

Thus, liberatory behaviors might include the following components: a) establishing and maintaining cooperative relationships with other Black people; b) confronting and refuting oppressive circumstances; c) participating in community activities; d) giving back to one's community in terms of sharing resources; e) maintaining life affirming thinking patterns; f) developing patience and self-control; and g) surrendering to a higher power (Brookins & Robinson, 1995; Watts et al., 1999). The Young Empowered Sisters intervention attempted to provide a conduit through which these liberatory strategies can be promoted within a context that empowers the individual and the community. Specifically, this conduit was attempted through the development of a positive Black identity. There have been several studies performed that found ethnic identity to be a conduit or catalyst to community and political participation.

Ethnic Identity as a Catalyst to Community and Political Participation. Several social scientists have found a string of evidence that confirms the theory that achieved ethnic identity leads to community involvement. These social scientists use the ethnic community perspective to support their findings. The ethnic community perspective theorizes that ethnic minority individuals who have a strong sense of belonging with their own ethnic group would be more politically and socially active within their community because of their strong connection to their ethnic group (Jackson, 1987; Klobus & Klemmack, 1978; London & Hearn, 1977; Olsen, 1970); and as a result are more likely you will engage in behaviors to benefit that group.

Olsen (1970) was one of the first to investigate the ethnic community perspective in his study on social and political participation of Blacks. He hypothesized that members of ethnic minority groups who identified more with their ethnic group would become more actively involved in their communities. In his study, Olsen (1970) compared participation rates among Blacks who had a strong identification with their racial groups and Blacks who had a weak identification. Olsen (1970) defined strong identification as Blacks who consider their racial group as a salient reference group. Controlling for age and socioeconomic status, he found that Blacks who identified with their ethnic group scored consistently higher than non-identifiers on 13 of the 15 participation variables (e.g., Political Organization Participation index, Registration and Voting Index, Voluntary Participation Index). Olsen (1970) indicated that if the current prevailing norms in the Black community stressed activism, than this will further propel African Americans who strongly identified the Black community to become actively involved in their community. His findings allude to the assumption that African Americans who identified themselves strongly to the Black community were more likely to participate in a variety of social and political arenas.

Ellison and London (1992) found similar results to Olsen (1970). They investigated the relationships between self-esteem, Black consciousness, and social and political participation. They examined social and political participation by measuring membership in neighborhood associations, membership in Black national organizations, presidential voting, state, and/or local voting, and campaign activity. They also measured Black consciousness based on participant's perceived commonality of interests among Blacks, and their perceived existence of racial barriers. This too is similar to the concept

of Black identity. The results indicated that Black consciousness was a significant positive predictor of participation, lending clear support for the ethnic community perspective. Thus, African Americans who scored high on Black consciousness were more likely to participate in social and political organization.

London & Giles (1987) also examined the relationship between ethnic identity and social and political participation. They sampled 1,651 Blacks between the ages of 21 and 45, and separated them into ethnic identifiers and non-ethnic identifiers. They used Black identity to distinguish ethnic identifiers from non-ethnic identifiers. Participants who scored high on Black identity were considered ethnic identifiers and participants who scored low on Black identity were considered non-ethnic identifiers. They also used membership and involvement in various types of organizations to measure social and political participation. Social participation included such items as membership and involvement in neighborhood improvement organizations; and political participation included such items as membership and involvement in civil rights political organizations (e.g., NAACP). Using multiple regression, London & Giles (1987) found that ethnic identifiers had a significantly positive effect on political and social participation in groups. This relationship held despite controls for participants' age and socioeconomic status. London and Giles (1987) were, therefore, able to demonstrate that Black identity was positively associated with both social and political participation.

London and Hearn (1977) examined the efficacy of the ethnic community perspective on solely highly active African Americans. They performed a series of stepwise multiple regression analysis and found that Black identity was by far the best predictor of involvement in "issue-active" voluntary organizations and political

participation among Black participants. By examining other variables which might potentially lead to African Americans to engage in social and political participation, such as self-alienation and identification with one's neighborhood or community, London and Hearn (1977) found that high levels Black consciousness was significantly the best predictor. This finding implies that Blacks who had a strong Black identity were more likely to get involved in activism. Taking these findings into consideration, one of the goals of the Young Empower Sisters intervention was to instill a positive identity in hopes that participants will engage in liberatory behaviors; in addition to promoting a collectivist mind frame among the participating youth.

Collectivist Values

Collectivism refers to the belief in the collective good as the end all. It places an emphasis on fostering interdependence and success of the group versus independence and individual success (Greenfeild, 1994). Thus, collectivist cultures and societies stress developing and sustaining a stable, mutually dependent group, rather than focusing solely on personal achievement, in which individualistic cultures encourage and promote. As previously mentioned, values of individualism are permeated through out almost every median in North American society (Brookins & Robinson, 1995). In light of racial oppression and the importance of maintaining ethnic and racial solidarity, influences of individualism are not functional to the Black community. Oliver (1989) noted that individualism can be extremely destructive to the unity of Black people. Thereby, through the incorporation of Nguzo Saba, Young Empowered Sisters emphasized the relevance of the group and the community as being central to enhance a communalistic spirit amongst the participants.

Racism Awareness

Young Empowered Sisters also attempted to raise participants' awareness of racism in the United States. Racism awareness refers to being critically cognizant of your sociopolitical environment vis-à-vis racial discrimination, bigotry, and prejudices. For African American adolescents, the development of discerning socio-political and racial realities of American life cannot be overstated. The consequences of the environmental effects of social injustice and societal inconsistency on African American adolescent development in the particular domain of gender, race and ethnic commitment are enormous. Developmentally, African American youth must achieve meaningful synthesis in the face of societal deficiencies represented by unfair, unjust, and inequitable treatment of the social group to which they belong. Eventually, they must perceive societal disparities without self-depreciation or self-blame. In addition, they must learn to evaluate societal inconsistency without incorporating the relativistic morals and situational ethics used to view them as members of a stigmatized group. In essence, African American youth must evaluate American society by its professed ideals (Stevens, 2002).

Promoting critical awareness can have several benefits for African American youth. For one, having a critical awareness can allow them to effectively assess their sociopolitical environment and make sound judgments regarding their circumstances (Freire, 1973). This is possible because critical awareness is having an understanding of causal agents that can influence people, objects or events, as well as having an understanding on what inhibits or enhances one's efforts to exert control in their environment (Zimmerman, 1995). This in turn can allow one to understand the resources

needed to achieve a desired goal, and acquire and manage those resources when they are attained (Kieffer, 1984; Freire, 1973; Zimmerman, 1995). Thus, for African American youth, having a critical awareness, in particular have a critical awareness on the power dynamics within society, can allow them to be more cognizant and understanding of their sociopolitical environment. With this knowledge, they can better address and make effective decisions regarding options that can lead to healthy psychological and behavioral health outcomes.

Academic Self-Concept.

Academic self-concept was the fifth goal emphasized in the Young Empowered Sisters intervention. Academic self-concept refers to an individual's perception of his or her level of academic competence (Henderson & Dweck, 1990). Structurally, there are two dimension that is considered to make up academic self-concept. First, academic self-concept has a global dimension, which refers to the individuals' general sense of competence in school or academics. Second, academic self-concept is made up of a differentiated dimension, which refers to individuals' sense of competence in distinct areas of academic work, such as science and math (Hay, Ashman, van Kraayenoord & Stewart, 1999). While the differentiated dimension of academic self-concept has a stronger relationship to individual's achievement, the global academic self-concept can also have important implications for individuals' overall academic self-concept (March & Yeung, 1998). In general, academic self-concept is considered an important component to adolescents' educational well-being because of its connection with academic performance, students' motivation to succeed in school. The following will highlight some of the major characteristics that can influence adolescent's self-concept.

Antecedents

Individual. The research literature has suggested a number of individual level characteristics that can influence academic self-concept. As might be expected these include individuals' prior academic progress, such as prior levels of achievement. Yet, research also suggests that adolescent experiences outside of the academic realm, such as their employment experiences, can affect their feelings of competence in school.

Within the school domain, studies have suggested that prior academic achievement may be an important influence on an adolescent's academic self-concept. For one, March & Yeung (1997) found that not only can adolescents' levels of academic self-concept affect their later performance in school; their self-concepts are also influenced by their prior academic achievement, as indicated by their grades and their test scores. Hence, the relationship between academic self-concept and academic achievement seems to be reciprocal in nature, with each affecting the other. Yet, a second longitudinal study (March, 1994) examining a national sample of adolescents in the U.S. also found a link between students' test scores and grades, and their levels of academic self-concept.

In addition to the influences of individuals' prior academic experience, individuals' behavior outside of school can also affect their academic self-concepts. Specifically, a national study of high school sophomores who remained within the same school for both their sophomore and senior years found that the greater number hours of employment students reported during their sophomore, junior and senior years of high school, the lower their global academic self-concept (March, 1991). Two studies have also documented differences in adolescents' levels of academic self-concept by the

gender of the adolescent. March (1991) found that girls held higher global academic self-concepts than boys in high school and beyond. However, in a second study, March and his colleague found that girls held high English, but not math, academic self-concept than boys (March & Yeung, 1998).

In sum, adolescents' self-concept appears to be influenced by their academic achievement, with those who have higher levels of achievement also tend to have higher levels of academic self-concept. Yet, this relationship is complicated by the inter-relationships between adolescents' academic self-concepts and their achievement in different areas of school, with those performing better in one area showing diminished levels of academic self-concept in another. Further, adolescents' experiences outside of the academic area can also have implications for the levels of academic self-concept, with those who tend to work a greater number of hours in high school also showing lower levels of academic self-concept. Finally, there is some evidence that girls have higher global and English academic self-concepts, but lower math self-concepts, than boys do.

Family. There is far less research relating to adolescents' academic self-concept to their family circumstances than to their individual characteristics or other aspects of their environments. Only a single study was identified that documented a relationship between the characteristics of adolescent's family environment and their levels of academic self-concept. King (1994) found that higher levels of financial support from non-residential fathers were related to higher levels of global academic self-concept in a national sample of children ten years or older who were living in a separate home from their fathers (King, 1994). This study accounted for a number of other factors, such as the mother's wedlock status at the time of the child's birth, the child's distance from his or her father,

and the family's economic status. However, because this study was non-experimental in design, a causal relationship between child support and academic self-concept cannot be determined.

Peers. As was the case for family-level variables, the literature relating academic self-concept to adolescents' relationships with their peers is extremely limited. Only a single longitudinal study investigating the role that peers play in shaping adolescents' academic self-concept was identified. Murdock, Anderman, and Hodge (2000) examined the relationship between the educational aspirations of adolescents' peers and their own levels of academic self-concept in a study of 240 mostly African Americans or White-American students in a mid-Atlantic school. The findings suggested that adolescents who perceived their peers as holding higher educational aspirations in 7th grade held higher academic self-concepts in 9th grade than those who perceive their peers as holding lower educational aspirations. This finding even held after controlling for prior levels of achievement and academic self-concept. However, it is important to note that the measure of peer aspirations was taken from students' own reports, not their peers' reports, and may therefore tell us more about the benefit of adolescents' perceiving their peers as holding high aspirations as much as the benefit of adolescents associating with peers who hold high aspirations.

Community, Neighborhood and School. There is a larger body of literature examining the link between adolescents' school environments and their levels of academic self-concept than that focusing on their family or peer environments. For example, one study examined the relationship between a school's average level of student ability and adolescent's academic self-concept within a national sample of adolescents

who attended a single high school for both the 10th and 12th grades (March 1991). The findings of this study suggested that students attending high schools with a higher mean level of ability tend to have lower levels of academic self-concept in 12th grade than students attending schools with a lower mean level of ability. This relationship held true even when attempts were made to account for any differences in the adolescents' socioeconomic status, gender, 10th grade test scores, prior course work and GPA, the average socioeconomic status of students in the school, and individuals' earlier levels of academic self-concept. March replicated these findings in a different national sample of adolescents' academic self-concept; and he found again that the average school achievement related negatively to adolescents' academic self-concept and that this relationship occurred largely through differences in the grades that students received in schools with higher and lower levels of ability.

A second study suggested a link between school tracking and adolescents' levels of self-concept (Ireson, Hallam, & Plewis, 2001). This cross sectional study of 13 to 14 year old students in 45 schools found that students who attended schools that used tracking in many, but not all of their classes, had higher levels of academic self-concept than students who attended schools that had mostly mixed ability classes and schools in which the majority of classes were tracked. The authors also found that the relationship between tracking and academic self-concept was greater for students' self-concepts in English than those in math or in science. Although this finding comes from a cross sectional analysis, and therefore limited in its ability to indicate a causal relationship, the authors controlled for a few important variables that might predict whether students

enroll in schools using greater or lesser tracking. These variables included, for example, student's economic status, and prior levels of achievement on standardized tests.

A third study examined classroom characteristics related to eight-grade students' academic self-concept. Ryan and Patrick (2001) examined the relationship between teachers' levels of support for their student-teacher relationships, the extent to which they promote social interaction between students, the extent to which they promote mutual respect between classmates, and the extent to which they emphasize performance goals in a sample of 200 students in three ethnically diverse middle schools. Their study suggested that 8th grade students whose teachers placed more emphasis on mutual respect between classmates tend to feel more efficacious in their schoolwork than those whose teachers place less emphasis on mutual respect. This relationship held even with controls for students' levels of motivation and academic achievement in 7th grade.

Overall, the literature has documented relationships between a number of characteristics of adolescents' school environments and their levels of academic self-concept. There is evidence that students whose classmates have higher levels of achievement tend to hold lower levels of academic self-concept than those whose classmates have lower levels. This study suggest that adolescents' self-concepts fare more poorly when students are surrounded by more advanced, presumably because they are less likely to compare favorably to their classmates. Yet, a second study suggests the moderate amounts of tracking in school curricula are related to higher levels of academic self-f-concepts than greater or lower levels of tracking. Finally, a third study suggests that greater proportion of respect between classmates by teachers is linked to higher levels of perceived efficacy in academics.

Rationale

In summary, the Young Empowered Sisters intervention attempted to achieve the five goals discussed above: Black identity, liberatory behaviors in respect to activism, collectivism, racism awareness, and academic self-concept. These components were all facilitated in culturally relevant setting where African American history, experiences, and cultural values were stressed throughout the intervention. Cultural relevancy was achieved by way of incorporating principles of critical pedagogy, holistic learning and Nguzo Saba.

It is believed, at an individual level, that a firm grounding in one's culture is needed to negotiate the challenges brought about in oppressive environments (Belgrave, Brome, & Hampton, 2000; Belgrave, Chase-Vaughn, et al., 2000; Brookins, 1998). Freire (1970, 1990) asserted that people are motivated by philosophies rooted in their own cultures. At a programming level, a firm grounding in one's culture is needed to enhance program goals and objectives. It has been suggested that social programs, in particular life-skills training programs, that do not focus on issues to the cultural background of the program participants may achieve limited success (Banks, et al., 1996; Belgrave, Chase-Vaughn, et al., 2000; Belgrave, Brome, & Hampton, 2000; Brookins, 1996; Brookins & Robinson, 1999; Cherry, 2000; Cherry, et al., 1998; Gavazzi et al., 1996; Belgrave, Brome, & Hampton, 2000; Belgrave, Chase-Vaughn, et al., 2000; Watts, 1999).

For African American youth, culturally relevant programs have remained largely empirically untested (as cited by Belgrave, Brome, & Hampton, 2000; Belgrave, Chase-Vaughn, Gray, Addison, & Cherry, 2000; Brookins, 1996; Gavazzi, 1996; Warfield-Coppock, 1992). Consequently, many of these programs are based on beliefs concerning

effective practices, approaches and outcomes, which have yet to be empirically verified. Therefore, the purpose of the present study was to create, implement, and empirically evaluate a culturally relevant after-school intervention.

Given the plight and sociopolitical context that many African American youth face on a daily basis, well-implemented interventions informed by sound empirical research are needed to enlighten theory, implementation, and execution of culturally relevant interventions; and to provide appropriate service support to youth. Empirical research can provide relevant information on the performance and outcome of interventions, as well as under what conditions and through what mediating factors these interventions are being effective. In addition, empirical research on culturally relevant interventions can provide us with a framework for understanding the ecological context in which change is attempted (Brookins, 1996). Thus, the hypothesis were proposed and examined in the study:

1. The intervention will strengthen participants' Black identity following their participation in the Young Empowered Sisters intervention.
2. The intervention will increase participants' awareness of racism following their participation in the Young Empowered Sisters intervention.
3. The intervention will increase participants' collectivist orientation following their participation in the Young Empowered Sisters intervention.
4. The intervention will increase participants' intentions to activism following their participation in the Young Empowered Sisters intervention.
5. The intervention will increase participants' involvement in activism following their participation in the Young Empowered Sisters intervention.

6. The intervention will enhance participants' academic self-concept following their participation in the Young Empowered Sisters intervention.

See Figure 1 in Appendix A for the study's conceptual model.

METHODS

Participants

At the time the study was proposed, there were approximately 119 African American freshmen females and 79 African American sophomore females at the high school in which the study was conducted. Of that total, approximately 150 African American freshmen and sophomores were asked to participate in the study. Seventy-four agreed to participate, and of that total, 36 were randomly assigned to the experimental condition in which they participated in the Young Empowered Sisters (YES!) intervention. Thirty-eight were randomly assigned to the control condition in which they went about their normal daily routine, and not participate in the intervention.

For participants in the experimental condition, 9 participants were 14 years old, 23 were 15 years, 3 were 16 years and 1 was 17 years old. In terms of grade level, 15 participants in the experimental condition were freshmen and 21 were sophomores. In addition, 22 participants in the experimental condition were on free or reduced lunch. In the control condition, 12 were 14 years old, 19 were 15 years, and 7 were 16 years old. In regards to grade level, 27 participants in the control condition were freshmen and 11 were sophomores. Moreover, 21 were on free or reduced lunch. See Table 1 below for further demographic information.

Table 1. Participants' demographics

	Condition	
	Intervention	Control
Number of Participants	36	38
Participant Age	14.89	14.47
Mean	.67	.70
Standard Deviation		
Pre-Study Grade Point Average		
Mean	2.43	2.24
Standard Deviation	1.09	1.01
YES! Intervention Attendance		
Mean Number of Sessions	15.19	N/A
Standard Deviation	5.75	N/A
	N	N
Grade Level		
Freshmen	15	27
Sophomore	21	11
Race/Ethnicity		
African American/Black	36	38
Free/Reduced Lunch Status		
Yes	22	21
No	14	17

Setting

Young Empowered Sisters (YES!) was facilitated in a high school located in the greater Lansing area of Ingham County, Michigan. The principal and teaching staff, as well as the Lansing School District superintendent agreed to have the YES! Intervention facilitated as an after-school program at their high school. A class-room space at the school was selected and secured as the space to implement and facilitate the intervention.

Description of Intervention

Young Empowered Sisters is a school-based after school intervention designed for African American High School girls. The intervention consisted of four broad components, which included ethnic awareness, racism awareness, academic self-concept, and community involvement. For the ethnic awareness component, the intervention attempted to enhance a positive Black identity and enhance a collectivist orientation amongst the participants. This component enlightened participants on historical and contemporary experiences of Black people in America, as well as stressed the seven principles of Nguzo Saba. In terms of the racism awareness component, the intervention attempted to increase critical awareness of African American sociopolitical environment vis-à-vis racism. The academic achievement component endeavored to enhance student's motivation to do well in school and to enhance their perceived academic abilities by drawing on participant's academic strengths and engaging them in activities to explore future academic aspirations. Last, the community involvement component sought to empower students to engage in pro-social activities by applying awareness and knowledge into action.

Along with these four broad components, three basic principles of holistic learning were incorporated into the intervention: balance, inclusion, and connection. Balance refers to integrating various approaches to learning into one's curriculum such as individual and group learning. Inclusion refers to incorporating a various approaches to teaching such as transmission (which involves one way flow of information from the teacher to the student), transaction (characterized by greater interaction between student and teacher where they exchange knowledge with each other), and transformation (which

focuses on intellectual, physical, emotional, aesthetic, moral and spiritual growth and development). Connection refers to having a core relationship or union with the learning environment such as with the community that surrounds the school, the subject that is being taught, and/or connection with other students or teacher (Miller, 1999).

By including these three holistic learning components, the intervention aspired to empower participants to be active learners. By being active learners, participants were encouraged to engage in critical thinking and analysis, pose questions as well as answers, share personal experiences, investigate in depth the topic of discussion, solve conflicts and/or problems, engage in creative exercises, and construct meaning and explanation on social realities. Similarly, the intervention aspired to engage participants in continual dialogue, continual processing of information, continual reflection in the relevancy of the activities to their lives, allowing the learning process to become more integrative.

To help facilitate this integrative learning approach, there was flexibility to change and/or add new ideas to the suggested intervention topics. This empowered participants to help shape discussions and be active contributors to their own learning. In addition, to further synthesize the holistic learning approach into the intervention, the facilitator participated in and facilitated the intervention exercises, as well as shared her own personal experiences during discussions and during other learning activities when deemed appropriate.

Intervention Curriculum Outline. The participants of the Young Empowered Sisters intervention partake in group discussions, watched videos, and engaged in interactive exercises. Below is a summary of the intervention topics facilitated in Young Empowered Sisters over the 10-week period. See Appendix M for curriculum.

- Week 1

Focus 1: Introduction

Purpose: To introduce the project, go over expectations and ground rules, lay out values of project, and have participants introduce themselves.

- Week 2

Focus 1: Identity and Cultural Awareness

Purpose: To encourage participants to begin to think of their ethnic origins, as well as to introduce them to the seven principles of Nguzo Saba.

- Week 3

Focus 1: African Enslavement in America

Purpose: Increase participant's awareness on their history and to nurture a greater connection with their ancestors.

Focus 2: Breaking Myths about Africa

Purpose: To break false conceptions about Africa, to promote positive feelings with where their ancestors came from, and to develop a greater appreciation for Blacks in other countries.

- Week 4

Focus: African Enslavement Continued

Purpose: To further increase participant's awareness on their history and ancestors.

- Week 5

Focus: Racism Awareness

Purpose: To understand and increase awareness on the dynamics of racism (e.g., how it is manifested, effects on Africa Americans)

- **Week 6**

Focus: Racism Awareness Continued/Strategies to Confront Racism

Purpose: To further understand the dynamics of racism by incorporating personal experiences. In addition to learning appropriate skills to cope and resist racism

- **Week 7**

Focus: Strategies to Confront Racism Continued

Purpose: To further learn skills to confront racism and to learn how African Americans have historically and contemporarily confronted racism; in addition to increasing awareness of subtleties of racism in the public schools and how to best address it.

- **Week 8**

Focus: Community Involvement and Social Change

Purpose: To visit an African American civil rights organization to learn what they do in terms of bringing about further social change in the African American community.

- **Week 9**

Focus: Academic Exploration and Achievement

Purpose: To enhance their belief in their potential to do well in school; in addition to exploring college opportunities.

- **Week 10**

Focus: Academic Exploration and Achievement Continued

Purpose: To further enhance belief in academic potential and to further explore college opportunities.

Research Design and Procedures

The present study employed a between-group experimental design. The YES intervention was facilitated four times during the second half of Sexton High School spring semester. Specifically, there were two groups of 18 girls in each group. Both groups were facilitated two times per week over a 10-week period. The first group met on Mondays and Tuesdays from 3:30-5:00 PM, and the second group met on Wednesdays and Thursdays at the same time. As previously stated, participants in the control group did not participate in the intervention. Instead, they conducted their normal routine at school.

Recruitment Procedures. The investigator recruited participants from the school in which the intervention was facilitated. Participant recruitment took place during lunch time, between the hours of 11am and 1pm. A table was set up outside the cafeteria at the designated high school, where students were recruited. The investigator provided students with a description, purpose, goals and meeting times of the project. Students were then asked if they had any questions or comments. Next, they were asked if they would like to participate in the project. If they responded yes, the investigator explained the process of getting into the project. First, she explained that those who were interested in the project were not guaranteed a spot in the actual intervention. Second, she explained to students that in order to be in the pool of potential participants for the intervention, they must complete surveys for the project. They would then be randomly assigned to either the intervention or the control group after completion of the surveys. Students were informed

the reason for random assignment is to be fair and to keep the intervention groups to no more than 20 students per group.

Once the selection procedures were explained to students, the investigator asked if they were still interested in the project. If they responded yes, they were asked to provide contact information on the Sign-Up sheet (see Appendix E). Contact information included their names, addresses, phone numbers, emergency contact numbers, parent's names, and parent's phone numbers. The information provided on the sign-up sheet were not used for data analysis, but used for tracking purposes. Students were next given youth assent forms (see Appendix B) to sign, as well as consent forms (see Appendix C) for their parents to read and sign. The investigator explained the purpose of both forms, and explained elements of confidentiality and voluntary participation. A detailed letter (see Appendix D) explaining the goals and purpose of the project was given to students to take home to their parents along with the consent form. These students were informed to return their assent forms and parents' consent forms the next day to the recruitment table during their lunch hour period. Students were given the opportunity to ask questions regarding the consent and assent forms, as well as to ask any questions regarding the purpose of the study. Students were not allowed to participate in the study until parental written consent and youth assent have been read, signed, and received by the investigator. See Table 2 below for student count in terms of students approached and recruited to participate in study.

Table 2. Recruitment: Number of students approached and recruited

Items	Frequency
Students Approached	150
Students Recruited	82
Students given Assent/Consent Forms	82
Returned Signed Assent/Consent Forms	74
Total Participants in Study	74

Data Collection Procedures. Data was collected from all participants in the control group and intervention group at two time points. The first wave of data collection (time 1, pre-test) took place 2 weeks prior to the start of the intervention; and the second wave took place immediately after the intervention ended (time 2, post-test). At time 1, pre-test measures were administered in a group setting and took place in a classroom at the designated high school during four class periods. Permission was granted by the school's principle to have the surveys administered during class period.

In terms of assigning participants to one of the four class periods, the school's social worker assigned participants to one of the four designated class periods. She wrote permission slips to excuse the students from class and placed these slips in teachers' mailbox the day before the survey administration so they will know who to excuse from their class. There were approximately twenty students in each of the four class periods. On the day of the survey administration, the investigator explained the purpose of the study, and explained elements of confidentiality and voluntary participation. Students were encouraged to ask questions or express any feedback they had on the survey.

Students were also told that they may elect to skip any items on the survey or to discontinue their participation in the survey completion.

At time 2, post test measures were administered. The same data collection procedures stated above for survey administration were facilitated for the control group. The same procedures were also reinforced for the intervention group, but instead students did not need permission slip because survey administration took place after school during the regular intervention hours (3:30pm - 5:00pm).

Group Assignment. In terms of assignment of each student to group 1 or 2, they were first matched on age, grade level, grade point average, and income as determined by free/reduced lunch eligibility. Then, participants were randomly assigned to either group 1 or 2 of the intervention. Randomization was performed by flipping a coin whereas if the coin landed on “head”, the participant was assigned to the control group and if it landed on “tail”, the participant was assigned to the intervention group. Next, a flyer was posted in main atrium of the school with the names of the participants who were assigned to the control condition and the intervention condition (Young Empowered Sisters). Participants in the control condition were informed of the next survey administration, and participants in the intervention group were told when and where to meet for the first day of Young Empowered Sisters. Questions and feedback were entertained in terms of group assignment from all participants. The investigator stressed to the intervention participants the importance of remaining in their assigned groups until the end of the intervention.

Measurement and Dependent Variables

The measures in the present study were designed to document the equivalence of the control and intervention groups at baseline; and to, next, measure changes that might

have occurred in those two groups during the facilitation of the intervention. The study's measures and their psychometric properties are described below.

Multicultural Ethnic Identity Measure. The Multicultural Ethnic Identity Measure (MEIM) was used to assess participant's Black identity (See appendix F). This measure has a reported reliability of .81 with high school students. The MEIM was developed by Phinney (1992) to assess three aspects of ethnic identity: Affirmation and Belonging (5 items; $\alpha=0.75$), Ethnic Identity Achievement (7 items; $\alpha=0.69$), and Ethnic Behaviors (2 items; reliability cannot be calculated on two items). The Affirmation and Belonging component assessed positive ethnic attitudes and sense of belonging to your ethnic or racial group. The Ethnic Identity Achievement component assessed the exploration and resolution of identity issues. Last, the Ethnic Behavior component assessed the extent to which respondents participated in activities thought to be consistent with those of their ethnic groups (Phinney, 1997, 1992; Reese, 1998). There were a total of 14 items in the MEIM, and these items were originally reported on a 4-point Likert scale with 1 = Strongly Disagree and 4 = Strongly Agree.

For the present study, all items on the MEIM were coded so that 1 = Strongly Disagree and 4 = Strongly Agree. Therefore, negative items were reverse coded so that 1 = Strongly Agree and 4 = Strongly Disagree. Thus, higher scores on the MEIM indicated a more developed sense of identity, and lower scores indicated a less achieved identity. Based on data collected on the MEIM from the first wave (pre-test, time 1), a Cronbach reliability coefficient of .84 was found. The corrected item-total correlations ranged from .37 to .67 (See Table 3 below).

Table 3. Multicultural ethnic identity measure: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions and customs.	2.81	.69	.43
2. I am active in organizations or social groups that include mostly members of my ethnic group.	2.67	.72	.54
3. I have a clear sense of my ethnic group background and what it means to me.	3.06	.58	.58
4. I think a lot about how my life will be affected by my ethnic group membership.	2.81	.75	.35
5. I am happy that I am a member of the group I belong to.	3.52	.52	.53
6. I am not very clear about the role of my ethnicity in my life.	2.75	.77	.40
7. I really have not spent much time trying to learn more about the culture and history of my ethnic group.	2.63	.82	.43
8. I have a strong sense of belonging to my own ethnic group.	3.09	.64	.58
9. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.	3.08	.59	.61
10. In order to learn more about my ethnic background,	2.59	.73	.37
11. I have often talked to other people about my ethnic group.			
12. I have a lot of pride in my ethnic group and its accomplishments.	3.39	.59	.51
13. I participate in cultural practices of my own group, such as special food, music, or customs.	2.79	.77	.38
14. I feel a strong attachment towards my own ethnic group.	3.25	.62	.54
15. I feel good about my cultural and ethnic background.	3.50	.55	.50
Alpha = 0.84 (14 Items)			
N = 74			

Black Child Identity Scale. The Children's Black Identity Scale consisted of nine items, which assessed three aspects of Black identity: affective experience (I feel good about being an African American); cognitive (African Americans have many good qualities); and respondent's attitudes concerning the physical attributes of African

Americans (Black people who have light skin and straight hair are more attractive than Black people with darker skin and hair that is not straight). Items on this scale were originally scored on a 3-point Likert scale where 1 = Agree, 2 = Not Sure, and 3 = Disagree. However, for the present study, the items were coded so that 1 = Agree, 2 = Disagree, and 3 = Not Sure. Negative items were then reverse coded so that 1 = Disagree, 2 = Not Sure, and 3 = Agree. Based on data collected on the BCI scale from the first wave (pre-test, time 1) of sample in the present study, Cronbach reliability test yielded a coefficient of .60. The corrected item-total correlations ranged from .06 to .47 (See Table 4). Please note that items 16 and 23 were omitted as result of their low item total correlation. Thus, the revised BCI scale consisted of 7 items for the present study.

Table 4. Black child identity scale: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. I believe that being Black is a good experience.	Item Deleted		
2. White people have contributed more to American society than Black people.	2.66	.66	.47
3. Black actors do not look as good as actors of other races.	2.91	.32	.33
4. African Americans have a special history and culture.	2.93	.30	.38
5. White people have more to be proud of than Black people.	2.85	.45	.34
6. I feel good about being an African American.	2.98	.11	.06
7. African Americans should learn to live and act more like White Americans.	2.93	.30	.38
8. African Americans have many good qualities.	Item Deleted		
9. Black people who have light skin and straight hair are more attractive than Black people with darker skin and hair that is not straight.	2.90	.33	.36
Alpha = 0.60 (7 Items)			
N = 74			

Racism Awareness Scale. The Racism Awareness Scale (RAS) was created by Thomas (2003) specifically for the present study. The scale consisted of 15 items and examined one's awareness of racial barriers (See Appendix I). Responses were anchored on a 4 point Likert scale ranging from 1 = Strongly Disagree to 4 = Strongly Agree. Negative items were then reverse coded so that 1 = Strongly Agree and 4 = Strongly Disagree. Thus, higher scores indicated greater awareness of racism and lower scores indicated less awareness of racism. A principle component analysis was performed to explore the dimension of the Racism Awareness Scale. Based on the eigenvalues and scree plot, the Racism Awareness scale consisted of one dimension. Next, Cronbach reliability was performed on the pre-test Racism Awareness scale, and it yielded an alpha

coefficient of .89. The corrected item-total correlations ranged from .37 to .89 (See Table 5 below).

Table 5. Racism awareness scale: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. Our society (United States) is fair towards Black people.	2.72	.70	.56
2. All races are treated equally in this society.	3.05	.75	.77
3. Racism does not bother children.	3.17	.72	.48
4. Blacks have the same opportunities as Whites.	2.87	.75	.65
5. Racism does not exist in the United States.	3.56	.55	.55
6. Racial discrimination does not exist in the United States.	3.48	.66	.53
7. Racial Prejudice does not exist in the United States.	3.50	.64	.54
8. More job opportunities would be open to Black people if people were not racist.	3.04	.80	.42
9. Whites have more opportunities than Blacks.	2.95	.81	.62
10. There is still a lot of racism in this country (United States).	3.22	.76	.37
11. In the United States, it is harder for Black people to succeed than White people.	2.95	.74	.63
12. Black people have the same chance as White people to get the jobs they want.	2.63	.82	.60
13. Black people have the same chance as White people to get the education they want.	2.32	.90	.54
14. Black people have the same chance as White people to live in the neighborhoods they want.	2.37	.83	.51
15. Regardless of their ability and effort, the race of a person may help or hinder their opportunities in this country.	3.12	.73	.52

Alpha = 0.89 (15 Items)

N = 74

Children's Africentric Value Scale. The Children's Africentric Value Scale is comprised of 15 items, which were written to correspond to the seven principles of Nguzo Saba (Karenga, 1965) (see Appendix H). Factor analysis on the 15 items revealed one distinct factors: 1) collective work and responsibility; 2) cooperative economics; and 3) self-determination. The items were scored on a 3-point Likert scale ranging from 1 to 3, with 1 = Agree, 2 = Not Sure, and 3 = Disagree. Negative items were then reverse coded so that 1 = Disagree, 2 = Not Sure, and 3 = Agree. Based on data collected on the AVS scale from the first wave (pre-test, time 1), a Cronbach reliability test yielded a coefficient of .65. The corrected item-total correlations ranged from .18 to .43 (See Table 6).

Table 6. Children's afri-centric value: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. When problems are solved in the community, everyone should benefit.	2.67	.62	.22
2. Families, schools, and the community should work together to improve themselves.	2.90	.37	.31
3. Black people should treat each other as brothers and sisters.	2.77	.60	.35
4. Decisions that affect the Black community should be made by African Americans and not people of other races.	2.28	.83	.43
5. African Americans must decide what is best for their own people.	2.43	.84	.34
6. African Americans should work together to make their communities great.	2.95	.19	.30
7. Everyone in a community should help to solve community problems.	2.82	.53	.18
8. African Americans should always try to help other African Americans in need.	2.83	.52	.31
9. When possible, Black people should spend their money in Black-owned stores and shops.	2.12	.93	.23
10. Black people should create more jobs for the black community by starting their own businesses.	2.75	.54	.34
11. African Americans should not let anyone stop them from achieving their goals.	2.98	.11	.35
12. We should work to make our neighborhoods look nicer.	2.91	.36	.22
13. People should use their creative talents to help improve the community.	2.94	.28	.41
14. Our parents, teachers and community leaders should look out for our best interest.	2.82	.55	.29
Alpha = 0.66 (14 Items)			
N = 74			

Intentions to Black Activism. Intentions to Black Activism Scale (IBAS) was created by Thomas (2003) specifically for the present study and examined one's intent to engage in activism. Responses were anchored on a 4-point Likert scale ranging from 1 = Strongly Disagree to 4 = Strongly Agree. Higher scores indicated greater intent to activism, and lower scores indicated less intent to activism. A principle component analysis was performed to explore the dimension of the Black Activism Scale. Based on the eigenvalues and scree plot, this analysis indicated that the Intentions to Black Activism scale consisted of one dimension. Next, Cronbach reliability test was performed on the pre-test Intentions to Black Activism scale and it yielded an alpha coefficient of .89. The corrected item-total correlations ranged from .18 to .79 (See Table 7).

Table 7. Intentions to black activism scale: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. 1. I would join a Black student group.	3.44	.55	.71
2. I would “give back” to the Black community.	3.40	.54	.75
3. I would talk to a teacher who was racist to Black students.	2.74	1.0	.18
4. I would speak to the school principal about an issue that was important to the Black student body.	3.28	.73	.66
5. I would get involved in a youth rally to help end racial discrimination.	3.27	.68	.63
6. I would join a group to improve the conditions of Black people.	3.35	.58	.79
7. I would attend weekly meetings that were helping to bring about social change to Black people.	3.27	.68	.70
8. I would pass out information about a Black cause.	3.21	.64	.74
9. I would volunteer in a group to help end racism	3.31	.68	.70
10. I would help organize a Black student government.	3.28	.71	.74
Alpha = 0.89 (10 Items)			
N = 74			

Black Activism Scale. The Black Activism Scale (BAS) was created by Thomas (2003) specifically for the present study and examined beliefs about participating in liberatory behaviors (see Appendix K). Responses were anchored on a 4-point Likert scale ranging from 1 = Never to 4 = A Lot. Higher scores indicated greater involvement in activism and lower scores indicated less involvement in activism. A principle component analysis was performed to explore the dimension of the BAS Scale. Based on the eigenvalues and the scree plot, this analysis indicated that the Black Activism Scale consisted of one dimension. Next, Cronbach reliability was performed on the pre-test

Black Activism scale, and it yielded an alpha coefficient of .88. The corrected item-total correlations ranged from .53 to .72 (See Table 8).

Table 8. Black activism scale: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. 1. Participated in an all Black group.	2.17	1.07	.60
2. Volunteered in an activity to help-out Black people.	2.05	1.01	.72
3. Done something to help end racism.	1.58	.82	.53
4. Got involved in a Black youth rally.	1.62	.90	.60
5. Passed out information about a Black cause.	1.91	1.05	.60
6. Wrote something about Black people, culture or history.	2.78	1.01	.53
7. Helped raise money for a Black cause.	2.01	.98	.63
8. Helped organize a Black student group.	1.47	.81	.60
9. Gave back to the Black community.	2.21	1.07	.69
10. Talked to a school staff such as a teacher, principal or school counselor about an issue that was important to the Black student body.	1.90	1.04	.57
Alpha = 0.88 (10 Items)			
N = 74			

Academic Self-Concept Scale. The Academic Self-Concept Scale (ASC) was created by Thomas (2003) specifically for the present study and examined one's belief in their academic potential (see Appendix J). Responses were anchored on a 4-point Likert scale ranging from 1 = Strongly Disagree to 4 = Strongly Agree. Negative Items were reverse coded so that 1 = Strongly Agree and 4 = Strongly Disagree. Thus, higher scores indicated greater achievement of a positive academic self-concept and lower scores indicated less achievement of a positive academic self-concept. A principle component analysis was performed to explore the dimension of the Academic Self-Concept Scale.

Based on the eigenvalues and scree plot, this analysis revealed that the Academic Self Concept scale consisted of one dimension. Next, Cronbach reliability was performed on the pre-test Academic Self-Concept scale, and an alpha coefficient of .92 was found. The corrected item-total correlations ranged from .21 to .74 (See Table 9).

Table 9. Academic self-concept scale: Corrected item-total correlations and scale reliability

Item	Item Means	Item SD	Corrected Item Total Correlation
1. 1. If I work really hard I can be one of the best students in my school.	3.62	.61	.48
2. I think I am a smart student.	3.44	.66	.64
3. It does not matter if I do well in school.	3.37	.77	.47
4. I can get the best grades in class if I try hard enough.	3.54	.64	.61
5. I will graduate from high school.	3.82	.41	.68
6. It is important to go to high school.	3.85	.39	.60
7. What I learn in school is not important.	3.35	.72	.41
8. I will quit school as soon as I can.	3.58	.59	.74
9. I feel my educational future is limited.	3.06	.88	.50
10. The things you are taught in school are pretty useless once you graduate from high school.	3.09	.70	.21
11. There are better things to do with my time than to spend it on schoolwork.	3.17	.66	.50
12. Trying hard in school is a waste of time.	3.47	.60	.70
13. It is important to get an education	3.78	.41	.56
14. I will succeed in high school	3.64	.58	.74
15. It is important to try and do well in school.	3.68	.49	.61
16. Getting an education offers great rewards in life.	3.72	.44	.54
17. I will get into a good college.	3.50	.66	.73
18. I am capable of doing well in school.	3.66	.55	.71
19. I care about my education.	3.68	.49	.56
20. In subjects that are difficult, I feel able to meet the challenge.	3.08	.73	.47
21. I feel competent in my ability to do well in school.	3.24	.69	.61
Alpha = 0.92 (21 Items)			
N = 74			

Grade Point Average. Participants' grade point average was collected two weeks before the intervention commenced and two weeks after the intervention terminated. The present investigator was given access to students' grade records to document students GPA before and after the intervention. Grade point average ranged from 0.0 to 4.0, with 4.0-3.5 = A, 3.4 -3.0 = B, 2.0-2.9 = C, 1.0-1.9=D, and a GPA less than 1.0 equaled F.

RESULTS

The purpose of this study was to evaluate the Young Empowered Sisters intervention for African American high school girls by comparing participants who received the intervention to a control group that received no intervention. As previously mentioned, the following research questions were proposed to evaluate the effects of the intervention:

1. The intervention will strengthen participants' Black identity following their participation in the intervention.
2. The intervention will increase participants' awareness of racism following their participation in the intervention.
3. The intervention will increase participants' collectivist orientation following their participation in the intervention.
4. The intervention will increase participants' intentions to activism in the African American community following their participation in the intervention.
5. The intervention increase participants' involvement in activism in the African American community following their participation in the intervention.
6. The intervention will enhance participants' academic self-concept following their participation in the intervention.

Separate analyses of co-variance were performed to examine the six hypotheses. Specifically, ANCOVAs were performed to examine whether there were significant differences between the intervention and control group on each hypothesis stated above, by controlling for differences on appropriate pre measures and on any other demographic variable that the intervention and control group might have differed on at pre test.

But, first, independent sample t-tests and chi squares were performed as preliminary analyses to examine significant pre-differences that might have existed on the seven scales. The following section will first report on the results generated from the independent sample t-test and chi-square analyses. Then intervention effects on the seven measures at post test will be reported along with their correlation results. Next, additional ANCOVA analyses (which were performed solely on students in the intervention group) will be highlighted that assessed intervention effects on the seven post measures based on the following pre defined groups: 1) high versus low GPA students; 2) high versus low academic self-concept students; and 3) high versus low intervention attendees.

Preliminary Analyses: Independent Sample T-Test and Chi Square

Independent sample t-test was performed to examine any significant differences between the intervention and control participants on the seven measures at pre-test, as well as on continuous demographic variables collected at pre-test in the study (See Table). For demographic variables that were categorically scaled, Chi-Squares were performed to test whether these variables were evenly distributed across the different levels of research group (intervention group and control group) at pre-test (See Table 10).

Table 10. Independent sample t-test for all scales and continuous demographic variables at pre-test

Variable	Research Group	t	Mean	df	SD	p
MEIM	Intervention Control	1.84	43.17 40.89	72	5.46 5.25	.07
BCI	Intervention Control	1.28	20.42 19.97	72	.99 1.88	.20
ASC	Intervention Control	2.49	75.72 71.26	72	6.83 8.43	.01
RAS	Intervention Control	1.89	46.61 43.55	72	7.38 6.51	.06
AVS	Intervention Control	2.24	39.14 37.39	72	2.83 3.76	.02
IBA	Intervention Control	2.77	34.14 31.11	72	4.60 4.80	.00
BAS	Intervention Control	1.33	20.83 18.71	72	7.10 6.53	.18
GPA	Intervention Control	.76	2.43 2.24	72	1.09 1.08	.44
Age	Intervention Control	.12	14.89 14.87	72	.66 .70	.89

Table 11. Chi square test for categorical demographic variables

Variable	χ^2	df	p	N
Grade Level	6.504	1	.01	74
Free/Reduced Lunch	.260	1	.61	74

The result generated from the Chi Square analysis indicated that participants were not evenly distributed across grade level between the control and intervention group (See Table 11 above). Therefore, grade level was used as a covariate for all final ANCOVA analyses to correct for differences on this variable in the control and intervention group.

The results generated from the Independent Sample T-Test indicated there were no significant differences at pre-test on the Multicultural Ethnic Identity Measure ($t(72) = 1.84, p = .07$), Racism Awareness Scale ($t(72) = 1.89, p = .06$), Black Activism Scale ($t(72) = 1.33, p = .18$), and Black Child Identity Scale ($t(72) = 1.28, p = .20$) scales.

However, there were significant differences at pre-test on Intentions to Black Activism ($t(72) = 2.77, p \leq .01$), Academic Self-Concept Scale ($t(72) = 2.49, p \leq .01$), and Africentric Value ($t(72) = 2.24, p \leq .05$) scales. Therefore, these pre-measures were used as covariates in appropriate ANCOVA analyses.

Intervention Effects

Intervention Effect on Black Identity

One of the primary goals of the study was to assess whether participants' Black identity would strengthen following their participation in the intervention. Two instruments were used to assess this goal at post test. The first instrument was the Multicultural Ethnic Identity Measure (MEIM), and the second instrument was the Black Child Identity scale (BCI). ANCOVA analyses were performed to assess the intervention effect on the Multicultural Ethnic Identity Measure and Black Child Identity scale. But first, inter-correlations were performed between the MEIM and BCI measures at post-test with all pre-test scales, as well as with demographic variables. These correlation analyses were carried out to examine if there were any significant and large correlations between

these measures to further determine covariates in the ANCOVA analyses on Post MIEM and Post BCI.

Please note that for all correlation result in this study, 0 to .29 was considered a small correlation, .30 to .59 was considered a moderate correlation, and .60 and above was considered a large correlation.

Table 12. Inter-correlations between post multicultural ethnic identity measure with pre-test scales and demographic variables

		Pre-MEIM	Pre-BCI	Pre-ASC	Pre-RAS	Pre-AVS	Pre-IBA	Pre-BAS	GPA	Grade	Age Level
Post-MEIM	r	*.66	*.27	*.36	*.44	*.29	*.51	*.53	.20	*.24	.16
	p	.00	.01	.00	.00	.01	.00	.00	.09	.03	.18
	N	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

Table 13. Inter-correlations between post Black child identity with pre-test scales and demographic variables

		Pre-MEIM	Pre-BCI	Pre-ASC	Pre-RAS	Pre-AVS	Pre-IBA	Pre-BAS	GPA	Grade	Age Level
Post-BCI	r	.17	*.59	.07	*.39	*.37	.08	-.06	*.28	.22	.04
	p	.13	.00	.52	.00	.00	.46	.58	.01	.05	.72
	N	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

The inter-correlation matrix in Table 12 reported there was a significant and large correlation between Post Multicultural Ethnic Identity Measure with Pre Multicultural Ethnic Identity Measure. In addition, there were significant and moderate correlations between Post Multicultural Ethnic Identity Measure with Pre Intentions to Black Activism, Pre Black Activism, Pre Racism Awareness, and Pre Academic Self-Concept.

In regards to Post Black Child Identity, there was a significant and large correlation with Pre Black Child Identity. In addition, Post Black Child Identity was correlated significantly and moderately with Pre Academic Self-Concept and Pre Africentric Value (See Table 13). Therefore, Pre Multicultural Ethnic Identity Measure, Pre Intentions to Black Activism, Pre Black Activism, Racism Awareness, as well as grade level were used as covariates in the ANCOVA analysis to assess the intervention effects on post Multicultural Ethnic Identity Measure. In addition, Pre Black Child Identity, Racism Awareness, Africentric Values, and grade level were used as covariates in the ANCOVA analysis to assess intervention effects on post Black Child identity.

ANCOVA analysis revealed the intervention had a significant effect on post Multicultural Ethnic Identity Measure, while controlling for Pre Multiethnic Identity Measure and grade level ($F(1, 71) = 12.01, p \leq .01$). In other words, participants in the intervention group, on average, scored significantly higher on the Post Multicultural Ethnic Identity Measure than those participants who were assigned to the control group, while controlling for how they scored on the Pre Multicultural Ethnic Identity Measure. Please see Table 14 below for further results on the intervention effects on post Multicultural Ethnic Identity Measure using the ANCOVA analysis. Please note that for the ANCOVA analyses, the purpose of using multiple sets covariates with the dependent variable was to see if the intervention produced the same effects in each case scenario; and it did produce the same desired effects for each set of covariates. Also, see Table 15 below for mean scores between the intervention and control group on the Post Multiethnic Identity measure.

Table 14. Analysis of covariance: Post multicultural ethnic identity measure

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post MEIM	Pre MEIM, Grd. Lev.	(1, 71)	12.01	.00
Post MEIM	Pre MEIM, Grd. Lev., Pre RAS	(1, 71)	11.05	.00
Post MEIM	Pre MEIM, Grd. Lev., Pre IBA	(1, 71)	9.62	.00
Post MEIM	Pre MEIM, Grd. Lev., Pre BAS	(1, 71)	12.29	.00
Post MEIM	Pre MEIM, Grd. Lev., Pre RAS, Pre IBA, Pre BAS	(1, 71)	10.71	.00

Table 15. Mean scores for intervention and control conditions on post multicultural ethnic identity measure

Condition	Mean	SD	N
Intervention	46.29	4.56	35
Control	41.78	5.10	37
Intervention & Control Combined	43.97	5.32	72

In regards to Post Black Child Identity, ANCOVA analysis revealed there were no significant intervention effect while controlling for Pre Black Child Identity and grade level ($F(1, 71) = 1.22, p = .27$). Other covariates were used, as seen in Table 16 below, but there were no intervention effects. In addition, when controlling for grade level, Pre Black Child Identity, Pre Afrocentric Value and Pre Racism Awareness, the intervention effect on Post Black Child Identity remained insignificant ($F(1, 71) = .33, p = .56$). See Table 17 below for mean scores between the intervention and control group on the Post Black Child Identity measure.

Table 16. Analysis of covariance: Post black child identity measure

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Pre BCI	Pre BCI, Grd. Lev.	(1, 71)	1.22	.27
Pre BCI	Pre BCI, Grd. Lev., Pre RAS	(1, 71)	.88	.35
Pre BCI	Pre BCI, Grd. Lev., Pre AVS	(1, 71)	.35	.55
Pre BCI	Pre BCI, Grd. Lev., Pre AVS, Pre RAS	(1, 71)	.33	.56

Table 17. Mean scores for intervention and control conditions on post black child identity measure

Condition	Mean	SD	N
Intervention	22.57	.94	35
Control	21.92	2.01	37
Intervention & Control Combined	22.24	1.61	72

Intervention Effects on Racism Awareness

The second goal of this study was to assess whether participants' awareness of racism would be increased. The Racism Awareness Scale (RAS) was used to assess this goal at post test. Table 18 reports the inter-correlations between Post Racism Awareness with all pre-test scales and demographic variables in the study.

Table 18. Inter-correlations between post racism awareness scale with pre-test scales and demographic variables

	Pre- MEIM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	Pre- BAS	GPA	Grade Level	Age	Free/ Reduced Lunch
Post- RAS	r .21	*.39	.21	*.68	*.29	*.25	.12	*.39	.22	.06	-.10
	p .07	.01	.06	.00	.01	.34	.30	.00	.06	.59	.37
	N 71	71	71	71	71	71	71	71	71	71	71

* indicates correlation was significant

The correlation analysis revealed that Post Racism Awareness had a significant and strong correlation with Pre Racism Awareness. In addition, this analysis revealed Post Racism Awareness was correlated moderately and significantly with grade point average and Pre Black Child Identity. Thus, while controlling for Pre Racism Awareness and grade level, ANCOVA analysis revealed the intervention had a significant effect on Post Racism Awareness ($F(1, 71) = 5.06, p \leq .05$). In other words, Analysis of Covariance revealed that students who participated in the intervention group scored significantly higher, on average, on the Multicultural Ethnic Identity Measure than participants in the control group, while controlling for grade level and Pre Multicultural Ethnic Identity Measure. Moreover, the result remained significant on Post Multicultural Ethnic Identity Measure when controlling for Pre Racism Awareness, Grade level and Pre Black Child Identity ($F(1, 71) = 4.37, p \leq .05$); as well as when controlling for Pre Racism, Grade Level, Pre Academic Self-Concept, Pre Africentric Value, and Pre Intentions to Black Activism ($F(1, 71) = 4.90, p \leq .05$). Lastly, when controlling for Pre Racism Awareness, Pre Black Child Identity, Pre GPA and grade level, the result remained significant ($F(1, 71) = 4.99, p \leq .05$). See Table 19 below for further results on the intervention effects on Post Racism Awareness. Also, see Table 20 below for mean scores between the intervention and control group on Post Racism Awareness.

Table 19. Analysis of covariance: Post racism awareness

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post RAS	Pre RAS, Grd. Lev.	(1, 71)	5.06	.02
Post RAS	Pre RAS, Grd. Lev., Pre BCI	(1, 71)	4.37	.04
Post RAS	Pre RAS, Grd. Lev., Pre GPA	(1, 71)	5.33	.02
Post RAS	Pre RAS, Grd. Lev., Pre BCI, Pre GPA	(1, 71)	4.99	.02

Table 20. Mean scores for intervention and control conditions on post racism awareness measure

Condition	Mean	SD	N
Intervention	47.26	6.70	35
Control	42.86	6.68	36
Intervention & Control Combined	45.03	6.99	71

Intervention Effect on Collectivist Values

The third goal of this study was to assess whether participants' collectivist value orientation would be strengthened. The Africentric Value scale (AVS) was used to assess this goal. Table 21 reports the inter-correlations between Post Africentric Value scale with all pre-test scales and demographic variables.

Table 21. Inter-correlations between post Africentric value scale with pre-test scales and demographic variables

	Pre- MEIM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	Pre- BAS	GPA	Grade Level	Age	Free/ Reduced Lunch
Post- AVS	r .12	.04	.12	*.37	*.66	.12	.19	.16	-.02	-.08	-.04
	p .28	.68	.30	.00	.00	.28	.10	.17	.80	.46	.69
	N 72	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

As expected, the correlation analysis revealed that Post Africentric Value had a significant and strong correlation with Pre Africentric Value. In addition, the analysis revealed Post Africentric Value was correlated significantly and moderately with Pre Racism Awareness. Therefore, ANCOVA analysis revealed that while controlling for Pre Africentric Value and grade level, the intervention had a significant effect on Post Africentric Value ($F(1, 71) = 10.92, p \leq .01$). This result indicated that students who

participated in the intervention significantly scored higher, on average, on the Post Africentric Value scale. In addition, ANCOVA analysis revealed the intervention had a significant effect on Post Africentric Value while also controlling for Pre Africentric Value, grade level, and Racism Awareness ($F(1, 71) = 10.93, p \leq .01$); as well as while controlling for Pre Africentric Value, grade level, Pre Racism Awareness ($F(1, 71) = 10.93, p \leq .01$). See Table 22 below for further details on the results generated for the ANCOVA analyses. Also see Table 23 below for mean scores between the intervention and control group on Post Africentric Value.

Table 22. Analysis of covariance: Post africentric value

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post AVS	Pre AVS, Grd. Lev.	(1, 71)	10.92	.00
Post AVS	Pre AVS, Grd. Lev., Pre RAS	(1, 71)	10.93	.00
Post AVS	Pre AVS, Grd. Lev., Pre RAS	(1, 71)	10.93	.00

Table 23. Mean scores for intervention and control conditions on post africentric value measure

Condition	Mean	SD	N
Intervention	39.94	2.11	35
Control	37.46	3.66	37
Intervention & Control Combined	38.67	3.24	72

Intervention Effect on Intentions to Black Activism

The fourth goal of the study was to assess whether participants' intentions to activism would increase. The Intention to Black Activism Scale (IBA) was used to assess this goal at post test. Table 24 reports the inter-correlations between Post Intentions to Black Activism with all pre-test scales and demographic variables.

Table 24. Inter-correlations between post intentions to black activism with pre-test scales and demographic variables

	Pre- MEIM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	Pre- BAS	GPA	Grade Level	Age	Free/ Reduced Lunch
Post- IBA	r *.40	*.25	*.24	*.28	.25	*.67	*.42	.07	.18	.03	-.10
	p .00	.03	.04	.01	.03	.00	.00	.55	.11	.79	.37
	N 72	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

Correlation analysis revealed that Post Intentions to Black Activism had a significant and large correlation with Pre Intentions to Black Activism. Moreover, the analysis revealed Post Intentions to Activism had significant and moderate correlations with Pre Multicultural Ethnic Identity and Black Activism. Thus, while controlling for Pre Intentions to Black Activism and Grade level, Analysis of Co-Variance revealed there was a significant intervention effect on Post Intentions to Black Activism ($F(1, 71) = 3.98, p \leq .05$). This result indicated that students who participated in the intervention scored significantly higher, on average, on the Post Intentions to Black Activism measure than students in the control group. In addition, ANCOVA revealed there were intervention effects on Post Intentions to Black Activism while also controlling for Pre Intentions to Black Activism, grade level, and Black activism ($F(1, 71) = 4.04, p \leq .05$); as well as while controlling for Pre Intentions to Black Activism, grade level, and Pre Multicultural Ethnic Identity Measure ($F(1, 71) = 3.77, p \leq .05$). Moreover, effects remained the same on Post Intentions to Black Activism while controlling for Pre Intentions to Black Activism, grade level, Pre Multicultural Ethnic Identity, and Pre Black Activism ($F(1, 71) = 3.97, \leq .05$). See Table 25 below for a summary of the

ANCOVA analyses. Also, see Table 26 below for mean scores between the intervention and control group on Post Intentions to Black Activism.

Table 25. Analysis of covariance: Post intentions to black activism

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post IBA	Pre IBA, Grd. Lev.	(1, 71)	3.98	.05
Post IBA	Pre IBA, Grd. Lev., Pre MEIM	(1, 71)	3.77	.05
Post IBA	Pre IBA, Grd. Lev., Pre BAS	(1, 71)	4.04	.04
Post IBA	Pre IBA, Grd. Lev., Pre MEIM, Pre BAS	(1, 71)	3.97	.05

Table 26. Mean scores for intervention and control conditions on post intentions to black activism measure

Condition	Mean	SD	N
Intervention	35.41	5.24	35
Control	30.70	4.64	36
Intervention & Control Combined	32.56	5.27	72

Intervention Effect on Black Activism

The fifth primary goal of this study was to assess whether participants' activist activities would increase. The Black Activism Scale (BAS) was used to assess this goal at post test. Table 27 reports the inter-correlations between Post Black Activism scale with all pre-test scales and demographic variables.

Table 27. Inter-correlations between post black activism scale with pre-test scales and demographic variables

	Pre- MEIM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	Pre- BAS	GPA	Grade Level	Age	Free/ Reduced Lunch
Post- BAS	<i>r</i> *.34	-.01	.12	.11	.18	*.40	*.70	.04	.11	.16	-.08
	<i>p</i> .00	.88	.30	.31	.12	.00	.00	.72	.32	.18	.46
	N 72	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

Correlation analysis revealed that Post Black Activism had a significant and strong correlation with Pre Black Activism. Furthermore, the analysis revealed Post Black Activism had significant and moderate correlations with Pre Multiethnic Identity and Pre Intentions to Black Activism. Thus, while controlling for Pre Black Activism and grade level, ANCOVA analysis revealed that the intervention had a significant effect on Post Black Activism ($F(1, 71) = 4.62, p \leq .05$). Intervention effects also remained the same when, first, controlling for Pre Black Activism, grade level and Pre Multicultural Ethnic Identity; and second, while controlling for Pre Black Activism, grade level, and Intentions to Black Activism. See Table 28 below for further results on the intervention effects on Post Black Activism. Also see Table 29 below for mean scores between the intervention and control group on the Post Black Activism measure.

Table 28. Analysis of covariance: Post black activism

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post BAS	Pre BAS, Grd. Lev.	(1, 71)	10.92	.00
Post BAS	Pre BAS, Grd. Lev., Pre MEIM	(1, 71)	4.44	.03
Post BAS	Pre BAS, Grd. Lev., Pre IBA	(1, 71)	4.24	.04
Post BAS	Pre BAS, Grd. Lev., Pre MEIM Pre IBA	(1, 71)	4.16	.04

Table 29. Mean scores for intervention and control conditions on post black activism measure

Condition	Mean	SD	N
Intervention	24.26	7.05	35
Control	20.32	6.56	37
Intervention & Control Combined	22.24	7.04	72

Intervention Effect on Academic Self Concept

Last, but not least, the sixth primary goal of the present study was to assess whether participants' academic self-concept would enhance following their participation in the intervention. The Academic Self-Concept Scale (ASC) was used to assess this goal at posttest. Table 30 reports the inter-correlations between Post Academic Self-Concept with all pre-test scales as well as with the demographic variables.

Table 30. Inter-correlations between post ASC with pre-test scales and demographic variables

Pre-	Pre- MIEM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	BAS	GPA	Grade Level	Free/ Age	Reduced Lunch
Post- ASC	r	*.41	*.29	*.68	*.26	.19	*.40	.21	.21	*.24	.04
	p	.00	.01	.00	.02	.10	.00	.07	.07	.04	.68
	N	72	72	72	72	72	72	72	72	72	72

* indicates correlation was significant

As expected, correlation analysis revealed that Post Academic Self-Concept had a significant and strong correlation with Pre Academic Self-Concept. However, the analysis also revealed Post Academic Self-Concept had significant and moderate correlations with Pre Multicultural Ethnic Identity Measure and Pre Intentions to Black Activism. Thus, while controlling for Pre Academic Self-Concept and grade level, ANCOVA analysis reveal that the intervention failed to have a significant effect on Post Academic Self-Concept ($F(1, 71) = 1.83, p = .18$). In addition, the intervention failed to have a significant effect on Post Academic Self-Concept while, first, controlling for Pre Academic Self-Concept, grade level Intentions to Black Activism ($F(1, 71) = 1.24, p = .26$). Second, the intervention failed to have an effect on that particular variable while controlling for Pre Academic Self Concept, grade level, and Multicultural Ethnic Identity ($F(1, 71) = 1.58, p = .21$). Furthermore, intervention effect remained the same while controlling for Pre Academic Self-Concept, grade level, Pre Intentions to Black Activism, and Pre Africentric Value ($F(1, 71) = .840, p = .36$). See Table 31 below for further results on the intervention effects on post Academic Self-Concept. Also, see Table 32 below for mean scores between the intervention and control group on Post Academic Self-Concept measure.

Table 31. Analysis of covariance: Post academic self-concept

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post ASC	Pre ASC, Grd. Lev.	(1, 71)	1.83	.18
Post ASC	Pre ASC, Grd. Lev., Pre MEIM	(1, 71)	1.58	.21
Post ASC	Pre ASC, Grd. Lev., Pre IBA	(1, 71)	1.24	.26
Post ASC	Post ASC, Grd. Lev., Pre MEIM Pre IBA	(1, 71)	1.22	.27

Table 32. Mean scores for intervention and control conditions on post academic self-concept measure

Condition	Mean	SD	N
Intervention	89.83	6.93	35
Control	85.08	8.69	37
Intervention & Control Combined	87.39	8.11	72

Intervention Effect on Grade Point Average

Analysis of Co-Variance was further performed to assess intervention effects on Grade Point Average (GPA). Correlation analysis indicated that Post Grade Point Average had a large and significant correlation with Pre GPA. In addition, Post Grade Point Average had moderate and significant correlations with Pre Multicultural Ethnic Identity, Pre Academic Self-Concept, and Pre Racism Awareness. See Table 33 below. Thus, while controlling for grade level and Pre GPA, Analysis of Co-Variance indicated that the intervention had no significant effect on Post GPA ($F(1, 71) = .10, p = .75$). There were also no significant effect while, first, controlling for Pre GPA, grade level, and Pre Multicultural Ethnic Identity Measure; second, while controlling for Pre GPA, grade level, and Pre Academic Self-Concept; third, while controlling for Pre GPA, grade level, and Pre Racism Awareness. Lastly, there was no significant difference on Post GPA while controlling for Pre GPA, grade level, Pre Multicultural Ethnic Identity, Pre Academic Self-Concept, and Pre Racism Awareness. See summary of ANCOVA results below in Table 34. Also, see Table 35 below for mean scores between the intervention and control group on the Post GPA.

Table 33. Inter-correlations between post GPA with pre-test scales and demographic variables

	Pre- MIEM	Pre- BCI	Pre- ASC	Pre- RAS	Pre- AVS	Pre- IBA	Pre- BAS	Pre- GPA	Grade Level	Age	Free/ Reduced Lunch
Post- GPA	<i>r</i> *.35	*.28	*.37	*.45	.15	*.25	.16	*.96	.21	-.03	*-.27
	<i>p</i> .00	.01	.00	.00	.18	.02	.15	.00	.06	.77	.00
	<i>N</i> 74	74	74	74	74	74	74	74	74	74	74

* indicates correlation was significant

Table 34. Analysis of covariance: Post grade point average

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post GPA	Pre GPA, Grd. Lev.	(1, 71)	1.00	.75
Post GPA	Pre GPA, Grd. Lev., Pre MEIM	(1, 71)	.06	.80
Post GPA	Pre GPA, Grd. Lev., Pre ASC	(1, 71)	.00	.98
Post GPA	Pre GPA, Grd. Lev., Pre RAS	(1, 71)	.09	.76
Pot GPA	Pre GPA, Grd. Lev., Pre MEIM, Pre ASC, Pre RAS	(1, 71)	.00	.99

Table 35. Mean scores for intervention and control conditions on post grade point average

Condition	Mean	SD	N
Intervention	47.26	6.70	35
Control	42.86	6.68	36
Intervention & Control Combined	45.03	6.99	72

Further Analyses Exclusively on Intervention Participants

ANCOVA analyses were performed exclusively on the intervention participants to assess whether there were any significant differences between high and low grade point average students on the Multicultural Ethnic Identity Measure, Black Child Identity Scale, Racism Awareness Scale, Africentric Value Scale, Intentions to Black Activism Scale, and the Black Activism Scale at post test. In addition, the same analyses were performed to assess whether there were any significant differences between high versus low academic self-concept students on these post measures, as well as differences between low versus high intervention attendance, on the post measures.

High versus Low Grade Point Average Students

First, ANCOVA analyses were performed on high and low GPA intervention students to test for significant difference on post measures. However, before performing ANCOVAs, GPA was transformed into a categorical variable where high GPA equaled 4.0 to 2.5 and low GPA equaled 2.4 or lower. Frequency analysis indicated there were 19 *high* GPA students and 16 *low* GPA students. Independent Sample T-Test was performed to test for significant differences between low and high GPA intervention participants on all pre-measures and continues demographic variables. In addition, Chi Square analyses were performed on categorical demographic variables to test for those same differences. The results from these two analyses indicated there were significant pre differences in the intervention group on Racism Awareness ($t(1, 34) = 2.24, p \leq .05$) and Black Activism scales ($t(1, 34) = 2.20, p \leq .05$). Therefore, Pre Racism Awareness and Pre Black Activism were used as covariates in the following ANCOVA analyses.

However, first, correlation analysis was performed to examine any significant and large correlations between pre-scales and demographic variables with post scales. This was performed to detect additional covariates or variables that may further confound with the dependent post-measures. It was indicated that there was a large and significant correlation between Post Multicultural Ethnic Identity with Pre Multicultural Ethnic Identity ($r(34) = .58, p \leq .05$); and significant and moderate correlations with Pre Intentions to Black Activism ($r(34) = .54, p \leq .05$), Pre ASC ($r(34) = .46, p \leq .05$) and Pre Racism Awareness ($r(34) = .37, p \leq .05$). For Post Racism Awareness, there was a large and significant correlation with Pre Racism Awareness ($r(34) = .63, p \leq .05$). In terms of Africentric Value, there were moderate and significant correlation with Pre AVS ($r(34) = .49, p \leq .05$) and Pre RAS ($r(34) = .34, p \leq .05$). For Intentions to Black Activism, there were moderate and significant correlation with Pre Intentions to Black Activism ($r(34) = .55, p \leq .05$) and Pre Black Activism ($r(34) = .43, p \leq .05$). For Black Activism, there were moderate and significant correlation with Pre Black Activism ($r(34) = .54, p \leq .05$) and Pre Intentions to Black Activism ($r(34) = .49, p \leq .05$). Last, there were moderate and significant correlations between Post Academic Self Concept with Pre Academic Self-Concept ($r(34) = .56, p \leq .05$), Pre Intentions to Black Activism ($r(34) = .53, p \leq .05$) and Pre Multicultural Ethnic Identity ($r(34) = .54, p \leq .05$). The stated pre-scales that had significant and large or moderate correlations were used as covariates with their respective post-scales the ANCOVA analyses. Please note there were no significant correlations found between Post Black Child Identity with any pre- scales and demographic variables.

The result generated from the ANCOVA analyses indicated there was a significant difference between high and low GPA students on Post Racism Awareness while controlling for Pre Racism Awareness and Pre Black Activism ($F(1, 34) = 4.59, p \leq .05$). This result indicated that *high* GPA students in the intervention group scored significantly higher, on average, than *low* GPA students on the Racism Awareness Scale at post test. See Table 36 for a summary of the ANCOVA results and Table 37 for mean scores for high and low GPA intervention participants on all post-measures.

Table 36. Analysis of covariance with high vs. low grade point average as the factor

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post MEIM	Pre MEIM, Pre RAS Pre BAS	(1, 34)	.44	.50
Post MEIM	Pre MEIM, Pre RAS Pre BAS, Pre ASC	(1, 34)	.42	.52
Post MEIM	Pre MEIM, Pre RAS, Pre BAS, Pre IBA	(1, 34)	.94	..33
Post BCI	Pre BCI, Pre RAS, Pre BAS	(1, 34)	.61	.44
Post RAS	Pre RAS, Pre RAS Pre BAS	(1, 34)	4.59	.04
Post AVS	Pre AVS, Pre RAS Pre BAS	(1, 34)	.52	.47
Post IBA	Pre IBA, Pre RAS Pre BAS	(1, 34)	1.06	.30
Post BAS	Pre BAS, Pre RAS	(1, 34)	.23	.63
Post BAS	Pre BAS, Pre RAS, Pre IBA	(1, 34)	.04	.82
Post ASC	Pre ASC, Pre RAS Pre BAS	(1, 34)	.15	.69
Post ASC	Pre ASC, Pre RAS, Pre BAS, Pre IBA	(1, 34)	.06	.80

Table 37. Mean scores for high and low GPA conditions on all post measure

Post Measure	Condition	Mean	SD	N
Post MEIM	High GPA	47.79	4.37	19
	Low GPA	44.50	4.24	16
	High & Low GPA Combined	46.29	4.56	35
Post BCI	High GPA	22.74	.93	19
	Low GPA	22.37	.95	16
	High & Low GPA Combined	22.57	.94	35
Post RAS	High GPA	50.00	5.84	19
	Low GPA	44.00	6.32	16
	High & Low GPA Combined	47.26	6.70	35
Post AVS	High GPA	39.89	1.88	19
	Low GPA	40.00	2.42	16
	High & Low GPA Combined	39.94	2.11	35
Post IBA	High GPA	34.11	4.84	19
	Low GPA	35.00	5.80	16
	High & Low GPA Combined	34.51	4.24	35
Post BAS	High GPA	24.63	6.84	19
	Low GPA	23.81	7.49	16
	High & Low GPA Combined	24.26	7.05	35
Post ASC	High GPA	90.00	6.80	19
	Low GPA	89.62	7.31	16
	High & Low GPA Combined	89.83	6.93	35

High versus Low Academic Self-Concept

Third, the study assessed whether there were any significant differences between intervention students who had low academic self-concept from those who had high academic self-concept on all post measures. But first, the Academic Self-Concept variable was transformed from a continuous to a categorical variable by taking the total mean score on this variable and using that mean score as a base line for determining high versus low academic self-concept. The mean score on the Academic Self-Concept scale was 75.4, and the highest possible score one could attain from this scale was eighty-four. Therefore, *high* academic self-concept equaled a score of 75 or above and *low* academic self-concept equaled a score of 74 or below. Based on this definition, frequency analysis indicated there were 22 *high* academic self-concept students and 13 *low* academic self-concept students in the intervention group.

Independent sample t-test was then performed to assess any significant pre-test differences between low and high academic self-concept intervention participants on all of the pre scales and continuous demographic variables. In addition, Chi Square analyses were performed on categorical demographic variables to test for those same differences. The results from these analyses indicated there were significant pre differences in the intervention group on Multicultural Ethnic Identity Measure ($t(1, 34) = 2.88, p \leq .01$), Intention to Black Activism ($t(1, 34) = 2.98, p \leq .01$), Black Child Identity ($t(1, 34) = 1.96, p \leq .05$), and Pre GPA ($t(1, 34) = 3.00, p \leq .01$). Therefore, these pre-scales and demographic variable were used as covariates in the following ANCOVA analysis. The same covariates detected from the correlation analysis above were also used as additional covariates for the ANCOVA analyses below.

ANOVA analyses revealed no significant difference between high and low academic self-concept intervention participants on all post-scales. See Table 38 for a summary of the ANCOVA result and Table 39 for mean scores for high and low academic self-concept participants on all post-measures

Table 38. Analysis of covariance with high vs. low academic self-concept as the factor

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post MEIM	Pre MEIM, Pre IBA, Pre GPA, Pre BCI	(1, 34)	.00	.92
Post MEIM	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre RAS	(1, 34)	.86	.80
Post BCI	Pre MEIM, Pre IBA, Pre GPA, Pre BCI	(1, 34)	.42	.51
Post RAS	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre RAS	(1, 34)	.02	.86
Post AVS	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre AVS	(1, 34)	.09	.76
Post AVS	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre AVS, RAS	(1, 34)	.07	.78
Post IBA	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre AVS	(1, 34)	.00	.92
Post BAS	Pre MEIM, Pre IBA, Pre GPA, Pre BCI, Pre AVS	(1, 34)	2.61	.11

Table 39. Mean scores for high and low academic self-concept conditions on all post measure

Post Measure	Condition	Mean	SD	N
Post MEIM	High Academic Self-Concept	47.73	4.30	22
	Low Academic Self-Concept	43.85	4.05	13
	High & Low Academic Self-Concept Combined	46.29	4.56	35
Post BCI	High Academic Self-Concept	22.59	1.00	22
	Low Academic Self-Concept	22.54	.87	13
	High & Low Academic Self-Concept Combined	22.57	.94	35
Post RAS	High Academic Self-Concept	47.68	5.93	22
	Low Academic Self-Concept	46.54	8.00	13
	High & Low Academic Self-Concept Combined	47.26	6.70	35
Post AVS	High Academic Self-Concept	39.73	2.12	22
	Low Academic Self-Concept	40.31	2.13	13
	High & Low Academic Self-Concept Combined	39.94	2.11	35
Post IBA	High Academic Self-Concept	35.27	4.85	22
	Low Academic Self-Concept	33.23	5.81	13
	High & Low Academic Self-Concept Combined	34.51	5.24	35
Post BAS	High Academic Self-Concept	24.45	5.57	22
	Low Academic Self-Concept	23.92	9.28	13
	High & Low Academic Self-Concept Combined	24.26	7.05	35
Post ASC	High Academic Self-Concept	92.05	5.97	22
	Low Academic Self-Concept	86.08	7.05	13
	High & Low Academic Self-Concept Combined	89.83	6.93	35

High versus Low Intervention Attendees

Last, ANCOVA analysis was performed to assess whether there were significant difference between high and low intervention attendees on all post measures. High attendance equaled attending the intervention 15 times or more. Low attendance equaled attending the intervention 14 times or less. The most a student could attend the intervention was 20 times. Based on this attendance breakdown, there were 12 low attendees and 24 high attendees.

Independent sample t-test was then performed to assess any significant pre-test differences between low and high intervention attendees on all of the pre scales and continuous demographic variables. In addition, Chi Square analyses were performed on categorical demographic variables to test for those same differences. The results from these analyses indicated there was a significant pre difference in the intervention group on Pre GPA ($t(1, 34) = 2.45, p \leq .05$). Therefore, Pre-GPA was used as a covariate in the following ANCOVA analysis. However, the same covariates detected from the correlation analysis above were also used as additional covariates for the ANCOVA analyses below.

ANCOVA analysis revealed there were no significant difference between high and low attendees on post measures. See Table 40 for a summary of the ANCOVA results and Table 41 for mean scores for high and low intervention attendees on all post-measures.

Table 40. Analysis of covariance with high vs. low intervention attendee as the factor

Dependent Variable	Covariates in the Model For Dependent Variable	DV df	DV F-Value	DV p-value
Post MEIM	Pre MEIM	(3, 34)	1.61	.21
Post MEIM	Pre MEIM, Pre ASC	(3, 34)	2.36	.13
Post MEIM	Pre MEIM, Pre IBA	(3, 34)	.21	.64
Post MEIM	Pre MEIM, Pre RAS	(3, 34)	1.37	.24
Post MEIM	Pre MEIM, Pre ASC, Pre IBA, Pre RAS	(3, 34)	.80	.37
Post BCI	Pre BCI, Pre MEIM	(3, 34)	.70	.40
Post RAS	Pre RAS, Pre MEIM	(3, 34)	.39	.53
Post AVS	Pre AVS, Pre MEIM	(3, 34)	.06	.79
Post AVS	Pre AVS, Pre MEIM, Pre RAS	(3, 34)	.16	.68
Post IBA	Pre IBA, Pre MEIM	(3, 34)	.10	.75
Post IBA	Pre IBA, Pre MEIM, Pre BAS	(3, 34)	.04	.83
Post BAS	Pre BAS, Pre MEIM	(3, 34)	1.13	.29
Post BAS	Pre BAS, Pre MEIM, Pre IBA	(3, 34)	2.66	.11
Post ASC	Pre ASC, Pre MEIM	(3, 34)	.03	.84
Post ASC	Pre ASC, Pre MEIM, Pre IBA	(3, 34)	.00	.99

Table 41. Mean scores for high and low intervention attendees on all post measure

Post Measure	Condition	Mean	SD	N
Post MEIM	High Intervention Attendees	45.33	3.89	12
	Low Intervention Attendees	46.78	4.88	23
	High & Low Intervention Attendees Combined	46.29	4.56	35
Post BCI	High Intervention Attendees	22.50	1.00	12
	Low Intervention Attendees	22.61	.94	23
	High & Low Intervention Attendees Combined	22.57	.94	35
Post RAS	High Intervention Attendees	45.92	4.52	12
	Low Intervention Attendees	47.96	7.59	23
	High & Low Intervention Attendees Combined	47.26	6.70	35
Post AVS	High Intervention Attendees	39.75	2.63	12
	Low Intervention Attendees	40.04	1.84	23
	High & Low Intervention Attendees Combined	39.94	2.11	35
Post IBA	High Intervention Attendees	34.00	5.76	12
	Low Intervention Attendees	34.78	5.06	23
	High & Low Intervention Attendees Combined	34.51	5.24	35
Post BAS	High Intervention Attendees	22.17	6.75	12
	Low Intervention Attendees	25.35	7.10	23
	High & Low Intervention Attendees Combined	24.26	7.05	35
Post ASC	High Intervention Attendees	90.17	6.96	12
	Low Intervention Attendees	89.65	7.07	23
	High & Low Intervention Attendees Combined	89.83	6.93	35

DISCUSSION

African American youth have been one of the most vulnerable and victimized groups of color in contemporary American society, especially those who are economically disenfranchised (Gibbs, 1998). They are confronted with several environmental impediments and structural strain of limited resources, including racism, poverty and cultural oppression in the school system (Miller & MacIntosh, 1999). These environmental barriers can lead African American youth to poor psychological and behavioral health outcomes (Gibbs, 1998). Community leaders, educators, mental health professionals, and social service agencies have suggested the use of culturally relevant programs that promote psychological and behavioral well being, to counteract the myriad of social problems facing African American youth (Brown, 2000).

Therefore, the purpose of the present study was to create, implement, and empirically evaluate a culturally relevant after-school intervention called, Young Empowered Sisters, which was designed to promote psychological and behavioral health outcomes amongst African American girls. It was hoped that the intervention would accomplish six major goals among its participants: 1) strengthen Black identity; 2) enhance academic self-concept; 3) increase awareness of racism; 4) increase participant's collectivist orientation by way of incorporating Africentric values; 5) increase intentions to activism in the African American community; 6) and increase involvement in activism in the African American community. Moreover, it was hoped that the intervention could offer some general suggestions as to what factors facilitated the success of the intervention; as well as suggest a framework for understanding the ecological context in

which change was attempted. The following will highlight some of the major findings found in the study.

Black Identity

For the first major goal - attempting to enhance a positive Black identity - students engaged in on-going dialogue, exercises, as well as read excerpts on Black cultural, social, economic and political experiences in the United States through out the entire intervention. The purpose of this process of indoctrination was to have participants form an appreciation and deeper understanding and connection with their racial group as a result of their shared experiences; and, to furthermore raise their awareness on their sociopolitical environment. The present study did find a significant intervention effect on Black Identity among participating students. Specifically, Analysis of Co-Covariance statistic revealed that students who participated in the intervention group scored significantly higher, on average, on the Multicultural Ethnic Identity measure than participants in the control group, while controlling for grade level and Pre Multicultural Ethnic Identity measure.

However, it should be noted that the second measure, which was used to assess Black identity, the Black Child Identity scale, had no significant intervention effect on the participating youth when Analysis of Co-Variance was performed. Two plausible explanations for no significant difference between the intervention and control groups on the Black Child Identity scale are one, low scale reliability, and two, low variance in terms of the range of participants' response to the items on this particular scale. Nonetheless, it would have been interesting to see an intervention effect on the Black Child Identity measure because it specifically assessed the unique experiences of African

Americans; whereas the Multicultural Ethnic Identity measure is a general assessment of one's ethnic identity. For example, the Multicultural Ethnic Identity Measure asks participants to respond to items such as "I am happy that I am a member of the group I belong to" and "I have a strong sense of belonging to my own ethnic group". On the other hand, the Black Child Identity scale ask participants to respond to items that are explicit to the issues and/or experiences of Black people such as "I believe that being Black is a good experience" and "Black people who have light skin and straight hair are more attractive than Black people with dark skin and hair that is not straight". Regardless, the Multicultural Ethnic Identity Measure is a reliable assessment of one's ethnic identity among adolescent youth, and significance was found on this scale

Scholars and community workers have indicated the importance of forming a positive Black identity among African Americans, especially in light of continual racial oppression and racial stigmatization. Having a positive Black identity can serve as a protective factor against racial discrimination, prejudices and negative labels ascribed by society for being Black (Cross, 1998; Rosenberg, 1979). Moreover, having a positive Black identity can promote a strong and secure sense of self, and create an important aspect of self-definition (Cross, 1998; Dubow, et al., 2000; Ethier & Deaux, 1994; Phinney, 1999; Rosenberg, 1979).

Racism Awareness

In addition to promoting a positive Black identity, the Young Empowered Sisters intervention also focused on raising participants' awareness on African Americans' historical and contemporary experiences with racism and other racial injustices. The purpose of raising their awareness on racism was for participants to become more

critically cognizant of their sociopolitical environment so they can effectively assess, devise meaningful synthesis and make sound decisions regarding their options. The Young Empowered Sisters intervention facilitated this component in the program by engaging participants in exercises and discussions surrounding the enslavement of Africans in America, the unequal economic resources in school districts by ethnic/racial lines, personal experiences with racial prejudices and slurs, and African American experiences with racism and racial discrimination.

An assessment on racism awareness in the present study revealed that the intervention had a significant effect on racism awareness among participating students. Specifically, Analysis of Co-Covariance statistic revealed that students who participated in the intervention group scored significantly higher, on average, on the Racism Awareness Measure than participants in the control group, while controlling for grade level and Pre Racism Awareness Measure.

For African American adolescents, the development of discerning cognition in confronting the social realities of American life cannot be overstated. The consequences of the environmental effects of social injustice and societal inconsistency on African American adolescent development in the particular domain of gender, racial and ethnic commitment are enormous. Developmentally, scholars have suggested the imperativeness of African American youth to achieve meaningful synthesis in the face of societal deficiencies represented by unfair, unjust, and inequitable treatment of African Americans (e.g, Stevens, 2002).

Enhancing critical awareness of one's sociopolitical environment can have several benefits for African American youth. For one, having a critical awareness can allow

them to more effectively assess their sociopolitical environment and make sound judgments regarding their options in that particular environment (Freire, 1973). For when one has a critical awareness, it allows him or her to have an understanding of causal agents that can influence people, objects or events, as well as understanding what inhibits or enhances one's efforts to exert control in their environment (Zimmerman, 1995). This in turn can allow one to understand the resources needed to achieve a desired goal, as well as understand to acquire those resources and manage those resources when they are attained (Kieffer, 1984; Freire, 1973; Zimmerman, 1995). Thus, for African American youth, having a critical awareness, in particular of the power dynamics within society, can allow them to be more cognizant and understanding of their sociopolitical environment; and with this knowledge, they can better address and make effective decisions regarding options that can lead to healthy psychological and behavioral outcomes.

Collectivist Orientation

The third goal of the Young Empowered Sisters intervention involved strengthening a collectivist orientation. For the purposes of this study, collectivist orientation was defined as believing in the collective good and fostering interdependence and success of the group versus independence and solely invested with individual success and achievement. To help integrate a collectivist mind frame among the participating in the intervention, there were discussions on Black unity and cooperative economics, as well as on their shared experiences of being Black in America. Participants also engaged in group projects together and were encouraged to reflect on the meaning and importance of team work after the completion of their projects. The purpose of promoting

collectivism was to provide participants an opportunity to experience Black unity and understand its importance in their smaller group; and then have them reflect and relate that experience to Black unity and its importance to the greater African American community.

This component of collectivism was measured with the Africentric Value Scale, which is designed in correspondence with the seven principles of Nguzo Saba: unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity, and faith. The study revealed that the intervention did have a significant effect on collectivist orientation whereby students who participated in the intervention scored significantly higher, on average, on the Africentric Value Scale than those participants who were assigned to the control group (while controlling for grade level and Pre Africentric Value Scale).

Nonetheless, bear in mind there were two separate intervention groups that had the same curriculum but met on different days. It should be noted that a strong sisterly camaraderie was observed among the participants *within* their own intervention group, but not *between* the intervention groups. This can possibly be explained by taking into account students' age and grade level in high school. There was on-going competition between the two groups such as whose groups was better in terms of group discussions, food served, who was in the group, and so forth. Because this was a 10-week program, there was not enough time to try to form camaraderie between the two intervention groups. Although there were discussions on this issue between the present investigator and the participants in attempts to simmer the competition and build camaraderie between the two groups.

Regardless, taking everything into consideration, the intervention group had more of a collectivist orientation than the control group. Brookins & Robinson (1995) noted that values of individualism are permeated through out almost every median in North American society. However, in light of racial oppression and the importance of maintaining ethnic and racial solidarity, influences of individualism are not functional to the Black community. It can further be destructive to the unity of the African American community (Oliver, 1989). Thus, instilling a collective value system in the African American community can facilitate a unified battle against racial injustices, reliance upon one another for social and economic support, and instill a sense of trust and shared vision.

Intentions and Actual Participation in Black Activism

A fourth goal of the Young Empowered Sisters program was to empower participants to engage in activism to bring about positive social change in their environment. For the present study, this goal was defined through intentions and actual participation in Black activism. Black activism refers to engaging in community and organizational activities to bring about positive social change and promote the development of a more humane social system. Moreover, it is utilizing strategies that prevent violence of the psyche and fostering the development of an optimal frame of reference on which values and behaviors can be based on, and where culturally appropriate identity can be promoted (Brookins & Robinson, 1995). The intervention incorporated this goal through discussions on the Civil Rights Movement and the Black Power Movement. In addition, participants discussed ways to engage in activism to retaliate against racial injustices. Moreover, students were in an active planning phase to

engage in a community service, but the plans never came to fruition as result of the intervention's limited period.

The present study did find a significant intervention effect on intention and actual participation in activism among participating youth. In essence, participants in the intervention group scored significantly higher, on average, on Intentions to Activism Scale and the Black Activism Scale than participants in the control group. Engaging in activism can be a positive and healthy mechanism to manage and retaliate against racism and other forms of racial injustices. It is also a positive was to be involved and bring about further social change.

Academic Self-Concept and Grade Point Average

The sixth goal of the program was raising Academic Self-concept. Academic Self-Concept refers to an individual's perception of his or her level of competence or ability within the academic realm. The present study found no significant intervention effect on Academic Self-concept. This result is in line with the amount of focus the intervention placed on this particular goal. Again, considering the limited time period of the Young Empowered Sisters intervention, the intervention failed to focus full vigorously on the Academic Self-Concept goal. This topic was slightly touched upon at the end of the intervention when guest speakers from Michigan State University academic administration office visited the program and spoke to the intervention participants on the importance of attending college and how to apply for college. Because of the limited discussion and activities in this area, it was not surprising to see that the Academic Self-concept goal was not met. Furthermore, Academic Self-Concept is a challenging area to change as a result of several factors that can play into it including

ingrained teacher's and parent's perceptions of student academic ability and their interactions based upon those perceptions.

There was also no significant intervention effect on students' grade point average. Similar to academic self-concept, there was not enough time to focus on direct educational goals such as raising participants' grade point average. However, it was hoped that by positively effecting the other goals in this study that may have an indirect effect on grade point average, as well as on academic self-concept. However, it appeared that more time was needed to make a better connection, and converge the academic self-concept and grade point average goals with the other goals in the intervention. Perhaps then, significance could have been achieved.

Further Analysis Solely on Intervention Participants

Further ANCOVA analyses were performed on the seven measures stated above to examine any significant differences between high and low GPA intervention participants, between high and low academic self-concept participants, and between high and low intervention attendees. The results indicated there was a significant difference on how high GPA students and low GPA students scored on the Racism Awareness Scale at post test. In other words, it was found that high GPA students scores significantly higher, on average, on the Racism Awareness Scale than low GPA students. However, no other significant differences were found between the stated pre-defined groups. This might suggest that the intervention was designed for all students of different GPA and academic self-concept status. In other words everyone can benefit from the program, and not just for example high-risk or low-risk students. In terms of high and low attendees as defined by this study, insignificant effect on the post measures can be largely attributed to the fact

that the program was popular and a substantial number of participants consistently attended the intervention. Therefore, because there was significance on all goals, with the exception of academic self-concept, it was expected that all participants would benefit from the intervention.

Limitations of Study

Although there were significant findings, there were limitations in the present study. The first limitation is the short time period that the intervention was carried out. The intervention had a 10-week time frame and it is believed that the educational goals (enhanced self-concept and increased GPA) could have been achieved if more time was available. Moreover, with more time, students could have actually carried out a community service and build a stronger sisterly camaraderie between the intervention groups. Thus, time, although not a major limitation in the present study, caused some constraints in achieving all goals and activities in the Young Empowered Sisters intervention. A second limitation is the low reliability of the Black Child Identity scale. This scale had a relatively low reliability in comparison to the other scales used in the study. In addition, there was hardly any variance in terms of how participants responded to the items in the scale. Another limitation in this study is the lack of a second post test assessment, which would have shown whether the intervention had long term effects on the goals of the study.

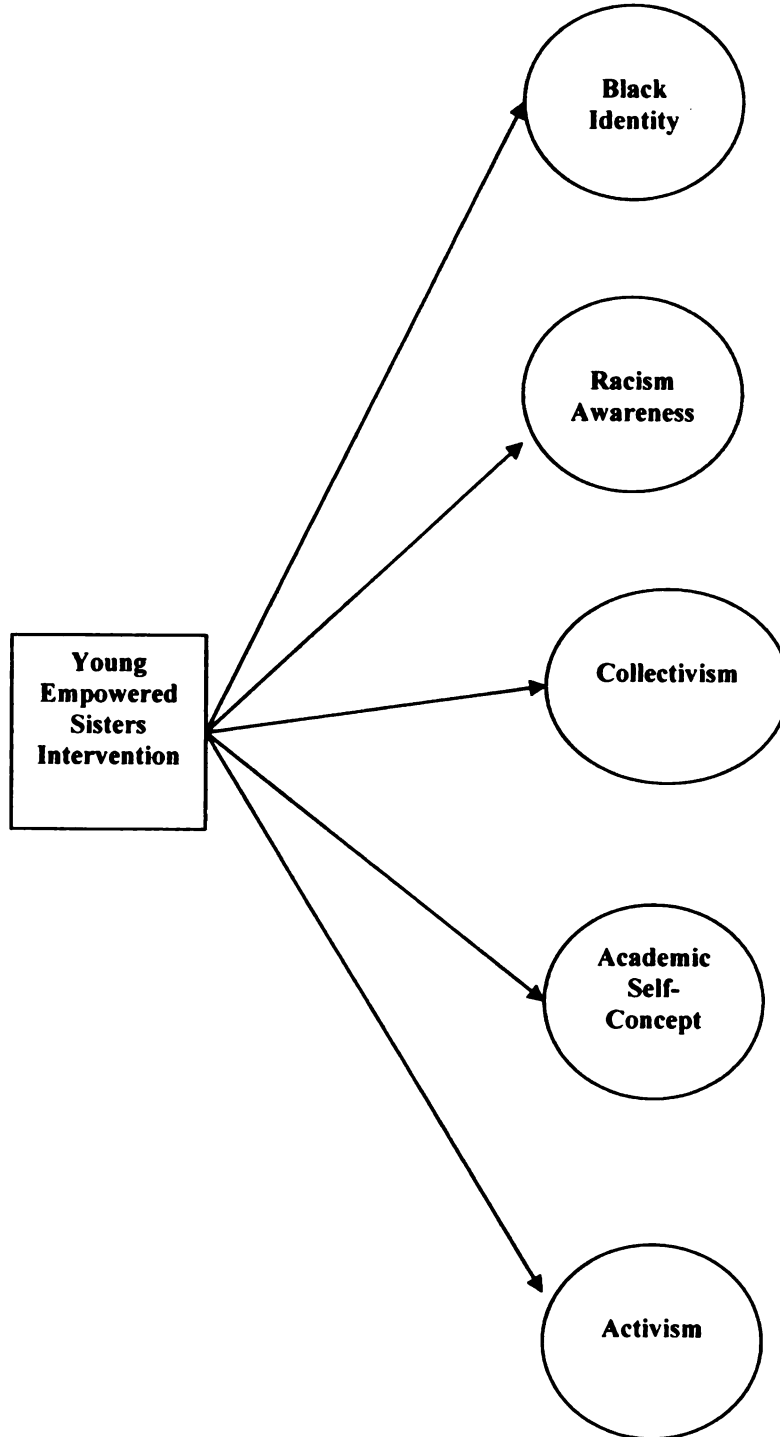
Conclusion

In conclusion, the overarching goal of this study was to create, implement, facilitate and empirically evaluate an ethnic-based intervention that will promote both psychological and behavioral well being among African American youth. Specifically,

the goals were to enhance a positive and healthy Black identity, enhance awareness of African American sociopolitical context vis-à-vis racism, strengthen a collectivist mind-frame, promote a strong academic self-concept, and increase intentions as well as actual participation in Black activism. All goals were met in the present study, with the exception of academic self-concept (which was primarily due to time constraints). The positive results can have several implications. First, this study helps fill the void in the lack of empirical research on ethnic-based interventions for African American youth. Second, the present study informs theory and facilitation of ethnic-based interventions designed to promote psychological and behavioral health among African American youth, which can also be applied to other youth of color in similar circumstances. Third, the study provides an ecological framework for understanding a context in which change has been attempted among African American youth. Fourth, it provides an empowering paradigm to instill awareness of one's sociopolitical environment, strengthen ethnic pride and collectivism, and promote activism for social change. However, it should be noted that further research is needed to examine how the goals in this study mediate and/or moderate other variables that affect African American youth, such as teen pregnancy, delinquency, and drug use. Given the plight and at-risk context of many African American youth, progressive and innovative ways are needed to help these youth fight and overcome the social atrocities that they confront.

Appendix A

Figure 1. Conceptual Model



Appendix B

Youth Informed Assent

The current project is interested in exploring attitudes and behaviors of African American youth. This project is being conducted in conjunction with the graduate program in Psychology at Michigan State University. Your parent/guardian has given permission for you to participate in the study and to fill out the surveys. On the surveys, you will be asked a series of questions to respond to and a series of statements to rate. Please respond as honestly as possible. There are no right or wrong answers/responses to any of the questions/statements. Please do not put your name on any part of the surveys. The surveys will take approximately 45 minutes to complete. Your participation in the research is voluntary, and, if you initially chose to participate, you may choose not to answer one or more questions or to terminate your participation at any time. Choosing to participate or not to participate will have no affect on your grades.

All information that you provide in the survey will be kept strictly confidential and will only be available to Oseela Thomas and Dr. William Davidson (chair of dissertation study). No information that you provide will be given to teachers or principals. Nothing you say in the surveys will be directly attributed to you. Your responses on the surveys will be aggregated with that of other participants. Your privacy will be protected to the maximum extent allowable by law.

Your participation in this study is voluntary. You may elect to skip any items that you do not wish to answer or respond to, and you may also discontinue your involvement at any time.

If you have any questions or concerns, please contact Oseela N. Thomas at 517-393-1042 (or thomasos@hotmail.com) or Dr. William Davidson at 517-353-5015. If you have any questions regarding your rights as a human subject in this study, please contact the chair of Michigan State University Committee on Research Involving Human Subjects, Dr. Ashir Kumar, at 517-355-2180. Please note that you can contact Dr. Ashir Kumar anonymously. Further contact information for Dr. Ashir Kumar is stated below:

Address: 202 Olds Hall, Michigan State University, East Lansing, MI 48824-1046.

Email: UCRIHS@msu.edu

By signing your signature below, you indicate that you have read the above and description of the purposes and procedures of this study, and agree to voluntarily participate in the study.

Signature _____

Print Full Name _____

Date _____

Appendix C

Parent/Guardian Informed Consent

I am a graduate student at Michigan State University and I plan to implement a culturally relevant African American female empowerment intervention for partial fulfillment of my doctorate degree in psychology. This project is interested in exploring attitudes and behaviors of African American youth. I am asking your permission to allow your child to participate in the project.

As a participant, your child will be asked to complete questionnaires on attitudes and behaviors. Your child will be asked to not put his or her name on any part of the surveys. The surveys will take approximately 45 minutes to complete. Your child's participation or non-participation in the study will not have any effect on his or her grades. All information that your child provides in the surveys will be kept strictly confidential and will only be available to Oseela Thomas and Dr. William Davidson (chair of dissertation study). No information that your child provides will be given to teachers or principals. Nothing your child responds to in the surveys will be directly attributed to him or her. Your child's responses on the survey will be aggregated with that of other participants. Your child's privacy will be protected to the maximum extent allowable by law.

Your child's participation in this study is voluntary. Your child may elect to skip any items that he or she does not wish to answer or respond to, and your child may discontinue his or her involvement at any time. I will request separate assent from your child, however, you and/or your child have the right to stop his or her participation at any time and or not respond to any of the questions and statements on the questionnaires.

If you have any questions or concerns, please contact Oseela N. Thomas at 517-393-1042 (or thomasos@hotmail.com) or Dr. William Davidson at 517-353-5015. If you have any questions regarding rights as a human subject in this study, please contact the chair of Michigan State University Committee on Research Involving Human Subjects, Dr. Ashir Kumar, at 517-355-2180. Please note that you can contact Dr. Ashir Kumar anonymously. Further contact information for Dr. Ashir Kumar is stated below:

Address: 202 Olds Hall, Michigan State University, East Lansing, MI 48824-1046.

Email: UCRIHS@msu.edu

By signing your signature below, you indicate that you have read the above and description of the purposes and procedures of this study, and agree to have you and your child voluntarily participate in the study.

Signature_____

Print Full Name_____

Date_____

Appendix D

Young Empowered Sisters

Oseela Nadine Thomas
Address
Phone Number

Dear PARENT,

My name is Oseela Thomas and I am a graduate student at Michigan State University. With the support of the principal of Sexton high school, Mr. William Broderick, and the Lansing School District Superintendent, Dr. E. Sharon Banks, as well as with the assistance of Ms. Lisa Alexander, I have initiated a project for African American young ladies at Sexton High School entitled, *Young Empowered Sisters (Y.E.S.!).* The purpose of this letter is to give you a brief introduction of this new project at Sexton and to seek your support and consent for your daughter's participation in this project.

Young Empowered Sisters is an after school program designed to promote academic achievement, heighten ethnic and cultural awareness, nurture leadership and increase involvement in pro-social activities. The overall purpose of this project is to provide young ladies with an empowering experience, exposing them to cultural and educational opportunities, as well as equipping them with the necessary skills to negotiate and overcome challenges in their lives.

Four main components are integrated into the curriculum and activities of the Y.E.S.! program and they include: academic achievement, African American cultural awareness, female empowerment, and community involvement. In general, the academic achievement component will focus on exploring career and academic aspirations, and exposing Y.E.S.! students to opportunities to achieve those goals. The African American cultural awareness component will focus on African American ethnic roots, history and socio-political experiences in the United States to foster a healthy development of a positive racial identity. The community involvement component will teach and empower students to "give back to their community" and engage in social action.

All of Y.E.S.! activities and exercises are hands-on and interactive where students are encouraged to take an active role in creating, sharing, and synthesizing knowledge. There will be invited guest speakers, field trips to the Detroit's African American Museum, college campus tour, and volunteering for a social cause of choice. These elements of the Y.E.S.! program will offer each participating student with an empowering, rich and rewarding experience.

The Y.E.S.! project will run for 10 weeks beginning in March and ending in June. There will be two groups of approximately 15 girls in the Y.E.S. project, each running two times per week. The first group will be held on Mondays and Tuesdays from 3:30-5:00 PM and the second group will be held Wednesdays and Thursdays from 3:30-5:00 PM. Students will be assigned to either the first group or the second group, and will continue to be in that group until the project ends for the spring semester.

Unfortunately, because of the importance of keeping the groups small, there are only a maximum number of girls who will be able to participate in this project for the spring semester. The maximum number will range from 30-35 total girls. Eligibility requirements for participation in the project include being an African American female who is either in her freshmen or in sophomore year at Sexton high school. Please take this time think over whether you will like your daughter to be a part of Y.E.S.! If you consent to have your daughter take part in this project, please sign your signature of the parent consent form. **However, if you have any questions or comments, please do not hesitate to call me, Oseela Thomas, at 517-393-1042. I will be more than happy to answer any questions or hear any comments.**

We hope that you will consider Y.E.S.! to be a part of your daughter's overall educational experience at Sexton High School

Appendix E

The Young Empowered Sisters

Sign-Up Sheet

One

Participant's

Name: _____

Year In High School: Freshmen Sophomore

Phone Number: _____

Emergency Contact Number: _____

Home Address: _____

Parent's Name: _____

Parent's Phone Number: _____

Parent's Home Address: _____

Two

Participant's Name: _____

Year In High School: Freshmen Sophomore

Phone Number: _____

Emergency Contact Number: _____

Home Address: _____

Parent's Name: _____

Parent's Phone Number: _____

Parent's Home Address: _____

Appendix F

The Multicultural Ethnic Identity Measure (MEIM) (Phinney, 1992)

This section is about your ethnicity. Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

In terms of ethnic group, I consider myself to be

1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions and customs.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
2. I am active in organizations or social groups that include mostly members of my ethnic group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
3. I have a clear sense of my ethnic group background and what it means to me.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
4. I think a lot about how my life will be affected by my ethnic group membership.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
5. I am happy that I am a member of the group I belong to.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
6. I am not very clear about the role of my ethnicity in my life.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
7. I really have not spent much time trying to learn more about the culture and history of my ethnic group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
8. I have a strong sense of belonging to my own ethnic group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
9. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
10. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
11. I have a lot of pride in my ethnic group and its accomplishments.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
12. I participate in cultural practices of my own group, such as special food, music, or customs.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
13. I feel a strong attachment towards my own ethnic group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
14. I feel good about my cultural and ethnic background.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree

Appendix G

Children's Black Identity Scale (Belgrave, et al., 2002)

This section is about culture. Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

1. I believe that being Black is a good experience.	1 Agree	2 Disagree	3 Not Sure
2. White people have contributed more to American society than Black people.	1 Agree	2 Disagree	3 Not Sure
3. Black actors do not look as good as actors of other races.	1 Agree	2 Disagree	3 Not Sure
4. African Americans have a special history and culture.	1 Agree	2 Disagree	3 Not Sure
5. White people have more to be proud of than Black people.	1 Agree	2 Disagree	3 Not Sure
6. I feel good about being an African American.	1 Agree	2 Disagree	3 Not Sure
7. African Americans should learn to live and act more like White Americans.	1 Agree	2 Disagree	3 Not Sure
8. African Americans have many good qualities.	1 Agree	2 Disagree	3 Not Sure
9. Black people who have light skin and straight hair are more attractive than Black people with darker skin and hair that is not straight.	1 Agree	2 Disagree	3 Not Sure

Appendix H

Africentric Values Scale (Belgrave, et al., 2002)

This section is about African Americans and your community. Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

1. When problems are solved in the community, everyone should benefit.	1 Agree	2 Disagree	3 Not Sure
2. Families, schools, and the community should work together to improve themselves.	1 Agree	2 Disagree	3 Not Sure
3. Black people should treat each other as brothers and sisters.	1 Agree	2 Disagree	3 Not Sure
4. Decisions that affect the Black community should be made by African Americans and not people of other races.	1 Agree	2 Disagree	3 Not Sure
5. African Americans must decide what is best for their own people.	1 Agree	2 Disagree	3 Not Sure
6. African Americans should work together to make their communities great.	1 Agree	2 Disagree	3 Not Sure
7. Everyone in a community should help to solve community problems.	1 Agree	2 Disagree	3 Not Sure
8. African Americans should always try to help other African Americans in need.	1 Agree	2 Disagree	3 Not Sure
9. When possible, Black people should spend their money in Black-owned stores and shops.	1 Agree	2 Disagree	3 Not Sure
10. Black people should create more jobs for the black community by starting their own businesses.	1 Agree	2 Disagree	3 Not Sure
11. African Americans should not let anyone stop them from achieving their goals.	1 Agree	2 Disagree	3 Not Sure
12. We should work to make our neighborhoods look nicer.	1 Agree	2 Disagree	3 Not Sure
13. People should use their creative talents to help improve the community.	1 Agree	2 Disagree	3 Not Sure
14. Our parents, teachers and community leaders should look out for our best interest.	1 Agree	2 Disagree	3 Not Sure

Appendix I

Racism Awareness Scale (Thomas, 2003)

Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

1. Our society (United States) is fair towards Black people.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
2. All races are treated equally in this society.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
3. Racism does not bother children.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
4. Blacks have the same opportunities as Whites.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
5. Racism does not exist in the United States.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
6. Racial discrimination does not exist in the United States.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
7. Racial Prejudice does not exist in the United States.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
8. More job opportunities would be open to Black people if people were not racist.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
9. Whites have more opportunities than Blacks.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
10. There is still a lot of racism in this country (United States).	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
11. In the United States, it is harder for Black people to succeed than White people.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
12. Black people have the same chance as White people to get the jobs they want.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
13. Black people have the same chance as White people to get the education they want.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
14. Black people have the same chance as White people to live in the neighborhoods they want.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
15. Regardless of their ability and effort, the race of a person may help or hinder their opportunities in this country.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree

Appendix J

Academic Self-Concept (Thomas, 2003)

This section is about how you feel about your education and academic abilities. Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

1. If I work really hard I can be one of the best students in my school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
2. I think I am a smart student.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
3. It does not matter if I do well in school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
4. I can get the best grades in class if I try hard enough.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
5. I will graduate from high school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
6. It is important to go to high school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
7. What I learn in school is not important.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
8. I will quit school as soon as I can.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
9. I feel my educational future is limited.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
10. The things you are taught in school are pretty useless once you graduate from high school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
11. There are better things to do with my time than to spend it on schoolwork.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
12. Trying hard in school is a waste of time.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
13. It is important to get an education	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
14. I will succeed in high school	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
15. It is important to try and do well in school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
16. Getting an education offers great rewards in life.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
17. I will get into a good college.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
18. I am capable of doing well in school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
19. I care about my education.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
20. In subjects that are difficult, I feel able to meet the challenge.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
21. I feel competent in my ability to do well in school.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree

Appendix K

Intentions to Black Activism Scale (Thomas, 2003)

This section is about getting involved. Please read each statement below and circle the response that most closely represents how you feel about each statement. Do not circle more than one response. Remember, all of your responses are confidential.

1. I would join a Black student group.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
2. I would "give back" to the Black community.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
3. I would talk to a teacher who was racist to Black students.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
4. I would speak to the school principal about an issue that was important to the Black student body.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
5. I would get involved in a youth rally to help end racial discrimination.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
6. I would join a group to improve the conditions of Black people.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
7. I would attend weekly meetings that were helping to bring about social change to Black people.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
8. I would pass out information about a Black cause.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
9. I would volunteer in a group to help end racism	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree
10. I would help organize a Black student government.	1 Strongly Agree	2 Agree	3 Disagree	4 Strongly Disagree

Black Activism Scale (Thomas, 2003)

The following is a list of activity that some students get involved in. Please read each statement below and indicate the extent to which you have participated in each activity in the past year. Do not circle more than one response. Remember, all of your responses are confidential.

1. Participated in an all Black group.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
2. Volunteered in an activity to help-out Black people.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
3. Done something to help end racism.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
4. Got involved in a Black youth rally.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
5. Passed out information about a Black cause.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
6. Wrote something about Black people, culture or history.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
7. Helped raise money for a Black cause.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
8. Helped organize a Black student group.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
9. Gave back to the Black community.	1 A Lot	2 Sometimes	3 Once in a While	4 Never
10. Talked to a school staff such as a teacher, principal or school counselor about an issue that was important to the Black student body.	1 A Lot	2 Sometimes	3 Once in a While	4 Never

Appendix L

Demographic Information

Today's Date _____

What is your current age _____

Year in High School

1. Freshman
2. Sophomore
3. Junior
4. Senior

Ethnicity _____

Which of the following best describes your family's/household's current income?

- A. Less than \$14,000
- B. \$14,000 – \$24,999
- C. \$25,000 - \$39,999
- D. \$35,000 - \$44,999
- E. \$45,000 - \$54,999
- F. \$55,000 and higher

1. Are there any projects or activities (other than this project) you are currently attending?
If yes, please list those projects/activities and briefly explain their purposes and the meeting time(s).

2. Do you have a job after school? If yes, what at what time do you start your job?

3. Do you take care of sibling(s) or relative(s) after school?

4. How do feel your current knowledge on African American history is:

Excellent Good Fair Poor

5. What is your current cumulative GPA?

6. What is your GPA for this semester?

Appendix M

Young Empowered Sisters Curriculum

Week 1 [Welcome Week-Getting Started]

Day 1 [Icebreaker Day 1]

- Explain program
- Set basic ground rules
- Get to know one another (Participants introduce themselves)
- Ice Breaker Activity 1: Getting Started-Respect Activity
- Purpose of Activity: To find a common meaning of respect and to build a community a respect amongst the girls. This is to begin the bonding process amongst the girls.

Day 2 [Icebreaker Day 2]

- Ice Breaker Activity 2: “Knowing the Community: Sharing Activity
- Purpose of Activity: To have the participants get to know the names of each person in the group, as well as something about each person’s background. Participants will have a greater understanding and appreciation for the diversity within the group, while realizing that they have things in common with some of the people they have felt most removed from. Essentially, this activity is build further bond amongst the girls.
- Introduce topic of a race and culture

Activity One: Getting Started - Respect Activity

This is often the first activity we do with a group. Ask everyone to find someone in the room who they do not know. Instruct them to introduce themselves to that person, and spend five to ten minutes talking about respect. What does it mean for you to show respect, and what does it mean for you to be shown respect? After the allotted time, ask the participants to return to their seats, and open the discussion. What ideas did people come up with?

Common responses include the “Golden Rule,” looking somebody in the eyes, being honest, and appreciating somebody’s ideas even when you do not agree with them. It is important to mention that respect is a crucial ingredient in any discussion, but especially in a discussion of often-controversial issues regarding multicultural issues. The point is to learn from our differences—to understand each other’s understanding. The point is NOT to agree. Another important part of respect is knowing each other’s names, and how to pronounce them. Also, respect includes keeping the conversation in the group. This type of community building—and the safety which people feel with it—can make or break an attempt to facilitate discussions on multicultural issues.

This activity touches many bases. First, it starts the crucial path toward building a community of respect. This is the first step in maintaining a constructive exchange regarding issues such as racism, sexism, etc. At the most basic level, participants meet someone they did not know, and exchange ideas with that person. Second, the community is built through an understanding of how the group perceives respect, and how they negotiate its meaning. Third, the similarities and differences in participants’ ideas about respect begin to show the first signs of similarities and differences within the group on a larger level.

Activity Two: Knowing the Community - Sharing Activity

This activity on the first day of a class or workshop right after the respect exercise described above. It begins to build the community through showing difference within groups and similarities among members of different groups. Diversity proves to be the one thing we all have in common.

Objectives:

- (1) Participants will get to know the names of each person in the class, group, or community, as well as something about each person's background.
- (2) Participants will have a greater understanding and appreciation for the diversity within the group, while realizing that they have things in common with some of the people they have felt most removed from.

Activity Description:

Participants should sit in a circle for this exercise if possible. Facilitator should hand out a list of questions for each participant to answer for the group. Possible questions could include name/nicknames, ethnic background, where they are from and where their parents were born, which generation they represent in America for their family, and one custom or tradition their family practices. Give participants time to write down some ideas for answering the questions.

Before you begin the exercise, instruct the participants to identify one or two people in the group whom they do not know, and to think about what answers they expect from those people. This part is not to be shared among group members, but can help people realize how they formulate ideas about people based on appearance.

Now you are ready to begin. It is important to tell the group that each person will be limited to about two minutes in order for everyone's voice to be heard. Once everyone has had an opportunity to share their information, ask the group to discuss what they have learned from the exercise.

Facilitator Notes:

- (1) I would suggest for the facilitator to begin this exercise in order to model the kind of information that should be shared.
- (2) This activity can be emotional for certain people. The participants who find this emotional are often those who don't know about their heritage and those who have been adopted. If someone seems to be getting emotion remind them that they only have to reveal what they feel comfortable revealing.

(3) Certain themes usually emerge:

- Even members of the same “groups” have very different backgrounds.
- Often members of different “groups” have more similar backgrounds than they realize.
- Cultural diversity transcends black/white
- Many people find out information which allows them to connect somehow with someone else in the group. (Last year, a member of a group I facilitated revealed that her mother’s maiden name was “Gorski” which is my last name. We’re still exploring the possibility that we’re related.)

(4) Ask participants why this is an important activity.

Week 2 [Identity]

Day 3 [Know Your Thyself/ Know Your Ethnicity]

- “Who I am Poem”

Purpose of Activity: Participants will write a short poem, starting each sentence with “I am”, encouraging them to describe in their own words who they are and what’s salient to their identity. The purpose is to increase awareness and encourage self-development, self-reflective thought, and introspection. It is a safe way for students to think about and share the influences that have shaped their identities. Also, it continues the connection making process as participants find unexpected similarities and differences between themselves and others in the group.

- Show snippets of video “Know Thy Self”.

Purpose of Video: To show how others of their age describe who they are in terms of race, ethnicity, culture, nationality and religion. This video is to have them start thinking about their own race and ethnicity when describing themselves.

Day 4 [Know Your Thyself/ Know Your Ethnicity]

- Begin discussion on race and ethnicity. Write each word on a flip chart and ask students to list the attributes that define the terms “race” and “ethnicity”. Record their ideas and discuss. Race is a categorization of people based on shared biological traits such as skin color, hair texture and eye shape. Ethnicity is a categorization of people according to shared culture, history, language or geographic region.

Purpose of Discussion: To get a clear and consistent understanding of the terms race and ethnicity.

- “Know Thy Self Exercise”- Tracing Your Ethnic Roots

Purpose of Exercise: To have students write a 1-2 paragraph summary on where they think their ancestors came from (can be general). This is geared toward having them think about their history and where they came from in terms of their ethnic origins.

- Family History Questionnaire

Purpose: To explore your family roots.

- Discuss how people of African descent first came to the Americas. Discuss indentured servants, freedmen, and enslaved Africans. Show map of the Atlantic slave trade (The Middle Passage). Show snippets of “The Terrible Transformation” (from the series Africans in America) – the snippets will focus on the forced

migration of enslaved Africans and how this mass movement of people was instrumental in the creation of the new nation. Discuss why it's important to know this information

Purpose of Discussion and Video: To increase participant's awareness on their ethnic origins.

Who I Am Poems

Preparing and Assigning:

This activity begins active introspective process while continuing to provide opportunities for individuals to make connections with each other. Participants write short poems, starting each line with “I am,” encouraging them to describe in their own words who they are and what’s salient to their identity.

Objectives:

In any attempt to increase awareness and encourage self-development, it is crucial to engage participants in activities which call for introspection and self-reflection. It is also important to provide opportunities for participants to make connections across, and even within, cultural lines. The “Who I Am” activity can provide a non-threatening starting point for encouraging self-reflective thought and introspection. It is a safe way for students to think about and share the influences that have shaped their identities. Also, it continues the connection-making process as participants find unexpected similarities and differences between themselves and others in the group.

This activity can also be an excellent LAST activity, allowing folks to re-connect at a self-defined and human level at the end of an experience in which they are discussing difficult issues.

Instructions:

Ask participants to take ten to fifteen minutes to write a poem called “Who I Am.” Instruct them that the only rule for the piece is that each line must start with the phrase “I am...” Leave it open to their interpretations as much as possible, but suggest that they can, if they wish, include statements about where they’re in from regionally, ethnically, religiously, etc., memories from different points in their lives, interests, and hobbies, mottos or credos, favorite places, family traditions and customs, and whatever else defines who they are. Be sure to let them know that they will be sharing their poems.

Facilitator Notes:

In order to ensure that everybody had an opportunity to share her or his story, you might consider breaking the group into diverse small groups of 8-10 if necessary. Give participants the option to either read their poems or to share parts of their poems from memory.

Points to remember:

1. Because some individuals will include very personal information, some may be hesitant to read their poems, even in small groups. It is sometimes effective in such situations for facilitators to share their poems first. Consider sharing your

poem before asking students to write their own pieces. If you make yourself vulnerable, others will be more comfortable doing the same.

2. Be sure to allow time for everyone to be able to speak whether reading their poems or sharing them from memory.
3. If you're using this as a final activity, not much processing is necessary. Encourage applause, and thank folks for sharing their poetry.
4. If you use this activity in the middle of a class or workshop, have some process questions already. When everyone has shared, ask participants how it felt to share their poems.
5. Ask what, if any, connections people made with each other from this activity. What were some commonalities across poems? Did any of these surprise you?
6. You might also consider asking people to get up and talk to someone who you felt a connection with through the poetry.

Sample – My Personal “I Am From” Poem:

I am basketball on a snowy driveway.

I am fishsticks, crinkle-cut frozen french fries and frozen mixed vegetables.

I am primarily white, upper-middle class neighborhoods and radical diverse schools.

I am Donkey Kong, Ms. Pac Man, Atari 2600 and sports video games.

I am football on Thanksgiving and New Year's Day.

I am “unity in diversity” and “speaking from your own experience.”

I am triple-Wahoos, earning three degrees from the University of Virginia.

I am diversity, multicultural education, identity, introspection, self-reflection, and social action.

I am Daffy Duck, Mr. Magoo, Hong Kong Phooey, Foghorn Leghorn, and other cartoons.

I am Tae Kwon Do, basketball, the batting cages, a soccer family, and the gym.

I am a wonderful family, close and loving and incredibly supportive.

I am films based on true stories and documentaries.

I am the History Channel, CNN, ESPN, BRAVO, and Home Team Sports.

I am a passion for educating and facilitating, personal development and making connections.

Video: “Africans in America”

About the Series

Africans in America is a six-hour public television series that explores the paradox at the heart of our national narrative: a democracy based on the claim that all men were created equal, while using the enslavement and oppression of one people to provide independence and prosperity for another. From the settlement of Jamestown in 1607 to the start of the Civil War in 1861, the series examines how Africans and Europeans created a new nation, even as they bitterly struggled over the very meaning of freedom. These programs also illuminate the critical role of Africans and African Americans, slave and free, in challenging the United States to continually re-evaluate the meaning of its founding documents and its commitment to freedom.

A television series that looks at our common history in this new way is long overdue. The stories of conflict, challenge, and transformation convey a powerful and important story. And no one can properly understand the divisive power of race in our present time without first recognizing how current racial tensions are rooted in the heritage of our shared past.

Our nation’s story has the potential to illuminate, to inspire, to heal. It can spark discussions among youth and others about what it means to be a leader, participate in social change, and form “a more perfect union.” It can also inform ongoing dialogue around issues of race and identity, and what it means to be an American. This series does not attempt to replace old myths with new ones. By providing a clearer view of our shared past it can help us create a better future

The Programs

Africans in America is made up of four 90-minute programs.

Note: Program titles may change.

Program One:

The Terrible Transformation (1607-1750)

The first program tells of the largest forced-migration in recorded history and how this mass movement of people was instrumental in the creation of the new nation. After establishing settlements in North America, England joins Spain, Portugal, and the Netherlands in the international trade in human beings. In the colonies, Europeans rely on Africans’ skills and labor to transform vast lands into agricultural profits.

But European masters fear this growing population of Africans upon whom they now depend. Slavery’s inhumane codes and punishments spur African resistance and escape. Colonists have found profits and permanence in their New World, but at what cost?

Program Two:
Revolution
(1750-1805)

While the American colonies challenge Britain for independence, American slavery is challenged from within. The British Governor of Virginia, Lord Dunmore, promises freedom to slaves who will fight for England. George Washington eventually concedes to do the same in order to increase the number of soldiers who will fight for America. Black people, both slave and free, seize on the language of natural rights and equality that is rising throughout the land. But after the war is won, the nation's Constitution codifies slavery and oppression as a way of life.

A Family History Questionnaire

OUR FAMILY HISTORY

1. My name is _____
2. My Father's name is _____
3. My mothers name is _____
4. My father's parents name were _____ and _____
They were born in _____ and _____
5. My mother's parents name were _____ and _____
They were born in _____ and _____
6. The first person in my family to come to the United States was
_____ in the year _____
7. My family originally came from _____

Week 3 [Identity]

Day 5 [African Enslavement]

- Ask participants when they hear or think about African enslavement, what their first thoughts. Ask participants what they know about African enslavement in America.
- Give a brief introduction of the topic. Discuss how African enslavement began and the experiences of African slaves.
- Show snippets of “Addressing the Past”. This video is a documentary of the Goree Island Slave House prison chambers. The slave house was used to hold captive Africans before they were shipped off to a lifetime of slavery. In the film, young people visit the slave house. Commentator tells the history of the slave house and the experiences of the captive Africans.

Purpose of Discussion and Video: Increase participant’s awareness on the history of African enslavement, as well as to increase their awareness on how America’s political and social climate was in the past. This is to nurture a greater connection with their ancestors and their ethnic community, in addition to promoting their awareness on the American political and social system, which lay the foundation for what America is today.

Day 6 [Myths/Facts about Africa]

- Breaking Myths of Africa Exercise
- Map of Africa – Display large map of Africa map on board and have students write on the map their beliefs/myths of Africa
- Discuss what they put on board
- Show snippets of video “What Do We Know About Africa” (30 minute series – introductory video discussing and dispelling stereotypes while providing a basic overview of the continents geography, culture, history (has curriculum guide), “African Beyond the Myths”, “Africa: Voyage of Discovery”, and “Understanding Each Other” – (excellent way to help dispel stereotypes about Africa.
- Guest speakers from Africa talk about their lives in Africa, discussing myths about Africa
- Synthesize

Purpose of Activity and Video: To break false preconceived notions about Africa and to have participants feel positive about where their ancestors came from. In addition

to having participants feel a greater sense of connection with Black people in other countries.

Week 4 [Identity]

Day 7 [African Enslavement]

- Show snippets of “The Terrible Transformation”. The snippets will focus on why enslaved Africans were brought to America (e.g., for economic reasons) and why they were chosen (e.g., because of their race). The snippets will also focus on slavery’s inhumane codes and punishments, and how those codes spur African resistance and escape. The snippets will also show how European colonists profited from the slave system.
- Integrate the video snippets and slave poems into a discussion. Discuss the slave system; discuss African enslavement as the origination of racism and economic exploitation (make sure they understand individual and institutional racism) in the United States; discuss how slavery came about in the US (cheap labor); discuss that Black people were actively resistant against system

Purpose of Video and Discussion: To further increase participant’s awareness on the history of African enslavement, as well as to increase their awareness on how America’s political and social climate was in the past. This is to nurture a greater connection with their ancestors and their ethnic community, in addition to promoting their awareness on the American political and social system, which lay the foundation for what America is today.

- Guest speaker visited to share her family tree and their experiences with slavery.

Day 8 [Detroit’s African American Museum] -- Saturday

- African American Museum Field Trip in Detroit
- At the end of the visit have participants take 10 minutes to write down what they learned the most from the museum; will discuss at next class session.
- Lunch/Dinner together
- Segue into racism topic for next week

Week 5 [Racism Awareness]

Day 7 [Composite History of African American Community]

- Discuss what they have learned from the field trip/Synthesize experiences of field trip;
focus on important events in African American experience. Mainly tell the story of the struggles of Black people in the U.S. and their struggle against racial injustices

Purpose: To synthesize what has been learned thus far in the program.

Day 8 [Understanding Racism]

- “Exploring Language – Definitions” Activity:

Purpose of Activity: For this exercise, participants will be asked to find definitions for prejudice, discrimination, racism and sexism. The definitions for each word will come from the person’s opinion and a scholarly source. The purpose is to help participants understand the four words and be aware that different definitions exist for each word.

- Have students provide examples of racism in America’s history (e.g., African enslavement, segregation, hate groups, hate crimes, racial profiling, and employment discrimination).
- “Understanding Prejudice” Activity
- Show snippets of MTV-Racism series
- Show snippets of “Boston Public” episode on racial conflict in school

Purpose of providing examples of racism, doing “Understanding Prejudice” activity, and showing video snippets: To have participants look at the effects of racism and to give some real life examples of racism. It is also to increase awareness on how racism is manifested and played out in the past and present, as well as to point out that racism still exist in America and there still needs to be further social change in this area.

Exploring Language: Definitions Activity

For this exercise, participants are asked to find definitions for prejudice, discrimination, racism, sexism, and homophobia. Definitions for each word should come from two sources: the person's opinion and a scholarly source. We often do this exercise in the third session, to begin the discussion of these issues in a bit of a controlled setting. These conversations set the stage for the rest of the activities and the discussion of multicultural issues.

Objectives:

1. To help participants understand the five words and be aware that different definitions exist for each word.
2. To facilitate effective communication between group members.
3. To help participants learn to appreciate the importance of language in discussing multicultural issues, and how the PROCESS of discussing the definitions adds to the understanding of the terms.

Activity Descriptions:

The facilitators should divide the participants into groups of 6-10 to ensure that everyone will have ample chance to speak. Each group's facilitator will begin his/her session by having each person give her/his definitions for "prejudice". The group will then proceed with the rest of the definitions, attempting, if possible to agree on one definition for each word. (Rarely will the group agree on one definition.) All definitions should be discussed. When small groups are done, bring everyone back together for a final discussion.

Facilitator Notes:

(1) Definitions

- Prejudice--an attitude about another person or group of people based on stereotypes
- Discrimination--an action or behavior based on prejudice
- Racism--prejudice or discrimination based on race/ethnicity
- Sexism --prejudice or discrimination based on gender
- Homophobia--fear of homosexual people or homosexuality

(2) An issue that arises regularly is that prejudice and discrimination can be positive. (I am prejudice towards my children/I am a discriminating eater.) It is important to note that when these issues are discussed in to context of cultural diversity, they are generally considered negative.

(3) According to the definitions above, anyone can be racist or sexist. It is vital to bring the issue of **power** into the discussion. For example, a definition of racism might be

“prejudice or discrimination based on race, plus the power to enforce it.” In that case, in America, only men can be sexist, and only white people can be racist. This perspective has a major impact on people and some respond by insisting that the “other” group can be just as racist as her or his group. Remember you are talking about definitions, and their opinion is based on definition, which may be based on a lot of other factors. This discussion opens up the channels for discussing those other factors later.

(4) The reason for including “homophobia” instead of “heterosexism” is because it is used more frequently and often as a parallel term to racism and sexism. Obviously, it is not a parallel term, and this need to be made clear. It is important to note that homophobia rarely appears in dictionaries. (Many dictionaries fail to include “sexism” as well.) This can lead to other strands of discussion, such as who has power over language, the evolution of language, etc.

(5) Spend a lot of time on power. Many participants will have a hard time understanding it. Talk about individual acts of racism, which may be done by anyone, as opposed to institutional acts of racism, which involves economic, class, and social factors which all add up to power. Some groups in America do not have the political, economic, or social power to be racist on an institutional level. It is important to acknowledge that we all have personal power and how we exercise it is very important. Do we stand up for the right things? Who gets to make the rules and who do those rules benefit (this is a question of institutional power)?

(6) The major point of this activity is to get people talking about these terms and realizing that different people mean different things even though they are using the same words. People must own their own definitions.

(7) Notice how emotional the discussion becomes at times. Previous activities should have set the stage for a respectful forum for this discussion. Revisit respect if necessary.

(8) Mention how, when we don’t know the meaning of a word, we go to the dictionary and accept its definitions as truth. Challenge people to look up definitions for “black” and “white” and notice the connotations.

(9) These terms have the power to push people’s buttons. People do not like to be labeled racist or sexist. Some people will become defensive. This is an indication that they are thinking about the issues.

Racism Awareness Activity

As a class, define racism. (For example: “Racism is the belief that certain races of people are by nature superior to others. Racism can always be discrimination based on race.”) Ask students to provide examples of racism in our nation’s history. Student examples might include slavery, segregation, hate groups, hate crimes, racial profiling, affirmative action, and employment discrimination. Once the class has generated a list of examples of racism, ask them to divide the list into those practices of racism that are illegal and those that are wrong but not currently illegal. (Slavery, segregation, and hate crimes are illegal, while the existence of hate groups, racist Web sites, racist song lyrics, and other racist publications are not illegal.)

Explain to students that racism can be described in two ways: *de jure* (that which is a matter of law) and *de facto* (that which is in reality or evidenced by human attitude). Slavery, segregation, and hate crimes are considered *de jure* discrimination because they are illegal. Hate groups, racist Web sites, and other racist publication are considered *de facto* – they might contradict the ideals that the founding fathers of the United States proclaimed, but they are not punishable by law.

**** Activity One**

The purpose of this activity is for students to participate in a discussion on prejudice and its effect on society and people’s civil rights.

1. Do a “Think-Pair-Share” activity, in which students pair up, discuss questions and then participate in a large-group discussion. Pairs begin by discussing the following questions
 - What happens when people are judged by the way they look?
 - What is prejudice? (List examples of how prejudice causes some people to stereotype others.)
 - What are some examples of prejudice resulting in unfair treatment of people?
 - Why do you think some people are prejudiced?
 - What is tolerance? (List examples of ways people practice tolerance or respect towards others.)
 - What do people gain or lose from respecting or not respecting other people’s diversity?
 - What do you think the United States and the world in general gain or lose from not respecting diversity?
 - What are some things that can happen when people practice intolerance over a long period of time?
 - What can people do to help create an environment that encourages respect for all persons?
2. Have the pairs share their insights with the entire class.

3. Discuss how prejudice and intolerance have affected people's civil rights.

Week 6 [Racism Awareness]

Day 9 [Understanding Racism/Personal Experiences with Racism]

- “Connecting with School Prejudice” Activity

Purpose: To facilitate active listening and the development of a humanistic understanding of how different forms of oppression in schools affect individuals in deep and often life-changing ways. Several important lessons can emerge from this activity. First, everybody can be both recipient and perpetrator of oppression. Second, individuals recognize prejudice and discrimination leveled at them, even at a very early age. Third, schools are often hotbeds of prejudice and discrimination – many people first faced oppression at school.

Day 10 [Understanding Racism/Personal Experiences with Racism/Activism]

- “Sharing Stories: Prejudice Activity” -- Discuss personal experiences with racism and what have you done to deal or confront it.

Purpose: This activity is to help participants explore how they first became conscious of prejudice and discrimination and the feelings associated with it. It is also to make participants aware that everyone has experienced prejudice and discrimination and that it comes in a variety of forms.

- Discuss what African American did deal and confront racism [e.g., protested, created their own communities with their own businesses].
- Discuss what African Americans are doing today to deal and confront racism.

Purpose: to increase awareness of what African Americans had done in the past and what they are doing now to resist racism and bring about social change in their communities. This is to empower participants to get involved in their communities to make this change happen.

Connecting with School Prejudice Activity

The time required for this activity will depend on the size of the class or participant group. Allow 10 minutes per student or per number of students in each small group.

Purpose:

Connecting with School Prejudice and Discrimination is an activity designed to facilitate active listening and the development of a humanistic understanding of how different forms of oppression in schools affect individuals in deep, and often life-changing ways. Several important lessons can emerge from this activity. These include the following:

- Everybody can be both the recipient and the perpetrator of oppression.
- Individuals recognize prejudice and discrimination leveled at them, even at a very early age.
- Schools are often hotbeds of prejudice and discrimination – many people first faced oppression at school.

In addition, this activity forces (encourages) self-reflection by people who traditionally have not necessarily had to think about how they were affected by prejudice to practice self-reflection and introspective skills.

Instructions:

If your class size is greater than 10, and if you have one or more additional facilitators, divide the students/participants into groups of 5 or 6. Ask participants to share a story about a time they saw prejudice, or experienced discrimination in a school setting. A few hints and guidelines will be helpful:

1. The prejudice or discriminatory practice did not have to be intentional.
2. Their experience can involve another students, teachers, administrators, or just the general atmosphere of the school.
3. Mention that they might think about curricula, teaching styles, educational materials, and other dimensions of education.
4. Remind your participants that identity is multidimensional, as people often think immediately about race in these activities.
5. Finally, suggest that their experience can be either of being oppressed or of being the oppressor. Few people will ever choose the later, but when somebody does, it provides a powerful moment of modeling and reflection.

Allow each participant 5 minutes to share her or his story, and, if necessary, allow another 5 minutes for them to field questions about their experience. It is important to validate everybody's experience and try to draw out the incident made the respective participant feel when it happened. You might also ask individuals how their experience has informed their own teaching practices or their own ideas of how the situation could have been avoided or used as a "teachable moment."

When everybody has had an opportunity to tell a story, several questions can prompt a dialogue about the experience and about prejudice and discrimination in schools:

1. How did you feel about sharing your personal story about prejudice and discrimination?
2. What is something you learned either from your own experience or from someone else's story that might lead you to do something differently in your own teaching?
3. What were some of the connections you found among the stories? Were there any consistencies you found interesting?
4. Did anybody have difficulty remembering an incident or pinpointing when she or he first recognized prejudice or discrimination in a school setting? If so, why?
5. Did others' stories remind you of additional incidents in your own experience?

Facilitator Notes:

Some students will insist that they have never faced prejudice or discrimination in a school setting. Encourage them to try to think of an occasion when they witnessed prejudice or discrimination, even if they were not directly involved. If they then insist they have never witnessed prejudice or discrimination, ask for their assurance that they will nevertheless listen to the stories of their peers.

As with all sharing activities, it will be effective for you to share a story of your own. The power of your story will increase immensely if it involves you as a perpetrator or contributor to discrimination, even if unintentional.

This activity can be modified for a later challenge in which the participants must recall an incident in which they contributed to discrimination against an individual or group.

Sharing Stories: Prejudice Activity

We often do this exercise at the second meeting of a class or workshop. It begins the discussion of these uncomfortable issues with sharing stories. It also begins to apply the aspect of trust which was built by the respect exercise as well as by the connections made during the ethnicity exercise.

Objectives:

- (1) Help individuals explore how they first became conscious of prejudice and discrimination and the feelings associated with it.
- (2) Make participants aware that everyone has experienced prejudice and discrimination and that it comes in a variety of forms (not just racial).

Activity Description:

Facilitators should divide the class into small groups of no larger than ten members. Each participant then is given the opportunity to relate a story in which (s)he felt discriminated against, or in which (s)he felt (s)he had discriminated against someone else. Be sure that everyone has an equal opportunity to tell his or her story.

Facilitator Notes:

- (1) It is vital to continually relate stories back to how they made the person feel. Participants will often not offer this information without being asked by the facilitator.
- (2) Remind participants about confidentiality. Also, mention that is better not to refer to people not in the class by name in their story. It is unfair to indict someone who is not there to offer their perspective.
- (3) It is important to acknowledge the fact that we can't change what happened five minutes ago, let alone several years ago. The point is to figure out exactly what we are doing and then decide for ourselves if we want to continue doing the same things.
- (4) Participants are often reluctant to volunteer to begin this activity. A good strategy is to, as the facilitator, tell your own story first. This will help with the trust factor as well.

Week 7 [Racism/Activism]

Day 11 [Racism/Activism]

- Stereotype Buster” exercise

Purpose of Exercise: To give students an opportunity to learn how to identify and use appropriate strategies to address stereotyping.

- Show examples of what youth their age are doing to address different forms of racism.
- *Bring up \$500 grant they can apply for a cause of choice (can be used after program has ended)*

Day 12 [Activism]

- History of African American activism.
- Divide group into groups of 2 or 3
- Have each team create a poster board African American activists contributed to social justice.
- Encourage participants to do a colorful/creative poster board
- Have each member of the team write 1-2 paragraphs the symbolism of their poster board.
- Have each participant report on their poster board.

Purpose: To increase awareness on positive African American contribution to social justice.

Stereotype Busters Activity

Class Time Needed: 20 Minutes

Materials

- A cassette tape or CD player and recorded music
- 4 small containers
- Pieces of paper, each printed with a stereotype (Examples: All redheads have short tempers, all nurses are women, all tall people like basketball, only men like sports cars, all doctors are rich)

Note: Be careful not to use racial or other stereotypes that might offend participants.

Objective: Students will learn appropriate ways to address stereotyping.

Introduction

Each of us hears or makes stereotypical comments every day. Students need to become aware of the damaging effects of generalizations and stereotypes. They also need to develop tools for addressing stereotypes when they hear them and checking their own thinking when they find themselves using stereotypes to make judgments. This activity gives students an opportunity to practice ways to reduce stereotyping.

Procedure

1. Having the students arrange their chairs in a large circle
2. Review the concepts of stereotypes and prejudice and come to an agreement about definitions. In this context, a stereotype is an oversimplified statement based on a single characteristic. For example, the statement "All men hate to cook" expresses a stereotype. Prejudice is to **pre-judge** or to form an opinion (usually negative) about someone or something before all the facts are known. "Richard can't cook--he's a guy!" is an example of prejudice.
3. Discuss why stereotypes and prejudice are harmful. For example, they are often based on faulty information, they get in the way of knowing people as individuals, and they can lead to serious misunderstandings.
4. Tell students that even though it is easy to fall into the habit of using stereotypes to prejudge people, there are ways to reduce stereotypes and combat prejudice. One way is to check out own thinking, to be careful of jumping to conclusions based on generalizations or others' opinions. Another way is to politely challenge stereotypes when we hear them by offering evidence that the stereotype is false.
5. Model some statements that "bust" the men-hate-to-cook-stereotype, for example:
 1. I don't like to stereotype, so I can't agree with you. My brother makes the best bread I ever tasted.
 2. I don't like to stereotype, so I can't agree with you. I'm sure there are men who like to cook.

6. Explain that the students will participate in a game that will help them become “Stereotype Busters.” Participants will pass a container around the circle when the music begins. When the music stops, the student who is holding the container will read the stereotype it holds. Then, the student to his or her right will respond, using statements similar to those modeled earlier. Encourage other students in the circle to offer additional suggestions.
7. Repeat the activity with the remaining containers.

Debriefing

Use the following questions to help students think about how and when to challenge stereotypes in real life situations. **Note: During the debriefing, be sure to discuss when it is and is not appropriate to challenge statements made by other people.**

1. How did it feel to speak up about stereotypes?
2. What happened when it was your turn to respond? Was it easy or difficult to “bust” the stereotype?
3. What are some other stereotypes? How do you think these are learned? What are some ways to respond to stereotypes?
4. It has been said that a stereotypical statement tells more about the person who says it than about the people who are being stereotyped. What does this mean? Do you agree or disagree?
5. Do you think you could really use “Stereotype Busters” to check your own thinking? Would you feel comfortable doing this with a family member? A friend?
6. What if you heard an older person make a stereotypical statement? (Caution students that it is best to know people before challenging their statements. We can’t predict a stranger’s response. The best response is to do a mental check to make sure we are not influenced by someone else’s prejudices.)
7. What advice would you give to a friend who is the object of stereotyping and prejudice?

Extending the Ideas

- If stereotypes (oversimplified images of people, issues, or events) lead to prejudice (judgments based on stereotypical images), then prejudice leads to discrimination--treating unfairly because we believe their differences make them inferior. Discuss this continuum with your students, using news stories or fictional stories that deal with discrimination issues as examples. Have students look for stories related to discrimination in magazines and newspapers and on television broadcasts over a period of several days. Have students identify the stereotypes that lie behind these stories. What assumptions (prejudgments) were made about the people who experienced discrimination?
- If your class is corresponding with a Peace Corps Volunteer through World Wise Schools, ask the Volunteer questions like these.
- Did you have any preconceived ideas about your host country before going there? How were these prejudgments changed during your volunteer service?

- Do the people in your host country have preconceived ideas about Americans? How do you correct these ideas?
- Are there other stereotypes in your host country similar to the ones in the United States?
- People often develop oversimplified ideas about the homeless. A study of the causes of homelessness and the services available for the homeless in your community might lead your class to a service-learning project. After studying the problem, and learning about the issues, students could develop a plan to help meet community needs. Use the Service-Learning Rubric in the introduction to this guide to help plan a project with strong impact.

Week 8 [Activism]

Day 13 [Activism]

Discuss the Civil Rights Movement and how African Americans confronted racism (protested, created their own communities and businesses).

Ask students what they know of the Civil Rights Movement and the Black Power Movement

Week 8 [Education]

Day 15 [Preparation for College]

- Have students do exercise on education aspirations
- Speak on scholarships/Financial aide
- Process in preparing for college
- How to search for school and scholarship

Day 16 [College Experience Forum]

- Have undergraduate students/graduate students come in and speak on their college experiences
- Make it an interactive discussion

Week 9 [Education]

- **Your MSU or U of M Campus**

Week 10 [Wrap-Up]

Day 1 and day 2 integrate what were learned in program

FABULOUS FIRSTS IN AFRICAN AMERICAN HISTORY

Directions: Study African-American Firsts (<http://www.umke.edu/blackfir.htm>) to learn some fascinating facts about African American History. Use the Web site or a printout of it to help you answer the questions below.

Name _____

1. What was the first African American newspaper? _____
2. Who was the first African American woman to head a bank?

3. Which state was the first to abolish slavery? _____
4. Who was the first African American to have a network TV show and a network radio show?

5. Who was the first African American born in the United States? _____
6. Who was the first African American inventor to get a patent? _____
7. Who were the first two African Americans to play in the National Basketball Association? _____
8. Who was the first African American to win a gold medal in the Olympics? _____
9. Who was the first African American poet? _____
10. Who was the first African American to receive an Oscar? _____
11. Who was the first African American to go into space? _____
12. Where was the first African American bank located? _____
13. Who performed the first successful human heart operation? _____
14. What city did John Baptiste Pointe DuSable first settle? _____
15. Who was the first African American to win the Nobel Peace Prize? _____

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