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Telling the Lion's Story:

Developing a Measure of Black Consciousness

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**Telling the Lion's Story:
Developing a Measure of Black Consciousness**

by

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Dedication

This scholarship is dedicated to my family, friends, and mentors. Each of you has unwaveringly supported my aspirations and made sacrifices, known and unknown, to help me realize this milestone in my journey. This is our achievement.

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Telling the Lion's Story:
Developing a Measure of Black Consciousness

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Supervisor: Kevin O. Cokley

This study introduces cultural knowledge as a central element to conceptualizing and measuring Black consciousness beliefs. Through the development and initial validation of a new measure, the Scale of Black Consciousness (SBC), the structural nature of Black consciousness as a function of cultural knowledge was determined using exploratory factor analyses. Relations between Black consciousness, self-esteem, cultural socialization and knowledge, African cultural consciousness, group-based racial identity, and impression management were also assessed to determine validity evidence for the SBC. Further, known-groups validity was determined by examining SBC score means between participants who endorsed taking Black Studies courses as compared to participants who did not endorse taking such courses. This study also provided an analysis of sources of cultural knowledge among participants.

Previous research provides support for the relationship between Black consciousness and cultural knowledge. The Africentric Theory of Black Personality theoretically highlights the value of culture-centered knowledge (Baldwin, 1981, 1984; Baldwin & Bell, 1985) and the group-based theory of stratum consciousness (Gurin & Epps, 1975; Gurin, Miller, & Gurin, 1980) provides a model for examining group consciousness among historically marginalized groups. Accordingly, cultural knowledge supports the development of Black consciousness through an awareness of and connection to African descent cultural history (King, 2004; Lewis et al., 2006; Shockley, 2007). Despite theory suggesting a conceptual link between cultural knowledge and Black consciousness (T. A. Adams, 2005; Banks, 2004; J. E. King, 2004), there is limited research examining cultural knowledge in relation to Black consciousness beliefs.

Results revealed the SBC as a reliable and valid measure of Black consciousness. For construct and predictive validity, the SBC exhibited significant correlations in the expected directions with African cultural consciousness, group-based Black identity, self-esteem, cultural socialization, Black history knowledge, and impression management. A comparison of SBC score means demonstrated that participants taking Black Studies courses exhibited higher consciousness beliefs as measured by the SBC than participants not taking Black Studies courses, providing evidence for known-groups validity. Additionally, the results for sources of cultural learning, revealed parents and teachers/professors as the most frequently cited sources. These findings further the literature on cultural consciousness among African descent people.

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Chapter 1

Introduction

“Until lions have their historians, tales of the hunt will always glorify the hunter”—African Proverb

The rise of Black protest and consciousness movements throughout history represented unique opportunities for African descent people to define themselves *for* themselves—reconnecting with African/ Black history, culture, and tradition. This consciousness, an awareness of a group’s interests culturally, politically, and socially (Gurin, et al., 1980), became a concept aimed to liberate people, promote self-determination, and encourage community. Steve Biko, an anti-apartheid activist in South Africa, is credited with first using the term Black consciousness to refer to an organized movement that infused pride and acknowledged worth in African descent people’s value systems, efforts, history, culture, and religion (Biko, 1986). Biko’s contributions to the Black consciousness movement in South Africa were greatly influenced by Marcus Garvey, W. E. B. DuBois, and Frantz Fanon, all individuals whose scholarship and activism shaped the role of the Black consciousness movements in the United States and abroad. Despite some ideological differences, each of these scholar-activists promoted an understanding of the African descent identity and collective consciousness through an examination of history and one’s place within that context. With the contributions of several scholar-activists, an organized stage upon which Black consciousness movements would mobilize and empower scores of African descent people to seek the truth about their history was set.

In the United States, Black consciousness movements began as a reaction to White supremacy and oppression. However, by the late 1960's and early 1970's, this movement evolved and compelled the Black community to not only protest oppressive systems but to also examine itself from the inside out, promoting self-definition and a connection to African descent history (C. Thompson & Alfred, 2009). In a review of the legacy of the Association of Black Psychologists', Obasi and colleagues (2012) aptly describe this period as a time of historical, social, cultural, and political revolution.

These authors assert:

For people of African descent, this decade exhibited a resurgence of Black nationalism...a Black Civil Rights Movement had gained momentum, over 30 African countries were gaining their independence..., and ultimately an unapologetic pride of being Black [was apparent]. Whether it was the oration of the likes of Malcolm X, Martin Luther King, Jr., Stokely Carmichael or Huey P. Newton...the Civil Rights Act of 1964 or the Voting Rights Act of 1965; the boxing sensation Muhammad Ali or the 1968 Olympics Black Power salute by Tommie Smith and John Carlos after medaling in the 200 m sprint, people of African descent began to re-inspire a sense of somebodyness. (p.657)

The musings of these authors are further reflected in paradigm shifts evident in education and psychology. For example, the Black studies movement, which emerged out of grassroots student activism, provided opportunities at institutions of higher education for African descent students to explore and examine more critically their African ancestry and culture (Banks, 2004). Additionally, the psychological literature

with regard to the study of Black identity began to shift from deficit/deviant models to culture-centered models with an increase in the production of Black/African-centered scholarship (Cross, 1971; Jackson, 1976; C. W. Thomas, 1970). Accordingly, for nearly a century researchers have been interested in varied manifestations of Black consciousness that embody the sentiments of James Brown’s lyrics, “Say it loud...I’m Black and I’m proud.”

Dating back to DuBois’s (1903) assertions regarding the concept of double consciousness, there has been and continues to be a persistent interest in the cultural reality and ideological positions , or more broadly, Black consciousness beliefs among African descent people. This work is apparent in various approaches to the study of Black consciousness including developmental (Cross, 1971; Cross, Parham, & Helms, 1991; Milliones, 1980), African-centered (Baldwin, 1981, 1984; Baldwin & Bell, 1985; Williams, 1981), and group-based (Gurin & Epps, 1975; Sellers, Rowley, Chavous, Shelton, & Smith, 1997) frameworks. From among these, group-based and African-centered approaches have been identified as lending the most insight into an understanding of Black consciousness that espouses the importance of group pride, a knowledge of African descent history and reiterates ideas focused on self-definition (Biko, 1986; Gurin & Epps, 1975). Group-based approaches to the study of Black consciousness, for example, emphasize cultural meaning making, group pride, and collective action (Burlew & Smith, 1991). In a complementary vein, African-centered approaches include a more historical and culture-centered analysis of consciousness

(Parham, 2002) and are said to focus less on responses to Western oppression (Burlew & Smith, 1991) than some other approaches (e.g., developmental models).

Although relevant to an exploration of Black consciousness, group-based approaches have not received as much attention as African-centered approaches in the psychological literature. The dearth of research on group-based approaches to the study of Black consciousness may be due, in part, to the limited scope of empirical work supporting the development of these theories and measures. In a summary of group-based approaches, Burlew and Smith (1991) discuss the limited availability of information regarding the development and psychometric properties of these measures (for exceptions see Sellers, et al., 1997; Sellers, Smith, Shelton, Rowley, & Chavous, 1998). On the other hand, African-centered approaches to the study of Black consciousness have been well supported, in large part, due to the work of Joseph Baldwin (also known as Kobi Kambon). Baldwin is one of the few African-centered scholars who has sought to provide systematic research evidence for an African-centered ideology by way of examining personality structure. This scholar's theory of African-centered Black Personality includes two dimensions (discussed in greater detail in Chapter 2): African self-extension orientation (ASEO) and African self-conscious (ASC) (Baldwin, 1981, 1984; Baldwin & Bell, 1985). The manifest and measurable dimension the ASC, has been explored as a correlate for psychological and behavioral outcomes including positive mental health (Dixon & Azibo, 1998; Pierre & Mahalik, 2005; Richards, 1997) and academic achievement (Baldwin, Duncan, & Bell, 1987). It has also been examined as a predictor for cultural identity beliefs, counselor preference, vocational choice, and

health promoting behaviors (Cokley, 1999; Duncan & Johnson, 2007; McCowan & Alston, 1998; S. N. Thompson & Chambers, 2000). However, despite a wealth of empirical support, it has been argued that Black Personality theory possesses assumptions about racial-cultural groups that have been discussed as both ideologically narrow and essentializing (Cokley, 2003). The theory is also limited with regard to measurement in that only a single element of the bi-dimensional theory is measurable and the measure operationalized to assess the ASC has been cited as psychometrically inadequate (Sabnani & Ponterotto, 1992; Simmons, Worrell, & Berry, 2008). Further, scholars have posed questions as to whether the theory and related measurement lends information about a Black nationalist perspective rather than a general view of cultural consciousness among African descent people (Utsey, Belvet, & Fischer, 2009).

Despite limitations, both the African-centered and group-based approaches provide a theoretical framework for exploring and assessing Black consciousness. In fact, these approaches similarly emphasize what multicultural and African-centered educationists broadly refer to as *cultural knowledge*. This concept suggests that Black consciousness is developed and maintained through an awareness of and connection to African descent cultural history and tradition. Terms such as *deciphering knowledge* (J. E. King, 2004), *cultural reattachment* (Shockley, 2007; Shockley & Frederick, 2010), and *emancipatory education* (Lewis, Sullivan, & Bybee, 2006) have all been used to discuss the concept of cultural knowledge among Blacks. Collectively, these theories highlight educational and socialization experiences in which one is pushed to critically explore and actively challenge the social reality of African descent people. Hilliard

(2000) explains it is imperative for African descent people to keep their history and their place in it as a part of their awareness because it provides a sense of community responsibility and self-worth. One way to conceptualize the sense of self-worth garnered in learning about one's history is to consider the positive relationship between global feelings of self-worth (e.g., self-esteem) and Black consciousness (Belgrave, Cherry, Cunningham, & Walwyn, 1994; Belgrave, Reed, Plybon, & Corneille, 2004; Constantine, Alleyne, Wallace, & Franklin-Jackson, 2006; Smith, Burlew, & Lundgren, 1991) Exposure to historically accurate information and the opportunity to dispel inaccurate depictions of the self appears to be an important factor in understanding feelings of self-worth among African descent people.

Related to concepts of self-worth, King (2004) contends that the historical and cultural awareness gleaned through cultural knowledge reflects a critical consciousness among Blacks that provides people with a sense of agency and liberation (Lewis, et al., 2006). It is often this liberation ideology engendered by cultural knowledge that supports the advancement of Black consciousness through a process of challenging socio-political inequities and an outcome that allows one to use critical analysis to combat oppression and dispel historical half-truths (Watts, Williams, & Jagers, 2003). The transformative impact of cultural knowledge is further driven by cultural socialization processes which involve teaching about African descent cultural legacy and history for the purpose of encouraging group pride and developing skills to support one's ability to negotiate socio-political barriers (Bentley, Adams, & Stevenson, 2009). In fact, current research suggests that programs promoting an awareness of African Diasporic history and cultural

tradition are associated with outcomes such as increased motivation (Nobles, Goddard, & Gilbert, 2009), increased positive feelings of self-worth (Belgrave et al., 2004; Constantine, et al., 2006), and enhanced critical thinking skills (Watts, Abdul-Adil, & Pratt, 2002).

The aforementioned theoretical postulations and findings illustrate that cultural knowledge is an integral component of Black consciousness that supports positive psychological development and growth among African descent people. Of equal import is the emphasis placed on areas such as African descent history and socio-political awareness in both African-centered and group-based conceptions of Black consciousness, further indicating the significance of cultural knowledge. Notwithstanding the aforementioned theories and findings, little research has focused on developing assessment tools that explore cultural knowledge as it functions to provide a foundation for the multidimensional construct of Black consciousness. The conjectures educationists and theorists of Black consciousness assert about the role of history in relation to the psychological well-being of African descent people indicates that a discussion and, by extension, a measure of Black consciousness must explicitly include cultural knowledge. *Thus, the primary focus of this dissertation is to develop and initially validate a measure of Black consciousness that explicitly includes cultural knowledge both in theory and measurement. Secondarily and through validation procedures, this dissertation explores the relations between Black consciousness and variables of import identified through literature review including: self-esteem, cultural socialization, group-based racial identity, and Black history knowledge.*

Statement of Problem

A key problem in the literature is the lack of measurement research on cultural knowledge as exhibited through one's Black consciousness beliefs. While consensus has grown about the importance of cultural-historical knowledge (Baldwin & Bell, 1985; Gurin & Epps, 1975; Hilliard, 2000; Hraba & Seigman, 1974; Parham, 2002, 2009; C. Thompson & Alfred, 2009), measuring the influence of this kind of knowledge and the way in which it impacts one's Black awareness is an understudied phenomenon. One reason for the lack of scholarship and cohesion in the literature may be due to the propensity of scholars to discuss the importance of cultural knowledge from discrete and ideological perspectives such as group-based or African-centered. In discussing Black consciousness from this frame, the manner in which cultural knowledge in relation to Black consciousness is theorized about and measured becomes more of an exercise in ideological utility rather than a holistic analysis of the multidimensional nature of Black consciousness as facilitated by cultural knowledge. Accordingly, there is no standardized measure for examining cultural knowledge as exhibited in one's Black consciousness beliefs.

The literature illustrates that current measures of Black consciousness tend to focus on the process of becoming more aware of oneself as a person of African descent or implicitly highlight the function of African descent history and tradition. Research investigating developmental manifestations of Black consciousness tend to focus on describing the process of becoming Black (e.g., Nigrescence models) (Cokley, Caldwell, Miller, & Muhammad, 2001). These models highlight a process or set of stages in which

Blacks move from racial rejection/ self-hatred (e.g., dysconsciousness) to self-acceptance often addressing the unique experiences of African Americans (e.g., consciousness) (Cross, 1971; Cross, et al., 1991; Jackson, 1976). Although this knowledge is essential to understanding identity development among African descent people, this analysis of Black consciousness provides a limited conception of Black identity and the factors important to Black group consciousness (Parham, 2002, 2009). For example, these measures tend to provide less insight about the role of African Diasporic history, African cultural tradition, and community involvement. Moreover, exploring either a group-based or an African-centered approach independent of the other excludes information about elements of one's experience as an African descent person important to a multidimensional understanding of Black consciousness. While the African-centered approach may emphasize continental African history to instill group pride, the group-based approach may underscore the importance of collective action to combat oppression; however, both are significant to Black consciousness beliefs and are facilitated by a process of *knowing*.

Cultural knowledge, as defined by multicultural educationists and as theorized about in African-centered and group-based approaches to the study of Black consciousness, emphasizes the historical and cultural contexts of African descent people. Scholars studying the intergenerational impact of oppression and trauma among historically marginalized groups such as people of African descent purport that context, historical and otherwise, encourages a way of knowing that informs beliefs and behaviors (DeGruy, 2010; Volkan, 1998). Hence, cultural knowledge provides a more nuanced examination of one's beliefs about African descent history and tradition. It also taps into

one's beliefs about group pride, group affiliation and strategies for managing systemic oppression (e.g., collective action orientation). For example, examining cultural knowledge as it is reflected in Black consciousness beliefs allows for an exploration of contemporary attitudes about the political experiences of Blacks and how those beliefs relate to pre-enslavement and post-Reconstruction experiences. By situating an understanding of Black consciousness in a frame that emphasizes the historical-contextual experiences of Blacks, there is opportunity to consider how the experiences of one's past (ancestral or historical) may influence their beliefs about the present. Hence, exploring cultural knowledge and extending conceptualizations of Black consciousness is the basis of this research.

Baldwin's Theory of Black Personality as operationalized by the African Self-consciousness Scale (Baldwin & Bell, 1985) approximates an exploration of African cultural tradition and history as it purports to assess respondents' African cultural consciousness. Baldwin and Bell's (1985) work as well as the contributions of other scholars (e.g., Gurin & Epps, 1975; Hraba & Seigman, 1974) provides a conceptual foundation for exploring Black consciousness with consideration for cultural knowledge. Nevertheless, as alluded to earlier in the introduction, this theory and measurement are limited employing a race first stance that has been described as reflective of Black nationalism as opposed to a comprehensive reflection of Black consciousness (Utsey, et al., 2009). Additionally, scholars have highlighted psychometric inadequacies, specifically with the African Self-consciousness Scale (Sabnani & Ponterotto, 1992; Simmons, et al., 2008). Given the conceptual limitations of current theory and the

psychometric challenges of existing instrumentation, additional scholarship is necessary to develop a measure of Black consciousness that both emphasizes cultural knowledge and demonstrates psychometrically sound properties. The creation of a new measure of Black consciousness is based on the following assumptions: 1) cultural knowledge is conceptually significant to understanding the multidimensional nature of Black consciousness, and 2) cultural knowledge informs and influences one's Black consciousness beliefs.

Theoretical Framework

Several theoretical frameworks will provide guidance for the conceptualization and development of the current study. As noted earlier, African-centered and group-based approaches to examining Black group consciousness provide a foundation for examining Black consciousness attitudes, interests, and beliefs. Specifically, Joseph Baldwin's (Baldwin, 1981, 1984; Baldwin & Bell, 1985) Africentric Theory of Black Personality with a specific focus on the manifest dimension of the theory, the *African self-conscious (ASC)*, supports Black consciousness as an important component of psychological and social development for persons of African descent. The ASC expands on models of Black consciousness theoretically identifying the value of cultural knowledge and the ways in which such knowledge supports liberation or empowerment. In addition, the group-based theory of *stratum consciousness (SC)* (Gurin & Epps, 1975; Gurin, et al., 1980) provides a model for understanding group consciousness among historically marginalized groups. This theory identifies several elements as key to group consciousness including: group pride, socio-political awareness, and collective action.

SC is particularly relevant in the United States context, a socially stratified country, in which it is increasingly important for psychological thriving to understand the socio-political and historical positioning of one's strata. Finally, deciphering knowledge (J. E. King, 2004), cultural reattachment (Shockley, 2007; Shockley & Frederick, 2010), and emancipatory education (Lewis, et al., 2006) provide a framework for exploring cultural knowledge. This grouping of theories indicates the centrality of cultural knowledge to an examination of Black consciousness and also reflects the power of examining African-centered and group-based theories in tandem to encourage a more unified approach to studying Black consciousness beliefs.

Significance of Study

The cumulative impact of American chattel slavery as well as subsequent social and political shifts is significant in contributing to the search for identity and the thrust toward self-determination apparent in the African descent community. Equally significant are notions of strength, royalty, and communalism emphasized in ancient African narratives that contribute to the thread of resistance and resilience also apparent among people of African descent. The acknowledgement and the knowledge of both of these experiences are central to examining consciousness beliefs among Blacks. As it might logically follow, valuing and seeking truth about African descent history and cultural traditions is key to collective healing and healthy psychological and social development among African descent people (Hilliard, 1988; C. Thompson & Alfred, 2009). Utilizing an interdisciplinary approach to psychological research, the current study seeks to explore cultural knowledge as a central element to a conceptualization of

Black consciousness. Additionally, this research heeds to numerous calls for the continued theorizing, refinement, and development of measures specific to persons of African descent (R. L. Jones, 1996; Utsey, et al., 2009). To date, virtually no measures exist that explore cultural knowledge as operationalized in the current study. Moreover, of the measures assessing Black consciousness only a few have been appropriately factor analyzed and validated (for exceptions see Cross, 1995; Cross, et al., 1991; Sellers, et al., 1997).

As marked by the fairly recent proliferation of Black consciousness theories (e.g., Akbar, 1979; Baldwin, 1981; Cross, 1971, 1991; Gurin & Epps, 1975; Jackson, 1976; Sellers, et al., 1997; Sellers, Smith, et al., 1998; C. W. Thomas, 1970) a significant foundation has been paved to further Black consciousness research. Through the development of a new measure, the Scale of Black Consciousness, this dissertation adds to this intellectual discussion by providing theoretical and empirical support for a construct that is often postulated about but rarely directly addressed, cultural knowledge. Additionally, furthering scale development and instrumentation specific to people of African descent is an important endeavor significant to theoretical and conceptual advances in African/Black Psychology.

Organization of Dissertation

Chapter 1 has presented the introduction, statement of the problem, theoretical framework, and significance of the study. These sections provided a contextual backdrop, briefly highlighting approaches to Black consciousness research. Chapter 2 consists of a review of the relevant literature. Theory and research related to group-based

and African-centered approaches to the study of Black consciousness as well as theory and research that supports cultural knowledge are presented. Additionally, the centrality of cultural knowledge to a discussion Black consciousness and related psychological and social correlates such as self-esteem, cultural socialization, and Black history knowledge are explored. Finally, the need for a new measure of Black consciousness as informed by the theoretical framework put forth is discussed. The methodology and procedures used to collect and analyze the data are presented in Chapter 3. Results of analyses and study findings are discussed and illustrated in Chapter 4, and Chapter 5 includes a discussion of study findings, limitations, recommendations for further study and conclusions drawn from the study.

Chapter 2

Review of Relevant Literature

The fifteenth century is often characterized as the beginning of the industrialized world. Several historical events contributed to this shifting tide including the Transatlantic Slave Trade, a period of four centuries in which millions of Africans were uprooted from their native culture and forcibly transported across the Atlantic Ocean to become slaves in South America, Europe, the Caribbean and, most relevant to the current analysis, North America (Rawley & Behrendt, 2005). Although American chattel slavery ended in the mid-nineteenth century, the legacy of enslavement has impacted generations of African descent people through significant and persistent psychological trauma. Volkan (1998) suggests that such psychological trauma is transmitted from generation to generation as a psychological task that influences identity formation in complex, and sometimes self-deprecating ways.

The consequences of African enslavement on individual and collective identity as well as ideology have been described as deculturation or de-Africanization, processes that prohibited and invalidated traditional African cultural practices (Cross, et al., 1991; Nobles, 1991). For example, Africans were banned from using their native language, were barred from practicing native religious and spiritual traditions, and/or were forced to change their given names. In addition to deculturation, Africans experienced acculturation whereby they began to adopt behavior patterns akin to the dominant cultural paradigm (e.g., Western or Eurocentric views) (Cross, et al., 1991). As a result of the interaction of these processes, over several generations of enslavement, Africans became

African Americans. This marked the beginning of a psychohistory of Africans in America that included a legacy of intergenerational trauma which has led to a struggle for identity and subsequent search for self and collective identity (DeGruy, 2010; Parham, 2009; Vontress & Epp, 1997).

The search for collective identity is apparent in the labels used throughout United States history to refer to this group. A review of the literature suggests that persons of African descent have been (and are) referred to as *colored*, *negro/Negro*, *Afric-American*, *African/African descended person*, *Afro-American*, *Black*, *African-American*, and *African American* (Ghee, 1990). Each of these labels reflects a change in the social and political circumstances of African descent people (Holloway, 1990) and, in some cases, a determination to construct more culturally congruent individual and collective identity (Ghee, 1990). Vontress and Epp (1997) provide additional insight about the psychological experiences associated with Blacks' search for a sense of self through an exploration of what they term as *historical hostility*. These scholars argue that a historical consciousness of oppression resides with many African descent people living in the United States, and may lead to repressed emotional experiences. Such emotional experiences can be acted upon either destructively yielding maladaptive outcomes or prosocially yielding outcomes encouraging healthy personal and social development. Both the variation in Blacks' self-referents and concept of historical hostility provide evidence for the expansive impact of the loss of culture and of the search for self experienced among persons of African descent. In an effort to understand how Blacks have resisted and remained resilient in the face of such atrocities, scholars have explored

group consciousness as one manner of drawing on the strengths of the African descent community to encourage self-determination and embrace cultural traditions.

Accordingly, the next section provides an overview of group consciousness, and more specifically, Black consciousness theory and measurement.

Conceptualizations of Consciousness

The emergence of literature exploring group consciousness has been discussed by scholars from a variety of perspectives including identity transformation (Cross, 1991), the process of decolonization (Fanon, 1963), and regard for one's philosophical and political positioning as a member of a particular group identity (Baldwin, 1984; Morris & Murphy, 1966). Despite an interest in different target groups, each of these perspectives highlights essential components of group consciousness. Specifically, stratum consciousness theory (Gurin, et al., 1980) provides a foundational understanding and heuristic for many theories of group consciousness. Gurin and colleagues (1980) suggest that group consciousness reflects a set of beliefs, interests, and action orientations that result from the awareness of shared experiences vis-à-vis stratum similarity (e.g., race, class, gender, etc.). These scholars contend that consciousness includes four elements (1) *group identification*, or the valuing of shared experiences and interests as well as a sense of group pride; (2) *rejection of legitimacy*, meaning, one recognizes and opposes oppressive systems and believes that disparities based on such systems are illegitimate; (3) *power discontent*, that is, a belief that one's group has little influence or power relative to some dominant group (e.g., women as compared to men; Blacks as compared

to Whites); and (4) *collective action orientation*, the belief that one's group should combine forces to encourage liberation and overcome systemic obstacles.

Critical to Gurin and colleagues' (1980) conceptualization of consciousness is the awareness of one's positioning relative to one or more dominant strata and the meaning attached to being a member of a particular stratum. Hence, most studies examining stratum consciousness involve historically oppressed or non-majority groups such as women, people of color, and individuals representing resource-poor economic strata (e.g., L. M. Brown & Johnson, 1999; Gurin, 1985; Gurin, et al., 1980; Henderson-King & Stewart, 1999; Rodriguez & Gurin, 1990). Several empirical studies provide support for this model in a number of domains including political consciousness (L. E. Duncan, 2010), feminist and gender consciousness (Henderson-King & Stewart, 1999), and ethnic consciousness (L. M. Brown & Johnson, 1999). For example, an investigation of feminist consciousness illustrated that women enrolled in women's studies courses were more aware of sexist attitudes and exhibited increased pride in their feminist identity (Henderson-King & Stewart, 1999). Similar findings have been noted with regard to ethnic consciousness. King (2003) found that Black women with higher ethnic consciousness were more likely to report ethnic-based discrimination and demonstrated increased ethnic identification. These studies, and others, provide important insights about consciousness and the factors that facilitate its development. Individuals high in consciousness appear to hold an increased awareness of the impact of social systems and the contextual factors that influence those social systems. Further, exposure to

consciousness-raising material or information (e.g., relevant coursework) seems to encourage valuing shared cultural and historical narratives.

Given the psychohistory and continued struggle with social pathologies such as racism and oppression among Blacks in the United States, exploring group consciousness is particularly relevant. Parham (2009) suggests that exploring and understanding group consciousness among African descent people is a key element to healing a legacy of intergenerational trauma. A strong sense of group consciousness has further been cited as a framework for enhancing Black identity, promoting self-efficacy and self-determination, and encouraging a more critical analysis of the socio-political positioning of African descent people (Baldwin, 1984; Parham, 2009; Parham, White, & Ajamu, 2000; C. Thompson & Alfred, 2009). Group consciousness among Blacks has most notably been explored through an analysis of *Black consciousness*; a concept that arose, in part, out of the Civil Rights and Black Protest movements of the 1960's and 1970's, a time that encouraged collective pride and liberation among Blacks.

Black Consciousness

Self-determination, historical memory, and active resistance against oppression have long been significant in the lives of African descent people. People of African descent have engaged in various forms of consciousness-raising and collective activism for the purpose of restoring cultural memory and combating oppression throughout history (Kambon, 1992; C. Thompson & Alfred, 2009). This striving for self-definition and collective resistance has been influenced by various ideological perspectives concerning how people of African descent *should* best approach psychological, social,

and economic liberation. The study of *Black consciousness* (BC), that is Blacks' awareness of their socio-political positioning, cultural values, historical legacy (Baldwin, 1984; Cross, 1991; Cross, et al., 1991; Fanon, 1963; Milliones, 1980) and investment in collective action (Baldwin, 1981, 1984; Baldwin & Bell, 1985; Tripp, 1991), represents the most comprehensive manner of examining Black liberation and protest throughout the history of African descent people in the United States.

Although theorizing about racial and ethnic consciousness among African descent people dates back to the 1920's and 1930's French Negritude movement and the Harlem Renaissance, empirical models of Black consciousness (and identity) did not appear in psychological literature until the late 1960's and early 1970's (Banks, 1970; Cross, 1971; Gurin & Epps, 1975). Observable changes in the attitudes and the socio-political climate of African descent people was a significant precursor to the surge of these models in the empirical literature (Cross, et al., 1991). Increased consciousness among Blacks was observed in multiple domains including large-scale community activism (e.g., Civil Rights and Black Power Movements) (Gurin & Epps, 1975), the rise of Black Studies classes in predominately White educational institutions (Hu-DeHart, 2004), and the advancement of Black political ideology such as Black Nationalism (Nkrumah, 1970). These changes in the collective, social, and political identities of Blacks reflect important aspects of BC, and provide a framework for examining notions of Black awareness or consciousness.

Cross (1971) was first to employ an empirically based theoretical framework for examining shifting attitudes and changes in identity as a result of shifts in BC. As this

scholar initially presented his model of Black identity, it suggested that in developing a culturally affirming Black identity one moves from a self-hating to a self-healing experience of self-concept with an increased awareness of what it means to be Black in a stage-like progression (Cross, 1971). Transformations in one's degree of consciousness are central to this conceptualization of Black identity, and it is the experience of shifting awareness that facilitates movement through this model of Black identity development. To this point, it is important to note that BC and Black identity are theoretically related; yet, separate constructs that serve to inform one another in meaning despite the fact they are often discussed interchangeably in the literature (Burlew & Smith, 1991; Okech & Harrington, 2002). Terms such as psychological Blackness, Black self-concept, Black awareness, Black personality, African self-consciousness, and Nigrescence have all been used to discuss some aspect of Black consciousness and/ or Black identity. However, for the purpose of the current study, Black identity is considered an expression of BC. In Shades of Black, Cross (1991) notes that the Black consciousness and political movements of the 1960's and 1970's served as catalysts for the exploration of Black identity. This author further contends that Black identity consists of psychological tasks that allow one to explore his or her experiences as a person of African descent, illustrating the relationship between BC and Black identity as mutual. In describing a different model of Black identity, the Multidimensional Model of Racial Identity, Sellers and colleagues (1998) discuss culture and history as significant to the meaning one constructs about their Black identity. Specifically, exploring one's Black identity and making meaning of that identity is informed by one's knowledge and awareness of

contemporary and historical Black experiences (e.g., socio-political positioning, cultural values, etc.). In this model, the psychological tasks that Cross speaks of are reflected in a process of meaning making that is facilitated by cultural and historical awareness. The focus on psychological tasks is central to understanding the relationship between identity and consciousness. This relationship is apparent in and consistent with stratum consciousness theory discussed by Gurin and colleagues (1980) which highlights *identity* as an essential component of group consciousness. The notion of group identification and the subsequent meaning making process encourages the development and maintenance of collective consciousness among groups, particularly those with less societal mobility such as Blacks. Hence, consciousness and group identity share a reciprocal relationship that facilitates the exploration of Blacks' experiences from historical and contemporary contexts.

Cross's (1971) early efforts to delineate a framework for understanding Black identity were augmented by a proliferation of definitions and models specifically examining Black consciousness. These definitions and models, which were intended to provide insight about the nature and development of Black consciousness among persons of African descent, were significant first steps to better understanding the role of consciousness in the lives of African descent people. In addition, these definitions are useful in providing a framework for expanding Black consciousness theory and informing the development of research tools (e.g., self-report measures) to examine this construct. Based on a review of the literature two theoretical frameworks are discussed that provide descriptions of Black consciousness. Burlew and Smith (1991) provide

guidance for classifying theories of Black consciousness (and identity) noting four categories: developmental, African-centered, group-based, and racial-stereotyping. In the current study, theories and definitions resonant with the group-based and African-centered approaches are highlighted to further explicate current theorizing about BC. For the most part, definitions of BC were put forth during the height of Black protest movements of the 1970's often reflecting the psychological climate of African descent people during that time, and have not undergone significant theoretical examination since then.

Specifically, African-centered approaches to Black consciousness posit that healthy functioning for African descent people involves, at some level, practicing or believing in traditional African values (Burlew & Smith, 1991). In this approach historical-cultural experiences are highlighted and, in some African-centered models, emphasis is placed on the rejection of Western values such as individualism (e.g., reflects an anti-White sentiment). Group-based approaches, alternatively, tend to examine one's regard for his/her own racial group and explore one's understanding of the political implications of being a member of a particular group. Both approaches highlight the importance of an interest in community action for working toward the common interests of African descent persons (Burlew & Smith, 1991). The primary difference in these approaches lies in their philosophical orientation in which an African-centered approach, theoretically, places less emphasis on one's experience of Western oppression and living in a stratified society, whereas the group-based perspective highlights one's evaluation of the self and the group in the context of oppression.

Many early conceptions of Black consciousness are consistent with elements of the group-based approach proposed by Burlew and Smith (1991), emphasizing the importance of racial-cultural group affiliation, private and public regard for the group, and a commitment to the collective interest of Blacks. Gleaning from the literature on class consciousness and consistent with a group-based perspective, Hraba and Seigman (1974) suggested Black consciousness refers to the way in which Blacks define their racial situations and the degree to which Blacks commit themselves to the collective interests of the Black community. Using seven criterion, these scholars postulated that a "conscious" Black person must believe that : 1) different races exist, 2) Blacks lack external control of their life chances (e.g., Blacks will face inequity regardless of their merit or talents, 3) racial barriers exist, 4) Blacks are socially and economically less advantaged than Whites, 5) Blacks should be dissatisfied with their life chances, 6) Whites do not share common interests with Blacks, and 7) the interests of Blacks are best achieved through the collective work in the Black community.

The multidimensional perspective presented in the aforementioned conceptualization of Black consciousness is also apparent in a model proposed by Gurin and Epps (1975) who purport that Black consciousness comprises a set of beliefs and action orientations that support the political and social mobility of Blacks as they work to overcome racial oppression. Specifically, Gurin and Epps (1975) identified five competing dimensions including: (1) *political control vs. political powerlessness*, an assessment of one's belief about whether Blacks have the potential to politically impact social systems; (2) *work ethic vs. openness of the system*, inquiry about one's beliefs

regarding Blacks' opportunity for socioeconomic success; (3) *individual blame vs. system blame*, that is, an exploration of the degree to which one is aware of systemic inequities; (4) *collective action vs. individual mobility*, or an inquiry about one's beliefs regarding the most effective approach to dealing with racial discrimination and oppression; and (5) *modifiability of racial discrimination*, or an examination of one's beliefs about the possibility of eradicating racial discrimination. An overview of the results from Gurin and Epps's (1975) study indicate that students higher in Black consciousness were those who held more positive views of Blacks' social and political opportunities, and believed in working together to combat issues of discrimination. Further, respondents reported experiencing a greater sense of group pride and commitment to the Black community.

Other studies investigating Black consciousness further highlight the multidimensional nature of the construct while also drawing more directly on the role of cultural learning or knowledge to examine one's degree of consciousness. Black consciousness from this perspective implies a comprehension of African descent history and culture to facilitate one's understanding of Blacks' experiences of oppression and cultural legacy prior to enslavement. Empirical investigations conducted during the height of the Civil Rights Movement of individuals' active involvement in exploring Black interests and culture indicated that individuals with greater knowledge of Black history and the socio-political standing of Blacks tended to have more positive attitudes toward the Black community. Banks (1970) explored this notion by examining differences between students exposed to cultural learning in Black Studies courses or in Black student organizations. In a sample of 86 high school and junior college students,

group differences in Black consciousness were examined by exposure to cultural learning. Results of the study indicated that students in the Black Studies/student organization group exhibited higher degrees of consciousness than those in the non-Black Studies/ student organization group. In addition to a more positive attitude toward the Black community as demonstrated by increased consciousness, results also demonstrated that an important aspect of Black consciousness for these participants was related to understanding their experience of being Black in relation to White racism. In other words, a strong degree of consciousness for the participants in this sample also indicated the role of White racism to be significant in the lives of African descent people and in the level of consciousness they presented. Similar findings were presented by Tripp (1991) in a longitudinal study (1984-1989) of race consciousness among Black students enrolled in Black Studies courses. Using the framework proposed by Gurin and Epps (1975), this study demonstrated that overtime Black students shifted toward a more collectivist orientation and regarded the Black community more favorably.

Unlike the group-based approaches discussed to this point, an African-centered approach to the study of Black consciousness is ideologically rooted in African philosophy and cultural tradition. The bedrock of an African-centered approach draws on African principles such as those espoused in the Nguzo Saba discussed by Karenga (1980) in a tradition comtemporarily known as Kwanzaa. Principles drawn from this tradition such as self-determination, collective work, and unity are central to the African-centered approach. Additonally, this approach purports to focus more specifically on the cultural values rather than the racial experiences of African descent people (Akbar, 1984;

Azibo, 1989; Baldwin, 1981; Burlew & Smith, 1991). Baldwin's (1981, 1984) theory of Africentric Personality is consistent with the African-centered approach to examining consciousness. This theory proposes a bidimensional model of Black consciousness consisting of the African self-extension orientation and African self-conscious dimensions. The African self-extension orientation is defined as a genetically based striving for collective-communal expression of African spirituality and unity. In Baldwin's view (1981), Blacks are born with a psychological predisposition toward communalism, spirituality, and interdependence. Although this dimension is regarded as unconscious and innate, and therefore not measurable; it illustrates a significant assumption about the structure of Black consciousness from this perspective, suggesting the African self-extension orientation is inborn to all Blacks.

The second dimension of Baldwin's Black personality theory, the African self-conscious (ASC), represents the socially driven and psychologically measurable outward expression of African cultural reality (Baldwin, 1984; Baldwin & Bell, 1985). The authors conceptualize ASC as a unidimensional construct composed of four competency dimensions (e.g., attitudes and behaviors) that are evident in one's daily life in several of six *expressive* domains. The competency dimensions are characterized as: (1) a belief in collective identity and a pursuit of self-knowledge (e.g., history and cultural traditions), (2) a focus on African survival priorities, (3) a belief in the perpetuation of traditions and institutions that affirm Black life, and (4) opposition to racial oppression as demonstrated in one's attitudes, thoughts and behaviors. Additionally, the six expressive domains include: 1) education, 2) religion, 3) family, 4) culture, 5) interpersonal relationships, and

6) political orientation. Together these components function as organizing principles in manifesting cultural consciousness.

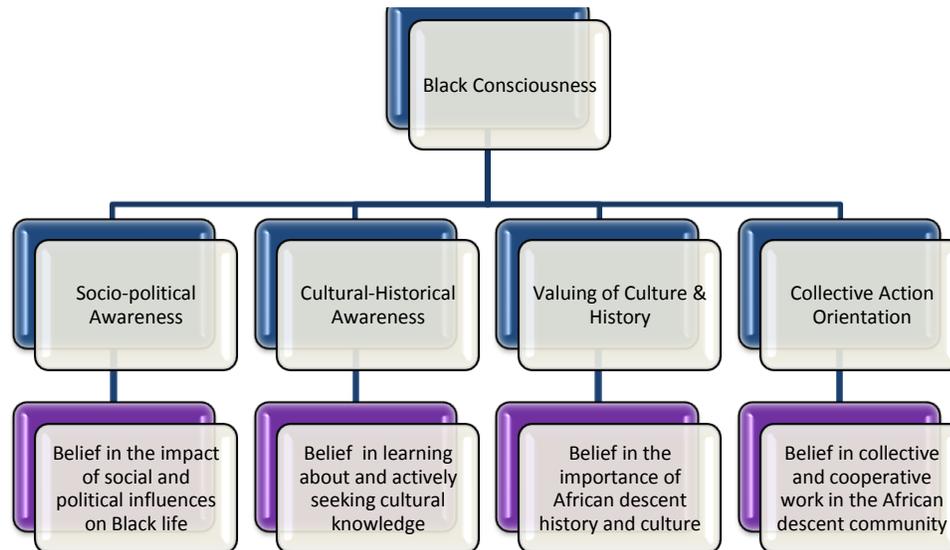
According to Baldwin's theorizing, the ASC is indicative of optimal versus sub-optimal functioning for Blacks. Stated differently, one's level of ASC reflects a dysconsciousness (e.g., an uncritical mind) to consciousness continuum that guides one's attitudes, interests, and beliefs toward the self and the Black community. With this in mind, one's expression of ASC is largely influenced by environmental factors such as sociocultural and institutional experiences. Baldwin (1984; 1985) suggests that experiences which support the strengthening of the ASC lead to optimal mental health and other positive outcomes. He would assert, for example, that experiences such as taking courses that encourage cultural learning, participating in service or civic oriented events geared toward uplifting the Black community, and cultural socialization practices that highlight African descent history and culture are all important to encouraging the development of and increasing the intensity of the ASC. Baldwin, Duncan, and Bell (1987) supported this assertion in an examination of ASC at two different college environments, a predominately Black campus and a predominately White campus. Results of this investigation indicated that students in the predominately Black campus environment and those who had been exposed to Black Studies courses exhibited a higher level of ASC. Other investigations corroborate these findings, indicating that ASC is more intense with increased exposure to experiences that affirm Black life and identity (Chambers et al., 1998; Stokes, Murray, Peacock, & Kaiser, 1994).

Table 1: Summary of Black Consciousness Theories

Author(s)	Approach	Definition of Black Consciousness
Hraba & Seigman, 1974	Group-based (Multidimensional)	Awareness of the influence of race on one's life chances and commitment to the collective interests of Blacks
Gurin & Epps, 1975	Group-based (Multidimensional)	Awareness of beliefs and actions that will support the upward political and social mobility of Blacks
Baldwin (aka Kambon), 1984/1985	African-centered (Multidimensional)	An interaction between environment and biogenetically determined factors that reflect an awareness of and valuing of African/ Black cultural tradition, history, and a commitment to collective action

As summarized in Table 1, the African-centered perspective and group-based perspective provide different views of Black consciousness. While there is some overlap between the two approaches, they differ in ideological focus as well as the types of research questions and methodologies emphasized. The group-based approach, with its focus on regard for one's group and social and political consciousness, provides a lens through which Black consciousness can be examined in the context of a person being a member of a stratified society and the qualitative experience associated with a particular stratum. The African-centered approach, on the other hand, provides a means of exploring historical and cultural learning and socialization that are important to the development and maintenance of Black consciousness. Nonetheless, these two perspectives on Black consciousness are more complementary than they are adversarial

Figure 1: Components of Black Consciousness



in that a collective examination of these views illustrates the multidimensional nature of Black consciousness. This multidimensional model of Black consciousness, illustrated in Figure 1, represents an amalgamation of existing Black consciousness theories that is sensitive to the unique role of cultural learning experiences. As Gurin and colleagues' (1980) theory of group consciousness suggests, this grouping of theories assumes cultural learning and knowledge is central to the development and maintenance of group (or Black) consciousness.

A collective examination of the group consciousness theories presented suggests Black consciousness consists of four components all influenced by cultural learning experiences: Socio-political Awareness, Cultural-Historical Awareness, Valuing of Culture and History, and Collective Action Orientation. Specifically, *Socio-political Awareness*, refers to an understanding of and willingness to examine the historical, cultural, and political forces that impact one's experiences as a person of African descent

living in a socially stratified society (e.g., one more critically assesses distorted historical and related contemporary information and experiences). *Cultural-Historical Awareness* reflects knowledge of African Diasporic history and desire to learn more about injustice, oppression, and liberation (e.g., one has knowledge about the aforementioned areas and continues to seek knowledge about their African descent heritage). In a related vein, *Valuing of Culture and History* refers to one's appreciation for and the significance of African Diasporic history and cultural tradition (e.g., desire to learn about African Diasporic history and acknowledging its importance to the perpetuity of African descent communities). Finally, *Collective Action Orientation* represents one's belief in working strategically with others, on the basis of shared values, history, and interests, to create a more just society (e.g., collective action is the best manner in which to realize the interests of African descent people). The components described reflect important aspects of BC that are addressed to varying degrees in current theoretical conceptions of BC. Viewing these concepts in concert and in the context of cultural knowledge is the central thrust of this research, thus the aforementioned model serves as a framework for the current study.

The Psychological Measurement of Black Consciousness

Psychological assessments and measures have long been used to evaluate cognitive and non-cognitive facets of human functioning in Western psychology. To date, the *Mental Measurements Yearbook* includes over 3,500 entries of educational, personality, and intelligence tests (Spies, Carlson, & Geisinger, 2010). While the number of available psychological tests is substantial, a persistent barrier for researchers in

studying the psychological functioning and behavior of racial/ethnic groups is the relative absence of valid and reliable measures. A number of culture-centered scholars have criticized traditional Western psychological assessment suggesting that many instruments used with racial/ethnic groups are conceptually and philosophically flawed, often representing experiences incongruent with those of racial/ethnic group members living in an American context (Baldwin & Bell, 1985; R. L. Jones, 1996; Ponterotto, 1988). In particular, such measures have been criticized for their development within a Eurocentric framework, and for their use with non-male and non-middle class populations (Ponterotto, 1988; Sue, 1988).

Continued debate about the relevance and usefulness of these measures with diverse populations has resulted in a shift toward designing more culturally sensitive instruments to assess multicultural and cross-cultural variables of import. A content analysis of the counseling literature, spanning 1983-1988, of studies focusing on racial/ethnic groups revealed that 31% of all studies identified as minority-focused used psychological measures developed from a culture-centered perspective (Ponterotto & Casas, 1991). Pike (1966) provides useful concepts for explaining this methodological approach in psychology, *etic* and *emic*. Etic approaches assume a universal experience, and often provide comparisons across cultures. An emic approach, on the other hand, is an exploration of within group differences, and produces finite culturally based references often missed using etic approaches. An emic perspective suggests that in order to understand the psychological functioning of and predict the behaviors of

racial/ethnic groups competently, it is essential to study the group independent of other groups.

Since the 1960s and 70s, along with the rise of Black protest and consciousness movements, psychological theories and constructs utilizing emic approaches to study the Black experience have proliferated. Much of this seminal theoretical and measurement work is captured in the *Handbook of Tests and Measurements for Black Populations* (1996) compiled and edited by the late Reginald L. Jones, a well-known contributor to the field of Black Psychology. The *Handbook* includes two volumes and presents more than 100 instruments in various stages of scale development that range in assessment purpose and content. Primary inclusion criteria for the *Handbook* were that the measure be developed with African descent history and cultural experiences as its foundation. From Jones's (1996) perspective, to ethically and accurately understand, measure, and predict psychological processes and behavior dynamics of Black people, tests and measures must be developed specifically for the African descent population.

With several scholars heeding to the call of Jones (1996) and others, scale development specific to Black populations flourished. Scales purporting to assess Black consciousness and identity were among the most popular, and saturated much of the psychological literature related to Blacks during the late 1980's and 1990's (Cokley, et al., 2001; Utsey, et al., 2009). These measures represented a range of approaches to the study of Black consciousness from developmental to African-centered. Milliones's (1980) Developmental Inventory of Black Consciousness (DIB-C), for example, reflects a stage or process oriented approach to exploring Black consciousness. The

conceptualization of this model was guided by Cross's (1971) and Thomas's (1971) models of Black identity as well as the life narratives of prominent activists like Malcolm X. The scale includes four stages: Preconscious, Confrontation, Internalization, and Integration (see Milliones, 1980 for a complete description of each stage). Progression through these stages reflects one's movement from a lack of awareness to awareness about being a member of the Black community, while also emphasizing the structural experiences of Blacks in the United States. This measure also places emphasis on assessing the influence of Western oppression on the Black psyche. Research employing the DIB-C suggests positive relationships with mental health and achievement related variables (Okech & Harrington, 2002). Other examples of developmentally oriented instruments include the Racial Identity Attitude Scale (Parham & Helms, 1985) and the Cross Racial Identity Scale (Cross, 1995). Although, the RIAS, CRIS, and DIB-C are all developmentally oriented measures, the DIB-C emphasizes one's awareness about Black life for self and community advancement while the RIAS and CRIS focus more on the psychological processes of "becoming Black."

Other measures of Black consciousness, namely many group-based approaches, have received little attention in the empirical literature. Unlike development-centered instruments, these measures focus less on the progression toward self-actualization and focus more on group affiliation, collective action, and one's regard for the self and the group. Two examples of group-based measures assessing Black consciousness include the Banks Black Consciousness Survey (Banks, 1970) and the Wilderson Black Awareness Scale (Wilderson, 1979). Each of these scales was designed to assess one's

feelings about and experiences of Black consciousness movements. The Wilderson Black Awareness Scale (Wilderson, 1979) is a 40-item scale that was designed to examine one's attitudes about Black awareness and the Black protest movements among high school students. Sample items include: "Students should be allowed to fly a tricolor flag of the Black movement at school," and "Straightened hair and mod clothes are hang-ups Black girls must rid themselves of." Similarly, the Banks Black Consciousness Survey (1970) was created to assess the impact of Black protest on one's awareness of Blackness and the struggle associated with being Black in the United States as it relates to White racism. This survey consists of 53-items, including two forms (Form A and Form B), to be responded to on a 4-point Likert scale ranging from strongly agree to strongly disagree. Two sample items are: "I would rather be called Negro than Black," and "In the United States, freedom for my race can only be achieved through separation." Although limited empirical scale development information is available for both these measures (Burlew & Smith, 1991), Banks (1970) provides a measure of reliability for resulting scores on Forms A and B of the Black Consciousness Survey, reporting a Pearson Product-Moment coefficient of .84 ($p < .001$) after applying Guilford's correction. To learn about additional psychometric properties the researcher of the current study conducted a PsychINFO search in March 2011; however, the search did not reveal any other peer-reviewed citations outside of the source articles.

The Multidimensional Inventory of Black Identity (Sellers, et al., 1997) is, arguably, another measure that could be classified as group-based and is also a measure that has received considerably more attention in the psychological literature than other

group-based measures. Though this measure focuses specifically on identity, it is related to Black consciousness theory. Broadly, this measure espouses several dimensions of Black consciousness that focus on how one defines him/herself with regard to the significance of being Black as well as how one assigns meaning to being a member of a particular group. Consistent with the description of group-based approaches provided by Burlew and Smith (1991), the Multidimensional Inventory of Black Identity appears to also assess beliefs and attitudes related to group affiliation, identification, and regard for one's group.

Unlike some of the group-based measures discussed, African-centered approaches to the measurement of Black consciousness have received significant attention in the Black and African psychological literature. The African Self-consciousness Scale (ASCS; Baldwin & Bell, 1985) is one of the few measures that purports to assess one's awareness and knowledge of African descent history and cultural tradition as well as one's beliefs about a collective action orientation as a means of exploring Black consciousness, or to use Baldwin's language, Black personality. As illustrated in Table 2, the ASCS differs considerably in theoretical emphasis and content from the aforementioned measures of Black consciousness. Briefly, the ASCS explicitly assesses for African customs. That is one's level of consciousness is, in part, determined by their practice of "African traditions" such as an African naming ceremony, African religious traditions and the styling of one's hair and choice of dress. However, the measures discussed are more similar in their measurement of anti- White attitudes, or beliefs that describe the Black experience in the United States as a reaction to White racism (or

holding negative attitudes and/or biases against Whites) and in their assessment of a collective action orientation. Notwithstanding these differences, the ASCS is the only measure of Black consciousness that theoretically focuses on the importance of cultural and historical knowledge. Bearing in mind the purpose of the current research is to design a measure of Black consciousness that assesses cultural knowledge and its significance, this scale's conceptual and scale development procedures are the subject of careful examination. Hence, the next section provides a review of the development and instrumentation of Baldwin's Theory of Black Personality and, by extension, the African Self-consciousness Scale.

Table 2: Comparison of Quantitative Measures of Black Consciousness

Quantitative Measure Qualities				Conceptual Development		Black Consciousness Dimensions					
<i>Measure Details</i>				<i>Keys to Conceptualization</i>							
Measure Title/ Author	No. of Items	Initial Validation Method/Analysis	Populations	Approach	Definition of Consciousness	African Customs	Anti-White Attitudes	Cultural-Historical Awareness	Collective Action	Socio-political Awareness	Valuing of History /Culture
Wilderson Black Awareness Scale (Wilderson, 1979)	40	Unknown	Youth	Group	An awareness of the pillars of the Black movement and its role in liberation for the African descent community.		✓			✓	
Banks Black Consciousness Survey (BCS; Banks,1970)	53	Descriptive	Adults Youth	Group	A state of being aware of one's "blackness" in relation to White racism and the struggles of the Black race, and a communal view of the Black experience.		✓			✓	
Developmental Inventory of Black Consciousness (DIB-C; Milliones,1980)	84	Tests of Homogeneity & Differential Validity Analysis	Adults	Dev.	A stage-like progression in which one moves from a lack of awareness to awareness about being a member of the Black community.		✓		✓		✓
African Self-Consciousness Scale (ASCS; Baldwin & Bell, 1985)	42	Test-retest	Adults	African-Centered	An interaction between environment and biogenetically determined factors that reflect an awareness of and valuing of African/ Black cultural tradition, history, and a commitment to collective action.	✓	✓		✓	✓	

The categories noted are defined as follows: *African Customs* - practice of "African traditions" such as African naming ceremonies, religious tradition, tribal affiliation, and styling of hair and dress; *Anti- White Attitudes* - beliefs that describe the Black experience in the US as a reaction to White racism inclusive of negative attitudes and/or biases against Whites; *Cultural-historical Awareness* - knowledge of Black/ African history and culture; *Valuing of history and culture* - belief in the importance of the history and culture of African descent people; *Socio-political Awareness* - knowledge of the ways in which the interaction between social factors and political policies have historically and currently impact the African descent community; and *Collective Action* - belief in working cooperatively with one's group for the advancement or the enhancement of the Black community.

African Self-consciousness Theory & Measurement

Baldwin and Bell (1985) developed the African Self-consciousness Scale (ASCS), a measure based on the manifest dimension of Baldwin's Black Personality Theory (Baldwin, 1981, 1984; Baldwin & Bell, 1985), the African self-conscious. As previously reviewed, the authors theorized that the African self-conscious consists of four additive competency dimensions and six expressive domains. The competency dimensions are characterized as 1) an awareness of one's African identity and heritage; 2) participation in the survival, liberation, and development of African American people; 3) recognition of and engagement in African American practices, customs, and values to encourage self-knowledge and self-affirmation; and 4) resistant to "anti-African" forces. The six expressive domains include: 1) education, 2) religion, 3) family, 4) culture, 5) interpersonal relationships, and 6) political orientation. In sum, the ASCS was designed to assess one's attitudes, beliefs, interests, and values regarding his or her awareness of African American history, culture, and philosophical/ political positioning.

Baldwin and Bell (1985) generated an initial item pool consisting of 130 items designed to reflect one's African self-conscious. Five expert judges rated these items according to how well, in the judges' opinion, each item reflected the meaning of the African self-consciousness construct. These raters also determined how well each item reflected a particular competency and expressive dimension by reaching majority agreement. The final items selected received the highest overall ratings based on their ability to capture the overall meaning of the African self-consciousness construct. A 42-item measure, scored on an 8-point Likert scale resulted.

Baldwin and Bell (1985) examined the initial psychometric properties of the ASCS in the development study. An initial reliability estimate for the ASCS was determined using a one week test-retest method. A sample of 109 Black college students attending a historically Black university was administered the ASCS in two separate test administrations, six weeks apart. To control for practice and order effects in the second administration, the items were randomly reordered. A test-retest reliability coefficient of .90 ($p < .001$) indicated that ASCS scores demonstrated a high degree of stability over a six week period. In addition, content and convergent validity estimates were established. Participants who obtained the 25 highest and the 25 lowest scores on the ASCS in the reliability procedure were selected for the content validity analysis. Psychology instructors were asked to rate the subsample of 50 participants on a checklist which consisted of 10 attributes and behaviors relevant to a manifestation of African self-consciousness (See Baldwin & Bell, 1985, p. 64 for list of attributes). The participants' mean ASCS scores and their mean checklist ratings were correlated yielding a significant, adequate, positive correlation ($r = .70, p < .001$). Convergent validity was illustrated in the significant correlation between ASCS scores and scores on the Black Personality Questionnaire (BPQ; Williams, 1981), a questionnaire designed to assess Black personality characteristic using six response sets (e.g., Pro-Black—Pro-White response set). The BPQ was chosen because it purports to assess a related construct. Scores on the ASCS and the BPQ were correlated using a separate sample of 70 African American college students, and yielded a significant correlation ($r = .68, p < .001$). Thus,

high scores on the ASCS appear predictive of high levels of African cultural consciousness as defined by the BPQ.

While the method of item development used by Baldwin and Bell (1985) appears adequate, and the test-retest reliability is high, these initial psychometric findings suggest little evidence to support the scale's internal consistency. Sabnani and Ponterotto (1992) raised concerns about the psychometric properties of the ASCS. Their evaluation of the measure indicated a number of weaknesses highlighting a lack of evidence for the measure's factor structure and minimal support for content and convergent validity. The external validity of the measure has also been questioned. In particular, the samples relied upon to develop the measure were southern college samples all attending a single historically Black university, and it is unclear from Baldwin and Bell's validation study (1985) if factors such as geographic region and socioeconomic status were examined (Sabnani & Ponterotto, 1992).

Cheatham, Tomlinson, and Ward (1990) were among the first scholars to empirically address the regional and institutional limitations of the ASCS present in early investigations of the African self-consciousness construct (Baldwin & Bell, 1985; Baldwin, et al., 1987) by sampling Northern college students at a predominately White institution and a predominately Black institution. Interestingly, these scholars found that Black students attending a predominantly White institution were higher in African self-consciousness than those attending a predominantly Black institution. Contrary to Baldwin's (1984) theorizing that African self-consciousness is likely to be higher in environments that affirm Black identity and history (e.g., historically Black

colleges/universities, Black communities, etc.), Cheatham et al. (1990) concluded that racially diverse environments may more readily catalyze the development of African self-consciousness.

With regard to the psychometric soundness of the instrument, evidence related to the ASCS's factor structure and validity is limited. In addition to the evidence provided by Baldwin and Bell (1985) noted above, other available evidence presents contradictory and modest findings (e.g., M. A. Myers & Thompson, 1994; Simmons, et al., 2008; Stokes, et al., 1994). Stokes and colleagues (1994) used principal components factor analysis to examine the dimensionality of the ASCS in a sample of 147 Southern Californian community participants. Findings from this study support the theoretical four factor structure proposed by Baldwin and Bell (1985), and revealed that 32 out of the 42 items should be retained to create the following subscale dimensions (and corresponding internal consistencies): *Personal Identification with Group* (.77), *Self-reinforcement against Racism* (.61), *Racial and Cultural Awareness* (.62), and *Value for African Culture* (.62) (Stokes et al., 1994). Contrarily, Myers and Thompson (1994) proposed a seven factor solution for the ASCS, confirming the four factors conjectured by Baldwin and Bell (1985) and delineating three additional factors: *Socio-cultural/Educational aspects of Africentric Identity*, *Group Self-concept or We-ness*, and an *Africentric Political Orientation*. Seventy-eight percent of the variance was accounted for in the seven factors. These authors contended that the ASCS assesses both one's commitment to the group and one's belief in an Africentric value system.

A more recent investigation of the psychometric properties of the ASCS revealed significant concerns with the scale's factor structure and internal consistency. In particular, these scholars identified two factors (*African Identity* and *Valuing African Culture*), and concluded that each of these factors was related to Baldwin and Bell's (1985) first competency dimension (*an awareness of one's African identity and heritage*) (Simmons, et al., 2008). Further, according to this study, the variance among the items contributed minimally to the factors identified and the emergent factors accounted for less than 20% of the variance in ASCS scores. Hence, research addressing concerns raised by Sabnani and Ponterotto (1992) and the available psychometric evidence for the ASCS highlights several important weaknesses that have implications for research findings yielded from ASCS scores (Simmons, et al., 2008). Specifically, examinations of the scale's factor structure present significantly different findings suggesting seven, four, and two factors respectively (e.g., M. A. Myers & Thompson, 1994; Simmons, et al., 2008; Stokes, et al., 1994). Among these studies, none found that all 42 of the ASCS items contributed to the proposed dimensions of the African self-consciousness construct, thus failing to represent a single underlying construct. Although the ASCS and, more broadly, Baldwin's (aka Kambon) work represents one of the few empirically based African-centered research programs, the limitations cited lend pause and call for further examination and critique of the ideological and methodological philosophies undergirding BC theory and measurement to date.

A Critique: Black Consciousness Theory and Measurement

The literature discussed has been significant to the advancement of Black consciousness theory and measurement. The theories (and subsequent self-report measures) presented support the multidimensional nature of BC and highlight the importance of cultural learning in understanding the experiences of Blacks. However, much of the literature presented has received little attention since the height of the Black Revolution of the 1960s and 1970s. With many scholars using this period in history (and multiple other historical events, such as African enslavement, Black Codes, and Jim Crow, leading up to this time) as a benchmark for understanding Black consciousness, several limitations and challenges exist in using these theories and, measures in particular, as a means of exploring Black consciousness from a more contemporary and holistic perspective. The limitations of current theory and measurement are at least threefold. First, current examinations of Black consciousness anchor one's awareness of Blackness to inaccurate time and context, with historical references to the psychology of a people who were enslaved and by law denied basic human rights (Parham, 2002). By virtue of such a focus, race, a socially constructed rather than a biologically determined phenomenon, is placed at the center of analysis in exploring Black consciousness. Each dimension of BC is understood through the lens of race which assumes that one negotiates the dimensions of Black consciousness by working toward overcoming racial oppression and contextualizing their racial situations (Gurin & Epps, 1975; Hraba & Seigman, 1974). Although this frame is an important component of Black consciousness, the presumption that race undergirds Black awareness paints an incomplete picture of

Black consciousness that is grounded *only* in contexts of oppression and social injustice. Parham (2002) puts forth a similar argument regarding the narrow focus on race with regard to studying Black identity development, noting that such a myopic approach to the study of the psychology of African descent people precludes advancement in the study of African/Black psychology. This sentiment is equally valid with regard to the study of Black consciousness, particularly given the degree to which current theorizing of BC relies on one's racial context. Further, scholarship illustrates that attitudes contributing to the ways in which people understand Black consciousness have not only changed over time but also illustrate a range of Black concerns beyond that of racial oppression (Houston, 1984).

Second and related to the first point, current measures of Black consciousness appear to primarily assess Blacks' reactions to racial oppression and injustice. Being that the theory behind most of the measures discussed in the previous section assume race undergirds the dimensions of Black consciousness, it follows that such measures, irrespective of how psychometrically robust, provide primarily information about how African descent people have reacted and adapted to racial oppression. An examination of the Black Consciousness Survey (Banks, 1970), for example, reveals that one's level of Black consciousness is determined by an awareness of one's Blackness in relation to White racism. Respondents with more advanced Black conscious attitudes and beliefs as measured by the Black Consciousness Survey would endorse items such as, "My race would continue to eat without the White man" and "I have less in common with members of the White race than with members of my race." The focus on exploring Black

consciousness in the context of race is also apparent in examining Millones (1980) Developmental Inventory of Black Consciousness. This measure employs a developmental framework for examining Black consciousness through a transformation experience that is catalyzed by a change in the manner in which one negotiates his or her Blackness via a vis the intentions of Whites. Similar to the Black Consciousness Survey (Banks, 1970), items indicate a primary focus on race as the construct that undergirds one's degree of Black consciousness. This measure includes items such as "White values are destructive for Black people", and "White people are naturally opposed to Black people." On a discrete level, items like the aforementioned appear to provide an assessment of one's response to multiple systems of racial injustice and, perhaps, provides some insight about the socio-political history of African descent people in the United States. However, this speaks to only one dimension of Black consciousness (e.g., socio-political awareness) and leads to limited conclusions about who African descent people were before the history of enslavement and who they are beyond the legacy of a legally justified oppressed group.

To this point, the discussion of current Black consciousness theory and measurement has focused on the limiting role of race. Parham (2002) provides further credence for the aforementioned arguments noting that it is the study of cultural phenomena rather than racial phenomena that most accurately elucidates the psychology of a people. Like Parham, other scholars (e.g., Nobles, 1991; Akbar, 1989; Cokley, 2002) have argued that an analysis of psychological constructs among Blacks must focus on the study of cultural phenomena grounded specifically in Africentric beliefs and value

systems. Given this contention, there has been increased attention focused on African-centered approaches to understanding the psychological and behavioral experiences of Blacks. The study of Black consciousness is no exception to this contention between race and culture as evidenced by Baldwin's (1981) theory of Black personality and the later development of the African Self-consciousness Scale. However, Baldwin's efforts to enhance Black consciousness theorizing and measurement with a focus on Africentric beliefs and values also pose some ideological challenges.

Hence, a third limitation to current Black consciousness theory and measurement, specifically examining Baldwin's (1981) theory of Black personality, is reflected in the rigid and ideologically essentializing assumptions embedded in some schools of Africentric theory. Chief among the concerns with Baldwin's theory is the issue of the biological determination of race and the implications of such an assumption. As discussed earlier, this theory consists of two dimensions: the *African self-conscious* and the *African self-extension orientation*, the later of these is that which Baldwin purports to be biogenetically determined. Baldwin's views undergirding his theory of Black personality and, more broadly, this scholar's beliefs about people of African descent posit the following: 1) people are categorized as discrete racial-cultural groups, 2) genetically determined differences exist between African and European psychological experiences, and 3) identifying with a group other than one's indigenous African cultural group is abnormal and represents cultural incongruence (Baldwin, 1981; Cokley, 2003; Kambon, 1992). The worldview put forth by Baldwin allows for an important point of critique in examining Black consciousness from this frame. As a part of a broader critique of

African Psychology, Cokley (2003) critically examined Baldwin's (also known as Kambon's) work describing it as a "*mutually exclusive approach*" to African psychology. This approach contends that racial groups, irrespective of contextual differences such as power, cultural experiences, or religious beliefs, all exhibit the same racialized worldview. As highlighted by Tunde (1998) and later discussed by Cokley (2003) such an assertion fails to account for the contextual, cultural, and racial variability among persons of African descent (or any other racial/ethnic group). This view, for example, dismisses the experiences of persons of African descent who come from multi-racial or -cultural backgrounds, what is their inherent racial-cultural group? Are these individuals "abnormal" or "disordered" because they lack a distinct and separate racial-cultural group? Further, this view inherently suggests that one's skin color reflects an inner reality that dictates behavior and ideology (personal and collective). Such essentializing notions in theory and measurement limit the complexities of African descent people and do little to illuminate the group's cultural truth.

Bearing in mind Baldwin's belief that worldviews, and by extension beliefs about Black consciousness, are genetically determined among racial-cultural groups, it stands to reason that findings using the African Self-consciousness Scale might reflect a racialized perspective. In other words, a racial interpretation is inherent in this scholar's measurement of Black consciousness despite the assertion that this is a measure of African cultural constructs. Consider, for example, the following items: "African culture is better for humanity than European culture" and "Blacks should form loving relationships with and marry only other Blacks." Provided that higher scores reflect

higher levels of Black consciousness one might conclude the more anti-White and pro-Black sentiments one holds the more conscious and culturally congruent one is considered using this framework. However, the anti-White/ pro-Black dichotomy suggested here provides a race-first analysis of phenomenon purported to reflect a cultural dynamic.

The aforementioned interpretation is consistent with and related to other critiques put forth regarding Baldwin's African Self-consciousness Scale which has been said to be less a measure of Black consciousness or valuing of Black culture/heritage, and more a measure of Black nationalism (Brookins, 1994; Utsey, et al., 2009). In fact, ASCS scores have been found to correlate highly with the nationalist oriented subscales of other measures of Black consciousness (Simmons, et al., 2008). Nkrumah (1970) defined Black Nationalist ideology as a race-first (e.g., emphasis on racial contexts and conditions) set of principles informed by the culture and history of Blacks used to guide the future actions and objectives of Black people for collective survival and freedom. A review of Black protest and political literature suggests that Blacks who adhere to a nationalist ideology believe that members of the group share inherent commonalities in culture, religion, and heritage distinct from other groups (Meier, Rudwick, & Broderick, 1971; Nkrumah, 1970). This ideology also embraces the idea that Blacks should live separately from other groups with the ability to control their own fate and inhabit their own spaces (e.g., possess own land). Elements of the nationalist ideology are illustrated throughout Baldwin's writings in which this scholar posits that the cultural and social reality of Blacks is separate and distinct from other groups, particularly Western society

(Baldwin & Bell, 1985; Kambon, 1992, 1996; Kambon & Bowen-Reid, 2009). Further, items on the African Self-consciousness Scale reflect the idea that African descent people should strive for self-determination through pursuing independent societies, religion, and education. The following items, for instance: "Blacks should have their own independent schools which consider their African heritage and values an important part of the curriculum", "It is intelligent to organize to educate and liberate themselves from white-American domination" and, "A white/ European or Caucasian image of God and the "holy family" are not such bad things for Blacks to worship" illustrate notions consistent with a Black nationalist ideology. While the manner in which one engages Black nationalist ideological principles and the psychosocial impact of this ideological perspective is a subject of continued debate (R. A. Brown & Shaw, 2002), engaging Black nationalism is separate and distinct from Black consciousness as conceptualized in the current study.

Given the similarities between Black Nationalism and African self-consciousness, it seems reasonable to question whether the ASCS measures what it purports to measure. Unlike other models of Black consciousness and identity discussed (e.g., Cross, et al., 1991; Milliones, 1980; Sellers, Smith, et al., 1998), all of the assumptions underlying Baldwin's Black Personality theory and related instrumentation are *not* testable, and therefore provide limited means by which to assess the conceptual model. Following this logic, one might also question what kind of meaning can be drawn from Baldwin's method of inquiry. A critique of Baldwin's research put forth by Stephen Howe, a scholar of political movements and ideology, lends some insight about this point. Howe

(as cited in Cokley, 2003) evaluated a study exploring mate selection and African cultural consciousness as measured by the ASCS. This author explained that the study relied on biased definitions of African cultural consciousness derived by scholars with similar perspectives on the subject of mate selection, and participants responded to somewhat leading items (e.g., "In mate selection and / or evaluation Black men and women should consider Black cultural beliefs and values (or cultural consciousness) as a main or primary criterion"). In line with Howe's analysis, Cokley (2003) suggested that the study described exhibited repetitive internal logic and no meaning or knowledge could be inferred. Thus, the ability to interpret findings rendered using this measurement and theory must be considered thoughtfully.

Nevertheless, to Kambon's credit, his work has arguably most progressed contemporary discussions about group consciousness among Blacks in which African cultural tradition and history are central to theorizing. The limitations of this scholarship, (and that of other measures of Black consciousness), however, are areas to be addressed through continued theory and scale development. As discussed, significant challenges exist in interpreting the results of measures that are predicated upon narrowly defined ideological positions (Cokley, 2003) and consider one's experience of Black consciousness primarily in relation to White racism and oppression (Houston, 1984). These perspectives fail to address the complexity of Blacks as a cultural group. A potential method of addressing these limitations is to focus on the understudied role of cultural knowledge as an undercurrent to the development and maintenance of Black consciousness. Reflecting on the domains identified in the various theories presented, it

appears that the process of learning or an exchange of knowledge about culture and history is significant to Black consciousness beliefs. For example, Gurin and Epps (1975) discussed the impact of Black history knowledge and participation in Black protest movements as important to one's experience of group consciousness. Similarly, Kambon (1996), identified one's awareness of Black collective identity and the pursuit of self-knowledge and African history as critical indices to the African self-consciousness construct. While there is evidence of theoretical conjecture to suggest the importance of cultural knowledge, the role of this cultural learning or knowledge has not been adequately examined or measured. To this end, the following section defines cultural knowledge and its relation to group consciousness and psychological well-being among persons of African descent.

Cultural Knowledge and Black Consciousness

“A people without the knowledge of their past history, origin, and culture is like a tree without roots”—Marcus Garvey

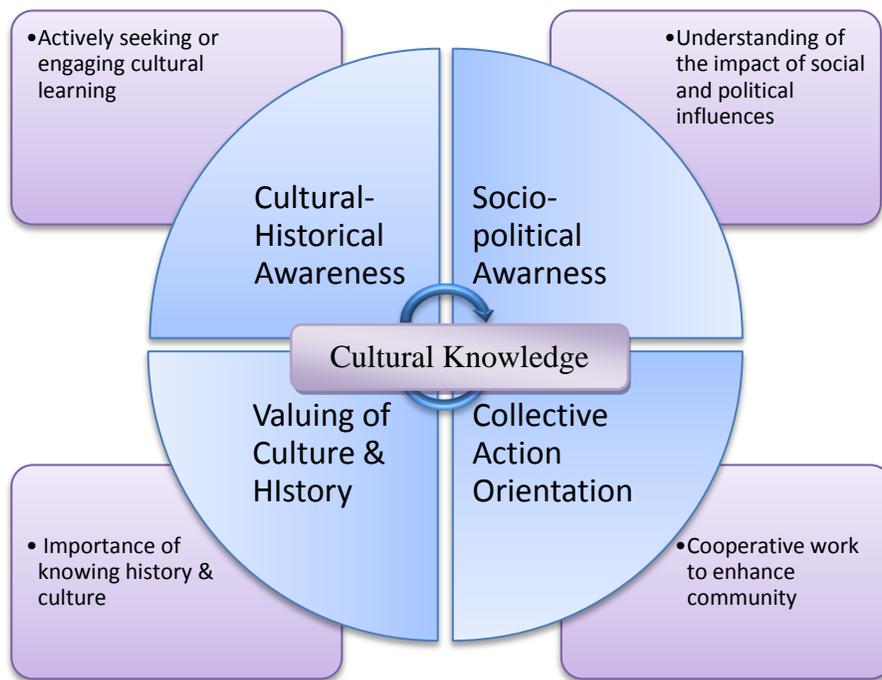
As indicated in the above literature review, conceptualizations of Black consciousness reiterate the importance of one’s history and seeking self-knowledge as means of promoting and enhancing group consciousness. Several Black consciousness and identity theorists reflect on the importance of seeking the truth about the history, cultural reality, and socio-political positioning of African descent people (see works from Daudi Ajani ya Azibo, Joseph Baldwin (aka Kobi Kambon), William E. Cross, Linda James Myers, and Wade Nobles,). These scholars suggest that the journey toward self-determination and optimal psychological health (and achieving other positive outcomes) is not only manifested in strong group identification but is also reflected in one’s access to historically accurate knowledge as well as an ability to critically assess distorted information (e.g., stereotypes, negative appraisals of group) (C. Thompson & Alfred, 2009). Gleaning from the education literature, multicultural educationists refer to this undercurrent of Black consciousness as cultural knowledge. Broadly, cultural knowledge represents a framework for understanding and interpreting the world with the recognition that the knower is situated within a particular historical, political, and social context. Cultural knowledge is grounded in directing learning (or socialization) toward the needs of the African descent community, thus facilitating an awareness of oneself through an exploration of cultural history and tradition (J. E. King, 2004). Further, cultural knowledge provides tools for the knower to deconstruct social myths related to his or her group (Boggs, 1998; J. E. King, 2004; Lewis, 2004a).

Several scholars offer more specific insight into this concept of cultural knowledge. King (2004) discusses the term *deciphering knowledge* which is aimed at developing educational curriculum that encourages consciousness and cognitive autonomy amongst students. This scholar further argues that a key component to increased awareness or consciousness is an exposure to and understanding of accurate history. Deciphering knowledge allows one to do just that—decipher—that is be able to make sense out of one’s experiences in a socially stratified society and remain empowered. Educational recommendations from Boggs (1998) support the notion of deciphering knowledge indicating that educational experiences must be based on the inclusion of lived experiences and historical self-knowledge to facilitate consciousness in African descent communities.

Similar, to King’s (2004) framework of deciphering knowledge Lewis and colleagues (2006) introduced a related concept called *emancipatory education*. Emancipatory education is directly translated to mean “freedom education.” This framework for cultural knowledge seeks to reconnect Black students with African history and culture, liberating them from racist ideologies and enabling them to consider their social context more critically. Common aims of effective emancipatory education include: increasing school connectedness and a communal orientation, promoting involvement in social change, and increasing motivation and academic achievement (Lewis, 2004b). These goals are often achieved through another variation of cultural knowledge discussed by Shockley and Frederick (2010), *cultural reattachment*. From these scholars’ perspectives, the development of cultural awareness involves a deep

structure analysis of African history and culture. Further, cultural knowledge is reflected in a process of (re)familiarizing oneself with African cultural beliefs and history with the aim of increasing personal and collective agency. This concept is situated within an African-centered education paradigm which ultimately aims to increase critical consciousness (e.g., Black consciousness) among African descent students.

Figure 2: Relationship between Cultural Knowledge and Black Consciousness



As depicted in Figure 2 and discussed by the aforementioned scholars, cultural knowledge represents a point of convergence for the multiple domains of Black consciousness. Examining the similarities among the cultural knowledge definitions discussed provides evidence for its unifying role. Each of the aforementioned scholars characterizes the void of Black history and the misinformation about the African descent community as miseducation with potential to significantly impact Black students'

experiences of self and the community. In an effort to defend against such miseducation, Shockley and Frederick (2010) are proponents of disseminating cultural knowledge to encourage empowerment and liberation. This sentiment is not unlike the theoretical undercurrent that highlights the importance of understanding one's place in history to support social change as espoused in both the deciphering knowledge and emancipatory education definitions (J. E. King, 2004; Lewis, et al., 2006). Elements of the cultural-historical and collective action domains of Black consciousness are supported by the shared notion that among these definitions is a value for African descent history galvanizing a cradle of consciousness that leads to community action and liberation. Further, the emphasis on critical thinking and critical analysis of history and social experiences speaks to the significance of socio-political awareness, another key component of Black consciousness.

Transmitting Black Consciousness Beliefs through Cultural Knowledge

Black studies. One of the most hypothesized ways of transmitting cultural knowledge is through Black Studies or Black history focused courses; that is through the dissemination and critical inquiry of Black history knowledge. It is in these spaces that Black students are enabled to challenge the status quo and are validated in their personal and collective experiences (Banks, 2004; Hu-DeHart, 2004; J. E. King, 2004). Few contemporary studies have explicitly assessed the influence of enrolling in these courses on Black consciousness beliefs. Sellers and colleagues (1997) illustrated a positive relationship between taking Black studies courses and increased group identification. Similarly, another study indicated that exposure to consciousness-raising material was

positively related to Black consciousness (Baldwin, et al., 1987). Furthermore, Merelman (1993) conducted a case study of grade school curriculum and found that exposure to Black history in a classroom setting was moderately impactful for students. Merelman asserted, however, that these findings were impacted by non-standardized teaching methods and should be considered with caution.

Notwithstanding limited empirical support for the relationship between Black Studies enrollment and Black consciousness, scholars continue to give credence to the “Black Studies effect” (T. A. Adams, 2005). This may be due, in part, to the body of evidence supporting that the cultural knowledge exchanged in Black Studies courses influences various psychological, social, and adjustment outcomes. Livingston, McAdoo, and Mills (2010), for example, examined the degree to which Black Studies enrollment predicted self-esteem and Black Nationalism in a sample of African descent college students. Initial analyses suggested that Black Studies enrollment was a significant predictor of both self-esteem and Black Nationalism. However, after controlling for year in school, Black Studies enrollment remained a significant predictor only for Black Nationalism. Hence, these respondents exhibited a strong belief in group solidarity, exhibited a sense of group pride, and viewed the political and social interests of Blacks as important. In addition to increased positive group evaluations, Black Studies courses have also been identified as related to increased persistence and achievement. Adams (2005) conducted a study exploring the role of Black Studies courses at a predominantly White university. Findings demonstrated that Black Studies courses served as safe, intellectual spaces for Black students. Specifically, students becoming more familiar

with their history and culture were less adversely impacted by institutional prejudices and White American cultural norms. These students also reported increased academic achievement and interest in school.

Cultural socialization. Cultural knowledge as a means of promoting Black consciousness is also demonstrated through African-centered education and socialization programs. These programs often emphasize collective pride, the strength of the Black community, and highlight the importance of historical knowledge. Much of what these programs promote is referred to as cultural socialization. In an review of racial, ethnic, and cultural socialization literature, Bentley and colleagues (2009) discussed cultural socialization as a transmission of messages that reinforces cultural pride, historical knowledge, and a respect for Diasporic traditions such as spirituality, self-determination, and communalism. This type of socialization is often shaped by parents or authority figures and provided to youth and young adults (Belgrave, Cherry, Butler, & Townsend, 2008; Belgrave, Reed, Plybon, Butler, et al., 2004; Bentley, et al., 2009; Brookins, 1996; Brookins & Robinson, 1995). While some scholars feel that cultural socialization and related practices (e.g., teaching/learning of Black studies) are unnecessary and lead to attitudes that oppose diversity (JBHE, 2001; Kimball, 1990), others suggest such practices are necessary to eradicate the many social, psychological, economic, and health disparities that plague the African descent community (Hilliard, 1988, 2000; C. Thompson & Alfred, 2009). Hence, the process by which Blacks become increasingly aware of and reflective about their history and socio-political status leads to a critical awareness or consciousness facilitated by socialization practices (Watts, et al., 2003).

Cultural socialization plays a significant role in providing Blacks with an armor of knowledge and protection that allows for continued advancement toward liberation. Research on school based programs demonstrates the impact of cultural socialization as it relates to teaching cultural knowledge. In a school-based intervention study, the Bloodlines Project (MacLeod, 1991), scholars found that cultural socialization practices such as teaching Black history from a community perspective positively impacted consciousness and critical thinking skills. Specifically, this intervention program engaged Black high school students in studying the history of their community's involvement in the Civil Rights Movement and enabled students to deconstruct the inequities prevalent in their community during that time and contemporarily. Program evaluation data suggested the participants exhibited an increased awareness of themselves and their historical contexts. From the author's purview, this increased awareness and agency was indicative of the first step toward collective action. In a similar vein, Brookins (1996) reviewed African descent Rites-of-Passage programs, and found that these programs positively influenced identity development and achievement among youth by providing historical and cultural information as well as teaching critical thinking skills. Given the intricate nature of cultural socialization in processes of teaching and learning, it is an important area to explore when considering Black consciousness beliefs and cultural knowledge.

Self-esteem & well-being. The impact of cultural knowledge as exhibited in Black consciousness beliefs is also evident in one's feelings about him or herself. The psychological literature most often defines global feelings about oneself in terms of self-

concept or self-esteem. Much of the early scholarship about the psychological functioning of Blacks focused on self-esteem, and often concluded that Blacks suffered from low self-esteem. However, in the 1960's and 1970's, as with many deficit notions about Black life, this notion was challenged. In fact, scholars studying Black self-esteem during this period suggested that healthy psychological functioning for Black people may have been related to their knowledge of social and political systems' influence on Black life, and their collective protest against these systems (Akbar, 1976; Johnson, 1966; Noel, 1964). Stated differently, these scholars found that aspects of Black consciousness facilitated by cultural knowledge related positively to self-esteem or increased feelings of self-worth. More recently, however, the literature has been mixed with regard to the relationship between self-esteem and Black consciousness beliefs. Houston (1984) examined Black self-esteem and Black consciousness among college men and women. Using non-phenomenological (Draw-A-Person Test) and phenomenological (Janis Field Feeling of Inadequacy Scale) assessments of self-esteem and the Banks Black Consciousness survey to measure Black consciousness, this scholar found no relationship between either the phenomenological or the non-phenomenological measures of self-esteem and Black consciousness. On the other hand, Smith and colleagues (1991) found that women higher in Black consciousness as measured by the Developmental Inventory of Black Consciousness (Milliones, 1980) expressed more favorable attitudes toward themselves (e.g., self-esteem).

Despite mixed findings, research evidence and theory suggests that cultural knowledge has the potential to positively impact self-esteem and thereby facilitate Black

consciousness beliefs. For example, an investigation evaluating the Sisters of Nia program illustrated that Black girls exhibited an increased sense of group belongingness and self-worth after being exposed to African-centered historical traditions and cultural information (Belgrave, Chase-Vaughn, Gray, Addison, & Cherry, 2000). In fact, the Sisters of Nia program has demonstrated such success with increasing psychological, social, and behavioral outcomes with African descent adolescent girls that it has been formulated into a nationally recognized group counseling platform (Belgrave, et al., 2008). In another investigation of Africentric cultural values and mental health among young Black girls, scholars found that girls with a greater sense of value for self-determination, collective work, and cooperative economics (e.g., Africentric values) also exhibited higher self-esteem as measured by the Rosenberg Self-Esteem Scale (Constantine, et al., 2006). Other research suggests that parents value cultural knowledge as significant to supporting their child's self-concept. In a qualitative analysis, Richards (1997) examined how parenting practices that emphasize African cultural consciousness operated in suburban Black families. Emergent themes from an analysis of interviews with 13 sets of parents indicated children exhibited healthy self-esteem and value for African descent history the more parents taught their children principles of African cultural consciousness.

Interventions employing cultural knowledge not only impact global experiences of belongingness and self-worth among students and youth but have also been shown to impact psychological well-being among adults. For example, an experimental based study found that Black women who received a culturally centered intervention geared

toward increasing empowerment and exposure to Black heroines showed more rapid reductions in dysphoric mood-related symptoms and overall distress (Kaslow et al., 2010). Decreased depressive symptoms and increased health knowledge are also noted in an examination of the efficacy of the Healer Women Project, a HIV and substance abuse prevention program rooted in an African-centered behavior change model (e.g., infusion of African cultural values) (Nobles, et al., 2009). Findings from pretest to posttest suggested participants experienced decreased depression as well as exhibited increased global psychological outcomes (e.g., motivation and self-worth) and health promoting behaviors. In sum, findings from these varied interventions involving children, adolescents, and adults indicate that promoting the exchange of cultural knowledge has important benefits for African descent people.

As discussed, an awareness and knowledge of African descent history and cultural values relates to a host of psychological and adjustment outcomes. This knowledge may be transmitted by various sources, in multiple environmental contexts, and have transformative effects on one's Black consciousness beliefs. Hence, cultural knowledge is an important construct to capture in order to more accurately understand Black consciousness and the ways in which it functions for African descent people.

A New Measure: The Scale of Black Consciousness (SBC)

With academic knowledge and historical “half” stories that oftentimes invalidate the experience of African descent people ever-present, particularly when dealing with topics concerning African ancestry (Tatum, 1992), it is critically important for scholars to understand and possess the ability to measure the mechanisms that undergird Black consciousness beliefs. Consistent with the notion that a deep knowledge of one's history and socialization practices impact the intensity of one's expression of Black consciousness (Baldwin, 1981, 1984), the literature reviewed suggests the components of Black consciousness are manifested through one's beliefs and behaviors as a result of exposure to cultural knowledge in various contexts. Despite this assertion in the literature, measurement research has failed to address the role of cultural knowledge in examining Black consciousness. Although scholars continually note the importance and impact of cultural socialization practices, Black history knowledge, and African cultural values and tradition, measuring the influence of these phenomena focusing on cultural knowledge and the way in which it impacts one's Black awareness is an area of further study. Accordingly, this dissertation addresses that area of study by proposing a new measure, the Scale of Black Consciousness (SBC).

To review, the measures of Black consciousness discussed tend to focus on a process or an outcome, that being an emphasis on a set of stages or an emphasis on the consequences of an experience. For example, Millones's Developmental Inventory of Black Consciousness reflects a progression through a set of stages with the most mature stage representing an integrated awareness about being a member of the Black

community. Measures using a developmental framework often address research questions with an interest in movement toward Black consciousness beliefs that are less influenced by the psychological impact of Western oppression (Burlew & Smith, 1991). On the other hand, group-based and African-centered measures highlight outcomes related to a set of experiences (e.g., social, contextual, educational). Consider the nature of outcomes in the African-centered approach to the study of Black consciousness. This approach assesses how African-centered beliefs and traditions are related to behaviors and attitudes (e.g., outcomes), a view similar to Baldwin's premise that embracing an Africentric ideology leads to a healthier and more culturally congruent existence (Kambon, 1992). More specifically, the African Self-consciousness Scale (Baldwin & Bell, 1985) includes a set of expressive dimensions that might be conceived of as outcomes resulting from one's experiences with African cultural consciousness. Group-based approaches also focus on outcomes noting the emotive and behavioral experiences of African descent people in relation to experiences of oppression.

The focus on outcomes discussed in the African-centered and group-based approaches allows for an examination of the multiple dimensions of Black consciousness beliefs. Consequently, exploring either a group-based or an African-centered approach independent of the other excludes concepts important to a holistic examination of Black consciousness. The complexity of Black consciousness is further elucidated when both the experience of African descent people prior to enslavement as discussed in the African-centered tradition and valuing one's sense of group affiliation as discussed in the group-based approach are acknowledged. In fact, examining these theories together

further validates the scholarship of Fanon (1963) and DuBois (1903) who speak of the bifurcated historical experiences of African descent people as they seek self and collective understanding. Hence, one difference between the SBC and other measures is that it holds the assumptions of both group-based and African-centered approaches as equally impactful to assessing Black consciousness beliefs. One can be both knowledgeable of and value African descent history and also have a sense of awareness about the social implications of being a person of African descent in the stratified context of the United States.

The intersection and complementary positions of the African-centered and group-based approaches are evident in their similar emphasis on knowing and awareness. Cultural knowledge represents a framework for knowing that places African descent history and the contextual experiences of Blacks at the center of analysis. An understanding of cultural knowledge provides a more variegated examination of one's Black consciousness beliefs providing insight, for example, about one's experience of deconstructing myths about Black history/ culture (J. E. King, 2004), seeking intellectual self-determination (Lewis, 2004b; Lewis, et al., 2006), and engaging African tradition (Shockley & Frederick, 2010). As described by King (2004) this kind of knowledge encourages a change in one's consciousness, provides a foundation for intellectual independence, and sets the stage for social change. This scholar's assertion as well as the former discussion introducing cultural knowledge, further illustrates the facilitative function of cultural knowledge to unpacking the dimensionality of Black consciousness.

As previously noted, Baldwin's Theory of Black Personality as operationalized by the African Self-consciousness Scale (Baldwin & Bell, 1985) approximates an exploration of Black consciousness in which cultural knowledge is, at least, theoretically considered. Nevertheless, this theory, and subsequent measurement, provides a limited and ideologically specific assessment of Black consciousness that fails attend to: 1) the social construction of race; 2) heterogeneity within the African descent community; and 3) the dualistic experience of African descent people, acknowledging both African and American sentiments. The African Self-consciousness Scale assumes that Black consciousness is reflected in an ideological dichotomy that acclaims African culture and condemns Western culture. Alternatively, the proposed measure under development focuses on the dimensions of Black consciousness as they are exhibited through experiences with cultural knowledge without assuming a particular biological predisposition or pitting two cultural experiences against one another. The creation of the SBC is based on the following assumptions: 1) cultural knowledge is conceptually significant to understanding the multidimensional nature of Black consciousness, and 2) cultural knowledge informs and influences one's Black consciousness beliefs. The SBC assesses for one's awareness of African descent history as well as their willingness to explore the social and political implications of African/ Black history.

To this end, the SBC is *an instrument designed to assess Black consciousness as expressed through respondents' beliefs about the significance of cultural, historical, and socio-political awareness (e.g., cultural knowledge) for the enhancement and survival of African descent people*. This measure reflects a less ideologically driven assessment of

Black consciousness (See previous section *A Critique: Black Consciousness Theory and Measurement* for a broader discussion) and uniquely incorporates perspectives of both group-based and African-centered approaches. This measure is developed from a framework that makes African descent people the subject of their own cultural and historical narratives rather than mere objects of experiences related to Western oppression. Although the psychological experience of Western oppression is significant in understanding the Black psyche, it is only one part of a rich and complex whole. Thus, the development of the SBC represents a means of expanding conceptions of what it means to be a conscious or aware person of African descent.

On a more discrete item level, the proposed items for the SBC are based on the dimensions of Black consciousness apparent in the psychological literature but are also informed by a systematic qualitative investigation of potential respondents' beliefs about Black consciousness, the results of which are summarized in Chapter 3. Moreover, unlike, other measures assessing Black consciousness which reflect incomplete scale development procedures or demonstrate psychometric instability (Sabnani & Ponterotto, 1992; Simmons, et al., 2008; Utsey, et al., 2009), the SBC represents a scale created according to scale development standards set forth by DeVellis (2003) and heeds to a call by Utsey and colleagues (2009) to develop instrumentation specific to African descent populations utilizing rigorous empirical techniques. Hence, developing the SBC addresses a noteworthy need in the African-centered/Black psychological literature as theoretical contributions exploring the psychology of African descent persons have far

exceeded measurement development. From this point, the methods and procedures utilized to develop and initially validate the SBC are discussed.

Chapter 3

Method

Proposed Study

Based on the above review of the literature, this study aims to add to the body of research focused on examining the theoretical underpinnings and measurement of Black consciousness as a function of cultural knowledge. By better understanding the nature of this construct and its role in psychosocial development, the goal is to support educators and mental health professionals in addressing and considering the impact of cultural knowledge as exhibited through Black consciousness beliefs. The primary purpose of this study is to identify and establish the initial factor structure of the SBC, and demonstrate validity and reliability of the instrument. Secondly, this study explores the relations between Black consciousness and variables of import identified through literature review including: self-esteem, cultural socialization, group-based racial identity, and Black history knowledge. Two studies were conducted to achieve the aforementioned goals. Study 1 supported item generation relevant to the latent construct of interest, Black consciousness, and sought to provide evidence for the content validity of potential SBC items. As a preliminary step to Study 1, the researcher and a team of colleagues conducted a focus group study to assess Black students' experiences with cultural knowledge. Study 2 focused on item refinement and establishing the initial psychometric properties of the SBC. These studies reflect methods for scale development proposed by DeVellis (2003) from item development to establishing a measurement model and validity. A visual representation of the scale development steps

and decision tree utilized in the current research is illustrated in Figure 3. Details of this process are discussed in the sections following.

Figure 3: Scale Development Procedures

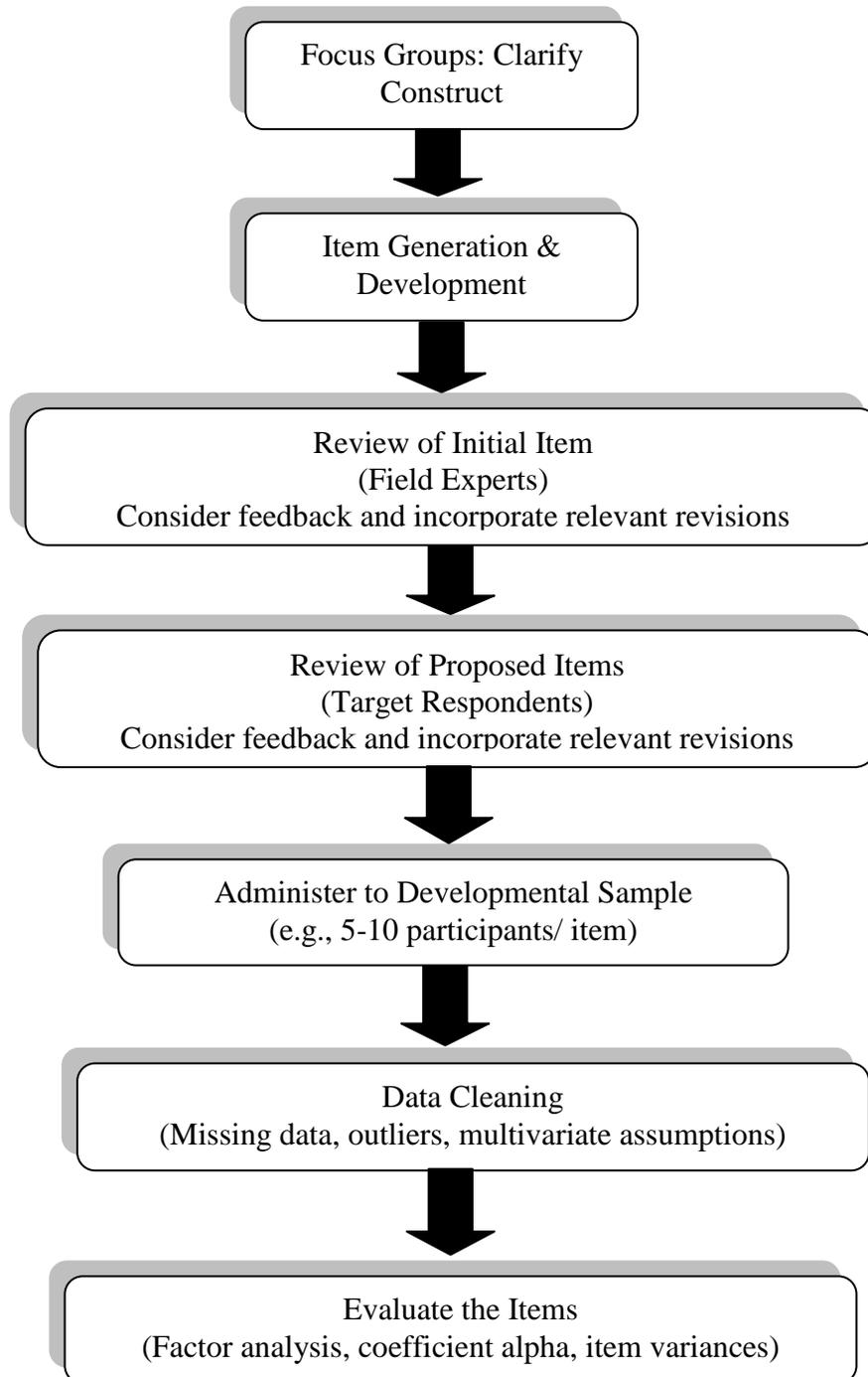
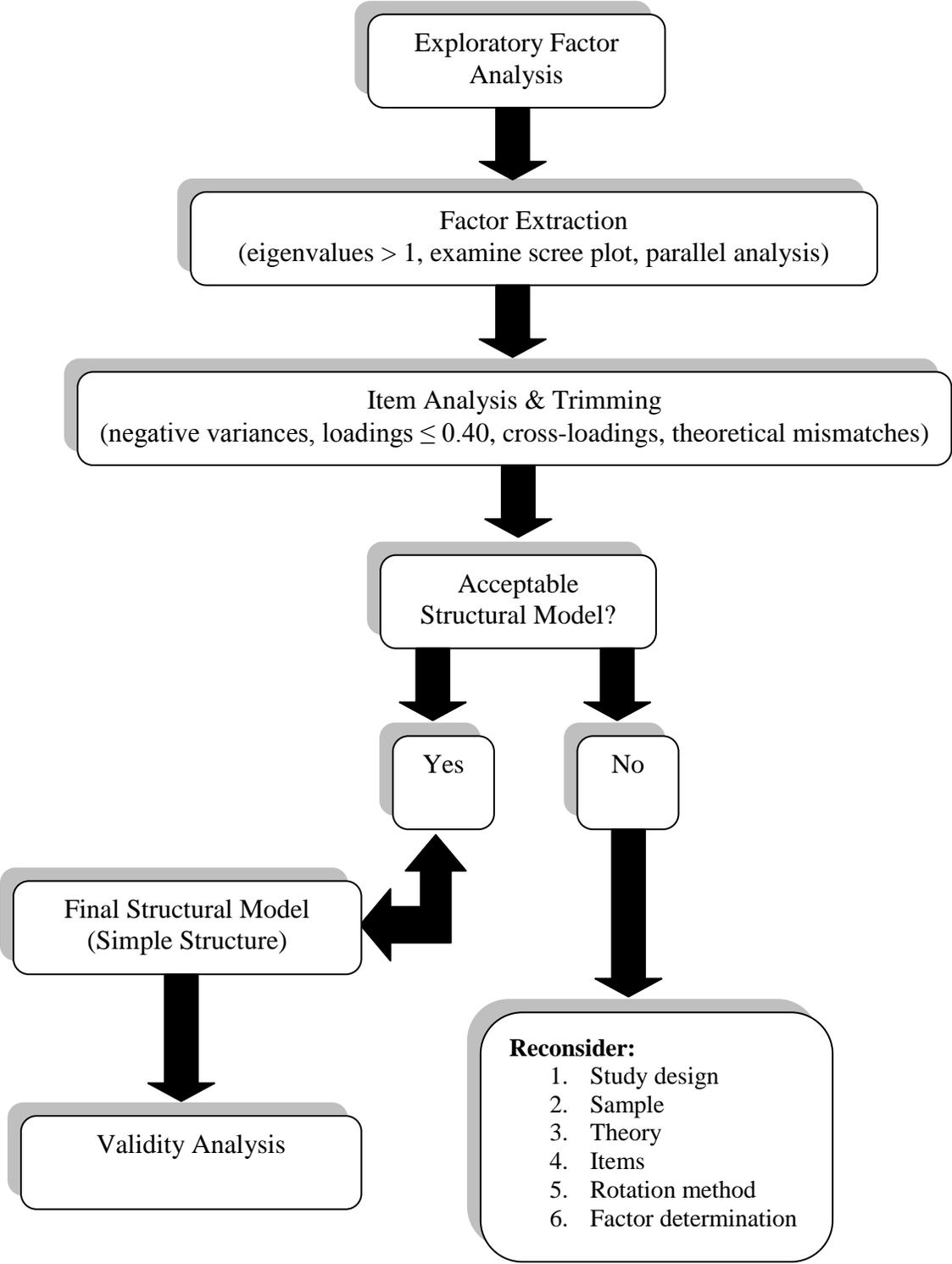


Figure 3 (continued)



Preliminary Explication of Construct with Focus Groups

As an initial step in better understanding what a measure of Black consciousness as a function of cultural knowledge might look like, Chapman-Hilliard, Beasley, Holman, and Jones (2011) conducted focus groups with African descent undergraduate students. The groups consisted of students who endorsed the following: 1) taking one or more courses primary to the Department African and African Diaspora studies or cross-listed with the department and 2) identifying that the primary content of the course focused on African descent people. These focus groups offered a method of identifying themes across students' experiences and comparing students' experiences with information presented in the literature.

Participants in the focus groups were 24 undergraduate students (M age = 21.13, $SD = 2.23$; M GPA = 2.86, $SD = .44$) from a large, southwestern university. The sample was predominately female ($N = 19$) and all participants self-identified as Black. Thirty percent of the sample were African and African Diaspora Studies majors and 25% of participants were African and African Diaspora Studies minors. As specified in the inclusion criteria, all participants had taken or were currently enrolled in at least one African and African Diaspora Studies course with four being the average number of courses taken by focus group respondents.

The students participated in one of five focus groups of about 4-7 members each. The focus groups were aimed at exploring and identifying students' perceptions and thoughts about their experiences with Black consciousness discourse (e.g., cultural knowledge). Using a semi-structured interview protocol, participants were asked to

identify their thoughts, beliefs, feelings, and behaviors associated with learning about the historical, social, and political experiences of African descent people. Sample responses included: "I think the whole experience is empowering... learning about...the history of a people who were able to overcome, it's kinda like a warm feeling. [I say to myself] ok I can get through this if they did it I can do it" and, "This is how powerful [Black studies classes are]...I would skip watching *The Game* to study. I would be laying in the bed wake up early in the morning like man, I gotta get up and go to class... and I [say] well I could sit here, but I bet I'm going to miss out some real good discussion. So I got my tail [up] and I went. That's the kind of power like power to move, like power to actually wanna make an action... [these experiences] perpetuate change." Other participants spoke specifically to issues of developing critical thinking skills and increasing awareness. One participant stated, "It encourages me to be critical of every single fact and everything I'm made aware of ... it expands outside of AFR. When an authority figures tell me something, I'm critical of it. And that's just because of what I've learned in AFR that to be resistant you have to be aware of what's going on and make sure you understand how everything is working before you make a decision... AFR [becomes] a part of our lives..." In a similar vein, another respondent shared, "I think [Black studies courses] definitely change the way you look at things... I think also in [diverse] settings when you're having conversations; you have more information to back [your ideas] up." Overwhelmingly, the data gathered in the focus groups seemed to suggest that students experience consciousness-raising and empowerment that is, to some degree, influenced by cultural learning experiences.

Upon the completion of the focus groups, the researchers met to review the responses provided by focus group participants and to identify themes in the data. Coding of transcripts and thematic analysis occurred in three phases. In phase one, broad themes were generated from line by line coding of transcripts. Subsequently, independent coders condensed themes that emerged in phase one into defined, hierarchical categories. Finally, coders independently reviewed transcripts using the defined categories and then met to discuss ways to resolve any discrepancies. This analysis resulted in eight themes summarized in Table 3. These efforts supported the development of an initial item pool for the Scale of Black Consciousness, which, in line with the goals of the current study, provide further credence for the multidimensional nature of Black consciousness beliefs as facilitated by cultural knowledge.

Table 3: Focus Group Themes

Theme	Theme Defined
Empowerment	<i>Experiences of increased agency, autonomy, motivation and competence</i>
Miseducation to Reeducation	<i>Process of bridging and filling persistent cultural/historical knowledge gaps</i>
Identity & Self-determination	<i>Exploration of constructing meaning and defining one's experience as a person of African descent</i>
Counterspaces	<i>Environments that challenged deficit notions and increased student comfort.</i>
Critical Consciousness	<i>Increased awareness about the African descent community and considering that knowledge critically (e.g., critical thinking skills)</i>
Gaining a Voice	<i>Ability to more openly and confidently express the uniqueness of cultural experiences</i>
Community Engagement/Collective Action	<i>Collectivist orientation and a desire to encourage community change</i>
Multicultural Perspective	<i>Appreciation for diversity and interest in building cross racial/ethnic alliances</i>

Study 1: Item Development & Content Validity

Item development. The researcher developed an initial pool of 85 items (See Appendix I for initial item pool) to reflect themes that emerged out of relevant literature, expert consultation, and the focus groups. With respect to the content of the items, it was decided that based on some of the critiques of current Black consciousness measures it was important to develop items that did not refer specifically to Whites and/ or Western oppression (e.g., by referring to how White racism impacts one's socio-political standing), but instead to word items with reference only to people of African descent (e.g., "Black slavery" or "African American liberation"), thus changing the frame from

which participants respond to the items. Further, guidelines provided by DeVellis (2003) were consulted to ensure the use of best practices for structuring and writing items. Specifically, the items were written with an emphasis on common language and clarity. In instances where more sophisticated language was employed, specific definitions were provided to guide respondents. Items were also concise for ease of comprehension so as not to thwart respondents from providing accurate responses. Items were also worded both positively and negatively with the intent to avoid acquiescence or agreement bias. Moreover, statements containing multiple ideas within a single item were avoided as these items are considered double-barreled. As noted by DeVellis (2003) such items pose potential difficulty for respondents, particularly if the respondent has conflicting responses to different parts of the item. Double-barreled items also pose problems for the researcher often introducing increased error variance into the measurement process. Furthermore, item redundancy is a final point highlighted by DeVellis (2003) that speaks to the best phrasing that most accurately captures a construct of interest and sets the foundation for good internal consistency. As such, items for the SBC were written to be conceptually redundant and were variably worded to determine which items most successfully assess Black consciousness.

Likert scaling is the most widely used item response format for measures assessing opinions, beliefs, and attitudes (DeVellis, 2003; Furr, 2011). When appropriately used, Likert scales present items as statements (declarative sentences) and are followed by response options that indicate varying degrees of agreement. Bearing in mind that the SBC is designed to assess respondents Black consciousness *beliefs*, a Likert

type item response format including six response options ranging from 1 (strongly disagree) to 6 (strongly agree) was selected. The researcher chose a six-point response range to increase variability among responses to individual items, and thereby increase the measure's ability to discriminate differences in Black consciousness beliefs. Additionally, the researcher decided not to include a psychological midpoint. While there is debate in the field about the use of psychological mid-points, the choice not to use a mid-point, as is the case with the SBC, reflects the researcher's goal of encouraging respondents to think critically about the item presented (Furr, 2011) and the belief that the nature of the construct being assessed is one in which most respondents hold a specific belief (DeVellis, 2003). Instructions for the SBC were modeled, in part, after those included in the ASCS (Baldwin & Bell, 1985) and asked participants to respond to each statement as honestly as possible based on their beliefs at the time of completing the questionnaire.

Content validity. To establish content validity for SBC the researcher put forth a subset of the original 85 items developed for the SBC that best fit the criteria for good items described by DeVellis (2003) to be reviewed by experts. Experts reviewed 37 of the initial 85 items (See Appendix I for expert review item pool) to confirm that the items on the scale actually represented the targeted construct (DeVellis, 2003). The panel of experts consisted of four individuals with principal research interests and/or teaching experience in African and African American Studies and/or Black Psychology. Using an online platform, Qualtrics, experts indicated their degree of agreement on a 6-point Likert type scale (*1-Strongly Disagree to 6-Strongly Agree*) with the following three statements

for each item in the item pool: 1) The item's content is appropriate for the current study's operationalization of Black consciousness (reviewers were provided with an conceptual summary of cultural knowledge and Black consciousness), 2) The item's meaning is clear, and 3) The item is concise. In addition to providing the above information, experts were invited to provide additional feedback about alternative wording, sentence construction, construct relevance, and suggest items related to the construct for consideration by the researcher. The aforementioned questions followed recommendations put forth by DeVellis (2003) which indicate that experts be given the opportunity to confirm or invalidate the relevancy of proposed items in relation to the definition of the overall construct. Additionally, these questions provided experts the opportunity to indicate the clarity and conciseness of each item as well as offer the researcher suggestions about approaches that may have been overlooked.

Employing feedback from experts, some of the items were rephrased, removed, or combined to improve meaning and clarity of the individual item to the overall construct. Bearing in mind guidelines set forth by DeVellis (2003), items were considered for deletion or revision in the following instances: 1) if three or more experts disagreed about whether the item fit with the overall construct and 2) if feedback provided about the item reflected an area(s) that was not been considered thus making the item reasonable to eliminate.

After incorporating feedback from expert judges along with the researcher's discretion, a 26-item self-report measure was put forth for further validation and psychometric assessment. However, before proceeding with the aforementioned

assessment procedures DeVellis (2003) suggests that researchers have members of the target population review the measure for meaning and clarity similar to the expert judges. For the current study, African descent college-educated individuals represent the specific population of interest. Accordingly, a group of four undergraduate students individually reviewed the SBC for clarity, conciseness, and ease of understanding. Based on their responses, the researcher considered item revisions with regard to item clarity and meaning, word choice, punctuation, and syntax.

Study 2: Initial Psychometric Properties & Construct Validity

Upon completion of the initial version of the SBC, data were collected in order to establish construct validity and to determine how the proposed items behaved.

Exploratory factor analysis was employed to determine the number and nature of the SBC's factors. As noted in the literature review and indicated, to some degree in the focus group findings, there are likely multiple components of particular import to assessing Black consciousness as facilitated by cultural knowledge including: Socio-political Awareness, Cultural-Historical Awareness, Valuing of Culture and History, and Collective Action. However, the identification of these components is based on a common elements interpretation of an amalgamation of theories. While this interpretation is certainly useful in exploring the ways in which Black consciousness has been explored as a psychological construct and how one might approach measuring Black consciousness as it has been operationalized in the current study, it provides inadequate support for suggesting a specific factor structure. Further, other measures of Black consciousness discussed neither report nor hypothesize a particular factor structure. In

instances when there is little or no a priori justification for specifying a particular structural model, exploratory factor analysis is considered the most appropriate method of analysis (Ruscio & Roche, 2012). Moreover, exploratory factor analysis is often employed as a first step early in the scale development process (DeVellis, 2003). Thus, given the limited support for a specific factor model of Black consciousness and the early stages of this scale development venture, a traditional exploratory factor analysis was employed.

Participants

The initial sample included 352 participants. Two participants were identified as outliers and deleted from the sample, yielding a final sample of 350 participants. Participants self-identified as African descent undergraduate students and were recruited through a combination of sampling procedures including convenience, snowball, and panel recruitment methods. All participants identified as persons of African descent. Specifically, the sample was 75.1% Black/ African American, 9.1% Black/ African, 7.4% Black/ Caribbean, 5.4% Biracial, and 2.9 % Multiracial. The sample was majority female (70.8%) and participants ranged in age from 18-52 ($M = 21.16$; $SD = 4.7$). Participants all self-identified as undergraduate students (Freshman 29.6%, Sophomores 24.1%, Juniors 25.7%, Seniors 19.4% and other classification < 1%) representing institutions from across the United States. Institutions by region of the country were represented as follows: <1% New England, 20.6% Mid-Atlantic, 10.6% South, 58.5% Southwest, 8.9 % Midwest, and 1.1% West. Of the institutions represented 83.6% were predominantly White institutions, 15.6% were historically Black institutions and, < 1% were Hispanic

serving institutions. The mean participant cumulative grade point average was 3.0 ($SD = .56$) and 7.7% and 18.4% of participants were Black Studies majors and minors respectively. Participants were also asked about their experiences with Black consciousness discourse (e.g., taking Black studies classes). Just over half of the participants reported having had at least one Black studies course (36.6% of participants had no Black studies, 43.5% had 1-2 classes, 14.4% had 3-4 classes, 4.6% had 5-6 classes, and < 1% had 7 or more classes).

Participants were also asked about parental education and socioeconomic status. With regard to parental education, participants reported both mother's and father's highest level of education. For mothers, most were high school educated and beyond. Specifically, 3.4% middle school, 28.4% high school, 6.6% vocational/ technical school, 19.8% community college/ Associates degree, 26.4% college/ Bachelor's degree, and 15.5% advanced degree. Among fathers highest level of education was reported as 4.0% middle school, 37.5% high school, 5.7% vocational/ technical school, 10.6% community college/ Associates degree, 28.6% college/ Bachelor's degree, and 13.5% advanced degree. Additionally, a large majority of participants were from working class and middle class backgrounds based on family annual income. Of the participants 34.3% were working class, 53.1% middle class, 12.0% upper middle class, and < 1% upper class. Data were collected over the course of several semesters (beginning in Spring 2012 and ending in Fall 2012), and reflect the diversity of the African descent community.

The SBC was administered to a sufficiently large sample (e.g., at least 5-10 cases per measured variable). A review of relevant literature provides several rules of thumb for sample size when conducting an exploratory factor analysis such that results yielded provide nonbiased, reliable estimates of the covariation among the set of measured variables (e.g., Comrey & Lee, 1992; DeVellis, 2003; Gorsuch, 1983). Some sample size recommendations are based on the number of variables being analyzed. Gorsuch (1983) suggests at least 5 cases per measured variable whereas DeVellis (2003) suggests at least 10 cases per measured variable. Other sample size recommendations are blanket estimates specifying a particular number of cases. For example, Comrey and Lee (1992) suggested that 100 cases are poor, 200 cases are fair, 300 cases are good, and 500+ cases are very good.

While sample size recommendations are somewhat divergent, scholars generally agree that strong and meaningful results yield high structure coefficients for each factor and high communalities (Kahn, 2006). Because researchers are unable to predict the size of communalities and structure coefficients a priori, researchers seeking to use exploratory factor analysis are encouraged to sample 5 to 10 subjects per item (Tinsley & Tinsley, 1987), and up to a sample size of around 300 (Kahn, 2006; Tinsley & Tinsley, 1987) to be safe. Accordingly, at least 300 participants in the current study was sufficient to adequately determine the number of factors underlying a set of 26 items (Comrey & Lee, 1992; DeVellis, 2003; Kahn, 2006; Tinsley & Tinsley, 1987).

Procedures

Consent to conduct the current study was obtained from the Institutional Review Board of The University of Texas at Austin and the researcher adhered to the guidelines and procedures specified by the Institutional Review Board for the Protection of Human Subjects at the University of Texas at Austin. Data were collected using an online survey website (Qualtrics) sponsored by the University. Online data collection is an emerging tool that has demonstrated promising results for examining sensitive information (Evans, Garcia, Garcia, & Baron, 2003; McKenna & Bargh, 2000), attaining quality results (Gosling, Vazire, Srivastava, & John, 2004) and reaching additional potential participants (Norman & Russell, 2006). Research by McKenna and Bargh (2000) revealed that internet data collection allows for greater anonymity when disclosing personal information. Similarly, Evans et al. (2003) illustrated that individuals were more likely to report personal experiences and prejudices when completing measures in more naturalistic settings (e.g., online) than when in a laboratory setting. Additionally, Gosling et al. (2004) provided empirical support demonstrating that participants take internet study participation just as seriously as other means of study participation. Furthermore, researchers have determined that surveys distributed via email are likely to be forwarded to other potential participants of a similar demographic (Norman & Russell, 2006).

Recruitment and Compensation Strategies

Participants were recruited from multiple sources including: 1) University of Texas-Austin student organizations such as the: Black Student Alliance, African Students Association, Association of Black Psychologists Student Chapter, and historically Black

sororities and fraternities 2) the University of Texas-Austin Educational Psychology Department subject pool (EDP), 3) the University of Texas-Austin Psychology Department subject pool (PSY 301), 4) the researcher's personal contacts with networking abilities, 5) Amazon.com messaging and 6) Qualtrics Panels. Additionally, research funding support for this dissertation was provided, in part by, the June Marie Gallessich Dissertation Award sponsored through the University of Texas-Austin, Counseling Psychology Program.

Student organizations. The researcher sent a recruitment email to student leaders of campus organizations such as those described asking for permission to share a research opportunity with members of the organization. Upon receiving permission from the campus organizations to recruit their students, the researcher sent a second email with the primary investigator's contact information and a link to the online survey. The student leaders forwarded this e-mail to individuals in their organizations. Those students who received, read, and were interested in participating were able to contact the researcher if they had questions and/or click on the link in the email to complete the survey. Participants recruited through campus organizations had the option to receive \$5.00 Amazon.com gift code compensation to use at their discretion, or have a \$5.00 donation made toward their organization. Students who elected to donate their compensation to their organization indicated this by clicking a button on the webpage that indicated "donate to my campus organization". These students were then routed to a separate webpage where they input student organization contact information to initiate

the donation. The researcher provided monetary compensation to student organizations in the form of an official check.

Educational psychology subject pool (EDP). Participants recruited through the Educational Psychology subject pool received an email after they registered with the EDP subject pool website regarding instructions about their study assignments and how to participate in the study. Specifically, participants were provided a link posted on the participant webpage to complete the study. For those students who chose not to participate in the study, a 5-page paper on a designated research article served as an alternate assignment. EDP students received one credit hour for their participation in the study. Upon completion of the online study, participants e-mailed the researcher verification of participation. Once this was received, the participants were e-mailed their participation receipt. They were once again given contact information of the researcher in case they had any further questions.

Psychology subject pool (PSY 301). Per University of Texas-Austin Department of Psychology departmental procedures, students enrolled in introductory psychology classes participated in the PSY 301 subject pool as an educational opportunity. Participants were recruited through a static posting in an online subject pool management system through the Department of Psychology, and subsequently signed up for this research opportunity. As an alternative to study participation, students were also allowed to complete a research paper that involved a similar amount of time and effort. PSY 301 students received one credit hour through participation. Upon completion of the online study, participants e-mailed the researcher verification of participation. Once this was

received, the researcher indicated the student's participation in an online system as complete.

Personal contacts. The researcher emailed recruitment messages that included the survey link to personal contacts. These individuals were encouraged by the researcher to forward the recruitment statement and survey link to their networks. Additionally, any persons receiving the forwarded survey link were also invited to forward the recruitment message and survey link to other potential participants. Participants had the option to contact the researcher to respond to the recruitment email or participate in the survey directly by following the link provided in the recruitment email. On the last page of the online survey, participants were asked if they wish to be compensated for their participation. Those who indicated they wished to receive compensation (\$5.00 Amazon gift code) were routed to a webpage separate from the survey where they input their contact information (e.g., name, university email, phone number, and date completed survey) such that they received the Amazon gift code via email.

Amazon messaging. Recruitment through Amazon.com messaging was specific to participants who elected to receive a \$5.00 Amazon.com gift code as compensation. The survey link was included in the body of the thank you and gift code message received by participants who had already completed the survey. These participants were asked to forward the survey link to other potential participants to support the recruitment process. Similar to personal recruitment strategies, anyone choosing to participate in the study through this recruitment method was asked if they wished to be compensated for

their participation. Those who indicated they wished to receive compensation (\$5.00 Amazon gift code) were routed to a webpage separate from the survey where they input their contact information (e.g., name, university email, phone number, and date completed survey) such that they received the Amazon gift code via email.

Qualtrics panels. For participants recruited through Qualtrics, a university sponsored data management system; the researcher purchased a Qualtrics panel. The researcher worked with a Qualtrics representative to advertise the survey opportunity on either the homepage of a Qualtrics partner website or via web pop-ups that were distributed across a network of partner web-properties supported by Qualtrics. Potential participants registered to serve as survey respondents through the Qualtrics website. Once respondents had been verified and registered through Qualtrics, they were eligible to receive the survey invitation. The verification process for the panel included that participants must be those who cited themselves as persons of African descent currently enrolled in a 4-year college/ university. By registering as a potential survey respondent, meeting the verification criteria, and voluntarily accepting a survey invitation distributed by Qualtrics or Qualtrics partners, potential participants were taken directly to the survey website where they reviewed the online cover letter. Qualifying participants were selected randomly and completed the survey entirely voluntarily. Panel participants were compensated for their participation. A Qualtrics representative facilitated the compensation process in accordance with guidelines set forth by the Qualtrics panels compensation structure. The researcher was in no way involved in compensation for these participants.

Survey Administration

Given that all participants opted to complete the survey measures online, signed consent forms were not obtained. Participants receiving information about the study were provided a link to the study's webpage. On the webpage, participants viewed a cover letter describing the study. They were given the investigator's contact information in case they had any questions regarding their consent or their participation in the study. The subjects were not identified at any time and no identifying information was collected with survey data; participants' identities remained completely anonymous. Participants were informed that if they did not agree to the terms of consent they should not participate in the study. Study participants were further informed that they could discontinue the online survey at any time and withdraw from the study without risk on penalty. Participants took the survey at any location of their choice (dorm room, home, library, etc.) and those who agreed consented to participate and did not have any further questions continued with the online survey after reviewing the cover letter. The online survey should have taken no more than 45 minutes to complete. Upon completion of the survey, participants were asked about compensation or subject pool participation as described in the recruitment strategy and compensation procedures above. Also, before exiting the survey website participants were thanked for their time and, once again, provided the contact information for the researcher if they had any additional questions.

Measures

Scale of Black Consciousness (SBC; Chapman-Hilliard, 2013). The SBC is an instrument designed to assess *Black consciousness* as expressed through respondents'

beliefs about the significance of cultural, historical, and socio-political awareness (e.g., cultural knowledge) for the enhancement and survival of African descent people.

Responses are indicated on a 6-point Likert-type scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). Determining factor structure, reliability and construct validity for the SBC are the purposes of the current study and this evidence is reported in Chapter 4.

Scores on the SBC may be reported as a sum of item scores or as an overall mean. High scores on the SBC indicate higher levels of Black consciousness, that being an increased awareness of cultural knowledge relevant to African descent people. Low scores indicate lower levels of Black consciousness or a limited awareness of African descent cultural knowledge. See Appendix B for initial/ pilot version of measure.

African Self-consciousness Scale (ASCS; Baldwin & Bell, 1985). The ASCS consists of 42 items (See Appendix C) designed to assess dimensions of African/ Black consciousness as they relate to the respondent's awareness and knowledge of the position of African descent people. Responses are indicated on an 8-point Likert-type scale (1 = *Very Strongly Disagree* to 8 = *Very Strongly Agree*). The ASCS includes four competency dimensions and six expressive dimensions characterized as essential to the understanding of Black life and survival (Baldwin & Bell, 1985). The competency dimensions include (1) awareness/ recognition of one's African identity and heritage; (2) participation in and ideological focus on the survival, liberation and advancement of African descent people; (3) knowledge and active practice of African and African American customs and values; (4) resistance to anti-African or "anti-Black" forces. Each of the competency dimensions is translated into a subscale: Personal Group

Identification, Self-Reinforcement Against Racism, Racial and Cultural Awareness, and Value for African Culture. The six expressive dimensions reflect areas in which the aforementioned four competencies might be expressed. The expressive dimensions include: (1) religion, (2) family, (3) education, (4) culture, (5) interpersonal relations and (6) political orientation.

In the current study, the ASCS demonstrated good internal consistency with a Cronbach's alpha of .80. Test-retest reliability (over a six week period) for the ASCS was found to be .90 and Cronbach's alpha of .70 in the initial scale development. Reliability estimates among other African American samples have been reported as .78 (Stokes et al., 1994), .92 (Thompson & Chambers, 1998) and .88 (Jefferson & Caldwell, 2002). It should be noted that other scholars have found questionable reliability estimates for three of the four ASCS subscales as unacceptably low (Personal Group Identification = .74, Self-Reinforcement Against Racism = .37, Racial and Cultural Awareness = .08 and Value for African Culture = .42) (Simmons et al., 2008). Studies have been divergent regarding the ASCS's factor structure. Seven, four and two factors have been proposed (Myers & Thompson, 1994; Stokes et al., 1994; Simmons et al., 2008). Concurrent validity was determined by examining the correlation between the ASCS sums and the Black Personality Questionnaire sums (BPQ; Williams, 1981) which assesses Blacks' beliefs, attitudes and behaviors in response to bipolar dimensions that are either supportive or unsupportive of the survival of African descent persons. Baldwin and Bell (1985) reported a significant positive validity coefficient of .68.

Scores for the ASCS can be reported as a sum of item scores or as an overall mean. For the purposes of this study, the overall mean was employed for analyses. Odd numbered items are not reflective of African self-consciousness whereas even numbered items are reflective of African self-consciousness. Hence, low scores on odd numbered items and high scores on even numbered items indicated greater African consciousness. Sample items include: “I feel little sense of commitment to Black people who are not close friends or relatives (odd number).” “Black children should be taught that they are African people at an early age (even number).”

Rosenberg Self-Esteem Scale (RSES; Rosenberg, 1965). The RSES is the most widely used measure of global self-esteem. Specifically, it asks respondents to indicate personal evaluations of self (See Appendix D). It consists of 10 items in which respondents indicate their degree of agreement with each item using a 4-point Likert scale ranging from strongly disagree (1) to strongly agree (4). The RSES contains an equal number of positively and negatively worded items. Sample items include: “I feel that I’m a person of worth, at least on an equal basis with others (Positively worded).” “At times, I think I am no good at all (Negatively worded).” Scores are reported as a sum or a mean. Higher scores indicate a higher degree of self-esteem.

The RSES is a well validated measure of personal self-esteem with adequate internal consistency and test-retest reliability. Rosenberg (1965) indicated an internal consistency estimate of .77 among a sample of 5,000 high school students, and in the current study a good internal consistency estimate of .86 was found. For test-retest reliability, Wylie (1989) reported coefficients of .85 for 2 weeks and .73 for 7 months

respectively in young adult samples. The RSES has also been found to relate to many social and interpersonal outcomes (Rosenberg, 1965). Specific to Black college students and outcomes related to racial/ cultural variables, internal consistencies of .83 (H. L. Jones, Cross, & DeFour, 2007; Utsey, Ponterotto, Reynolds, & Cancelli, 2000) have been reported.

Multidimensional Inventory of Black Identity (MIBI; Sellers, et al., 1997) is a measure of three stable dimensions of Black racial identity. This inventory consists of three scales including: Centrality, Ideology and Regard. In the current study two of these scales were utilized: Centrality and Regard. Respondents indicate their degree of agreement with each item using a 7-point Likert type scale, ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The Centrality scale of the MIBI assesses the extent to which being a person of African descent is central to one's self-concept and it consists of 8 items. The Regard scale of the MIBI refers to an individual's affective and evaluative judgment of his or her race and includes two subscales: *Public Regard* and *Private Regard*. The Public Regard subscale consists of 6 items and examines the extent to which respondents feel others view Blacks either positively or negatively. The Private Regard subscale also includes 6 items and assesses respondents' personal feelings about being Black and their membership in the group. Sample items include: "Being Black is a major part of my identity (Centrality)." "I am happy that I am Black (Private Regard)." "I am proud of Black people (Public Regard)." High scores on these scales reflect higher levels of the dimension assessed.

Reliability evidence for the MIBI suggests that Cronbach's alphas for Centrality, Public Regard, and Private Regard have been reported to range from .66 - .77, .73 - .74, and .60 - .78 respectively (Cokley & Helm, 2001; Sellers, et al., 1997; Simmons, et al., 2008). Similar to previously reported ranges, reliability estimates for Centrality, Public Regard, and Private Regard were demonstrated to be .77, .74, and .71 respectively in the current study. Psychometric investigations examining the scale's factor structure have been mixed. A factor analytic study conducted by the scale developers yielded a six-factor structure (Sellers, et al., 1997) whereas another study suggested a five-factor solution (Simmons, et al., 2008). Other investigators have suggested that while the scale yields the originally theorized seven-factor structure (Sellers, Chavous, & Cooke, 1998), there appear to be some items that pose threats to construct validity (See Cokley & Helm, 2001 for detailed review). Additionally, individual subscales have been positively related to culturally affirming activities such as taking Black studies classes (Sellers, et al., 1997). See Appendix E to review subscales used.

Cultural and Racial Experiences of Socialization (CARES; Bentley & Stevenson, 2013) is a 53- item measure (See Appendix H) designed to assess the acquisition of cultural and racial messages among African descent people. It gauges the frequency (exposure), endorsement (internalization), and source of socialization messages. Specifically, after each message, participants were asked about the frequency of receiving the message (Not at All, Sometimes, or All of the Time) and asked about their endorsement (Strongly Disagree, Disagree, Agree, Strongly Agree) of each message. Participants were then asked to identify all of the sources for each message (Mother,

Father, Grandparent, Teacher, Sibling, Other Adult, Peers, Media, or No one told me this). The CARES has 5 forced factors or subscales: Protection, Affirmation, Racism, Coping, and Stereotyping. The present study utilized only the CARES Affirmation subscale. This reflects messages that endorse the teaching of cultural heritage and promotes pride in being Black. Good construct reliability was found for CARES Affirmation subscale on the frequency (F) and belief (B) dimensions. For frequency (11 items) a Cronbach's alpha of .82 was reported and for beliefs (11 items) a Cronbach's alpha of .72 was reported. In the current investigation, Cronbach's alpha for frequency was .84 and for beliefs was .88. Sample items reflecting belief statements for the Affirmation include: "You should be proud to be Black" and "It is important to remember the experience of Black slavery."

Black History Knowledge Questionnaire (BHK; V. N. Adams, 2012) is a 20-item multiple choice measure that assesses Black history knowledge and identifies from whom the respondent learned Black history information (See Appendix G). In Part I of the measure, participants were asked to select the best answer to a fact based question about Black history. Part II follows and participants were asked to identify the first place they learned about the topic. An example item includes: "What is the landmark Brown vs. Board of Education case about?" The correct answers from Part I are summed to create a BHK score. In current study, this measure demonstrated good reliability of .87.

Balanced Inventory of Desirable Responding (BIDR; Paulhus, 1984) is a 40-item self-report measure designed to assess two dimensions of socially desirable responding: self-deception (20 items) and impression management (20 items). For the purposes of the

current study only the impression management dimension was assessed (See Appendix F). This scale examines conscious efforts aimed at appearing more socially desirable to others (Paulhus, 1984, 2002; Paulhus & Reid, 1991). A sample item includes: “I have never dropped litter on the street.” Respondents indicate their degree of agreement with each statement using a 7-point Likert format ranging from 1(*not true*) to 7 (*very true*). With regard to scoring, the BIDR only utilizes extreme responses of 6 or 7 (or 1 or 2 for reverse items) to be counted toward respondents’ scores. Each extreme response counts as 1 with each scale yielding a possible score range of 0 – 20.

Paulhus (1991) reported internal consistency reliabilities ranging from .75 to .86 for the impression management scale, and in the current investigation internal consistency was demonstrated as .73. A test–retest reliability coefficient over a five week period for the impression management scale was reported as .65. Convergent validity evidence for the impression management scale is indicated in its high correlations with lie scales as well as ratings of agreeableness and conscientiousness.

Demographic Questionnaire developed for this study included questions about age, sex, race/ethnicity, class standing, school affiliation, major, socioeconomic status, and parental education. Participants were also asked to respond to questions regarding their involvement in cultural centered activities and their experiences learning about the history of African descent people. See Appendix A for a complete listing of questions asked of respondents.

Analytical Strategy

Specific research questions, research hypotheses, and the analytic strategy for each question in the current study are indicated in this section. Where relevant, a rationale for a particular hypothesis or set of hypotheses is discussed. Nine research questions are addressed to establish the initial psychometric properties of the SBC and determine the measure's validity. Also, given that Black consciousness beliefs as facilitated by cultural knowledge are the thrust of this research, questions also explore the transmission of cultural knowledge and sources of cultural knowledge (e.g., from whom are individuals learning cultural knowledge?).

Research Question 1: What is the underlying factor structure of the SBC?

Hypothesis: Given the exploratory nature of this research question and the primary goal of exploratory factor analysis, specific research hypotheses are not applicable. However, from the literature review, it is expected that the SBC will yield a multidimensional factor structure. While the dimensions or content areas of Black consciousness are a subject of continued debate, scholars seem to agree that Black consciousness is a multidimensional construct (Baldwin & Bell, 1985; Gurin & Epps, 1975; Hraba & Seigman, 1974).

Analysis: Exploratory factor analyses were used to determine the dimensionality of the SBC. An exploratory factor analytic technique was chosen for several reasons. First, there is limited prior research examining consciousness with a focus on cultural knowledge. Despite theoretical postulations and empirical investigations that approximate Black consciousness as operationalized in the

current study (e.g., Baldwin, 1984; Baldwin & Bell, 1985), there is little research to suggest theories of Black consciousness align with the measurement (for specific examples see M. A. Myers & Thompson, 1994; Simmons, et al., 2008; Stokes, et al., 1994). Second and related to the first point, Floyd and Widaman (1995) suggest that exploratory factor analysis be employed when the researcher has limited theory or prior research from which to derive firm expectations about the nature of the instrument under development. As noted in the literature review, a collective examination of the theories presented in the literature seem to overlap to suggest four potential components of particular import to assessing Black consciousness as facilitated by cultural knowledge: Socio-political Awareness, Cultural-Historical Awareness, Valuing of Culture and History, and Collective Action. However, the variability of components among the theories presented and the lack of empirical evidence suggesting a particular factor structure provide inadequate support for utilizing an alternative factor analytic approach like confirmatory analysis, as would be the case if theory and/or previous analytic research provided more clear guidance of a structure that might be confirmed. Finally, an exploratory factor analytic technique is suggested early in the scale development process to encourage theory building and to refine the proposed instrument (DeVellis, 2003; Kahn, 2006). Exploratory factor analysis is viewed as a necessary step in the initial validation of an instrument as it provides the researcher an iterative means of examining an item set (Worthington & Whittaker, 2006).

Gleaning from multivariate and psychometric guidelines set forth in the scale development literature (e.g., DeVellis, 2003; Floyd & Widaman, 1995; Kahn, 2006; Tabachnick & Fidell, 2001; Worthington & Whittaker, 2006), the exploratory factor analysis procedure was performed in five sequential phases: 1) evaluation of data, 2) factor estimation and extraction, 3) determining the number of factors, 4) factor rotation, and 5) factor interpretation. The goal of these steps was to explore how many factors exist among the SBC variable set and the ways in which these variables relate to the other factors that emerge. This process allowed the researcher to better understand the latent factors that account for the shared variance among SBC items.

Many scholars suggest that the meaningfulness of factors that emerge in a given factor analysis is directly related to the meaningfulness of the variables. This concept reflects the “garbage in—garbage out” adage of factor analysis. Hence, it is important for researchers to determine that items are logical and theoretically relevant (Kahn, 2006). In the current analysis, the researcher examined each item carefully incorporating results from the content validity study to determine the appropriateness of each item (DeVellis, 2003). In addition to the appropriateness of each item, it is critical that the correlations employed are reliable when conducting factor analytic procedures (Tabachnick & Fidell, 2001). Thus, the researcher determined whether the data were suitable for the statistical technique to be performed. After examining the variables for missing data and outliers, multivariate normality was evaluated by examining skewness and

kurtosis. Scatterplots were inspected to assess for linearity and homoscedasticity. Singularity and multicollinearity were also assessed through statistical software package collinearity diagnostics. Further, a Kaiser – Meyer – Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity were inspected to determine the factorability of the correlation matrix allowing the researcher to examine the extent to which the correlation matrix actually contained factors rather than contained simple chance correlations. Tabachnick and Fidell (2001) suggest values of .60 or above for the KMO procedure and a significant result for Bartlett's test indicate reliable relationships between pairs of variables and such indicators lend for a good factor analysis.

Once the data were examined, the researcher followed procedures advised by Tabachnick and Fidell (2001) to use principal components analysis with varimax rotation to estimate the number of factors present in the data set to begin the factor analysis process. Following this procedure, a principal axis factoring (PAF) extraction method was employed to identify factors among the variable set. PAF analyzes common variance among variables thus accounting for the variance in a particular variable that is shared with at least one other variable in the variable set. Several scholars suggest PAF is the preferred extraction method when the researcher's goal is to determine the underlying dimensions of a dataset (Kahn, 2006; Tinsley & Tinsley, 1987; Worthington & Whittaker, 2006) and PAF results tend to be more robust with a range of communality estimates (Floyd & Widaman, 1995; Gorsuch, 1983; Kahn, 2006).

The next step involved utilizing parallel analysis (Horn, 1965) as one method to approach determining the number of factors to retain. This procedure, arguably, represents the most effective method of deciding how many factors to retain (Kahn, 2006) and has been found to be superior to other methods such as the scree test in identifying factors (Zwick & Velicer, 1986). Procedurally a set of randomly generated eigenvalues and the actual eigenvalues were plotted on a scree plot. Factors with actual eigenvalues higher than those randomly generated were considered as important information in determining the number of factors to retain. Horn (1965) contends that factors with eigenvalues higher than those randomly generated is indicative of a factor that represents variance greater than chance. Additionally, to be thorough and examine consistency between factor retention methods, the results of a scree test and the eigenvalues greater than one rule were also taken into consideration in deciding on the number of factors to retain.

Final steps in the exploratory factor analytic procedure include factor rotation and interpretation. Following factor extraction, retained factors were rotated to achieve simple structure (Floyd & Widaman, 1995), increase factor interpretability (Floyd & Widaman, 1995; Tabachnick & Fidell, 2001) and increase the likelihood of producing a solution generalizable to other samples (Tinsley & Tinsley, 1987). Bearing in mind both data driven approach to exploratory factor analysis and the proposed theoretical nature of Black consciousness, both oblique and orthogonal rotation methods were employed to

identify the most psychometrically and theoretically sound simple structure result. While literature reviewed indicates that Black consciousness is highly intricate which suggests an oblique rotation (e.g., Oblimin) as most appropriate, researchers are encouraged to consider orthogonal rotation methods (e.g., Varimax) when resulting factor intercorrelations are negligible/small or appear completely uncorrelated (Tabachnick & Fidell, 2001).

Working toward simple structure and a generalizable solution involved an iterative process of item trimming that included an examination of item salience and cross-loadings among factors. Item salience was evaluated by examining pattern coefficients (e.g., factor loadings). Recommendations for determining an item's salience to a specific factor indicate that items should be considered primary when factor loadings exceed values greater than a minimum of .30 (Floyd & Widaman, 1995; Kahn, 2006) or .32 (Tabachnick & Fidell, 2001) in exploratory factor analysis. For the current study, determining whether an item was salient to a factor was based on a minimum factor loading of .40 (greater than .40 or less than -.40). Additionally, cross-loadings were inspected as items contributing to multiple factors often complicate the interpretability of a solution. Cross-loadings were considered significant if the item had factor loadings of $> .32$ on at least two factors or if the difference between the two cross-loadings was $< .15$ (Worthington & Whittaker, 2006). Items beyond the scope of the aforementioned cutoffs were considered candidates for deletion. Additionally, communalities were inspected to determine how well items retained defined the

simple structure solution. Community values exceeding or equal to 1 suggest problems with the factor solution, and very low values ($< .32$) indicate that an individual item is not very highly correlated with one or more of the factors (Tabachnick & Fidell, 2001). Items with low communalities were also considered candidates for deletion. However, if such items maintained a factor loading $> .40$ and exhibited no significant cross-loadings, the item was retained. Upon attaining a factor solution approximating simple structure, factors were interpreted and named. Item factor loadings, percent variance accounted for, communalities (h^2), and reliability estimates are presented to illustrate the results of this analytical procedure in Chapter 4.

Research Question 2: Do participants' scores on the SBC relate to their scores on the ASCS?

Hypothesis: There will be a significant positive relationship between scores on the SBC and scores of the ASCS.

Rationale: To establish convergent validity, it is necessary to compare scores on the SBC with other measures including items that purport to assess similar constructs. As indicated in Chapter 2, the ASCS is one measure that fits this criterion. According to Baldwin and Bell (1985) the ASCS is designed to explore a respondent's knowledge and awareness of Black culture and socio-political positioning which are conceptually similar to cultural knowledge, a foundational concept to the theoretical framework of the SBC.

Analysis: Pearson correlation coefficients were calculated to examine the relationship between respondent's scores on the SBC and their scores the ASCS.

Research Question 3: What is the relationship between the scores on the SBC and scores on the race centrality scale of the MIBI?

Hypothesis: There will be a significant positive relationship between scores on the SBC and scores on the race centrality subscale of the MIBI.

Rationale: The race centrality subscale of the MIBI provides a means of further establishing convergent validity as it reflects the importance of being Black in one's life. Black consciousness theories as well as theories of group consciousness suggest that the valuing of one's group and the cultural-historical experiences of the group are important to an exploration of consciousness (Baldwin & Bell, 1985; Gurin & Epps, 1975; Gurin, et al., 1980). For example, Sellers and colleagues (1998) found that Blacks who normatively defined themselves as Black/ African American were also more likely to seek out information about Black history and culture (e.g., cultural knowledge). Other scholars, though not directly examining centrality as defined by Sellers and colleagues (1998), indicate similar findings noting that the degree to which one holds being Black as significant to his or her self-concept is related to one's likelihood to become more culturally, historically, and politically aware (Baldwin, et al., 1987; V. S. Thompson, 1990). Thus, it follows that Blacks who view membership in the African descent community as significant or central to their

day to day experiences are also more likely to have an awareness of and value Black culture and history as measured by the SBC.

Analysis: A Pearson correlation coefficient was calculated to examine the relationship between scores of the SBC and the race centrality subscale.

Research Question 4: Will participants' scores on the SBC relate to their scores on the RSES?

Hypothesis: There will be a significant positive relationship between scores on the SBC and the scores on the RSES.

Rationale: Assessing the SBC's ability to predict self-esteem is a means of demonstrating predictive validity. As highlighted in Chapter 2, research suggests that Black consciousness and self-esteem are theoretically related (Belgrave, et al., 2000; Belgrave, et al., 2008; Constantine, et al., 2006; Okech & Harrington, 2002). This research suggests increased experiences with African descent history and cultural tradition (e.g., cultural knowledge) are correlated with increased self-esteem or feelings of positive self-worth. Given the SBC aims to assess respondents awareness of cultural knowledge, it follows that a positive relationship exists between scores on the SBC and scores on the RSES.

Analysis: A Pearson correlation coefficient was calculated to examine the relationship between scores on the SBC and the RSES.

Research Question 5: What is the relationship between participants' scores on the SBC and the regard subscales of the MIBI?

Hypothesis: There will be a significant positive relationship between scores on the SBC and scores on the private regard subscale of the MIBI, and a significant negative relationship between scores on the SBC and scores on the public regard subscale of the MIBI.

Rationale: With the aim of further establishing predictive validity, participants' scores on the SBC were compared with their scores on the regard (public and private) subscales of the MIBI. As discussed, private regard refers to one's feelings toward his or her group. Group consciousness scholars like Gurin and Epps (1975) might refer to this concept as group pride. Literature suggests that positive group evaluations or group pride is often facilitated by increased consciousness and cultural knowledge (Gurin & Epps, 1975; Sellers, Chavous, et al., 1998; C. Thompson & Alfred, 2009); thus, a consistent finding is expected in the current study. On the other hand, a negative relationship was expected between the SBC and the public regard subscale of the MIBI. While one might experience personal and group pride with increased consciousness this may not necessarily impact the extent to which a respondent views that others perceive African descent people positively or negatively. In fact, an increased knowledge and awareness of the socio-political positioning and historical context of Blacks may further negatively skew one's perceptions of how other groups perceive African descent people.

Analysis: A Pearson correlation coefficient was calculated to examine the relationship between scores on the SBC and scores on the regard subscales of the MIBI.

Research Question 6: What is the relationship between Black consciousness, as measured by the SBC, and cultural socialization?

Hypothesis: There will be a significant positive relationship between scores on the SBC and scores on the CARES Affirmation subscale.

Rationale: Examining the relationship between Black consciousness and cultural socialization reflects an additional method of establishing predictive validity. As discussed in Chapter 2, cultural socialization represents the transmission of messages that underscore the importance of cultural pride, historical knowledge, and a respect for Diasporic traditions. More specifically, the *Affirmation* dimension of cultural socialization focuses on the teaching of cultural heritage (e.g., the transmission of cultural knowledge), and promotes pride in being Black. Bearing in mind that Black consciousness, as measured by the SBC, assesses beliefs about cultural knowledge that are garnered through cultural socialization experiences, it stands to reason that an assessment of what messages are transmitted and the awareness beliefs that one holds might be related. In fact, prior research suggests the process of socialization positively influences the development of a critical awareness or critical consciousness (Watts, et al., 2003) about one's experiences as an African descent person. Hence, participants' scores

on the SBC were compared with their scores on the CARES Affirmation subscale, and a positive relationship was expected.

Analysis: Pearson correlation coefficients were calculated to examine the relationship between scores on the SBC and scores on the CARES Affirmation subscale.

Research Question 7a: What is the relationship between Black consciousness as measured by the SBC and Black history knowledge/ Black Studies exposure?

Hypothesis: There will be a significant positive relationship between scores on the SBC and taking Black Studies courses and Black history knowledge as measured by the BHK.

Rationale: In an effort to further establish predictive validity participants' SBC scores were compared with the number of Black studies courses taken as well as scores on the BHK. Research suggests that individuals reporting an overall more consolidated Black identity, pride in their culture, and higher cultural consciousness tended to also report a higher degree of exposure to Black history knowledge and Black Studies courses (Baldwin, et al., 1987; Belgrave, et al., 2000; Belgrave, et al., 1994; Sellers, et al., 1997). Hence, a similar direct relationship was expected in the current study.

Analysis: Like research questions 2-6, correlation coefficients were examined to assess the hypothesized relationship.

Research Question 7b: Do participants who report taking Black Studies courses differ in their degree of Black consciousness reported as compared to those who do not report taking Black Studies courses?

Hypothesis: There will be a statistically significant difference in SBC scores by exposure to Black Studies. Specifically, participants reporting taking Black Studies classes will be higher in Black consciousness beliefs than those with no Black Studies exposure.

Rationale: In an effort to establish known-groups validity, group differences by Black Studies exposure were examined. Sellers and colleagues (1997) illustrated a positive relationship between Black studies courses and increased group identification. Similarly, another study indicated that exposure to Black history knowledge was positively related to Black consciousness and cultural consciousness was significantly higher among students exposed to Black Studies courses than for those with no Black Studies exposure (Baldwin, et al., 1987). To this end, it was expected that participants endorsing taking Black Studies courses would also demonstrate higher SBC score means.

Analysis: SBC score means were compared by Black Studies exposure (e.g., Black Studies; No Black Studies) to assess the hypothesized relationship.

Research Questions 8a-b: Will participants' scores on the SBC relate to their scores on the BIDR?

Hypotheses 8a-b: There will be no significant relationship between scores on the SBC and the scores on the BIDR.

Rationale Research Question 8a: To establish discriminant validity it is necessary to compare participants' scores on the SBC with constructs that are of marked theoretical difference. The SBC and the BIDR are conceptually dissimilar as the BIDR Impression Management subscale assesses one's attempts to appear more socially desirable whereas the SBC is indicative of one's Black consciousness beliefs. Further, to the researcher's knowledge, no precedent has been set to establish a conceptual or empirical relationship between these constructs.

Rationale Research Question 8b: According the DeVellis (2003), it is important for scale developers to include validation items that serve to detect problems or flaws in responding and exact some ability to control for these issues. This has been noted as particularly important for scale developers validating scales related to African descent cultural consciousness (Abrams & Trusty, 2004). However, because it is not anticipated that items on the SBC will strongly motivate respondents' to present themselves to others in a particular manner no relationship was expected between socially desirable responding and the SBC.

Analysis: Pearson correlation coefficients were calculated to examine the relationship between scores on the SBC and the BIDR.

Research Question 9: What are the most frequent sources that support the transmission of cultural knowledge (e.g., cultural socialization messages and Black history knowledge)?

Hypothesis: Mothers and teachers will be cited as the most frequent sources for transmitting cultural knowledge.

Rationale: Previous research suggests that cultural knowledge is transmitted through multiple methods. In particular, cultural knowledge is often disseminated through Black Studies or Black history focused courses where teachers/professors are the primary providers of knowledge (T. A. Adams, 2005) and also through cultural socialization practices most frequently provided by parents, specifically mothers (Bentley, et al., 2009). As suggested in previous literature, a similar pattern of findings was expected in the current study with mothers and teachers being cited among the most frequent sources of cultural knowledge. Further, this knowledge as transmitted through multiple sources has been hypothesized as important to multiple outcomes such as academic achievement and personal empowerment. Thus, as a follow-up, participants also indicated the impact of their cultural knowledge experiences.

Analysis: Frequencies were examined to assess sources and impact of cultural knowledge.

In summary, this chapter discussed the methods utilized to support SBC item development as well as methods appropriate to determine the factor analytic structure and validity of the measure. Multiple recruitment procedures were employed to ensure the SBC was administered to a sufficiently large and representative sample, providing the researcher with adequate data to interpret statistical results. Research questions and analyses were also discussed to allow for a more in depth understanding of the areas this research addresses and the statistical manner in which these questions were examined. To this end, the next chapter provides the results for each of the questions described.

Chapter 4

Results

The purpose of this dissertation was to examine the role of cultural knowledge as it serves to facilitate Black consciousness or Black awareness among African descent people. The researcher sought to explore cultural knowledge and Black consciousness through the development of a new measure, the Scale of Black Consciousness (SBC). The SBC is a self-report instrument that examines one's beliefs about the significance of cultural, historical, and socio-political forces (e.g., cultural knowledge) for the enhancement of African descent people. Study 1 focused on item development and expert review of proposed items, and Study 2 examined the psychometric properties of the SBC. This dissertation was guided by scale development procedures outlined by DeVellis (2003) and research questions aimed to provide evidence for the reliability and validity of the SBC. Presented first are the results from Study 1, the item development procedure for the SBC. Next, findings from Study 2, including data screening procedures and support for the psychometric properties of the SBC are provided. The final section presents results from the examination of various cultural and contextual measures to establish the relationship between Black consciousness as measured by the SBC and variables of import identified through literature review.

Study 1: Item Development & Content Validity

Using the initial pool of 85 items developed by the researcher, just under half of the items were selected for expert review. The items selected represented those that, from the researcher's review, met criteria of well-constructed items as outlined by

DeVellis (2003) and most aptly reflected Black consciousness as operationalized in the current study. Thus, experts examined 37 items for content appropriateness, clarity, and conciseness as discussed in the analytical strategy. As indicated in Table 4, most items received high ratings (indicating agreement with the items' appropriateness, clarity, and conciseness) and as a result most were considered for inclusion in the final measure to be examined with a developmental sample. However, an examination of standard deviations among the expert reviewers for each item revealed eight items to consider for deletion or revision. As a reminder items were considered for deletion or revision in the following instances: 1) if three experts disagreed as to whether the item fit with the overall construct and 2) if feedback provided about the item reflected an area(s) that had not been considered thus making the item reasonable to eliminate. From among these eight items, at least three reviewers disagreed about the content appropriateness of three items: "The leadership of activists such as Dr. Martin Luther King, Jr, Angela Davis and Nat Turner demonstrate that working together as a community is the most effective manner to combat prejudice", "My knowledge of African Americans' legacy has helped give voice to my experiences as an African American in the US", and "The legacy of African Americans' fight against oppression allows me to more readily face obstacles." Accordingly, these three items were eliminated.

Table 4: Experts' Ratings by Item

Item	Content	Clarity	Conciseness	Deletion or Revision?
1. The US was built on the backs of African descent people.	5.50 (0.58)	5.00 (0.82)	5.50 (0.58)	
2. African descent people are responsible for many intellectual and technological advancements.	5.50 (0.58)	4.50 (1.00)	4.50 (1.29)	
3. In general, the lessons taught in US high schools about African American history are comprehensive.	5.50 (0.58)	4.50 (1.00)	4.50 (1.29)	
4. Africans were responsible for building great civilizations.	4.25 (2.06)	4.25 (1.50)	4.50 (1.29)	
5. There is no need for Black History month because African Americans have made few meaningful contributions.	5.75 (0.50)	6.00 (0)	6.00 (0)	
6. Systemic oppression has little to do with the experiences of African Americans in the US today.	4.50 (1.73)	4.50 (1.73)	5.00 (0.82)	
7. The leadership of activists such as Dr. Martin Luther King, Jr, Angela Davis and Nat Turner demonstrate that working together as a community is the most effective manner to combat prejudice.	4.00 (1.63)	3.75 (2.06)	3.50 (1.73)	
8. My knowledge of African Americans' legacy has helped give voice to my experiences as an African American in the US.	4.00 (1.83)	3.75 (2.06)	4.25 (1.50)	
9. Black slavery has not impacted how African descent people live today.	4.25 (2.22)	4.75 (1.26)	5.25 (0.96)	
10. Awareness of African/ African American history is central to critically examining contemporary systemic oppression.	4.25 (2.22)	5.00 (0.82)	5.00 (0.82)	
11. There existed a rich history of African people before African enslavement in the Americas.	5.50 (0.58)	4.50 (1.29)	4.75 (1.26)	

Table 4 (continued)

Item	Content	Clarity	Conciseness	Deletion or Revision?
12. Knowledge of Black history is necessary to facilitate the enhancement of the African American community.	5.75 (0.50)	5.50 (0.58)	5.25 (0.96)	
13. I appreciate learning about Black history.	5.75 (0.50)	5.50 (0.58)	5.75 (0.50)	
14. African Americans no longer face social inequities that are worth fighting for.	5.00 (0.82)	3.50 (2.38)	4.00 (1.83)	
15. I think critically about the plight of African Americans.	5.50 (1.00)	4.75 (1.50)	6.00 (0)	
16. Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice.	5.25 (0.96)	5.25 (0.96)	5.00 (1.41)	
17. Exposure to Black Studies is important.	5.25 (0.96)	5.00 (0.82)	5.50 (0.58)	
18. Learning about Black history helps counter negative stereotypes about African Americans.	5.25 (0.96)	4.25 (1.26)	5.00 (0.82)	
19. Learning about ancient African civilizations is not important to me.	5.25 (0.50)	5.25 (0.50)	5.50 (0.58)	
20. Contemporary struggles of African Americans are best understood with a strong knowledge of Black history.	5.25 (0.50)	4.25 (2.22)	4.25 (1.71)	
21. African American liberation is best achieved by working together as a community.	4.50 (1.29)	4.25 (1.71)	5.25 (0.50)	
22. I feel compelled to share Black history knowledge with others.	5.50 (1.00)	5.50 (1.00)	5.75 (0.50)	
23. It is important for African Americans to organize and rally together to fight oppression.	5.50 (0.58)	5.00 (0.82)	5.50 (0.58)	

Table 4 (continued)

Item	Content	Clarity	Conciseness	Deletion or Revision?
24. My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly.	5.25 (0.96)	5.25 (0.96)	5.25 (0.96)	
25. Being a person of African descent has implications for my sociopolitical positioning in the US.	5.25 (0.96)	4.50 (1.29)	5.50 (0.58)	
26. Sharing the history of African descent people with others is important.	5.00 (0.82)	5.00 (1.41)	5.00 (1.41)	
27. African Americans should be taught about their history at an early age.	5.75 (0.50)	5.50 (0.58)	5.50 (0.58)	
28. Knowledge of Black history is important for African Americans today.	5.50 (0.58)	5.50 (0.58)	5.50 (0.58)	
29. Black history knowledge is key to understanding the impact of oppression on Black life.	5.50 (0.58)	5.50 (0.58)	5.50 (0.58)	
30. Studying African American history is of little relevance in my life.	5.50 (0.58)	5.50 (0.58)	5.50 (0.58)	
31. I have a good sense of the political forces that impact my status as an African descent person.	5.25 (0.96)	5.00 (0.82)	5.00 (1.15)	
32. Exposure to Black history helps me better understand the plight of African descent people in the US.	5.50 (0.58)	5.25 (0.96)	5.00 (1.15)	
33. I have little interest in working with other African Americans to better the African American community.	5.25 (0.96)	5.50 (0.58)	5.25 (0.96)	
34. The legacy of African Americans' fight against oppression allows me to more readily face obstacles.	4.50 (1.29)	3.50 (1.73)	3.50 (1.73)	
35. Being a person of African descent has implications for my social and political experiences.	5.25 (0.96)	5.25 (0.96)	5.50 (1.00)	

Table 4 (continued)

Item	Content	Clarity	Conciseness	Deletion or Revision?
36. Contemporary issues in the African American community are related to African Americans' historical experiences.	5.25 (0.50)	5.25 (0.50)	5.25 (0.50)	
37. It is not such a good idea that African American students be required to learn about their history.	4.75 (1.26)	4.75 (0.96)	4.75 (0.96)	

The other five items from among the eight items with large standard deviations were examined by the researcher for rater agreement and qualitative feedback from the raters. Based on expert reviewers' feedback, an additional two items were deleted: "I have a good sense of the political forces that impact my status as an African descent person" and "African Americans no longer face social inequities that are worth fighting for". Reviewer feedback was also considered in item revision and additional item deletion. On some of the items, reviewers suggested combining items to create one stronger item. For example, "Being a person of African descent has implications for my social and political experiences" and "Being a person of African descent has implications for my socio-political positioning in the US" were combined to create a single item. This process reduced the item pool by 6 items. Bearing in mind expert reviewer ratings and feedback and relevant literature, the researcher revised or rephrased the remaining items to further improve meaning and clarity of the individual item to the overall construct. Also, per expert suggestion items employing "academic" language included specific definitions. To this end, the SBC included 26 items to be considered for further review.

After the expert review, the 26-item measure was reviewed by members of the target population, African descent college students. Based on their responses, the researcher considered item revisions with regard to item clarity and meaning, word choice, punctuation, and syntax. Responses from undergraduate reviewers did not yield any significant changes to the inclusion of items on the SBC. Therefore, the full 26-item measure (See Table 5) was put forth for further validation and psychometric examination.

Table 5: Initial Version of SBC (26 Items)

Items
1. African descent people can be credited with many intellectual and technological achievements in the US.
2. The US was built on the backs of African descent people.
3. In general, the lessons taught in US high schools about the history of African descent people are complete.
4. There is <u>no</u> need for Black History month (e.g., February) because African Americans have made <u>few</u> meaningful contributions.
5. Ancient Africans were responsible for building great civilizations.
6. Awareness of African/ African American history is central to examining contemporary systemic oppression. (<i>Definition: Systemic oppression occurs when established laws and societal practices systematically reflect and produce inequities based on a person's social group membership.</i>)
7. Africans had a rich history before African enslavement in the Americas.
8. Knowledge of Black history is necessary to promote the enhancement of the African American community.
9. Learning about Black history is important to me.
10. Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice.
11. Learning about Black history helps me counter negative stereotypes about African Americans.
12. Contemporary struggles of African Americans are best understood with a strong knowledge of Black history.
13. African American liberation is best achieved by working together as a community. (<i>Definition: Liberation refers to gaining full social/ economic opportunities for a particular group.</i>)
14. Black slavery has <u>not</u> impacted how African descent people live today.
15. I think critically (e.g., carefully analyze) about the plight of African Americans.
16. Being a person of African descent in the US has implications for my socio-political experiences. (<i>Definition: Socio-political refers to the interaction between social factors and political policies that impact a person's life.</i>)
17. My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly.
18. Learning about ancient African civilizations is important to me.
19. I have little interest in working with other African Americans to better the African American community.
20. I feel compelled to share Black history knowledge with other members of the African descent community.
21. African Americans should be taught about their history at an early age.
22. Knowledge of Black history is important for African Americans today.
23. It is important for African Americans to organize and rally together to fight oppression.
24. Black history knowledge is key to understanding the impact of oppression on Black life.
25. Teaching African American children about their history is central to child-rearing.
26. My knowledge of Black history inspires me to work with others to better the African American community.

Study 2: SBC Initial Psychometric Properties and Construct Validity

Data Screening

Prior to any statistical procedure it is important to examine the quality of the data to be used for the analyses. The data were screened for missing values using the *Missing Value Analysis* function in SPSS. There were no participants with more than 5% missing data on the SBC, thus no participants were deleted listwise. However, five participants were missing a maximum of two random items on the measure, and the expectation maximization method was used to impute these missing data. To assess normality, distributions of the 26 items on the SBC were examined for skewness and kurtosis. Most all of the variables exhibited a degree of kurtosis and skewness, with most of the distributions being negatively skewed. Thus, these data failed the assumption of multivariate normality. Non-normality with Likert type data is not uncommon, and much debate exists in behavioral science measurement about the best manner of dealing with examining the latent structure of variables that rarely approximate normality (Wirth & Edwards, 2007). Nonetheless, factor analysis of Likert type data remains one of the most common methods of examining the underlying structure of psychological instruments (DeVellis, 2003; Tabachnick & Fidell, 2001) and may be used when the goal of the analysis is more descriptive in nature as in exploratory factor analysis. Further, Tabachnick and Fidell (2001) contend that the impact of skewness and kurtosis diminishes as sample size increases (e.g., > 100 cases). While these data exhibit non-normality, it was decided that deleting variables or variable transformations was not necessary given the sample size, commonality in the direction of skewness (e.g.,

variables are analyzed from similar distributions) and the exploratory goals of the analysis. With non-normality among variable sets there exists the possibility of curvilinear relationships for some pairs of variables. Although an examination of all pairwise combinations was not conducted due to feasibility (e.g., assessing 300 + plots), a spot check of several scatterplots revealed no evidence of true curvilinear relationships. Further, to determine threats related to multicollinearity and singularity, SMCs and SPSS collinearity diagnostics were assessed, and no multicollinearity or singularity appeared evident in the dataset. The data were also screened for univariate outliers (e.g., boxplots and examination of standard scores) and multivariate outliers (e.g., Mahanalobis D^2 , $p < .001$). Two outliers were identified and both were deleted. The minimum amount of data for a "good" factor analysis was satisfied, with a final sample size of 350 with over 25 cases per variable for the SBC.

Factor Analysis

Using the 350 participants that completed the SBC, exploratory factor analyses were used to construct a psychometrically and theoretically sound measure. Analytic procedures outlined by Tabachnick and Fidell (2001), DeVellis (2003) and Worthington and Whittaker (2006) were utilized as guides and are outlined in Figure 3, Chapter 3. Prior to employing factor analytic procedures, it was important to examine group differences by school type given that educational environment has been demonstrated to differentially influence culture related variables such as consciousness (Cheatham et al., 1990). The nonparametric test revealed no significant differences by school type ($U = 8021.5$, $NPWI = 290$, $N_{HBCU/HSI} = 57$, $p > .001$, one-tailed).

Initially, the SBC included 26 items but was reduced to 16 items based on the iterative factor analytic process noted in the analytical strategy to achieve simple structure. After examining five-, four-, and three-factor solutions, the three-factor solution was chosen because it was found to be the most psychometrically and theoretically sound. To begin the process, the data were examined for their appropriateness for factor analysis. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was calculated at .917 and Bartlett's test of sphericity was significant with $\chi^2(325, N = 350) = 4334.42, p < .001$ indicating that the sample was both adequate and appropriate for factor analysis. The descriptive characteristics of each item entered in the factor analysis are noted in Table 6.

Table 6: Descriptive Statistics for SBC Items

Items	Mean	SD
1. African descent people can be credited with many intellectual and technological achievements in the US.	5.33	.90
2. The US was built on the backs of African descent people.	5.17	.97
3. In general, the lessons taught in US high schools about the history of African descent people is complete (Reverse Item).	3.00	1.75
4. There is <i>no</i> need for Black History month (e.g., February) because African Americans have made <i>few</i> meaningful contributions (Reverse Item).	1.85	1.28
5. Ancient Africans were responsible for building great civilizations.	4.27	1.74
6. Awareness of African/ African American history is central to examining contemporary systemic oppression. (<i>Definition: Systemic oppression occurs when established laws and societal practices systematically reflect and produce inequities based on a person's social group membership.</i>)	5.09	.91
7. Africans had a rich history before African enslavement in the Americas.	5.05	.99
8. Knowledge of Black history is necessary to promote the enhancement of the African American community.	5.27	.92
9. Learning about Black history is important to me.	5.22	.94
10. Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice.	4.95	1.04

Table 6 (continued)

Items	Mean	SD
11. Learning about Black history helps me counter negative stereotypes about African Americans.	5.09	1.02
12. Contemporary struggles of African Americans are best understood with a strong knowledge of Black history.	5.03	1.07
13. African American liberation is best achieved by working together as a community. (<i>Definition: Liberation refers to gaining full social/ economic opportunities for a particular group.</i>)	5.27	.85
14. Black slavery has <i>not</i> impacted how African descent people live today (Reverse Item).	2.57	1.85
15. I think critically (e.g., carefully analyze) about the plight of African Americans.	4.08	1.56
16. Being a person of African descent in the US has implications for my socio-political experiences. (<i>Definition: Socio-political refers to the interaction between social factors and political policies that impact a person's life.</i>)	4.82	1.08
17. My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly.	4.66	1.22
18. Learning about ancient African civilizations is important to me.	4.67	1.18
19. I have little interest in working with other African Americans to better the African American community (Reverse Item).	2.77	1.70
20. I feel compelled to share Black history knowledge with other members of the African descent community.	3.89	1.55
21. African Americans should be taught about their history at an early age.	5.10	1.12
22. Knowledge of Black history is important for African Americans today.	5.40	.84
23. It is important for African Americans to organize and rally together to fight oppression.	5.00	1.02
24. Black history knowledge is key to understanding the impact of oppression on Black life.	5.06	1.01
25. Teaching African American children about their history is central to child-rearing.	4.82	1.14
26. My knowledge of Black history inspires me to work with others to better the African American community.	4.83	1.13

As suggested by Tabachnick and Fidell (2001), principal components extraction (PCA) with varimax rotation through SPSS was used to initially estimate the number of SBC factors from eigenvalues prior to conducting principal axis factoring. The first 10

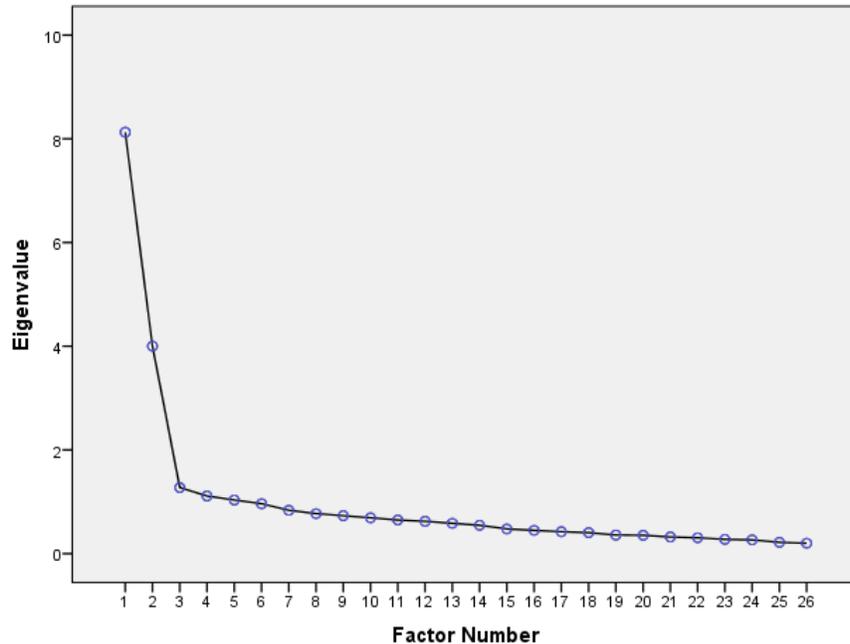
eigenvalues are shown in Table 7. An inspection of this table suggests that the maximum number of factors for the SBC is five (e.g., eigenvalues < 1).

Table 7: PCA Eigenvalues to Estimate Factors

Factor	Initial Eigenvalues		
	Total	% of Variance	$T_{i-1} - T_i < .13$
1	8.126	31.252	-
2	4.003	15.395	-
3	1.274	4.901	-
4	1.112	4.276	-
5	1.033	3.975	-
6	.962	3.701	.071
7	.836	3.217	.126
8	.772	2.968	.064
9	.732	2.815	.040
10	.691	2.656	.041

More closely examining the eigenvalues, it was observed that for the first two factors values are ≥ 4 and after the fifth factor, changes in successive eigenvalues were small (e.g., $T_{i-1} - T_i < .13$). This was taken as evidence that the SBC likely includes between two and five factors. The scree plot shown in Figure 4 supports and visually indicates breaks at the second and fifth factors. These results are consistent with a priori theory discussed previously which suggests Black consciousness as facilitated by cultural knowledge is a multidimensional construct.

Figure 4: 26-Item Scree Plot



For successive EFA runs, a common factor extraction model that removes unique and error variance, principal axis factoring (PAF) was employed. Further, an oblique rotation method, direct oblimin, was utilized as theory suggests that Black consciousness factors are likely correlated. When conducting the PAF with all 26 items the results were equal to those determined in the initial run using principal components analysis to estimate the number of factors, indicating five factors with an eigenvalue greater than one. Together, these five factors accounted for 59.80% of the variance. Four of the five factors had acceptable loadings of at least three items per factor (Worthington & Whittaker, 2006), and one factor included marginally acceptable ($>.32$) loadings on one of the two items included in the factor. Additionally, three items had significant cross-loadings on two of the factors (e.g., $>.32$, absolute value on at least two factors) and three

items did not load significantly on any of the factors (e.g., $>.32$). The results of this factor analysis are shown in Table 8 and the factor intercorrelations are noted in Table 9.

Table 8: 26-Item Five-Factor Model, Direct Oblimin

Items*	Factor				
	1	2	3	4	5
Item 8 - Knowledge of Black history is necessary to promote	.444	-.043	-.233	.179	-.035
Item 9 - Learning about Black history is important	.500	-.065	-.005	-.014	-.356
Item 21 - African Americans should be taught about their history	.671	-.260	.020	-.010	.034
Item 22 - Knowledge of Black history is important for	.735	.100	-.097	.025	-.031
Item 23 - It is important for African Americans to organize and rally	.522	.104	-.029	.108	-.192
Item 24 - Black history knowledge is key to understanding	.577	-.056	-.100	.112	.030
Item 25 - Teaching African American children about their history	.688	.006	.180	.227	.041
Item 12 - Contemporary struggles of African Americans are best	<i>.390</i>	.063	-.139	.134	-.230
Item 5 - Ancient African were responsible for	.088	-.834	.029	.164	.222
Item 15 - I think critically about the plight	-.114	-.864	.112	.124	-.118
Item 20 - I feel compelled to share Black history knowledge with	.066	-.756	.134	-.053	-.177
Item 3 – In general, lessons taught in US high schools (Reverse)	.028	.655	.310	.037	.019
Item 14 – Black slavery has not impacted (Reverse)	-.091	.708	.327	-.005	-.172
Item 19 – I have little interest in working with other (Reverse)	-.068	.677	.262	.142	.003
Item 4 – There is no need for Black history month (Reverse)	-.204	.180	.606	.042	.122
Item 2 - The US was built on the backs	.107	-.028	.073	.526	-.096
Item 6 - Awareness of African and African American history	.081	.051	-.054	.542	-.079
Item 7 - African had a rich history	.124	-.201	-.019	.414	.013
Item 10 - Because of my understanding of African Americans'	-.026	.052	-.045	.119	-.661
Item 11 - Learning about Black history helps me counter	.075	-.066	-.086	.176	-.519
Item 17 - My awareness of African and African American historical	-.013	-.007	-.047	.137	-.475
Item 18 - Learning about ancient African civilizations is important	<i>.341</i>	.004	.245	-.103	-.444
Item 26 - My knowledge of Black history inspires me to work	.249	-.195	.122	-.088	-.490
Item 1 - African descent people can be credited	.057	.132	.138	.188	-.144
Item 13 - African American liberation is best achieved by	.174	.045	-.248	.214	-.303
Item 16 - Being a person of African descent in the US	.063	-.151	-.012	.312	-.215

Note: **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

Table 9: 26-Item Five-Factor Model Intercorrelations, Direct Oblimin

Factors	1	2	3	4	5
1	--	--	--	--	--
2	-.286	--	--	--	--
3	-.160	-.301	--	--	--
4	.541	-.080	-.056	--	--
5	-.585	.054	.069	-.468	--

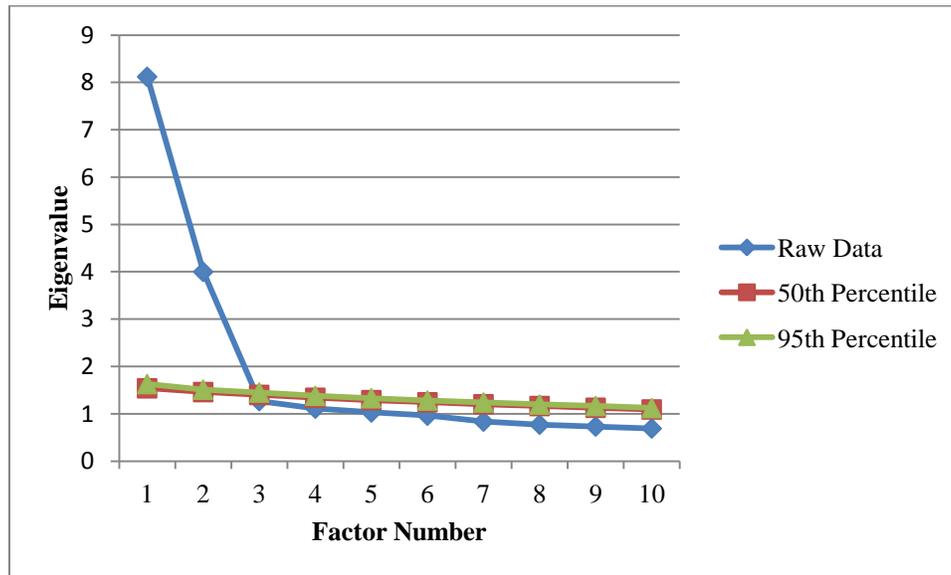
As indicated in the earlier PCA and the initial PAF run, the data were shown to include five factors. However, to determine the final number of factors to retain for further analyses, another factor estimation retention method was utilized. The researcher employed parallel analysis, recommended by Zwick and Velicer (1986) and cited as the most accurate way to estimate the number of factors to retain in a data set. The parallel analysis procedure is based on a Monte Carlo simulation that analyzes a dataset having the same sample size and number of variables, but uses random numbers (item responses) to record eigenvalues. Eigenvalues are determined from a replication of the aforementioned process. For the current study, the recommended 100 replications were specified (O'Connor, 2000). The eigenvalues were then used to calculate the 50th and 95th percentile values, and these values formed the standard against which eigenvalues from the research data of interest were compared. Factors were retained if the eigenvalue exceeded the 95th percentile of the simulated values, that being variance among these factors (e.g., > 95th percentile) is greater than that which might be obtained at random. Parallel analysis was conducted in SPSS using statistical syntax developed by O'Connor (2000), and revealed two factors, accounting for 46.65% of the variance as shown in

Table 10 and illustrated in Figure 5 (e.g., first 10 eigenvalues). The results of the parallel analysis suggest a number of factors within the range of expectation having examined the scree plot from the PCA; yet, relatively different from a five-factor model. Given that under-extraction has been noted as a common problem of parallel analysis (Fava & Velicer, 1992), it is important to keep in mind that both the scree plot and a priori theory suggest a multidimensional model for this measure. With a priori theory, parallel analysis, and the scree plot supporting different models, the most widely used, though also least reliable (Cudeck, 2000) factor extraction method eigenvalues greater than one was used to determine the number of factors. Thus, the solution with five factors was retained for follow-up EFA runs and item/ factor trimming. The goal of each successive EFA served to facilitate identifying the optimal number of factors and approximate simple structure (DeVellis, 2003; Tabachnick & Fidell, 2001).

Table 10: 26-Item Parallel Analysis Eigenvalues

Factor	Eigenvalues			
	Raw Data	50th Percentile	95th Percentile	% of Variance
1	8.126	1.541	1.631	31.252
2	4.003	1.463	1.518	15.395
3	1.274	1.397	1.449	4.901
4	1.112	1.336	1.377	4.276
5	1.033	1.288	1.325	3.975
6	0.962	1.244	1.282	3.701
7	0.846	1.202	1.240	3.217
8	0.771	1.176	1.207	2.968
9	0.732	1.138	1.176	2.815
10	0.691	1.093	1.123	2.656

Figure 5: 26-Item Parallel Analysis



As suggested by Worthington and Whittaker (2006), item and factor trimming was conducted after determining an initial workable factor solution. Using the results of the five-factor model, trimming occurred in a stepwise manner, re-running the EFA, principal axis factoring with direct oblimin rotation, after each step. First, the three items that did not load significantly on any factor were deleted (e.g., "African descent people can be credited with many intellectual and technological achievements in the US", "African American liberation is best achieved by working together as a community" and, "Being a person of African descent in the US has implications for my socio-political experiences"). This resulted in 23 items, four factors, and 51.37% of the variance. Next, three items were trimmed due to significant item cross-loadings. While cross-loadings among factors create complex variables and may make interpretation more ambiguous (Tabachnick & Fidell, 2001), it has been noted that these items should be most readily considered for deletion when the cross-loadings are $< .15$ the difference from an item's

highest factor loading or when the loadings are greater than .32 on two factors (Worthington & Whittaker, 2006). In this instance, the three items had loadings on two factors that exceeded the $> .32$ absolute value cut off, and these items were subsequently deleted. The items were: "In general, the lessons taught in US high schools about the history of African descent people is complete ", "Learning Black history is important to me", and Black slavery has not impacted how African descent people live today." This EFA iteration resulted in 20 items accounting for 48.73% of the variance with four factors. Next, one item was trimmed due to a loading < 0.40 (e.g., the criterion chosen of interpretation for this research). This item was: "My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly." After deleting this item, the resulting EFA iteration maintained four factors with 19 items that accounted for 50.01% of the variance. The final item trimming iteration included the deletion of three additional items (e.g., "I have little interest in working with other African Americans to better the African American community", "Learning about Black history helps me counter negative stereotypes about African Americans", and "Teaching African American children about their history is central to child rearing") for a significant cross-loading or factor loadings $< .40$. Following this iterative process with successive EFA runs, the resultant measure included 16 items with a structure containing four factors accounting for 49.17% of the variance. As displayed in Table 11 all of the factor loadings were $\geq .40$ and there were no significant cross-loadings among the items (See Appendix J for step by step iterative process of item trimming). Factor intercorrelations for this EFA run are presented in Table 12.

Table 11: Four-Factor Model, Direct Oblimin, Simple Structure

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.537	-.004	-.088	.274
Item 21 - African Americans should be taught about their history	.588	-.219	.171	-.052
Item 22 - Knowledge of Black history is important for	.673	.134	.181	.051
Item 23 - It is important for African Americans to organize and rally	.426	.129	.280	.179
Item 24 - Black history knowledge is key to understanding	.619	-.012	.099	.015
Item 12 - Contemporary struggles of African Americans are best	.426	.077	.186	.209
Item 4 – There is no need for Black history month (Reverse)	-.549	.144	.175	.013
Item 5 - Ancient African were responsible for	.134	-.811	-.220	.083
Item 15 - I think critically about the plight	-.058	-.828	.083	.077
Item 20 - I feel compelled to share Black history knowledge with	.045	-.725	.206	-.035
Item 10 - Because of my understanding of African Americans'	.010	.049	.469	.277
Item 18 - Learning about ancient African civilizations is important	.105	-.008	.527	.072
Item 26 - My knowledge of Black history inspires me to work	.092	-.206	.669	-.004
Item 2 - The US was built on the backs	-.012	-.031	.087	.574
Item 6 - Awareness of African and African American history	.031	.059	.028	.610
Item 7 - Africans had a rich history	.076	-.180	-.062	.476

Note: **Bold type** indicates item salience to factor is $\geq .40$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

Table 12: Four-Factor Intercorrelations, Direct Oblimin, Simple Structure

Factors	1	2	3	4
1	--	--	--	--
2	-.364	--	--	--
3	.381	-.024	--	--
4	.604	-.147	.433	--

The four-factor model of the SBC met criteria for simple structure. However, an examination of the remaining items and factor loadings revealed that only one of the four reverse-coded items remained and that Factor 2 related inversely to the other factors despite including positively worded items like the other factors indicating high

consciousness beliefs. An inspection of the means for the positively and negatively worded items suggested that respondents attended to the change in direction of the items; yet, through the iterative EFA process an ambiguous factor emerged. While the precise reason for this result is unclear, research on the effects of the inclusion of negatively worded items on factor structure and scale reliability suggest that oppositely worded items may produce artificial factors (Spector, Van Katwyk, Brannick, & Chen, 1997), complicate factor interpretability (Roszkowski & Soven, 2010) and reduce internal consistency (Barnette, 2000). On the other hand, measures including exclusively positively worded items have been shown to demonstrate greater ease of factor interpretability and higher overall internal consistency (Eys, Carron, Bray, & Brawley, 2007; Schriesheim & Eisenbach, 1995). Bearing in mind the psychometric complexities sometimes encountered with the use of reverse keyed items, the iterative EFA procedure was conducted again excluding the reverse items.

Following the same procedures, the 22-item version of the SBC was evaluated. Principal axis factoring with direct oblimin rotation was employed to determine the factor structure of the SBC using only the 22 positively worded items. Similar to the initial EFA run including both positively and negatively worded items, the results of the 22 items revealed a five-factor structure accounting for 60.09% of the variance, slightly more variance accounted for than the 26 item version. One item did not load on any of the five factors, and one factor included a single item (e.g., Factor 4). Three other items revealed low factor loadings (e.g., $<.40$); however, none of the factors included

significant cross-loadings. The factor loadings and intercorrelations are presented in Tables 13 and 14 respectively.

Table 13: 22-Item Five-Factor Model, Direct Oblimin

Items*	Factor				
	1	2	3	4	5
Item 8 - Knowledge of Black history is necessary to promote	.542	.079	-.039	.127	.095
Item 9 - Learning about Black history is important	.480	.089	.203	-.206	.312
Item 12 - Contemporary struggles of African Americans are best	.489	-.044	.223	.111	-.017
Item 21 - African Americans should be taught about their history	.702	.255	-.048	-.103	-.026
Item 22 - Knowledge of Black history is important for	.801	-.101	.010	-.019	-.005
Item 23 - It is important for African Americans to organize and rally	.535	-.105	.167	.003	.155
Item 24 - Black history knowledge is key to understanding	.674	.042	.026	.112	-.131
Item 25 - Teaching African American children about their history	.620	-.006	.032	.009	.211
Item 5 - Ancient African were responsible for	.110	.852	-.273	.042	.063
Item 15 - I think critically about the plight	-.119	.858	.157	.041	-.052
Item 20 - I feel compelled to share Black history knowledge with	.030	.721	.178	-.098	-.064
Item 10 - Because of my understanding of African Americans'	.003	-.030	.599	.019	.182
Item 11 - Learning about Black history helps me counter	.124	.091	.428	.064	.215
Item 13 - African American liberation is best achieved by	.302	-.030	<i>.334</i>	.243	-.067
Item 17 - My awareness of African and African American historical	.023	.027	.487	.103	.040
Item 18 - Learning about ancient African civilizations is important	.193	.015	<i>.379</i>	-.302	.296
Item 26 - My knowledge of Black history inspires me to work	.217	.158	.535	-.113	-.068
Item 6 - Awareness of African and African American history	.178	-.037	.181	.438	.130
Item 1 - African descent people can be credited	-.029	-.096	.078	-.014	.414
Item 7 - Africans had a rich history	.145	.245	-.098	.194	.407
Item 2 - The US was built on the backs	.120	.064	.124	.260	.375
Item 16 - Being a person of African descent in the US	.109	.163	.301	.204	.050

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

Table 14: Five-Factor Intercorrelations, Direct Oblimin

Factors	1	2	3	4	5
1	--	--	--	--	--
2	.356	--	--	--	--
3	.581	.129	--	--	--
4	.298	.111	.149	--	--
5	.435	.042	.415	.173	--

Before proceeding with item trimming to approximate simple structure, it was determined that the five-factor model would be retained for subsequent EFA runs. As with the 26-item version of the SBC, the scree plot (See Figure 6), parallel analysis (See Table 15 and Figure 7), and a priori theory were all taken into consideration in determining the number of factors to retain in order to proceed with item/factor trimming. Each of the methods noted suggested a different number of factors for retention with the scree plot (and eigenvalues > 1) suggesting five factors and the parallel analysis indicating two factors. As with the 26-item version, the factor extraction method eigenvalues greater than one was used to determine the number of factors bearing in mind that under-extraction has been noted as a common problem of parallel analysis (Fava & Velicer, 1992), and that the scree plot and a priori theory suggest a multidimensional model.

Figure 6: 22-Item Scree Plot

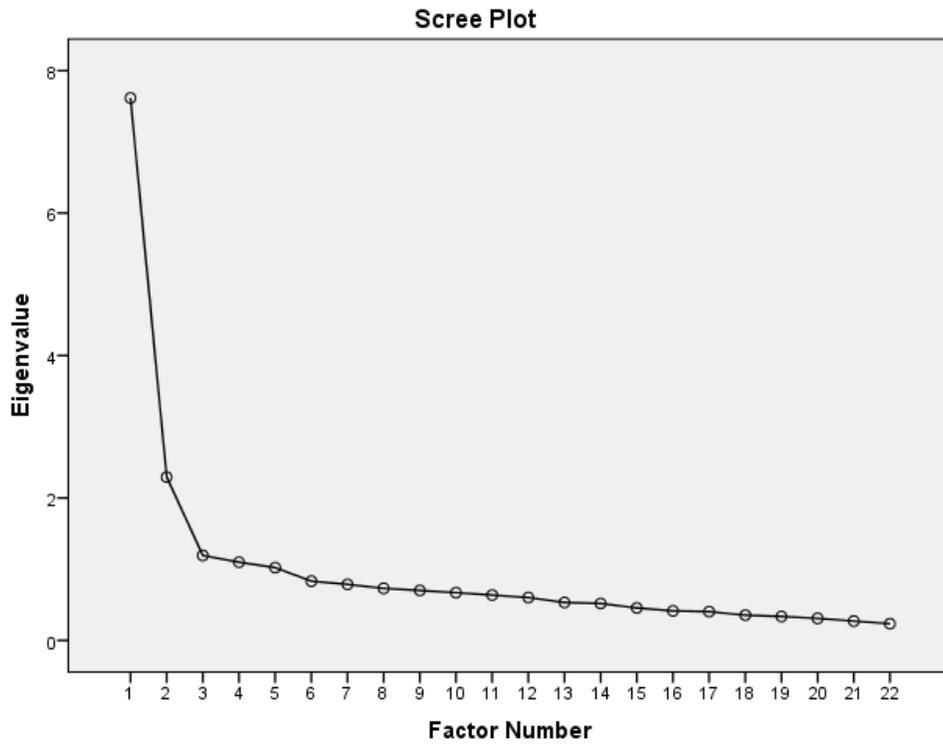
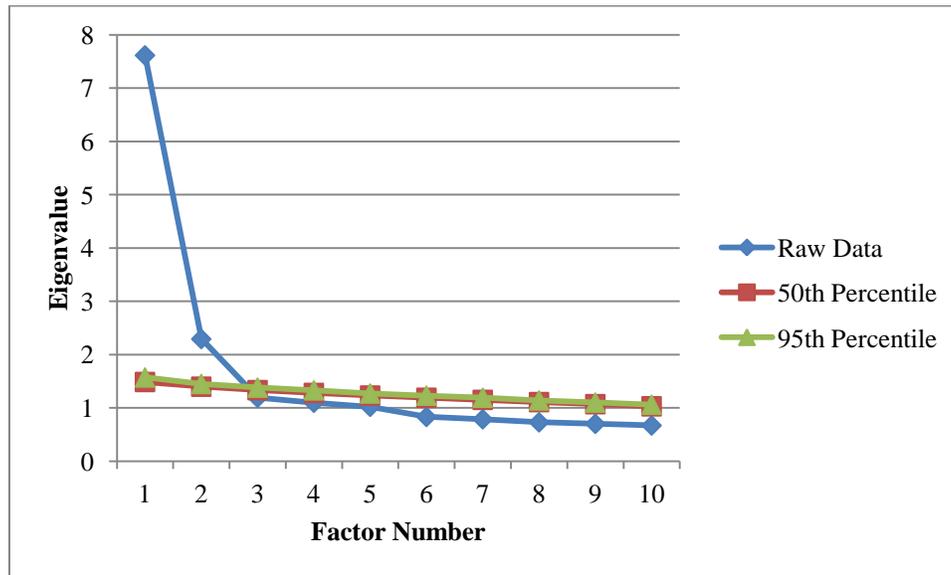


Table 15: 22-Item Parallel Analysis

Factor	Eigenvalues			
	Raw Data	50th Percentile	95th Percentile	% of Variance
1	7.62	1.49	1.57	31.26
2	2.29	1.40	1.45	15.39
3	1.19	1.33	1.38	4.90
4	1.10	1.28	1.33	4.28
5	1.02	1.23	1.27	3.98
6	0.83	1.19	1.23	3.70
7	0.79	1.15	1.19	3.22
8	0.73	1.11	1.14	2.97
9	0.70	1.07	1.10	2.82
10	0.67	1.03	1.06	2.70

Figure 7: 22-Item Parallel Analysis



Using the results of the five-factor model with the 22 positively worded items, trimming occurred in a stepwise manner, re-running the EFA after each step. First, the item that did not load significantly on any of the five factors was deleted which resulted in four factors, 21 remaining items, and 58.63% explained variance. Another item, "African descent people can be credited with many intellectual and technological advancements in the US" revealed no significant factor loading and was subsequently eliminated. Next, two items were deleted that included factor loadings $< .40$. These items were: "Africans had a rich history before African enslavement in the Americas" and "The US was built on the backs of African descent people". The final two iterative steps involved eliminating one item with a significant cross-loading (e.g., "Learning about Black history is important to me.") and one additional item with a factor loading $< .40$ (e.g., "African American liberation is best achieved by working together as a community."). A three-factor simple structure model resulted, including 16 items and

accounting for 57.72% of the variance. As displayed in Table 16, all of the factor loadings were $\geq .40$ and there were no significant cross-loadings among the items (See Appendix K for step by step iterative process of item trimming). While this model met criteria for simple structure, an inspection of the factor intercorrelation matrix (Table 17) warranted an examination of an orthogonal rotation method given that Factors 1 and 2 exhibited a modest positive relationship ($r = .308$), and Factors 2 and 3 exhibited a negligible relationship ($r = .110$).

Table 16: Three-Factor Model, Direct Oblimin, Simple Structure

Items*	Factor		
	1	2	3
Item 6 - Awareness of African and African American history	.414	-.074	.148
Item 8 - Knowledge of Black history is necessary to promote	.641	.066	-.033
Item 21 - African Americans should be taught about their history	.626	.268	-.029
Item 22 - Knowledge of Black history is important for	.768	-.077	.013
Item 23 - It is important for African Americans to organize and rally	.559	-.107	.219
Item 24 - Black history knowledge is key to understanding	.719	.060	-.084
Item 25 - Teaching African American children about their history	.670	-.026	.121
Item 12 - Contemporary struggles of African Americans are best	.520	-.036	.200
Item 5 - Ancient African were responsible for	.190	.794	-.229
Item 15 - I think critically about the plight	-.082	.852	.127
Item 20 - I feel compelled to share Black history knowledge with	-.027	.751	.181
Item 10 - Because of my understanding of African Americans'	-.031	-.047	.721
Item 11 - Learning about Black history helps me counter	.153	.064	.547
Item 17 - My awareness of African and African American historical	.054	.021	.491
Item 18 - Learning about ancient African civilizations is important	.082	.003	.550
Item 26 - My knowledge of Black history inspires me to work	.087	.189	.550

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

Table 17: Three-Factor Intercorrelations, Direct Oblimin, Simple Structure

Factors	1	2	3
1	--	--	--
2	.308	--	--
3	.662	.110	--

Keeping in mind the data-driven approach to factor analysis discussed by Worthington and Whittaker (2006), the 22-item SBC was re-examined using PAF with a varimax rotation method. As with the oblique rotation runs, a five-factor model was employed to begin the iterative EFA procedures and considerations for item/ factor trimming. The initial five-factor solution accounted for 60.80% of the variance. An inspection of rotated factor matrix for this model revealed that two items had factor loadings $< .40$ (e.g., "African descent people can be credited with many intellectual and technological advancements in the US" and "Being a person of African descent in the US has implications for my socio-political experiences"). These items were deleted and the EFA rerun, resulting in four factors, 20 items, and 58.63% explained variance. Next, another item with a loading $< .40$ was deleted (e.g., "Africans had a rich history before African enslavement in the Americas."). An examination of significant cross-loadings (e.g., $< .15$ difference of highest factor or $> .32$, absolute value) indicated that several of the remaining 19 items cross-loaded significantly on at least two factors. Specifically, this result called for nine items to be considered for deletion in working toward simple structure. Re-examining the EFA results having deleted these items resulted in three factors with 10 items and 63.01% variance explained (See Appendix L for step by step

iterative process of item trimming). The results of this three-factor model are noted in Table 18.

Table 18: Three-Factor Model, Orthogonal, Simple Structure

Items*	Factor		
	1	2	3
Item 5 - Ancient African were responsible for	.818	-.094	.146
Item 15 - I think critically about the plight	.836	.112	.072
Item 20 - I feel compelled to share Black history knowledge with	.739	.196	.146
Item 10 - Because of my understanding of African Americans'	-.026	.602	.185
Item 17 - My awareness of African and African American historical	.047	.425	.259
Item 18 - Learning about ancient African civilizations is important	.039	.608	.148
Item 26 - My knowledge of Black history inspires me to work	.228	.665	.214
Item 6 - Awareness of African and African American history	.004	.268	.495
Item 8 - Knowledge of Black history is necessary to promote	.182	.174	.694
Item 24 - Black history knowledge is key to understanding	.206	.263	.509

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

Upon examination of the psychometric properties and theoretical appropriateness of the 16-item three-factor oblique model and the 10-item three-factor orthogonal model, it was determined that the 16-item measure was the stronger version of the SBC. While some scholars suggest the use of an orthogonal rotation because it produces more interpretable results (Tabachnick & Fidell, 2001), others suggest that social science researchers, in particular, should employ oblique rotation methods given that human behavior is rarely separated into individual components (Costello & Osbourne, 2005). As suggested by Costello and Osbourne (2005), using an orthogonal rotation often results in the loss of important information when there are correlated factors present in a data set. In fact, it appears that such a loss of information was present when comparing the three-

factor orthogonal model with the three-factor oblique model in the current analyses. Moreover, if indeed factors are uncorrelated, the orthogonal and oblique rotation produces should produce nearly identical results (e.g., factors, items retained) (Costello & Osbourne, 2005; Tabachnick & Fidell, 2001). While three factors emerged for both the oblique and orthogonal models, the items retained differ to some degree.

Further, as suggested by Worthington and Whittaker (2006), the number of items included in a measure can have implications on the strength of the factor structure and scale reliability, and this too was taken into account when determining the most psychometrically sound SBC solution to retain. In this instance, the orthogonal rotation simple structure solution demonstrated weaker internal consistency coefficients (See Table 19) on two of the three subscales including similar items and weaker total scale internal consistency than the retained oblique three-factor solution.

Table 19: SBC Reliability Estimates by Rotation Method

Rotation Method	Subscale/ Scale Cronbach's Alpha (α)			
	<i>EB</i>	<i>SPB</i>	<i>CHB</i>	<i>Total SBC</i>
Oblique (Retained Three-Factor Model)	.76	.86	.85	.87
Orthogonal (Three-Factor Model)	.71	.65	.85	.77

It is also equally important to bear in mind that an oblique rotation method is a better theoretical fit for the construct under investigation as Black consciousness is conceived of as consisting of multiple correlated components. Conceptually, components of consciousness that emerge from a history of White oppression may not correlate as strongly with dimensions of consciousness that are more culture-centered; however, the

two are related and contextualize a range of consciousness experiences among African descent people. For the SBC, the items reflect the significance of history across these inter-related domains reflecting a degree of cultural knowledge in both racialized and cultural contexts (See Chapter 2 for broader discussion).

Thus, the three-factor model including 16 items and accounting 57.72% of the variance was retained as the final structural model for the SBC. Each factor included a minimum of three items per factor (Worthington & Whittaker, 2006) and the variables appeared well defined by the solution. As indicated in Table 20, communality values for the majority of the items, with the exception of two, exceed .30 suggesting stability of the factors with regard to the percent of variance in the item that overlaps with variance in the factors. Reliabilities for each factor are also shown in Table 20. Coefficients (α) for each factor ranged from 0.76 to 0.86, and the entire measure demonstrated a Cronbach's alpha of .87. Further, no item deletion would have significantly improved alpha, and in some cases would have reduced the overall internal consistency of the measure.

Table 20: Retained SBC Factor Structure

Scale of Black Consciousness (16 Items; $\alpha = .87$; $M = 4.84$ $SD = .69$)		
Factor 1: Sociopolitical Beliefs		
<i>Subscale Characteristics</i>	<i>Communalities (h^2)</i>	<i>Item</i>
(8 items; $\alpha = .86$, $M = 5.10$, $SD = .72$; 36.92% explained variance)	.259	Awareness of African/ African American history is central to examining contemporary systemic oppression.
	.413	Knowledge of Black history is necessary to promote the enhancement of the African American community.
	.542	African Americans should be taught about their history at an early age.
	.573	Knowledge of Black history is important for African Americans today.
	.492	It is important for African Americans to organize and rally together to fight oppression.
	.473	Black history knowledge is key to understanding the impact of oppression on Black life.
	.560	Teaching African American children about their history is central to child-rearing.
	.437	Contemporary struggles of African Americans are best understood with a strong knowledge of Black history.
Factor 2: Cultural-Historical Beliefs		
(3 items; $\alpha = .85$, $M = 4.08$, $SD = 1.42$; 13.56% explained variance)	.714	Ancient Africans were responsible for building great civilizations.
	.716	I think critically (e.g., carefully analyze) about the plight of African Americans.
	.609	I feel compelled to share Black history knowledge with other members of the African descent community.
Factor 3: Empowerment Beliefs		
(5 items; $\alpha = .76$, $M = 4.84$, $SD = .80$; 7.24% explained variance)	.487	Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice.
	.452	Learning about Black history helps me counter negative stereotypes about African Americans.
	.283	My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly.
	.369	Learning about ancient African civilizations is important to me.
	.442	My knowledge of Black history inspires me to work with others to better the African American community.

High scores on the SBC reflect the construct of Black consciousness as manifested through cultural knowledge based beliefs including endorsing the significance of cultural, historical, and socio-political awareness for the enhancement and empowerment of African descent people. Lower scores, on the other hand, represent less endorsement or support for the importance of cultural, historical, and socio-political awareness for the enhancement of African descent people. The three factors that emerged through the SBC factor analytic procedures represent the specific components of Black consciousness. As expected the results indicated a multidimensional factor structure; however, these specific components of the factor structure differ, to some degree, from the four components of Black consciousness examined in the literature review. Specifically, Factor 1, *Sociopolitical Beliefs* (SPB), represents an endorsement of items that suggest the importance of acknowledging and examining cultural/ historical experiences with the aim of both understanding and supporting the social and political development of African descent people. This subscale combines elements of socio-political awareness and collective action discussed in Chapter 2 where the process (e.g., acknowledging and examining culture and history) and the means (e.g., supporting the social and political development of African descent people given increased cultural knowledge) by which one engages the role of historical context leads to an assessment of the current social and political situation of Blacks. Items on this subscale also reflect an appreciation for strategically working with others to realize the interests of African descent people. Respondents with high subscale scores on SPB endorse the significance of understanding the historical past to inform the social and political present (and future)

of African descent people. These respondents tend to believe in the significance of cultural knowledge and value collective efforts for the perpetuity of African descent people.

In a similar manner, Factor 2, *Cultural-Historical Beliefs (CHB)* unites ideas presented in Valuing of Culture and History and Cultural-Historical Awareness where one's knowledge of and appreciation for African Diasporic history and cultural tradition are central. The CHB reflects items that indicate one's knowledge of African descent history and the ways in which one engages that knowledge (e.g., sharing or critical consideration); it indicates an awareness of and value for African descent history. High subscale scores on the CHB represent an awareness of cultural knowledge (e.g., Black history and African descent cultural tradition) and a belief in actively engaging the knowledge through sharing or critical examination. Finally, Factor 3, *Empowerment Beliefs (EB)*, represents an endorsement of items that engender a sense of empowerment and self-definition based on one's echelon of cultural knowledge. Unlike the other factors, this factor does not reflect specific elements explored in the theories of Black consciousness discussed. However, given that Black consciousness as facilitated by cultural knowledge has been identified as related to enhanced self-concept (Belgrave, et al., 2008; Belgrave, Reed, Plybon, Butler, et al., 2004; Constantine, et al., 2006) and theoretically hypothesized as leading to psychological liberation (Hilliard, 1988; C. Thompson & Alfred, 2009), the emergence of this factor is consistent with the literature. Respondents with high scores on the EB subscale indicate that cultural knowledge holds significance to one's view of the self and the ways in which one interacts with their

community. These respondents tend to view cultural knowledge as personally salient and are more inclined to use this knowledge as a tool for personal agency.

An additional important step in this scale development procedure was establishing validity evidence for the SBC. Pearson (r) correlations were calculated among the SBC and other constructs of import including: African self-consciousness, Black identity, self-esteem, social desirability, cultural socialization, and Black history knowledge. Based on the simple factor structure including 16 items, correlations between the SBC and related constructs were analyzed to assess for convergent, discriminant, and predictive validity. To establish known-groups validity, participants' SBC score means were compared by exposure to Black Studies courses. Each measure was correlated with the SBC in the hypothesized direction, and group differences by Black Studies exposure were found as expected. Descriptive statistics for each measure (See Table 21) and the correlations are presented below (See Table 22).

Table 21: Descriptive Statistics by Measure

Measures				
	N	Mean	SE	SD
SBC	350	4.84	.04	.69
SBC Sociopolitical Beliefs Subscale	350	5.10	.04	.72
SBC Cultural-Historical Beliefs Subscale	350	4.08	.08	1.42
SBC Empowerment Beliefs Subscale	350	4.84	.04	.80
ASCS	350	4.57	.03	.61
MIBI Centrality	347	4.60	.06	1.11
MIBI Public Regard	347	3.67	.05	1.00
MIBI Private Regard	347	5.65	.06	1.00
RSES	347	3.04	.03	.62
BIDR	350	5.23	.18	3.45
CARES-A	344	54.94	.65	12.01
BHK	350	5.65	.17	3.20

Note: Scale of Black Consciousness (SBC), African Self Consciousness Scale (ASCS), Multidimensional Inventory of Black Identity (MIBI), Rosenberg Self-Esteem Scale (RSES), Balanced Inventory of Desirable Responding-Social Desirability (BIDR), Cultural and Racial Ethnic Socialization-Affirmation (CARES-A), Black History Knowledge (BHK)

Table 22: SBC Construct Validity Correlation Matrix

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. SBC	--												
2. SBC Sociopolitical	.875**												
3. SBC Cultural-Historical	.649**	.319**											
4. SBC Empowerment	.756**	.640**	.207**										
5. ASCS	.389**	.269**	.394**	.245**									
6. MIBI-Centrality	.655**	.525**	.547**	.424**	.626**								
7. MIBI- Public	-.293**	-.240**	-.364**	-.013	-.201**	-.347**							
8. MIBI - Private	.557**	.380**	.647**	.225**	.272**	.531**	-.251**						
9. RSES	.480**	.274**	.598**	.239**	.211**	.275**	-.204**	.675**					
10. BIDR	.046	.103	-.098	.088	-.078	-.135*	.018	.077	.150**				
11. CARES	.396**	.379**	.142**	.383**	.302**	.358**	-.077	.233**	.167**	.076			
12. No. Black Studies Courses	.337**	.295**	.278**	.203**	.339**	.413**	-.152	.216**	.206**	.036	.202**		
13. BHK	.453**	.225**	.720**	.044	.213**	.418**	-.436**	.632*	.575**	.008	.137*	.191**	--

Note: ** Significant at $p < .01$, *Significant at $p < .05$; Scale of Black Consciousness (SBC), African Self Consciousness Scale (ASCS), Multidimensional Inventory of Black Identity (MIBI), Rosenberg Self-Esteem Scale (RSES), Balanced Inventory of Desirable Responding-Impression Management (BIDR), Cultural and Racial Ethnic Socialization-Affirmation (CARES-A), Black History Knowledge (BHK)

As expected there were significant positive correlations between the SBC and African self-consciousness, group-based Black identity, self-esteem, cultural socialization, and Black history knowledge. More specifically, the African Self-consciousness Scale and the Centrality subscale of the MIBI provided convergent validity evidence for the SBC. The magnitude and significance of these correlations (ASCS $r = .389$ $p < .01$; MIBI-Centrality $r = .655$ $p < .01$) suggests that the SBC and these measures assess similar though not identical constructs. With regard to discriminant validity, the SBC, as expected, demonstrated no relationship with the BIDR. This finding not only suggests these two constructs are unrelated but also indicates that as participants responded to the SBC they were not responding in a socially biased manner.

Predictive and known-groups validity were also examined. For predictive validity, the SBC significantly related to measures of group based Black identity, cultural socialization, self-esteem, and Black history knowledge in the expected directions. There were significant positive relationships between the SBC and the CARES, the MIBI-Private Regard, the RSES, and the BHK. These findings suggest that one's degree of Black consciousness as facilitated by cultural knowledge holds a direct and meaningful relationship with cultural socialization processes, one's personal experiences of their racial/ ethnic group, and their perceptions about global self-worth. Further, as students reported greater content knowledge of Black history, they also tended to endorse higher scores on the SBC. There was also a significant and negative relationship between the SBC and the MIBI-Public Regard subscale indicating that participants' views about the ways in which others perceive Blacks relates inversely with SBC scores. To establish

known-groups validity, participants SBC scores for those who indicated taking Black Studies courses were compared to those who indicated taking no Black Studies courses. Due to the non-normality of the sampling distribution, the Mann-Whitney nonparametric test was employed. Results indicated there was a statistically significant difference between participants taking Black Studies courses and those who did not in SBC score means ($U = 8373.0$, $N_{BlackStudies} = 220$, $N_{NoBlackStudies} = 127$, $p < .001$, one-tailed).

To address the final research question regarding the most common sources that promote the transmission of cultural knowledge and the impact of cultural knowledge, frequency analyses were conducted. Sources regarding cultural socialization messages, informal learning about Black history (e.g., who taught you about or where did you learn about Civil Rights Movement, Black Slavery, Jim Crow, etc.) and formal learning about Black history (e.g., content knowledge) were examined and the frequencies of sources endorsed are presented in Tables 23, 24, and 25. It was hypothesized that mothers and teachers/ professors would be the most frequently cited sources for transmitting cultural knowledge across experience (e.g., socialization) and content (e.g., content knowledge) domains. However, the results indicated that the sources cited differ based on the way in which cultural knowledge was discussed. When referring to cultural socialization messages or the transmission of knowledge about African Diasporic tradition, values, and strengths, mothers/ female guardians and fathers/ male guardians were the most frequently cited sources. Teachers/ professors followed mothers and fathers in frequency cited. Hence, it appears that affirming socialization messages about being a person of

African descent among this sample of participants occurs most readily with parents/guardians.

Table 23: Frequency of Cultural Socialization Sources

Sources Cultural Socialization	Frequency of Endorsed Sources (N = 350)	Valid Percentage
Mother/ Female Guardian	282	80.6
Father/ Male Guardian	246	70.3
Grandparents	224	64.0
Sibling(s)	144	41.1
Teacher/Professor	232	66.3
Other Adult	215	61.4
Friend/ Peers	207	59.1
Media	192	54.9
No One	213	60.9

Table 24: Frequency of Informal Black History Knowledge Sources

Learn Black History	Frequency of Endorsed Sources (N = 350)	Valid Percentage
Mother/ Female Guardian	218	62.2
Father/ Male Guardian	167	47.7
Grandparents	149	42.6
Sibling(s)	34	9.7
Teacher/Professor	309	88.3
Other Adult	84	24.0
Friend/ Peers	96	27.4
Media	237	67.7
No One	3	0.9

Table 25: Frequency of Black History Content Knowledge Sources

	Frequency of Endorsed Sources (N = 350)	Valid Percentage
<hr/>		
Black History Knowledge "First Learn"		
Home (Parents)	215	61.2
School - History Class	334	95.4
School - Black History Month	216	61.7
Reading a Book	141	40.1
Surfing the Internet	73	20.9
Watching TV	64	18.3
Never Learned	161	46.0

When examining informal learning about Black history and Black history content knowledge (e.g., specific Black history facts) teachers/ professors or classroom contexts were the most frequently endorsed sources. Unexpectedly, for informal learning about Black history the media was cited as a more frequent source than parents, and for content knowledge participants endorsed parents as a more frequent source over other learning opportunities. In this regard, teachers/ professors and the media most readily support the transmission of cultural knowledge informally, and classroom learning experiences as well as parents are most frequently supportive of the transmission of content knowledge.

Table 26: Cultural Knowledge Impact

Domain of Impact	Frequency of Cultural Knowledge Impact by Degree (Valid Percent)			
	N	Negatively	Neutral	Positively
Academic Achievement	346	0 (0.0%)	109 (31.5%)	237 (68.5%)
Personal Empowerment	347	7 (2.0%)	67 (19.3%)	273 (78.7%)
Community Involvement	346	8 (2.3%)	142 (41%)	195 (56.4%)

As a follow-up to examining the most frequently cited cultural knowledge transmission sources, the impact of cultural knowledge was also examined in three domains: academic achievement, personal empowerment, and community involvement. Participants most frequently endorsed that cultural knowledge or Black history knowledge has been positively impactful (See Table 26). This was particularly apparent for personal empowerment and academic achievement with well over half of participants indicating positive endorsements in these areas. Participants appeared to possess a bit more ambivalence about community involvement; nevertheless, just over half of participants indicated a positive impact in this area.

To summarize, this chapter presented findings to address research questions to determine the content validity, factor structure, and construct validity of a new measure of Black consciousness, the Scale of Black Consciousness. Additionally, sources of cultural knowledge transmission were determined as well as the impact of cultural knowledge. The next chapter further explores these findings both theoretically and in practice. It also discusses the limitations of the current investigation and indicates areas for future research.

Chapter 5

Discussion

The goals of this study were to examine the construct of Black consciousness as a function of cultural knowledge and to better understand the role of cultural learning in the development of culturally conscious beliefs. To achieve this goal, a new measure of Black consciousness, the Scale of Black Consciousness (SBC), was developed and initially validated. This work adds to a body of literature with a long history aimed toward facilitating the psychological and social growth of African descent people in the United States and across the globe. Since the early 1900's a number of theorists have postulated about the "conscious Black mind" and the cultural reality of African descent people. This exploration has been evident in the work of scholars examining developmental (Cross, 1971; Cross, et al., 1991; Milliones, 1980), African-centered (Baldwin, 1981, 1984; Baldwin & Bell, 1985; Williams, 1981), and group-based (Gurin & Epps, 1975; Sellers, et al., 1997) manifestations of Black consciousness. Although these scholars differ with regard to conceptual referent, their work similarly demonstrates that Black consciousness is a significant aspect of psychological development among African descent people related to an array of psychosocial and personal development outcomes.

This study was guided by several theoretical frameworks. As discussed in previous chapters, African-centered and group-based approaches to examining consciousness provide a foundation for examining Black consciousness attitudes, interests, and beliefs. Specifically, Joseph Baldwin's (Baldwin, 1981, 1984; Baldwin &

Bell, 1985) Africentric Theory of Black Personality theoretically highlights the value of culture-centered knowledge and, in a complementary manner, the group-based theory of stratum consciousness (Gurin & Epps, 1975; Gurin, et al., 1980) provides a model for examining group consciousness among historically marginalized groups by identifying key elements of consciousness such as socio-political awareness and group pride.

Together these theories demonstrate the importance of cultural-historical awareness to Black life. Thus, the complementary nature of these theories allowed for an examination of a focal point in this study, cultural knowledge. Cultural knowledge as defined in the multicultural education literature and alluded to in the psychological literature suggests that Black consciousness is developed and maintained through an awareness of and connection to African descent cultural history and tradition (King, 2004; Lewis et al., 2006; Shockley, 2007; Shockley & Frederick, 2010). Despite research and theory suggesting a conceptual link between cultural knowledge and Black consciousness (T. A. Adams, 2005; Banks, 2004; J. E. King, 2004), there is limited research examining cultural knowledge as it functions to provide a foundation for Black consciousness beliefs. The current study sought to address this gap in the literature by examining cultural knowledge as a central element to conceptualizing and measuring Black consciousness.

This study consisted of two studies with one aimed to establish content validity and the second targeted at identifying the structure of and construct validity for the SBC. The first study employed an expert panel to confirm or invalidate the definition of Black consciousness as defined in the current study and operationalized through an initial item

pool. Additionally, items for the SBC were reviewed by members of the target respondent population, self-identified African descent undergraduate students. The second study utilized exploratory factor analytic techniques to determine the factor structure for the SBC and used correlation analyses to assess construct and predictive validity. Known-groups validity was also examined by exploring group differences in SBC means by reported exposure to Black Studies. Additionally, frequencies were examined to determine the sources of and impact of cultural knowledge. This process involved exploring cultural socialization sources and sources of exposure to Black history knowledge.

This chapter is divided into four sections. The first section provides a summary of the findings and a discussion of the study. The second section discusses possible study limitations and potential directions for future research. The third and fourth sections provide a discussion of implications and conclusions.

Summary of Findings

Prior Black consciousness research has focused on examining the manifestation of consciousness beliefs based on Blacks' reactions to White racism or Western oppression (Baldwin, 1984; Cross, 1991; Cross, et al., 1991; Fanon, 1963; Milliones, 1980) and, in some instances, has included an assumption about race as a biological determinant for consciousness beliefs (Baldwin, 1981, 1984; Baldwin & Bell, 1985). While an understanding of the impact of Western oppression on the Black psyche is important, singular focus on this experience anchors one's awareness of Blackness to a time and context in which imposed deficits and the denial of human rights are paramount to

linking one's experience of Black awareness to the collective strengths engendered in African descent cultural-historical experiences (Parham, 2002; Parham, et al., 2000). One of the fathers of Black Psychology, Dr. Joseph White, spoke often of the seven psychological strengths of African descent people (e.g., improvisation, resilience, connectedness to others, spirituality, emotional vitality, gallows humor, and healthy suspicion of Whites) noting both the resilience gleaned out of experiences of Western oppression and the cultural-historical traditional strengths of Blacks. Hence, holding Black consciousness beliefs goes beyond victimization or systematic oppression. These beliefs also come out of shared triumph and an appreciation for shared cultural-historical experiences. It is this value of and appreciation for shared history and triumph that is exhibited through a strong knowledge of one's history that is captured by the SBC.

Item development. The items for the SBC were based on a review of relevant literature and preliminary explication of the construct of Black consciousness with focus groups as discussed in Chapter 3. Of the 37 items put forth for expert review, 26 were determined as appropriate and demonstrating content validity for the SBC. Being deemed appropriate for the SBC meant that an item reflected the importance of cultural knowledge as exhibited through Black consciousness areas including: Socio-political Awareness, Cultural-Historical Awareness, Valuing of Culture and History, and Collective Action (See Chapter 2 for broader discussion of these areas). Further, appropriateness indicated that the panel of four raters demonstrated overall agreement about an item's content to the SBC as well as general agreement about an item's structure (e.g., clarity and conciseness). The second review of the 26-item measure with members

of the target population, African descent undergraduate students, revealed no significant changes to the measure. Therefore, all 26 items were put forth to determine factor structure and validity.

Retained three-factor model for SBC. The Scale of Black Consciousness (SBC) was revealed as a valid and reliable measure of Black consciousness beliefs as facilitated by cultural knowledge. After examining five-, four-, and three-factor models, the three factor model was determined the most psychometrically sound. The three factors were: Sociopolitical Beliefs (Factor 1), Cultural-Historical Beliefs (Factor 2), and Empowerment Beliefs (Factor 3). When modifying the measure through item trimming, it was important to be able to justify each decision for the retention or elimination of an item (Tabachnick & Fidell, 2001; Worthington & Whittaker, 2006). Additionally, in this instance, it was of equal importance to bear in mind the coding of the item as reverse items have been demonstrated to produce erroneous results with regard to factor analysis and reliability (Barnette, 2000; Roszkowski & Soven, 2010; Spector, et al., 1997).

The initial simple factor structure that emerged from the 26 items using principal axis factoring with oblique rotation revealed inconsistencies with regard to factor interpretability and expected relationship with the other factors. An examination of the means for the positively and negatively worded items suggested that respondents attended to the change in direction of the items; yet, an ambiguous factor emerged in which items that should have corresponded positively with consciousness beliefs were negative. One possible reason for this result was hypothesized as related to the inclusion of negatively worded items which have been demonstrated to complicate factor

interpretability (Roszkowski & Soven, 2010) and reduce overall internal consistency (Barnette, 2000). Further, the inclusion of a negative word or phrase such as *not* or *little* in the construction of an item does not necessarily lend to the same meaning as the item's positive inverse. As such, the negatively worded items were eliminated and the factor solution re-examined. Once the reverse items were excluded, a more plausible three-factor solution emerged with factor loadings in the expected direction for all items.

Based on the 22 items (excluding reverse items), both oblique and orthogonal rotation methods were employed, and in each instance a three-factor simple structure solution emerged. At first glance, it appears that the results of the orthogonal and oblique methods produced identical results (e.g., simple structure three-factor models) suggesting uncorrelated factors (Tabachnick & Fidell, 2001); however, examining the items retained suggests a different interpretation. The two factor structures differed by five items with the oblique rotation factor structure consisting of 16 items and the orthogonal rotation factor structure consisting of 10 items. In this instance, when the oblique rotation was requested, the factors interpreted as Empowerment Beliefs (Factor 3) and Cultural-Historical Beliefs (Factor 2) and Sociopolitical Beliefs (Factor 1) and Cultural-Historical Beliefs (Factor 2) demonstrated modest factor intercorrelations (See Chapter 4 for intercorrelations). On the other hand, the factors interpreted as Sociopolitical Beliefs (Factor 1) and Empowerment Beliefs (Factor 3) revealed a strong factor intercorrelation. Despite the mix of factor intercorrelations, the oblique rotation factor structure was retained for its ability to capture the interrelationships between components of Black

consciousness and its authenticity to the goals of social science research regarding observations about humans' beliefs and behaviors (Costello & Osborne, 2005).

It is noteworthy that a closer examination of the factor intercorrelations for the retained SBC three-factor model, suggests that Cultural-Historical Beliefs (Factor 2) appear to correlate to a lesser degree with the other factors. It is unclear as to the specific reason for the low factor intercorrelations. Research and theory support that one's knowledge of and engagement with African Diasporic history and cultural tradition, as the factor has been defined, is conceptually related to empowerment experiences and sociopolitical beliefs (Baldwin, Brown, & Rackley, 1990; Belgrave, et al., 2008; Belgrave, Reed, Plybon, Butler, et al., 2004; Chapman-Hilliard, et al., 2011; Watts, et al., 2002). An item level analysis provides some insight suggesting that of the three items included in the subscale, two reflect specific engagement with African Diaspora culture and history (e.g., sharing or critical engagement), and the other item reflects more about knowledge. While the inclusion of three items in a factor meets criteria for a stable factor (Costello & Osbourne, 2005; Worthington & Whittaker, 2006), this is the minimum criterion for stability. It is plausible that these three items, though demonstrating strong internal consistency (e.g., $\alpha = .85$), are not robust enough to holistically capture the elements of this dimension in a manner that demonstrates its mutual relationship with the other factors. From a theoretical perspective, it is also possible that this factor taps more culture-centered notions of consciousness aligning more with the African-centered approach to the measurement of consciousness beliefs, and the resulting relationships with the other factors are influenced by this nuanced difference. Examining the

continuum of consciousness beliefs (and comparing differences in beliefs along the continuum) bearing in mind narratives and histories born out of both racialized (e.g., group-based) and cultural (e.g., African-centered) contexts is an area of further study. Nonetheless, the CHB factor provides significant information with regard to understanding the dimensionality of Black consciousness as facilitated by cultural knowledge lending insight about the ways in which people engage cultural-historical information and the kind of cultural-historical knowledge they engage.

The retained three-factor simple structure oblique model of the SBC offers a conceptualization of the degree to which one acknowledges and examines cultural-historical experiences to support social and political development (Sociopolitical Beliefs-SPB), one's appreciation for and engagement with African Diasporic history and cultural tradition (Cultural-Historical Beliefs-CHB) and one's experience of empowerment and self-definition as a result of culture-centered knowledge (Empowerment Beliefs-EB). The emergence of these three factors revealed a multidimensional model of Black consciousness as espoused in previous literature (Baldwin, 1984; Baldwin & Bell, 1985; Gurin & Epps, 1975; Gurin, et al., 1980; Hraba & Seigman, 1974). As previously discussed, respondents with high scores on the SBC endorse the significance of cultural, historical, and socio-political awareness for the enhancement and survival of African descent people. Lower scores, on the other hand, represent less endorsement or support for the importance of cultural, historical, and socio-political awareness for the enhancement of African descent people. While the emergence of multiple factors was expected, the defining characteristics of the factors only became clear upon determining a

workable factor solution. As alluded to in Chapter 4, the emergent factors, for the most part, represented a combination of the four components of consciousness (e.g., Cultural-Historical Awareness, Valuing of Culture & History, Sociopolitical Awareness, and Collective Action) used to provide a foundation for exploring Black consciousness in the present study.

The SPB subscale represents an endorsement of items that suggest the importance of cultural-historical experiences with the aim of supporting the social and political advancement of African descent people. This subscale combines elements of sociopolitical awareness and collective action in which one's understanding of historical context leads to an assessment of the social and political situation of Blacks. Like the SPB subscale, the CHB subscale unites ideas presented in Valuing of Culture and History and Cultural-Historical Awareness where one's knowledge of African Diasporic history and cultural tradition are of primary focus. The SPB and CHB subscales of the SBC reflect ideas similar to other models of Black consciousness. Consider, for example, theorizing about and measurement of social and political beliefs. The model of Black consciousness proposed by Gurin and Epps (1975) emphasizes that a central element of consciousness among African descent people is reflected in beliefs and actions that support the group's progress toward upward political and social mobility. Additionally, Baldwin's Africentric theory of Black Personality and, by extension, the African Self-consciousness Scale (ASCS) includes a dimension that reflects the importance of one's participation in the survival and liberation of Blacks socially and politically. The SBC-SPB subscale converges with these previous conceptualizations of consciousness noting

significance in comprehending the cultural-historical past to inform the social and political present for people of African descent.

The CHB subscale also shares theoretically similar elements with the ASCS in which one's knowledge of and interest in African Diaspora history and tradition is key. For example, the ASCS assesses for one's interest in African cultural tradition (e.g., dress, religion, and communalism). The CHB subscale examines a similar kind of knowledge assessing for one's awareness of African descent cultural tradition (e.g., communalism, interconnectedness) and history (e.g., historic accomplishments of African descent people). The CHB differs; however, in that it focuses more on beliefs about the ways in which one should engage cultural and historical information. In fact, it appears previous Black consciousness measurement and theory have focused less on how one engages cultural-historical information. This is evident in the previous literature discussing Black consciousness definitions (See Tables 1 and 2) where a particular historical context (e.g., responses to oppression) determines the scope for examining cultural and historical beliefs rather than what one does to specifically engage cultural-historical knowledge.

The third subscale, EB, represents an endorsement of items that encourage a sense of empowerment and self-definition based on one's experiences with cultural knowledge. Unlike the other factors, this factor was unexpected. However, the emergence of this factor is theoretically consistent when considering that empowerment emerged as a predominant theme among respondents when explicating the construct of Black consciousness with focus groups. Further, research studies investigating Black identity

and awareness and their relation to cultural knowledge have been identified as significant to improving self and collective worth (Belgrave, et al., 2008; Belgrave, Reed, Plybon, Butler, et al., 2004; Constantine, et al., 2006) and hypothesized as catalyzing psychological freedom (Hilliard, 1988; C. Thompson & Alfred, 2009). The items included in the Empowerment Beliefs subscale suggests a baseline level of knowledge about the historical experiences of African descent people in relation to feelings of agency and self-definition. Consider the item, "Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice." This item addresses personal agency in the context of acknowledging one's history as a person of African descent. Hence, the interaction between cultural knowledge and personal agency is made salient.

Examining the three subscales in tandem, the SBC represents a tool that integrates African-centered and group-based approaches to exploring consciousness by assessing for some degree of cultural knowledge in each item. Although the African-centered approach may emphasize African customs, and the group-based approach may underscore the importance of social and political awareness in a United States context; both are significant to Black consciousness beliefs and are facilitated by a process of *knowing*. The SBC capitalizes on this process of cultural knowing in examining Black consciousness beliefs. For example, "Contemporary struggles of African Americans are best understood with a strong knowledge of Black history" and "Ancient Africans were responsible for building great civilizations" are both SBC items; yet, the former item is more reflective of a group-based approach to consciousness as it addresses the

significance of history in the context of understanding the current socio-political experiences of Blacks in the United States. Alternatively, the later item reflects knowledge of African descent people prior to African enslavement in the Americas which is more consistent with an African-centered approach to exploring consciousness. While there is certainly overlap between the two approaches, they differ in the types of research questions emphasized. The group-based approach, with its focus on regard for one's group and socio-political consciousness, responds to questions about Blacks' experiences as members of a stratified society and the qualitative meaning associated with that membership (Burlew & Smith, 1991). In contrast, the African-centered approach provides a means of exploring cultural-historical learning in the context of African traditions (Burlew & Smith, 1991), and responds to questions about Blacks' interest in and experience with African customs, most notably those highlighted in the Seven Principles of Kwanzaa (Karenga, 1980). Unlike other conceptualizations of consciousness to this point, SBC items aim to assess both African-centered and group-based conceptions of consciousness thereby expanding the types of research questions that might be responded to using this instrument. Since the SBC assumes the aforementioned perspectives complement one another by illustrating the multidimensional nature of Black consciousness, the SBC has the ability to answer research questions interested in the breadth of African Diaspora tradition while also attending to contemporary experiences associated with living in a stratified society.

The three SBC subscales create a composite score that lends insight into the multidimensional nature of Black consciousness as operationalized in the current study. It

is an instrument designed for use with adult populations (e.g., 18 years and older) of African descent. The measure is brief with good reliability coefficients for the total scale and each subscale. Further, the measure allows for ease of administration with both online and paper versions. Scoring for the SBC should be reported as mean, averaging the individual item responses yielding both a composite SBC score as well as subscale scores. Since the SBC is based on a multidimensional model of Black consciousness, it seems plausible that the three SBC subscales may be used independent of one another with each subscale focusing on a different domain of one's experiences with cultural knowledge; however, further study is required to determine the appropriateness of using the subscales independently. While the use of bivariate correlational analyses, as presented in the current study, offers preliminary insight about the validity of each subscale, future research should employ multivariate statistical techniques such as profile or cluster analyses which may identify patterns of Black consciousness beliefs to further provide support for the use of subscale scores. Hence, a total score is considered most appropriate, at present, to evaluate Black consciousness beliefs as measured by the SBC.

The SBC also expands conceptions of what it means to be a conscious or aware person of African descent beyond anti-White sentiments. The SBC introduces empowerment related beliefs to an analysis of Black consciousness and employs a framework that makes African descent people the subject of their own cultural and historical narratives rather than objects of experiences related to Western oppression. This differs considerably from other measures of consciousness in which a pro-Black and anti-White dichotomy is often apparent. The SBC employs item stems noting "Black

history" or "Systemic oppression" as opposed to "White oppression" or "White domination". Although the difference may appear semantic, when it comes to respondent item interpretation such nuances are increasingly important to an item's face validity and readability (DeVellis, 2003). While other measures (e.g., ASCS, DIB-C, BCS, etc.) both in theory and practice (e.g., item wording) suggest an ideological dichotomy that acclaims African or Black culture and condemns Western culture, the SBC focuses on the dimensions of Black consciousness as they are exhibited through experiences with cultural knowledge *without* polarizing two cultural experiences. As demonstrated in Table 27 the SBC converges with previous measures of consciousness in content areas such as socio-political awareness and collective action and diverges with regard to the measurement of other content areas like anti-White attitudes, instead focusing more on empowerment and cultural awareness.

Table 27: Comparison of Quantitative Measures of Black Consciousness with SBC

Quantitative Measure Qualities				Conceptual Development		Black Consciousness Dimensions						
<i>Measure Details</i>				<i>Keys to Conceptualization</i>								
Measure Title/ Author	No. of Items	Initial Validation Method/Analysis	Populations	Approach	Definition of Consciousness	African Customs	Anti-White Attitudes	Cultural-Historical Awareness	Collective Action	Socio-political Awareness	Valuing of History /Culture	Personal Empowerment
Wilderson Black Awareness Scale (Wilderson, 1979)	40	Unknown	Youth	Group	An awareness of the pillars of the Black movement and its role in liberation for the African descent community.		✓			✓		
Banks Black Consciousness Survey (BCS; Banks, 1970)	53	Descriptive	Adults Youth	Group	A state of being aware of one's "blackness" in relation to White racism and the struggles of the Black race, and a communal view of the Black experience.		✓			✓		
Developmental Inventory of Black Consciousness (DIB-C; Milliones, 1980)	84	Tests of Homogeneity & Differential Validity Analysis	Adults	Dev.	A stage-like progression in which one moves from a lack of awareness to awareness about being a member of the Black community.		✓		✓		✓	
African Self-Consciousness Scale (ASCS; Baldwin & Bell, 1985)	42	Test-retest	Adults	African	An interaction between environment and biogenetically determined factors that reflect an awareness of and valuing of African/ Black cultural tradition, history, and a commitment to collective action.	✓	✓		✓	✓		

Table 27 (Continued)												
Measure Title/ Author	No. of Items	Initial Validation Method/An alysis	Populations	Approach	Definition of Consciousn ess	African Customs	Anti-White Attitudes	Cultural- Historical Awareness	Collective Action	Socio- political Awareness	Valuing of History /Culture	Personal Empowerm ent
Scale of Black Consciousness (SBC; Chapman- Hilliard, 2013)	16	Factor analysis	Adults	Group/ African	Reflects an awareness of cultural, historical, and socio-political contexts for the enhancement and survival of African descent people.			✓	✓	✓	✓	✓

The categories noted are defined as follows: *African Customs* - practice of "African traditions" such as African naming ceremonies, religious tradition, tribal affiliation, and styling of hair and dress; *Anti- White Attitudes* - beliefs that describe the Black experience in the US as a reaction to White racism inclusive of negative attitudes and/or biases against Whites; *Cultural-historical Awareness* - knowledge of Black/ African history and culture; *Valuing of history and culture* - belief in the importance of the history and culture of African descent people; *Socio-political Awareness* - knowledge of the ways in which the interaction between social factors and political policies have historically and currently impact the African descent community; and *Collective Action* - belief in working cooperatively with one's group for the advancement or the enhancement of the Black community.

Validity. In addition to structural validity, the SBC demonstrated strong validity evidence in multiple domains. The SBC had significant positive correlations with African self-consciousness, group-based Black identity, self-esteem, cultural socialization, Black history knowledge, and Black Studies exposure. The most surprising finding among these correlations was related to convergent validity for the SBC. The African Self-Consciousness Scale and the Centrality subscale of the MIBI provided convergent validity evidence for the SBC bearing in mind the goal of the SBC to combine African-centered and group-based measurement theoretically. The magnitude and significance of these correlations suggests that the SBC and these measures assess similar though not identical constructs. However, the magnitude of the correlation between the ASCS and the SBC was weaker than that of the SBC and MIBI-Centrality subscale. Given that the SBC focuses less on anti-White attitudes and more on the cultural-historical experiences of African descent people as a means of exploring consciousness, this finding seems reasonable. Further, it is also plausible that the SBC tends to focus more on group experiences related to Black culture, history, and socio-political awareness. Reflecting again on the CHB subscale, the items illustrate more about one's engagement with African Diasporic history and tradition rather than one's specific knowledge of African Diaspora customs as might be better reflected in the ASCS. This too may be influencing the magnitude of the correlation between the SBC and the ASCS.

The BIDR was used to demonstrate discriminant validity as well as assess for social desirability. As expected the SBC demonstrated no relationship with the BIDR.

This finding suggests these two constructs are indeed unrelated, and also indicates that as participants responded to the SBC they were not responding in a socially biased manner. Overall, respondents appeared to demonstrate less concern for impression management. The finding in which the BIDR and RSES showed a significant positive, though modest, relationship was unexpected. A host of literature suggests that African descent people consistently report higher levels of self-esteem despite their stigmatized group membership status in the United States (see Gray-Little & Hafdahl, 2000; Twenge & Crocker, 2002 for meta-analyses concerning this issue). More recently, research has been put forth to contextualize such findings noting that high self-esteem among marginalized groups, Blacks in particular, appears related to impression management as a compensatory strategy (Zeigler-Hill, Wallace, & Myers, 2012). That is, being a member of a stigmatized racial group may lead to an individual's refusal to acknowledge their problems and present themselves in an overly positive manner as opposed to the group membership being a protective factor as might be suggested when examining trends such as the Black self-esteem advantage. Despite assertions of compensatory mechanisms at play, an examination of the Rosenberg Self-Esteem Scale's items offers some insight. This measure has been demonstrated to include statements regarding social comparison (Alwin & Jackson, 1981 as cited in Hatcher & Hall, 2009) which can influence one's desire to manage how they are perceived by others. With the self-esteem questionnaire following the MIBI-Public Regard questionnaire, which focuses on the ways in which the larger society perceives the Black community, it may be that respondents had a slight tendency for impression management bearing in mind the influence of social comparison.

Predictive and known-groups validity were established by examining Black identity, self-esteem, cultural socialization, and Black history knowledge/ exposure to Black studies. For predictive validity, the SBC significantly related to measures of group based Black identity, cultural socialization, self-esteem, and Black history knowledge in the expected direction. More specifically, the relationship between the SBC and cultural socialization suggests that the transmission of affirming cultural messages and the promotion of group pride relates importantly to one's Black consciousness beliefs. This finding is consistent with previous research indicating that cultural affirmation positively influences the development of a critical awareness or critical consciousness (Watts, et al., 2003). The finding indicating Black consciousness and self-esteem are related is also consistent with previous research (Belgrave, et al., 2000; Belgrave, et al., 2008; Constantine, et al., 2006; Okech & Harrington, 2002). That is, as one becomes more knowledgeable about their history and culture, they are also likely to experience positive feelings of global self-worth. Findings related to group-based Black identity indicated a moderate direct relationship between the SBC and the MIBI-Private Regard subscale and a modest inverse relationship between the SBC and the MIBI-Public Regard subscale. As discussed in previous chapters, private regard refers to one's feelings toward his or her group whereas public regard refers to one's perceptions about how others perceive the group. As hypothesized and in line with previous research, positive personal group evaluations or group pride is often facilitated by increased consciousness and cultural knowledge (Gurin & Epps, 1975; Sellers, Chavous, et al., 1998; C. Thompson & Alfred, 2009). Alternatively, the significant negative relationship between the SBC and MIBI-

Public regard suggests that an increase in knowledge of cultural-historical context of African descent people may negatively skew one's perceptions of how other groups perceive people of African descent. The final predictive validity finding illustrated a direct relationship between the SBC and Black history content knowledge. Participants with high scores on the SBC also tended to possess a strong knowledge of Black history. This is also consistent with previous research suggesting that exposure to culture-centered knowledge is associated with a more consolidated Black identity and higher overall consciousness beliefs (Baldwin, et al., 1987; Belgrave, et al., 2000; Belgrave, et al., 1994; Sellers, et al., 1997).

Importantly, a further examination of the magnitude of the correlations between the SBC and the MIBI subscales appears to suggest that among all the measures with which the SBC was correlated, it appears to have the strongest relationships with the MIBI-Centrality and the MIBI-Private Regard subscales. Both correlations are positive and moderate suggesting that the SBC and the MIBI subscales of interest differ; however, it seems plausible these measures may share theoretically similar content. As noted earlier in this discussion, the SBC tends to focus more on group experiences related to Black culture, history, and socio-political awareness. This is demonstrated particularly well in the SPB subscale of the SBC which emphasizes the importance of cultural/historical experiences with the aim of supporting social and political development. The items in this subscale primarily focus on group experiences with regard to educating the group about the importance of understanding Black history to advance the group. Moreover, the EB subscale appears to consist of items that plausibly relate to one's strong

and positive personal evaluations of the African descent people, enhancing one's sense of group pride and further facilitating empowerment feelings. This focus on group experiences and group evaluation demonstrates a manner in which the SBC and MIBI subscales noted share a similar focus in content.

Finally, known-groups validity for the SBC was demonstrated in an observed group difference in Black consciousness beliefs among participants who reported taking Black Studies courses as compared to those who did not report taking Black Studies courses. As noted in previous literature (Baldwin, et al., 1987), in this sample participants who reported exposure to Black Studies possessed statistically higher consciousness beliefs than participants with no Black Studies exposure. This finding suggests that exposure to culture-centered knowledge and educational content focused on the African Diaspora has the potential to foster students' Black consciousness beliefs as measured by the SBC.

Sources of cultural knowledge. As a reminder, cultural knowledge emphasizes the historical and cultural contexts of African descent people. These contexts, historical and cultural, encourage a way of knowing that informs beliefs and behaviors specifically among marginalized groups (DeGruy, 2010; Volkan, 1998). Just as it is significant to assess context and cultural knowledge, it is also important to determine sources from which people learn about cultural knowledge. Sources regarding cultural socialization messages, informal learning about Black history (e.g., who taught you about or where did you learn about Civil Rights Movement, Black Slavery, Jim Crow, etc.) and formal learning about Black history (e.g., content knowledge) were examined to determine the

sources most frequently cited as transmitting cultural knowledge to participants in the current sample.

The results revealed that the sources cited differed based on the way in which cultural knowledge was examined. When referring to cultural socialization messages or the transmission of knowledge about African Diasporic tradition, values, and strengths, parents/guardians were the most frequently cited sources with mothers/ female guardians more frequently cited than fathers/ male guardians. Given that cultural socialization messages as operationalized by the CARES Affirmation subscale tend to focus on teaching of cultural heritage (e.g., traditions, strength of community, etc.), it stands to reason that much of this learning would occur in the home context. Further, it is unlikely that messages such as "Don't forget who your people are because you may need them someday" and "Black women keep the family strong" would be shared in the classroom context. In fact, scholarship that much of what is discussed in classrooms rarely speaks to the resilience or strength of Blacks (Tatum, 1992) from a community context.

When examining informal learning about Black history and Black history content knowledge (e.g., specific Black history facts) teachers/ professors or classroom contexts were the most frequently endorsed sources. Unexpectedly, for informal learning about Black history the media was cited as a more frequent source than parents and for content knowledge participants endorsed parents as a more frequent source over other learning environments. While parents remain a particularly important source for the transmission of cultural knowledge, classroom experiences and/ or interactions with teachers/professors are also particularly salient. With the current sample, this finding is

particularly interesting keeping in mind that just over half of the sample endorsed taking at least one Black Studies course. Further, this research was conducted with a college population where parents may be a less salient influence and teachers/ professors are more prominent and influential.

Finally, the impact of cultural knowledge was also examined in three domains: academic achievement, personal empowerment, and community involvement. Participants most frequently endorsed that cultural knowledge was positively impactful in the domains noted. This was particularly apparent for personal empowerment and academic achievement. Participants appeared to possess a bit more ambivalence about community involvement; nevertheless, just over half of participants indicated a positive impact in this area. These findings fit well with the preliminary interpretation of SBC factors, particularly in considering the EB subscale and the high frequency of endorsement that cultural knowledge positively impacts participants in this sample.

Limitations & Future Research Directions

There were a number of limitations to the studies within this dissertation. The clearest limitations relate to the generalizability of findings. Specifically, the current sample consists of only self-identified university students with a large majority of students recruited from a similar region of the country (approximately 69% of the sample represented southern states). It is possible that Black consciousness beliefs and sources for cultural knowledge differ by region and context, thus limiting the breadth of applicability of these findings for individuals residing in other parts of the country and those who are not affiliated with post-secondary institutions. Related to this point, most

of the sample also self-identified as Black/ African American (e.g., 75%) which provides helpful information about a specific group experience within the African Diaspora; however, the experiences of other groups within the Diaspora may differ with regard to Black consciousness beliefs. For example, qualitative research examining Black identity among first generation US born Africans illustrated tensions between individuals identifying as African and African American with regard to their understanding of and the meaning ascribed to one's history and ancestry (De Walt, 2011). Participants from this study discussed being explicitly told by family members that they were not African American and their connection to Africa was more direct. On the other hand, participants in this same study spoke about the unifying power of coping with and fighting against oppression in predominately White institutions. The act of solidarity based upon shared socio-political experiences is consistent with previous quantitative research that demonstrates Black immigrants (e.g., descendants from West Indies, Africa, Dominican Republic, Central America, and Haiti) tend to develop a shared group consciousness with US born Blacks as they spend more time in a socially stratified society and experience common systemic barriers (Benson, 2006). The aforementioned findings highlight generational status as another important area of consideration when exploring Black consciousness across the Diaspora. As an example, Hall and Carter (2006) explored racial and ethnic identity (constructs related to Black consciousness) among first and second generation Afro-Caribbean individuals and found that second generation Afro-Caribbeans were more likely than first generation Afro-Caribbeans to both understand themselves as racial beings and adequately integrate their own

indigenous ethno-cultural practices. For the current research, this collection of previous research might suggest that Black consciousness as operationalized by the SBC may have varying degrees of generalizability to multiple ethnic groups across the Diaspora. It seems key factors in the way the SBC may operate with these groups relates to shared socio-political experiences and generational status and/ or length of time in the United States. Hence, it remains an open empirical question as to what degree and how the current results would replicate with specific ethnic groups within the African Diaspora. Equally, it is unclear as to how the current findings might extend across generational statuses. Moving forward, research should more directly examine the ways in which consciousness manifests differently or similarly among individuals of varying generational statuses and those who identify with other groups within the Diaspora.

Additionally, women were disproportionately represented in the sample which may have impacted the results of the study particularly since research suggests potential gender differences in Black consciousness and group identity related attitudes (Caldwell, Kohn-Wood, Schmeelk-Cone, Chavous, & Zimmerman, 2004). It may be necessary for future data collection procedures to oversample for African descent men. Further, it is possible that some respondents may not have developed a clear sense of their Black consciousness beliefs. Plummer (1996) demonstrated that, among Blacks, attitudes and beliefs about one's group tends to differ by developmental period suggesting that as age increases individuals tend to embrace more socially and politically conscious ideas. Although the current study included a broad age range, the mean age of the sample was

21 years old. Hence, future research should seek to broaden the scope of inquiry to consider the impact of age effects when examining consciousness.

Bearing in mind that the sample consisted of entirely self-identified undergraduate students, exploring sources of cultural knowledge may have been influenced by the environmental context of the respondents. The influence of teachers/ professors as frequently cited sources may or may not have reflected respondents' true cultural knowledge sources. Further, other environmental contexts were not explored as potential sources for cultural knowledge. For example, due to sample size issues, cultural knowledge sources or Black consciousness beliefs were not examined by school type. It is possible that findings may have differed contingent upon the school environment. Predominantly White institutions, which created the majority of the sample, have been cited as more often reflecting a culture that engenders a need for strong Black consciousness beliefs (Allen, 1992) and as more likely to house Black Studies programs (Banks, 2004) where cultural socialization messages may also be transmitted. Future, research should examine the ways in which cultural knowledge and the SBC functions based on environmental context.

There are also several limitations to this study with regard to structural and construct validity. Considering the current Black consciousness literature, exploratory factor analysis represented the most reliable and appropriate starting point to begin scale development procedures for a new group consciousness measure. However, the EFA only provides an initial factor solution which should be further assessed with separate samples through confirmatory factor analysis and cross-validation studies. Thus, it will

be important in future research to confirm the factor structure and replicate the factor structure of the SBC in new samples before using the SBC to predict outcomes (Worthington & Whittaker, 2006). Additionally, the ASCS was not the strongest evidence of convergent validity for the SBC. While the two measures demonstrated a significant positive correlation, the magnitude of the correlation was modest particularly when compared to the MIBI-Centrality measure which also, and more strongly, provided convergent validity evidence. In future work with the SBC, it will be important to explore additional measures of convergent validity (examining total scale and subscale correlations), particularly those that purport to assess African-centered values. It would also be useful to further investigate the relationship between the MIBI and the SBC bearing in mind the strength of the correlations between the measures and the conceptually similar use of a group-based framework for examining consciousness. Moreover, this study, in large part, reflects a correlational design which functioned importantly in establishing a baseline degree of knowledge for uncovering relationships between the SBC and other variables; however, additional research should be conducted to provide explanations for observed relationships.

Furthermore, the current research relied on self-report measures which can introduce issues related to measurement error and social desirability. For example, in the current study, respondents self-reported their grade point averages, and it is likely that few people wanted to report their GPA as particularly low. The aforementioned is potentially one reason for the high overall mean GPA ($M = 3.0$) for the sample (Crockett, Schulenberg, & Petersen, 1987). Future research should include objective outcome

measures as well as assessments of impression management whenever possible.

Additionally, attrition given the lengthy measurement survey as well as online data collection may have rendered more incomplete responses than would have occurred with in-person data collection strategies. While the number of incomplete responses was not a significant limitation in the current study, the use of sizeable online survey methods and response rates should be considered for future research.

Implications for Practice, Research and Pedagogy

Clinicians are tasked with the responsibility of supporting the psychological and social well-being of people from diverse backgrounds representing multiple social identities. Despite this task, the movement to explore cultural contexts and embrace diversity is relatively recent as much of the field has been historically dominated by teachings and theories most resonant with a Eurocentric or Western frame (Parham, 2002; Sue & Sue, 2008). However, in an effort to promote cultural competence, the American Psychological Association (2003) put forth the "Guidelines on Multicultural, Education, Training, Research, Practice and Organizational Change for Psychologists". These guidelines formalized a major shift in the field of psychology (and counseling) and have significant implications for how clinicians work with diverse groups. For people of African descent, identifying and acknowledging key contextual factors such as Black consciousness beliefs may serve as helpful to mental health professionals as they seek to provide culturally congruent treatment and, more broadly, effect change through community outreach and intervention.

Beliefs about one's experiences as a person of African descent is among the most widely discussed topics in the psychological literature (Cokley, et al., 2001). In clinical contexts, this work often takes place in discussions about race/ racial identity and cultural beliefs, and is viewed as important to establishing safety and openness in the therapeutic relationship (Constantine, Redington, & Graham, 2009; Parham, 2002). If exploring one's experiences of being a person of African descent is indeed as valuable as some researchers contend (see works from Daudi Ajani ya Azibo, Joseph Baldwin (aka Kobi Kambon), William E. Cross, Linda James Myers, Asa Hilliard and Wade Nobles), it is imperative that clinicians be trained to recognize and address the influence of Blacks' historical contexts and beliefs on current presenting concerns. Without an understanding of a client's cultural and philosophical framework for values, traditions and beliefs, clinicians cannot effectively make decisions about therapeutic intervention. The SBC has the potential to glean insight into such a framework providing clinicians with valuable information regarding their clients' beliefs about the social and political experiences of Blacks as well as information about the ways in which they choose to engage cultural-historical information (To what degree does my client think about the experiences of Blacks? How does my client understand African descent history?). This kind of information provides insight about how a person of African descent may view and approach the world, or in the words of African-centered scholars, the SBC provides useful information about "one's design for living and patterns for interpreting reality" (L. J. Myers & Speight, 2010; Parham, 2002). Additionally, the utility of the SBC in assessing one's socio-political beliefs can provide clinicians with valuable data to support

the exploration of systemic barriers faced by many people of African descent. For example, clinicians might learn from the SBC that their clients' knowledge of Black history has been significant to the conceptualization a client develops about Western oppression. Clinicians may use this information as a starting point for teaching clients skills to help them negotiate and better understand the systems in which they live.

Moreover, seeking the *truth* about African Diaspora history and cultural tradition has been identified as key to collective healing and positive psychosocial development among African descent people (Hilliard, 1988; C. Thompson & Alfred, 2009). This knowledge or truth is also considered significant in encouraging self-determination. In this instance, the SBC would be an appropriate instrument to administer to explore how one's experience with African cultural and historical truths relates to feelings of agency or empowerment. For example, the SBC has the potential to suggest that knowledge of Black history encourages one to stand up for themselves in highly racialized contexts. Clinically speaking, having a sense of what empowers or gives voice to a client's experiences provides clinicians with a means of identifying areas of resilience and strength (e.g., personal and collective) to further support treatment outcomes. Literature on working with African descent clients not only discusses the importance of focusing on collective resilience but also encourages clinicians to promote the use of familial and community networks to improve engagement in therapy (Constantine, et al., 2009; Parham, 2002). Hence, having information about the sources (e.g., parents, teachers/professors, grandparents, etc.) providing messages about the strengths of the African

descent community, as discussed in the current study, is equally important in facilitating positive treatment outcomes.

Mental health professionals may also conceive of Black consciousness as a means of supporting coping processes. Consciousness-raising through Black studies courses has been demonstrated to support students in managing systemic and institutional prejudices (Adams, 2005). In clinical settings, considering the influence of consciousness-raising seems an important element in encouraging a client's ability to manage stressful life events, particularly those related to social inequity or prejudice. Helping clients understand the degree to which their difficulties may be rooted in larger historical, social, or political contexts is a means of consciousness-raising. Such awareness has the potential to both break the silence a client may feel being a member of a historically marginalized group as well as encourage increased agency and self-efficacy.

The development of the SBC and, more broadly, research examining Black consciousness also has implications for education and pedagogy. As indicated in the findings of the current study, teachers and professors are important sources of cultural knowledge and by extension have prime opportunity to promote consciousness among African descent students. Several scholars contend that students of African descent find presence and participation through an intimate knowledge and critical examination of their history (Banks, 2004; Hu-DeHart, 2004; J. E. King, 2004). Research evidence further indicates that encouraging students to develop a strong knowledge of their culture supports personal empowerment and collective esteem (Adams, 2005; Baldwin , et al.,

1987; Livingston, et al., 2010; Sellers et al., 1997). Keeping in mind current findings as well as previous literature, it seems that consciousness-raising material (e.g., cultural knowledge) would be important to integrate into educational curriculum. Ethnic studies have been significant to disseminating cultural knowledge about African descent people and other historically marginalized groups to scores of students. By the early 1990's there were over 700 ethnic studies programs and departments in the United States (DeHart, 1993). Arguably, the legitimacy of these programs has been questioned since their inception, and more recently some educational institutions have sought legal recourse to disqualify these courses from counting as a specific requirement or to dismantle the programs completely (for examples see Arizona Tucson Unified School District; California State University Long Beach; Texas Ethnic Studies Bill). In the popular media, those who oppose ethnic studies programs and departments describe the programs as teaching racism, touting anti-American ideals, and encouraging students of color to think of themselves as victims. On the contrary, films like *Precious Knowledge*, a documentary about a controversial Mexican American Studies program in Tucson, Arizona depict a different story in which student graduation rates and college entrance rates improved. Additionally, qualitative research by Chapman-Hilliard and colleagues (2011) found that a major theme among respondents when examining the impact of Black Studies courses was an interest in a multicultural perspective. Unlike arguments put forth to dismantle ethnic studies courses, the aforementioned examples suggest that ethnic studies facilitate academic success, educational equity, and an appreciation for diversity. With controversy around the legitimacy of ethnic studies continually mounting, it raises

the question as to how educators and researchers begin to provide additional evidence illustrating the credence of ethnic studies for all students. Though specific to persons of African descent at present, the SBC provides a means of examining how cultural knowledge functions for people in facilitating consciousness beliefs. For example, the SBC lends insight about one's felt sense of empowerment in relation to their knowledge of cultural and historical legacy of African descent people. While the SBC represents an important advancement in measurement, the development of this tool is a part of a larger educational and research agenda to support continued growth and development of people of color through giving voice to unheard narratives and consciousness-raising. Hence, it is imperative that educators bear in mind the delicacy of their positions to both influence the lives of their students and also act as change agents to help shape how cultural knowledge is disseminated.

With regard to research, the SBC represents a unification of the Black consciousness literature, recognizing the strengths of multiple approaches to examining group consciousness among Blacks. While using a measure that combines the study of group-based and African-centered approaches to consciousness such as the SBC may result in the loss of nuanced information about specific cultural traditions or practices, using a measure of Black consciousness that captures a breadth of experiences among African descent people can facilitate research supporting the whole of Blacks' experiences. For example, the SBC has the potential to shed light on one's beliefs about contemporary experiences of oppression as well as illuminate beliefs about the experiences of African descent people before enslavement in the Americas. Examining

these theories together further validates the scholarship of Fanon (1963) and DuBois (1903) who speak of the bifurcated historical experiences of African descent people as they seek to garner self-understanding. As researchers and clinicians seek to support the psychological development of African descent people, it becomes more and more important to be able to address concerns across the diversity of beliefs and experiences within the African Diaspora.

The SBC also adds to the Black consciousness literature in that it provides a new means of conceptualizing consciousness addressing the importance of cultural knowledge. This allows researchers and clinicians alike a manner of capturing the role of African Diasporic history in multiple domains. The items on the SBC are written in a way that encourages respondents to consider their knowledge of African Diaspora history as they reflect on their beliefs. Further, the SBC allows researchers to assess if Black consciousness beliefs are linked to outcomes such as socio-political development, individual and collective self-esteem, community engagement, and achievement. Previous research in these areas suggests that an interest in and valuing of one's collective history relates to the aforementioned areas (Constantine, Donnelly, & Myers, 2002; Watts, et al., 2002); however, previous measures have not provided a clear means to exploring African Diaspora historical knowledge. To this point, the SBC contributes to the furthering of scale development and instrumentation specific to people of African descent employing widely accepted and recommended scale development procedures (e.g., DeVellis, 2003; Worthington & Whittaker, 2006). Although the SBC requires further structural validation, employing confirmatory factor analysis and facilitating

cross-validation studies, the suggested factor structure identified through exploratory factor analytic procedures reflect invaluable initial steps to the development of a psychometrically strong measure, ultimately serving to advance the measurement of constructs specific to persons of African descent. In a similar vein, the SBC reflects a measure that is significant to theoretical and conceptual advances in African/Black Psychology. It represents one of the few measures of Black consciousness, to date, that both captures the multidimensional nature of consciousness and integrates cultural knowledge as significant to a conceptualization of consciousness.

Conclusions

The findings presented in the current study suggest that students of African descent both value and find empowerment in cultural knowledge. The SBC can serve as an assessment tool in a thriving research area examining Black consciousness beliefs that goes beyond an understanding of consciousness grounded in reactions to White oppression. Rather, the SBC speaks to the ways in which cultural knowledge may serve to engender a sense of agency and self-determination as manifested through one's Black consciousness beliefs. It provides a means of examining the ways in which Black history knowledge may shape one's social and political beliefs with regard to the African descent community. Further, those students holding strong Black consciousness beliefs also appear to feel more positively about who they are as people, a finding that expresses the potential healing nature of Black consciousness. This healing occurs in multiple contexts and is provided by multiple people. As African descent people engage in self-exploration and self-definition, it is the expressed hope that the richness of and power in African

descent history illuminates a liberating and empowering path. It is through the continued sharing about the history of a great people that those receiving that word become more virulent—they begin to author their own narratives and the tale of the hunt no longer glorifies the hunter but *tells the lions story*.

Appendix

Appendix A

Demographic Questionnaire

1. Which of the following best describes your racial/ ethnic background?
 - a. Black/ African American
 - b. Black/ African
 - c. Black/ Caribbean
 - d. Biracial
 - e. Multiracial (specify) _____
 - f. Other race/ ethnicity (specify) _____

2. How would you describe your mother's/ guardian's racial/ ethnic background?
 - a. Black/ African American
 - b. Black/ African
 - c. Black/ Caribbean
 - d. Biracial
 - e. Multiracial (specify) _____
 - f. Other race/ ethnicity (specify) _____

3. How would you describe your father's/guardian's racial/ ethnic background?
 - a. Black/ African American
 - b. Black/ African
 - c. Black/ Caribbean
 - d. Biracial
 - e. Multiracial (specify) _____
 - f. Other race/ ethnicity (specify) _____

4. People use different words to refer to people whose original ancestors came from Africa. What word best describes what you prefer to be called?
- Black
 - Black American
 - African
 - Negro
 - African American
 - Afro-American
 - Colored
 - Nigga
 - West Indian
 - Haitian
 - Jamaican
 - Other name/ classification (SPECIFY) _____

5. What is your sex?
- Male
 - Female
 - Transgendered
 - Other sex _____

6. What is your age?

7. What school do you attend?

8. Based on the map below, in what region of the country is the school located?



9. Which of the following best characterizes your college/ educational institution?
- Historically Black College/ Institution
 - Hispanic Serving Institution
 - Traditionally White Institution
10. What is your school classification?
- Freshman
 - Sophomore
 - Junior
 - Senior
 - Other (Please specify: _____)
11. What is the highest level of education your parents/ guardians COMPLETED?
- Mother/ Guardian
- Middle school
 - High school
 - Vocational/ Technical school
 - Community College/ Associate Degree
 - College/ Bachelors Degree
 - Advanced Degree (e.g., MA, MD, JD, PhD)
- Father/ Guardian
- Middle school
 - High school
 - Vocational/ Technical school
 - Community College/ Associate Degree
 - College/ Bachelors Degree
 - Advanced Degree (e.g., MA, MD, JD, PhD)
12. Estimate your family's annual income?
- \$0 - \$15,000
 - \$15,001 - \$25,000
 - \$25,001 - \$50,000
 - \$50,001 - \$75,000
 - \$75,001 - \$100, 000
 - \$100, 001 - \$125, 000
 - \$125, 001 - \$200,000
 - \$200,001 - above

13. What do you consider your socioeconomic status to be?
 - a. Working Class
 - b. Middle Class
 - c. Upper Middle Class
 - d. Upper Class

14. What is your college cumulative GPA on a 4.0 scale?

15. What is your major?
 - a. Social Sciences (e.g., Anthropology, Psychology, Sociology, etc.)
 - b. Natural Sciences (e.g., Biology, Zoology, Physiology, etc.)
 - c. Physical Sciences (e.g., Physics, Chemistry, etc.)
 - d. Liberal Arts (e.g., Philosophy, History, Foreign Languages, English, Music, English, etc.)
 - e. Business Administration (e.g., Accounting, Business, Finance, etc.)
 - f. Education (e.g., Special Education, Elementary Education, Early Childhood, etc.)
 - g. Science (e.g., Mathematics, Computer Science, Engineering, Information Systems, etc.)
 - h. Agriculture (e.g., Animal Sciences, Forestry, Food Science, Plant Pathology, etc.)
 - i. Media Arts (e.g., Advertising, Photo Journalism, Broadcasting, Magazine, etc.)
 - j. Human Sciences (e.g., Social Work, Human Development, Architectural Studies, etc.)
 - k. Other (specify) _____
 - l. Undeclared

16. Are you a Black or African American studies major?
 - a. Yes
 - b. No

17. What is your minor?
- Social Sciences (e.g., Anthropology, Psychology, Sociology, etc.)
 - Natural Sciences (e.g., Biology, Zoology, Physiology, etc.)
 - Physical Sciences (e.g., Physics, Chemistry, etc.)
 - Liberal Arts (e.g., Philosophy, History, Foreign Languages, English, Music, English, etc.)
 - Business Administration (e.g., Accounting, Business, Finance, etc.)
 - Education (e.g., Special Education, Elementary Education, Early Childhood, etc.)
 - Science (e.g., Mathematics, Computer Science, Engineering, Information Systems, etc.)
 - Agriculture (e.g., Animal Sciences, Forestry, Food Science, Plant Pathology, etc.)
 - Media Arts (e.g., Advertising, Photo Journalism, Broadcasting, Magazine, etc.)
 - Human Sciences (e.g., Social Work, Human Development, Architectural Studies, etc.)
 - Other (specify) _____
 - I do not have a minor
18. Are you a Black or African American studies minor?
- Yes
 - No
19. How many Black/ African American Studies classes have you taken?
- 0
 - 1-2
 - 3-4
 - 5-6
 - 7 +
20. In an average week, how many hours would you say participate in student organizations with a primary interest in supporting persons of African descent across the Diaspora (e.g., Black Student Alliance, African Student Association, Black Business Association, Association of Black Psychologists, etc.)? Please exclude consideration of Black/African American Greek organizations from your response.
- 0
 - 1-3
 - 4-6
 - 7-9
 - 10 +

21. In an average month, how often would you say that you read Black/ African American literature?
- Never
 - Once a month
 - 2 -3 times a month
 - 4 or more times a month
22. In an average semester, how often would you say that you participate in community service events that directly support the Black/African American community?
- Never
 - Once a semester
 - 2-3 times a semester
 - 4 or more times a semester
23. In an average year, how often would you say that you support Black/African American art (e.g., dance, theatre, visual art, etc.)?
- Never
 - Once a year
 - 2-3 times a year
 - 4-6 times a year
 - 7 or more times a year
24. Are you a member of a traditionally African American sorority or fraternity (e.g., Alpha Kappa Alpha, Delta Sigma Theta, Zeta Phi Beta, Sigma Gamma Rho, Alpha Phi Alpha, Kappa Alpha Psi, Omega Psi Phi, Phi Beta Sigma, Iota Phi Theta)?
- Yes
 - No

25. When you think about the history of African Americans which of the following come to mind? Please select all that apply.
- a. 2008 Presidential Election
 - b. Africa
 - c. African civilizations
 - d. Black history month (e.g., February)
 - e. Black Power Movement
 - f. Black liberation
 - g. Black slavery
 - h. Colorism
 - i. Civil Rights Movement
 - j. Desegregation
 - k. Maafa
 - l. Maat
 - m. Middle Passage
 - n. Million Man March
 - o. Nguzo Saba
 - p. Racial profiling
 - q. Other (Specify) _____
26. When you think about the social and political experiences of Blacks in the United States, which of the following come to mind? Please select all that apply.
- a. 2008 Presidential Election
 - b. Black history month (e.g., February)
 - c. Black Power Movement
 - d. Black liberation
 - e. Black slavery
 - f. Colorism
 - g. Civil Rights Movement
 - h. Desegregation
 - i. Middle Passage
 - j. Racial profiling
 - k. Other (Specify) _____

27. From whom did you learn about Black history (e.g., Black slavery, African civilizations, Civil Rights Movement, etc.)? Indicate all that apply.
- a. Mother/ Guardian
 - b. Father/ Guardian
 - c. Grandparents
 - d. Sibling
 - e. Teacher/ Professor
 - f. Other Adult
 - g. Friend/ Peer
 - h. Media (TV, Movies, Internet, Books, etc.)
 - i. No one told me about Black history

28. Please indicate how learning Black history has impacted your life in the following areas.

Academic achievement	Positively	Negatively	Neutral
Personal empowerment	Positively	Negatively	Neutral
Community involvement	Positively	Negatively	Neutral

Appendix B

Scale of Black Consciousness (Pilot Version, 26 Items) (Chapman-Hilliard, 2013)

Directions: The statements below represent a range of thoughts about cultural and historical awareness among African descent people. Please read each statement carefully and indicate your degree of agreement. Choose the response that best describes your thoughts. There are no right or wrong answers.

SD = Strongly Disagree D = Disagree SWD = Somewhat Disagree
SWA = Somewhat Agree A = Agree SA = Strongly Agree

Item	SD	D	SWD	SWA	A	SA
1. The US was built on the backs of African descent people.	1	2	3	4	5	6
2. African descent people can be credited with many intellectual and technological achievements in the US.	1	2	3	4	5	6
3. In general, the lessons taught in US high schools about the history of African descent people are complete.	1	2	3	4	5	6
4. There is no need for Black History month (e.g., February) because African Americans have made few meaningful contributions.	1	2	3	4	5	6
5. Ancient Africans were responsible for building great civilizations.	1	2	3	4	5	6
6. Awareness of African/ African American history is central to examining contemporary systemic oppression. <ul style="list-style-type: none"> • Definition: Systemic oppression occurs when established laws and societal practices systematically reflect and produce inequities based on a person's social group membership. 	1	2	3	4	5	6

- | | | | | | | |
|--|---|---|---|---|---|---|
| 7. Africans had a rich history before African enslavement in the Americas. | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Knowledge of Black history is necessary to promote the enhancement of the African American community. | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Learning about Black history is important to me. | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice. | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. Learning about Black history helps me counter negative stereotypes about African Americans. | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Contemporary struggles of African Americans are best understood with a strong knowledge of Black history. | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. African American liberation is best achieved by working together as a community. | 1 | 2 | 3 | 4 | 5 | 6 |
| <ul style="list-style-type: none"> • Definition: Liberation refers to gaining full social/ economic opportunities for a particular group. | | | | | | |
| 14. Black slavery has not impacted how African descent people live today. | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. I think critically (e.g., carefully analyze) about the plight of African Americans. | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. Being a person of African descent in the US has implications for my socio-political experiences. | 1 | 2 | 3 | 4 | 5 | 6 |
| <ul style="list-style-type: none"> • Definition: Socio-political refers to the interaction between social factors and political policies that impact a person's life. | | | | | | |

17. My awareness of African and African American historical legacy keeps me from allowing people to treat me unfairly.	1	2	3	4	5	6
18. Learning about ancient African civilizations is important to me.	1	2	3	4	5	6
19. I have little interest in working with other African Americans to better the African American community.	1	2	3	4	5	6
20. I feel compelled to share Black history knowledge with other members of the African descent community.	1	2	3	4	5	6
21. African Americans should be taught about their history at an early age.	1	2	3	4	5	6
22. Knowledge of Black history is important for African Americans today.	1	2	3	4	5	6
23. It is important for African Americans to organize and rally together to fight oppression.	1	2	3	4	5	6
24. Black history knowledge is key to understanding the impact of oppression on Black life.	1	2	3	4	5	6
25. Teaching African American children about their history is central to child-rearing.	1	2	3	4	5	6
26. My knowledge of Black history inspires me to work with others to better the African American community.	1	2	3	4	5	6

Appendix C

African Self-consciousness Scale (Baldwin & Bell, 1985)

Instructions: The following statements reflect some beliefs, opinions, and attitudes of Black people. Read each statement carefully and give your honest feeling about the beliefs and attitudes expressed. Base your responses on your feelings at the present time. There is no right or wrong answer. To ensure that your answers can be used, please respond to the statements as written, and indicate the extent to which you agree/ disagree by circling the number closest to your own feelings using the scale below:

1 = Very strongly disagree, 2= Strongly disagree, 3 = Disagree, 4 = Slightly disagree, 5= Slightly agree, 6= Agree, 7= Strongly agree, 8 = Very strongly agree

1. I don't necessarily feel like I am also being mistreated in a situation where I see another Black person being mistreated.	1 2 3 4 5 6 7 8
2. Black people should have their own independent schools which consider their African heritage and values an important part of the curriculum.	1 2 3 4 5 6 7 8
3. Blacks who trust Whites in general are basically very intelligent people.	1 2 3 4 5 6 7 8
4. Blacks who are committed and prepared to uplift the Black race by any means necessary (including violence) are more intelligent than Blacks who are not this committed and prepared	1 2 3 4 5 6 7 8
5. Blacks in America should try harder to be American rather than practicing activities that lift them up with their African cultural heritage.	1 2 3 4 5 6 7 8
6. Regardless of their interests, educational background and social achievements, I would prefer to associate with Black people than with non-Blacks.	1 2 3 4 5 6 7 8
7. It is not such a good idea for Black students to be required to learn an African language.	1 2 3 4 5 6 7 8
8. It is not within the best interest of Blacks to depend on Whites for anything, no matter how religious and decent they (the Whites) purport to be.	1 2 3 4 5 6 7 8
9. Blacks who place the highest value on Black life (over that of other people) are reverse racists and generally evil people.	1 2 3 4 5 6 7 8
10. Black children should be taught that they are African people at an early age.	1 2 3 4 5 6 7 8

11. White people, generally speaking, are not opposed to self-determination for Black people.	1 2 3 4 5 6 7 8
12. As a good index of self-respect, Blacks in America should consider adopting an African name for themselves.	1 2 3 4 5 6 7 8
13. A White/ European or Caucasian image of God and the “holy family” (among others considered close to God) are not such bad things for Blacks to worship.	1 2 3 4 5 6 7 8
14. Blacks born in the United States are Black or African first, rather than American or just plain people.	1 2 3 4 5 6 7 8
15. Black people who talk in a relatively loud manner, show a lot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave this way.	1 2 3 4 5 6 7 8
16. Racial consciousness and cultural awareness based on traditional African values are necessary to the development of Black marriages and families that can contribute to the liberation and enhancement of Black people in America.	1 2 3 4 5 6 7 8
17. In dealing with other Blacks, I consider myself quite different and unique from most of them.	1 2 3 4 5 6 7 8
18. Blacks should form loving relationships with and marry on other Blacks.	1 2 3 4 5 6 7 8
19. I have difficulty identifying with the culture of African people.	1 2 3 4 5 6 7 8
20. It is intelligent for Blacks in American to organize to educate and liberate themselves from White-American domination.	1 2 3 4 5 6 7 8
21. There is no such thing as African culture among Blacks in America.	1 2 3 4 5 6 7 8
22. It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children.	1 2 3 4 5 6 7 8
23. Africa is not the ancestral homeland of all Black people throughout the world.	1 2 3 4 5 6 7 8
24. It is good for Blacks in America to wear traditional African-type clothing and hairstyles if they desire to do so.	1 2 3 4 5 6 7 8
25. I feel little sense of commitment to Black people who are not close friends or relatives.	1 2 3 4 5 6 7 8
26. All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.	1 2 3 4 5 6 7 8
27. Black children should be taught to love all races of peoples, even those races who do harm to them.	1 2 3 4 5 6 7 8
28. Blacks in America who view African as their homeland are more intelligent that those who view America as their homeland.	1 2 3 4 5 6 7 8

29. If I saw Black children fighting, I would leave them to settle it alone.	1 2 3 4 5 6 7 8
30. White people, generally speaking, do not respect Black life.	1 2 3 4 5 6 7 8
31. Blacks in America should view Blacks from other countries (e.g., Ghana, Nigeria, and other countries in Africa) as foreigners rather than as brothers and sisters.	1 2 3 4 5 6 7 8
32. When a Black person uses the terms “Self, me and I,” his/her reference should encompass all Black people rather than simple him/herself.	1 2 3 4 5 6 7 8
33. Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the White community.	1 2 3 4 5 6 7 8
34. Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don’t show respect.	1 2 3 4 5 6 7 8
35. Blacks who celebrate Kwanzaa and practice the Nguzo Saba (the Black Value System), both symbolizing African traditions, don’t necessarily have better sense than Blacks who celebrate Easter, Christmas, and the Fourth of July,.	1 2 3 4 5 6 7 8
36. African culture is better for humanity than European culture.	1 2 3 4 5 6 7 8
37. Black peoples concern for self-knowledge (knowledge of one’s history, philosophy, culture, etc.) and self (collective determination) makes them treat White people badly.	1 2 3 4 5 6 7 8
38. The success of an individual Black person is not as important as the survival of all Black people.	1 2 3 4 5 6 7 8
39. If a good/worthwhile education could be obtained at all schools (both Black and White) I would prefer for my child to attend a racially integrated school.	1 2 3 4 5 6 7 8
40. It is good for Black people to refer to each other as brother and sister because such a practice is consistent with our African heritage.	1 2 3 4 5 6 7 8
41. It is not necessary to require Black/ African Studies courses in predominately Black schools.	1 2 3 4 5 6 7 8
42. Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved in individual oriented activities.	1 2 3 4 5 6 7 8

Appendix D

Rosenberg Self-Esteem Scale (Rosenberg, 1965)

Instructions: The following statements reflect general feelings you may have about yourself. Read each statement carefully and give your honest feelings regarding the statement. Please indicate the statement which most closely describes your feelings using the scale below.

1	2	3	4
Strongly Disagree	Disagree	Agree	Strongly Agree
1. On the whole, I am satisfied with myself.			1 2 3 4
2. At times, I think I am no good at all.			1 2 3 4
3. I feel that I have a number of good qualities.			1 2 3 4
4. I am able to do things as well as most people.			1 2 3 4
5. I feel that I do not have much to be proud of.			1 2 3 4
6. I certainly feel useless at times.			1 2 3 4
7. I feel that I am a person of worth, at least on an equal plane with others.			1 2 3 4
8. I wish I could have more respect for myself.			1 2 3 4
9. All in all, I am inclined to feel that I am a failure.			1 2 3 4
10. I take a positive attitude toward myself			1 2 3 4

Appendix E

Multidimensional Inventory of Black Identity
(Sellers et al., 1997)

Instructions: The following statements reflect some beliefs, opinions, and attitudes of Black people. Read each statement carefully and give your honest feeling about the beliefs and attitudes expressed. There is no right or wrong answer. Using the scale below indicate the extent to which you agree/ disagree with each statement.

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Somewhat Disagree	Neither Agree nor Disagree	Somewhat Agree	Agree	Strongly Agree

Multidimensional Inventory of Black Identity - Centrality

1. Overall, being Black has very little to do with how I feel about myself.	1 2 3 4 5 6 7
2. In general, being Black is an important part of my self-image.	1 2 3 4 5 6 7
3. My destiny is tied to the destiny of other Black people.	1 2 3 4 5 6 7
4. Being Black is unimportant to my sense of what kind of person I am.	1 2 3 4 5 6 7
5. I have a strong sense of belonging to Black people.	1 2 3 4 5 6 7
6. I have a strong attachment to other Black people.	1 2 3 4 5 6 7
7. Being Black is an important reflection of who I am.	1 2 3 4 5 6 7
8. Being Black is not a major factor in my social relationships.	

Multidimensional Inventory of Black Identity- Private Regard

1. I feel good about Black people.	1 2 3 4 5 6 7
2. I am happy that I am Black.	1 2 3 4 5 6 7
3. I feel that Blacks have made major accomplishments and advancements.	1 2 3 4 5 6 7
4. I am proud to be Black.	1 2 3 4 5 6 7
5. I often regret that I am Black.	1 2 3 4 5 6 7
6. I feel that the Black community has made valuable contributions to this society.	1 2 3 4 5 6 7

Multidimensional Inventory of Black Identity – Public Regard

1. Overall, Blacks are considered good by others.	1 2 3 4 5 6 7
2. In general, others respect Black people.	1 2 3 4 5 6 7
3. Most people consider Blacks, on average, to be more ineffective than other racial groups	1 2 3 4 5 6 7
4. Blacks are not respected by broader society.	1 2 3 4 5 6 7
5. In general, other groups view Blacks in a positive manner.	1 2 3 4 5 6 7
6. Society views Blacks as an asset.	1 2 3 4 5 6 7

Appendix G

Black History Knowledge Questionnaire (Adams, 2012)

Instructions: The following statements reflect ideas about Black history. Read each statement carefully and give your honest response regarding the statement.

1.) What is the landmark Brown vs. Bd of Education case about?

- a) Special Education for students
- b) Same gender schools
- c) Desegregating schools
- d) Segregating schools

1b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

2.) What amendment to the constitution granted American Blacks the right to vote?

- a) 5th
- b) 13th
- c) 14th
- d) 15th

2b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

3.) Who refused to give up her seat on the bus and is known as the Mother of the Civil Rights Movement?

- a) Rosa Parks
- b) Ella Baker
- c) Ida B. Wells
- d) Fannie Lou Hamer

3b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

4.) What year was slavery abolished?

- a) 1806
- b) 1865
- c) 1860
- d) 1866

4b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

5.) Which of the following men is famous for leading a slave revolt?

- a) Kwame Nkrumah
- b) Nelson Mandela
- c) Frederick Douglas
- d) Nat Turner

5b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

6.) What is the title of the Black national anthem?

- a) Lift Every Voice and Sing
- b) I'm Black and I'm Proud
- c) We Who Believe in Freedom
- d) I Just Can't Give Up Now

6b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

7.) What is Jim Crow?

- a) A Southern Society of Birdwatchers
- b) An unofficial effort to enforce segregation through intimidation and brutality
- c) A policy to restrict Black women from taking slave jobs from Black men
- d) A hip-hop group from the South

7b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

8.) Emmett Till was

- a) A black boy from the north who was murdered in Mississippi for speaking to a white woman
- b) One of the four black children killed in the 16th street Baptist Church Bombing
- c) A cousin of National Football Leagues star Emmett Smith
- d) A famous Civil Rights Activist who was murdered while encouraging southern Blacks to vote

8b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

9.) Who was the first African American woman to run for President of the US?

- a) Coretta Scott King
- b) Angela Davis
- c) Mary McCloud Bethune
- d) Shirley Chisholm

9b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

10.) Who invented the science for blood transfusion?

- a) Ben Carson
- b) Vivien Thomas
- c) Thomas Alva Edison
- d) Charles Drew

10b.) Where did you learn this?

- a) Home, from my parents or family members
- b) School, during history class
- c) School, during Black history month
- d) Reading a book
- e) Surfing the internet
- f) Watching TV
- g) Never heard if before

Appendix H

Cultural and Racial Experiences of Socialization (Bentley & Stevenson, 2013)

Instructions: The following statements reflect statements about social experiences. Read each statement carefully and give your honest response using the categories below.

<i>Items</i>	<i>How often?</i>	<i>How much do you agree?</i>	<i>Where did you hear this?</i>
1. You should be proud to be Black.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
2. It's important to remember the experience of Black slavery.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
3. "Don't forget who your people are because you may need them someday."	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
4. Teachers can help Black children grow by showing signs of Black culture in the classroom.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult

			Friend/ Peer Media No one told me this
5. Knowing your African heritage is important for the survival of Black people.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
6. Children need signs of Black art and music in their home to feel good about themselves.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
7. To be Black is to be connected to a history that goes back to African royalty.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
8. It is important to go to Black festivals and African American history museums.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
9. Black women keep the family strong.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor

			Other Adult Friend/ Peer Media No one told me this
10. Good Black men are the backbone of a strong family.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this
11. Africans and Caribbean people get along with Black Americans.	Never A Few Times Lots of Times	Strongly Disagree Disagree Agree Strongly Agree	Mother/ Guardian Father/ Guardian Grandparents Sibling Teacher/ Professor Other Adult Friend/ Peer Media No one told me this

Appendix I

Initial Item Database

*Note: **Bold Type** indicates included item included in expert review*

1. **The US was built on the backs of African people.**
2. **African descent people are responsible for many intellectual and technological advancements in the United States.**
3. **In general, the lessons taught in US high schools about African Americans' history are complete.**
4. Africans and African Americans played an important role in the development of the United States.
5. **Africans were responsible for building great civilizations.**
6. **There is no need for Black History Month because African Americans have made few meaningful contributions.**
7. **Systemic oppression has little to do with the experiences of African Americans in the US today.**
8. I have difficulty believing that Africans/ African American accomplished much to promote the success of the US.
9. **There existed a rich history of African people before Africans' enslavement in the Americas.**
10. Contemporary history suggests African Americans make valuable contributions to society.
11. I believe that Blacks have made major accomplishments and contributions.
12. **The leadership of activists such as Dr. Martin Luther King, Jr., Angela Davis, and Nat Turner demonstrate that working as a community is the most effective manner to combat prejudice.**
13. My knowledge of African/ African American history allows me to stand up for my racial or ethnic group.
14. Learning about Black history inspires me to want to take action to better the African American community.
15. **African American liberation is best achieved by working together as a community.**
16. Working as individuals within "the system" is the best way to achieve economic and political goals to support African American communities.
17. **I have little interest in working with other African Americans to better the African American community.**
18. **I feel compelled to share Black history knowledge with others.**
19. **It is important for African Americans to organize and rally together to fight oppression.**
20. Without an awareness of African/ African American heritage, I would understand myself less.
21. The achievements of African Americans are something to be proud of.

22. I feel a sense of accomplishment because of the achievement of my African heritage.
23. Despite systems of oppression, the accomplishments of Africans and African Americans that came before me make me proud to be a person of African descent.
24. Being Black is an important identity status for me.
25. Black history is important to my self-definition.
26. My knowledge of Black history gives me a clear sense of my background and what it means to me.
27. I sometimes have negative feelings about being Black.
28. The strength and self-determination of my African ancestors makes me proud to be Black.
29. **Knowledge of Black history is necessary to facilitate the enhancement of the African American community.**
30. Much of how I define being Black is based on my understanding of Black history and African American cultural values.
31. My African ancestry and heritage help define for myself what it means to be Black.
32. **Sharing the history of African descent people with others is important.**
33. Important moments in Black history have helped me understand myself.
34. My knowledge of Black history makes me feel good about Black people.
35. An awareness of African and African American culture has helped me get ahead.
36. **My knowledge of African Americans' legacy has helped give voice to my experiences as an African American in the US.**
37. My knowledge of Black history empowers me to speak my mind freely.
38. The accomplishments of Africans and African Americans throughout history illustrates that I can do anything.
39. Because of those that came before me, I am confident in myself.
40. **African Americans no longer face social inequities that are worth fighting for.**
41. More than other topics in history, knowing about Black history motivates me to succeed.
42. **Being a person of African descent has implications for my social and political positioning.**
43. Reflecting on the achievements of African descent people, I feel I can achieve anything.
44. I am empowered by knowing the history of African descent people.
45. Generally speaking, the more I learn about the history of African Americans in the US, the less empowered I feel.
46. Understanding the historical context of African descent people allows me to better understand myself.
47. **Contemporary issues in the African American community are related to African Americans' historical experiences.**
48. Learning the history of African descent people has changed my view American history.

49. An awareness of Black history is necessary to facilitate the enhancement of the Black community.
50. **Because of my understanding of African Americans' historical experiences, I am more inclined to speak out against injustice.**
51. **Black slavery has not impacted how Blacks live today.**
52. **My awareness of African and African American historical legacy has prevented me from allowing people to treat me unfairly.**
53. Understanding African heritage is important to the growth/ development of the Black community.
54. Understanding the history of Blacks informs contemporary issues in the African American community.
55. The history of enslaving African people has little to do with the experiences of African Americans in the US today.
56. Understanding the historical context of African people has allowed me to better understand the African American community.
57. **Exposure to Black history helps me better understand the plight of African descent people in the US.**
58. **Being African American in the US has implications for my socio-political positioning.**
59. Knowing Black history is important to the way I understand the Black community.
60. **The legacy of African Americans' fight against oppression allows me to more readily face obstacles.**
61. Black history has advanced my ability to think about the oppression of Blacks.
62. **Contemporary struggles of African Americans are best understood with a strong knowledge of Black history.**
63. **Learning about Black culture and history help me counter negative stereotypes about African Americans.**
64. **I have a good sense of the political forces that impact my status as an African descent person.**
65. Blacks face social inequities that are worth fighting for.
66. **I think critically about the plight of Black people.**
67. **Black history knowledge is key to understanding the impact of oppression on Black life.**
68. It is important to learn Black history to better understand the Black community.
69. Black studies courses are important to one's schooling.
70. Black studies courses are important to my personal growth.
71. **Exposure to Black Studies courses is important.**
72. It is important for African Americans to know their history.
73. **Studying African American history is of little relevance to my life.**
74. **It is not such a good idea that African American students be required to learn about African/ African American history.**
75. I believe sharing the history of African descent people with others is important.
76. **African Americans should be taught about their history at an early age.**

77. **Learning about ancient African civilizations is important to me.**
78. Black history is an invaluable part of education for African Americans.
79. I am ashamed of my Black heritage.
80. **I appreciate learning about Black history.**
81. **Knowledge of Black history is important for Blacks today.**
82. It is important to develop an awareness of one's history.
83. Teaching Black history at an early age is central to a child's development.
84. "Black" history is more than slave history.
85. **Awareness of African American history is central to critically examining contemporary systemic oppression.**

Appendix J

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 1)

Items*	Factor				
	1	2	3	4	5
Item 8 - Knowledge of Black history is necessary to promote	.444	-.043	-.233	.179	-.035
Item 9 - Learning about Black history is important	.500	-.065	-.005	-.014	-.356
Item 21 - African Americans should be taught about their history	.671	-.260	.020	-.010	.034
Item 22 - Knowledge of Black history is important for	.735	.100	-.097	.025	-.031
Item 23 - It is important for African Americans to organize and rally	.522	.104	-.029	.108	-.192
Item 24 - Black history knowledge is key to understanding	.577	-.056	-.100	.112	.030
Item 25 - Teaching African American children about their history	.688	.006	.180	.227	.041
Item 12 - Contemporary struggles of African Americans are best	<i>.390</i>	.063	-.139	.134	-.230
Item 5 - Ancient African were responsible for	.088	-.834	.029	.164	.222
Item 15 - I think critically about the plight	-.114	-.864	.112	.124	-.118
Item 20 - I feel compelled to share Black history knowledge with	.066	-.756	.134	-.053	-.177
Item 3 – In general, lessons taught in US high schools (Reverse)	.028	.655	.310	.037	.019
Item 14 – Black slavery has not impacted (Reverse)	-.091	.708	.327	-.005	-.172
Item 19 – I have little interest in working with other (Reverse)	-.068	.677	.262	.142	.003
Item 4 – There is no need for Black history month (Reverse)	-.204	.180	.606	.042	.122
Item 2 - The US was built on the backs	.107	-.028	.073	.526	-.096
Item 6 - Awareness of African and African American history	.081	.051	-.054	.542	-.079
Item 7 - African had a rich history	.124	-.201	-.019	.414	.013
Item 10 - Because of my understanding of African Americans'	-.026	.052	-.045	.119	-.661
Item 11 - Learning about Black history helps me counter	.075	-.066	-.086	.176	-.519
Item 17 - My awareness of African and African American historical	-.013	-.007	-.047	.137	-.475
Item 18 - Learning about ancient African civilizations is important	<i>.341</i>	.004	.245	-.103	-.444
Item 26 - My knowledge of Black history inspires me to work	.249	-.195	.122	-.088	-.490
Item 1 - African descent people can be credited	.057	.132	.138	.188	-.144
Item 13 - African American liberation is best achieved by	.174	.045	-.248	.214	-.303
Item 16 - Being a person of African descent in the US	<i>.063</i>	-.151	-.012	.312	-.215

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 2)

Items*	Factor			
	1	2	3	4
Item 2 - The US was built on the backs	.490	.013	.107	-.114
Item 6 - Awareness of African and African American history	.506	.084	.036	-.063
Item 7 - African had a rich history	.430	-.155	-.009	.003
Item 8 - Knowledge of Black history is necessary to promote	.543	-.013	-.263	-.050
Item 21 - African Americans should be taught about their history	.581	-.272	-.029	-.016
Item 22 - Knowledge of Black history is important for	.675	.079	-.120	-.069
Item 23 - It is important for African Americans to organize and rally	.529	.103	-.063	-.230
Item 24 - Black history knowledge is key to understanding	.634	-.059	-.098	.037
Item 25 - Teaching African American children about their history	.825	.005	.171	-.001
Item 12 - Contemporary struggles of African Americans are best	.448	.065	-.130	-.241
Item 5 - Ancient African were responsible for	.238	-.813	.029	.229
Item 15 - I think critically about the plight	-.020	-.851	.117	-.127
Item 20 - I feel compelled to share Black history knowledge with	-.029	-.765	.089	-.228
Item 3 – In general, lessons taught in US high schools (Reverse)	.060	.638	.324	-.005
Item 14 – Black slavery has not impacted (Reverse)	-.118	.687	.331	-.223
Item 19 – I have little interest in working with other (Reverse)	.075	.676	.312	.005
Item 4 – There is no need for Black history month (Reverse)	-.122	.148	.660	.089
Item 9 - Learning about Black history is important	.346	-.057	-.121	-.456
Item 10 - Because of my understanding of African Americans'	-.012	.066	-.053	-.695
Item 11 - Learning about Black history helps me counter	.124	-.042	-.111	-.576
Item 17 - My awareness of African and African American historical	.047	.004	-.032	-.489
Item 18 - Learning about ancient African civilizations is important	.130	-.006	.132	-.546
Item 26 - My knowledge of Black history inspires me to work	.090	-.225	.101	-.549

Note: Items 1, 13, and 16 deleted due to non-significant factor loadings. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 3)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.539	-.024	-.035	.246
Item 21 - African Americans should be taught about their history	.497	-.211	.188	.041
Item 22 - Knowledge of Black history is important for	.634	.131	.197	.073
Item 23 - It is important for African Americans to organize and rally	.435	.132	.309	.133
Item 24 - Black history knowledge is key to understanding	.593	-.009	.121	.037
Item 25 - Teaching African American children about their history	.352	.049	.269	.300
Item 12 - Contemporary struggles of African Americans are best	.411	.080	.243	.160
Item 4 – There is no need for Black history month (Reverse)	-.552	.197	.146	.019
Item 19 – I have little interest in working with other (Reverse)	-.326	.666	.144	.156
Item 5 - Ancient African were responsible for	.077	-.808	-.200	.203
Item 15 - I think critically about the plight	-.111	-.833	.138	.107
Item 20 - I feel compelled to share Black history knowledge with	.007	-.741	.272	-.052
Item 10 - Because of my understanding of African Americans'	-.010	.053	.548	.182
Item 11 - Learning about Black history helps me counter	.115	-.064	.407	.253
Item 17 - My awareness of African and African American historical	.044	-.009	.397	.142
Item 18 - Learning about ancient African civilizations is important	.055	.009	.594	.029
Item 26 - My knowledge of Black history inspires me to work	.106	-.189	.682	-.102
Item 2 - The US was built on the backs	-.012	-.016	.112	.589
Item 6 - Awareness of African and African American history	.111	.072	.065	.501
Item 7 - African had a rich history	.083	-.179	-.059	.505

Note: Items 3, 9, and 14 deleted due to cross-loading. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$.

*Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 4)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.548	-.014	-.039	.251
Item 21 - African Americans should be taught about their history	.441	-.222	.234	.075
Item 22 - Knowledge of Black history is important for	.584	.124	.232	.108
Item 23 - It is important for African Americans to organize and rally	.405	.130	.318	.165
Item 24 - Black history knowledge is key to understanding	.553	-.015	.158	.061
Item 12 - Contemporary struggles of African Americans are best	.400	.084	.238	.183
Item 4 – There is no need for Black history month (Reverse)	-.597	.178	.146	.043
Item 19 – I have little interest in working with other (Reverse)	<i>-.357</i>	.655	.125	.184
Item 5 - Ancient African were responsible for	.070	-.814	-.189	.201
Item 15 - I think critically about the plight	-.103	-.831	.122	.113
Item 20 - I feel compelled to share Black history knowledge with	.014	-.733	.262	-.042
Item 10 - Because of my understanding of African Americans'	-.004	.061	.516	.206
Item 11 - Learning about Black history helps me counter	.142	-.050	<i>.354</i>	.266
Item 18 - Learning about ancient African civilizations is important	.031	.007	.581	.068
Item 26 - My knowledge of Black history inspires me to work	.072	-.193	.713	-.080
Item 2 - The US was built on the backs	-.024	-.021	.081	.614
Item 6 - Awareness of African and African American history	.106	.070	.043	.513
Item 7 - African had a rich history	.065	-.186	-.063	.519
Item 25 - Teaching African American children about their history	<i>.296</i>	<i>.034</i>	<i>.283</i>	<i>.346</i>

Note: Item 17 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$.

*Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 5)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.536	.023	-.117	.256
Item 21 - African Americans should be taught about their history	.621	.234	.122	-.062
Item 22 - Knowledge of Black history is important for	.725	-.122	.118	.027
Item 23 - It is important for African Americans to organize and rally	.489	-.130	.233	.155
Item 24 - Black history knowledge is key to understanding	.681	.019	.045	-.025
Item 25 - Teaching African American children about their history	.467	-.037	.201	.232
Item 12 - Contemporary struggles of African Americans are best	.459	-.063	.147	.180
Item 4 – There is no need for Black history month (Reverse)	-.466	-.184	.185	-.027
Item 5 - Ancient African were responsible for	.094	.818	-.223	.100
Item 15 - I think critically about the plight	-.079	.837	.090	.076
Item 20 - I feel compelled to share Black history knowledge with	.062	.730	.198	-.058
Item 10 - Because of my understanding of African Americans'	-.026	-.034	.487	.330
Item 18 - Learning about ancient African civilizations is important	.139	.009	.512	.082
Item 26 - My knowledge of Black history inspires me to work	.166	.202	.626	-.029
Item 2 - The US was built on the backs	.004	.014	.082	.590
Item 6 - Awareness of African and African American history	.108	-.075	.023	.526
Item 7 - African had a rich history	.053	.180	-.069	.505
Item 11 - Learning about Black history helps me counter	.110	.060	.311	.370

Note: Item 19 deleted due to cross-loading. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals $\geq .40$. *Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 6)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.538	.008	-.082	.257
Item 21 - African Americans should be taught about their history	.580	.219	.182	-.039
Item 22 - Knowledge of Black history is important for	.663	-.133	.188	.057
Item 23 - It is important for African Americans to organize and rally	.414	-.131	.288	.189
Item 24 - Black history knowledge is key to understanding	.615	.011	.107	.017
Item 25 - Teaching African American children about their history	<i>.346</i>	-.024	.264	.318
Item 12 - Contemporary struggles of African Americans are best	.433	-.075	.193	.182
Item 4 – There is no need for Black history month (Reverse)	-.557	-.149	.175	.032
Item 5 - Ancient African were responsible for	.137	.806	-.219	.106
Item 15 - I think critically about the plight	-.052	.827	.085	.072
Item 20 - I feel compelled to share Black history knowledge with	.044	.726	.216	-.039
Item 10 - Because of my understanding of African Americans'	.018	-.047	.460	.244
Item 18 - Learning about ancient African civilizations is important	.086	.009	.542	.075
Item 26 - My knowledge of Black history inspires me to work	.080	.207	.679	-.017
Item 2 - The US was built on the backs	-.041	.031	.076	.625
Item 6 - Awareness of African and African American history	.046	-.060	.029	.583
Item 7 - African had a rich history	.076	.178	-.068	.486

Note: Item 11 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$.

*Paraphrases of SBC items.

26-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 7)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.537	-.004	-.088	.274
Item 21 - African Americans should be taught about their history	.588	-.219	.171	-.052
Item 22 - Knowledge of Black history is important for	.673	.134	.181	.051
Item 23 - It is important for African Americans to organize and rally	.426	.129	.280	.179
Item 24 - Black history knowledge is key to understanding	.619	-.012	.099	.015
Item 12 - Contemporary struggles of African Americans are best	.426	.077	.186	.209
Item 4 – There is no need for Black history month (Reverse)	-.549	.144	.175	.013
Item 5 - Ancient African were responsible for	.134	-.811	-.220	.083
Item 15 - I think critically about the plight	-.058	-.828	.083	.077
Item 20 - I feel compelled to share Black history knowledge with	.045	-.725	.206	-.035
Item 10 - Because of my understanding of African Americans'	.010	.049	.469	.277
Item 18 - Learning about ancient African civilizations is important	.105	-.008	.527	.072
Item 26 - My knowledge of Black history inspires me to work	.092	-.206	.669	-.004
Item 2 - The US was built on the backs	-.012	-.031	.087	.574
Item 6 - Awareness of African and African American history	.031	.059	.028	.610
Item 7 - Africans had a rich history	.076	-.180	-.062	.476

Note: Item 25 deleted due to non-significant loading. Simple structure no significant cross-loadings and all factor loadings high on one factor only (e.g., **Bold type** item salience to factor is $\geq .40$). *Paraphrases of SBC items.

Appendix K

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 1)

Items*	Factor				
	1	2	3	4	5
Item 8 - Knowledge of Black history is necessary to promote	.542	.079	-.039	.127	.095
Item 9 - Learning about Black history is important	.480	.089	.203	-.206	.312
Item 12 - Contemporary struggles of African Americans are best	.489	-.044	.223	.111	-.017
Item 21 - African Americans should be taught about their history	.702	.255	-.048	-.103	-.026
Item 22 - Knowledge of Black history is important for	.801	-.101	.010	-.019	-.005
Item 23 - It is important for African Americans to organize and rally	.535	-.105	.167	.003	.155
Item 24 - Black history knowledge is key to understanding	.674	.042	.026	.112	-.131
Item 25 - Teaching African American children about their history	.620	-.006	.032	.009	.211
Item 5 - Ancient African were responsible for	.110	.852	-.273	.042	.063
Item 15 - I think critically about the plight	-.119	.858	.157	.041	-.052
Item 20 - I feel compelled to share Black history knowledge with	.030	.721	.178	-.098	-.064
Item 10 - Because of my understanding of African Americans'	.003	-.030	.599	.019	.182
Item 11 - Learning about Black history helps me counter	.124	.091	.428	.064	.215
Item 13 - African American liberation is best achieved by	.302	-.030	<i>.334</i>	.243	-.067
Item 17 - My awareness of African and African American historical	.023	.027	.487	.103	.040
Item 18 - Learning about ancient African civilizations is important	.193	.015	<i>.379</i>	-.302	.296
Item 26 - My knowledge of Black history inspires me to work	.217	.158	.535	-.113	-.068
Item 6 - Awareness of African and African American history	.178	-.037	.181	.438	.130
Item 1 - African descent people can be credited	-.029	-.096	.078	-.014	.414
Item 7 - Africans had a rich history	.145	.245	-.098	.194	.407
Item 2 - The US was built on the backs	.120	.064	.124	.260	.375
Item 16 - Being a person of African descent in the US	.109	.163	.301	.204	.050

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals $\geq |.40|$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 2)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.527	.085	-.044	.210
Item 21 - African Americans should be taught about their history	.690	.237	.017	-.121
Item 22 - Knowledge of Black history is important for	.785	-.108	.045	-.021
Item 23 - It is important for African Americans to organize and rally	.513	-.108	.234	.101
Item 24 - Black history knowledge is key to understanding	.699	.037	-.051	-.002
Item 25 - Teaching African American children about their history	.595	-.016	.126	.140
Item 12 - Contemporary struggles of African Americans are best	.494	-.034	.174	.095
Item 13 - African American liberation is best achieved by	.352	-.016	.187	.155
Item 5 - Ancient African were responsible for	.099	.840	-.250	.119
Item 15 - I think critically about the plight	-.098	.854	.102	.036
Item 20 - I feel compelled to share Black history knowledge with	-.001	.737	.203	-.082
Item 9 - Learning about Black history is important	.398	.082	.411	.046
Item 10 - Because of my understanding of African Americans'	.001	-.020	.630	.126
Item 11 - Learning about Black history helps me counter	.104	.104	.468	.217
Item 17 - My awareness of African and African American historical	.050	.039	.416	.121
Item 18 - Learning about ancient African civilizations is important	.135	.006	.585	-.063
Item 26 - My knowledge of Black history inspires me to work	.206	.170	.550	-.141
Item 2 - The US was built on the backs	.126	.064	.130	.491
Item 6 - Awareness of African and African American history	.253	-.029	.027	.431
Item 7 - African had a rich history	.156	.225	-.026	.414
Item 1 - African descent people can be credited	-.057	-.101	.226	.247

Note: Item 16 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$.

*Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 3)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.463	.087	-.026	.267
Item 9 - Learning about Black history is important	.451	.063	.402	-.018
Item 21 - African Americans should be taught about their history	.712	.244	-.007	-.112
Item 22 - Knowledge of Black history is important for	.746	-.096	.046	.035
Item 23 - It is important for African Americans to organize and rally	.512	-.114	.232	.098
Item 24 - Black history knowledge is key to understanding	.634	.057	-.052	.084
Item 25 - Teaching African American children about their history	.604	-.027	.128	.126
Item 12 - Contemporary struggles of African Americans are best	.403	-.025	.193	.188
Item 5 - Ancient African were responsible for	.132	.829	-.256	.071
Item 15 - I think critically about the plight	-.111	.857	.095	.040
Item 20 - I feel compelled to share Black history knowledge with	.013	.736	.175	-.080
Item 10 - Because of my understanding of African Americans'	-.046	-.041	.667	.134
Item 11 - Learning about Black history helps me counter	.054	.084	.506	.225
Item 17 - My awareness of African and African American historical	-.032	.032	.452	.179
Item 18 - Learning about ancient African civilizations is important	.212	-.019	.574	-.154
Item 26 - My knowledge of Black history inspires me to work	.173	.165	.539	-.085
Item 2 - The US was built on the backs	.117	.035	.170	.425
Item 6 - Awareness of African and African American history	.111	-.034	.067	.562
Item 7 - African had a rich history	.174	.197	.005	.328
Item 13 - African American liberation is best achieved by	.248	-.011	.216	.252

Note: Item 1 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 4)

Items*	Factor		
	1	2	3
Item 2 - The US was built on the backs	.384	-.007	.197
Item 6 - Awareness of African and African American history	.461	-.082	.107
Item 8 - Knowledge of Black history is necessary to promote	.663	.073	-.055
Item 9 - Learning about Black history is important	.412	.092	.385
Item 13 - African American liberation is best achieved by	.417	-.028	.212
Item 21 - African Americans should be taught about their history	.615	.285	-.037
Item 22 - Knowledge of Black history is important for	.779	-.064	-.012
Item 23 - It is important for African Americans to organize and rally	.582	-.100	.195
Item 24 - Black history knowledge is key to understanding	.729	.071	-.121
Item 25 - Teaching African American children about their history	.687	-.015	.094
Item 12 - Contemporary struggles of African Americans are best	.535	-.027	.171
Item 5 - Ancient African were responsible for	.176	.797	-.227
Item 15 - I think critically about the plight	-.088	.850	.124
Item 20 - I feel compelled to share Black history knowledge with	-.039	.759	.177
Item 10 - Because of my understanding of African Americans'	-.024	-.046	.731
Item 11 - Learning about Black history helps me counter	.170	.067	.538
Item 17 - My awareness of African and African American historical	.082	.018	.463
Item 18 - Learning about ancient African civilizations is important	.073	.016	.559
Item 26 - My knowledge of Black history inspires me to work	.100	.192	.525

Note: Item 7 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 5)

Items*	Factor		
	1	2	3
Item 6 - Awareness of African and African American history	.436	-.076	.119
Item 8 - Knowledge of Black history is necessary to promote	.651	.072	-.041
Item 9 - Learning about Black history is important	.405	.087	.397
Item 13 - African American liberation is best achieved by	.406	-.028	.222
Item 21 - African Americans should be taught about their history	.623	.277	-.031
Item 22 - Knowledge of Black history is important for	.777	-.070	-.001
Item 23 - It is important for African Americans to organize and rally	.568	-.102	.209
Item 24 - Black history knowledge is key to understanding	.733	.065	-.112
Item 25 - Teaching African American children about their history	.666	-.014	.111
Item 12 - Contemporary struggles of African Americans are best	.535	-.034	.184
Item 5 - Ancient African were responsible for	.179	.798	-.228
Item 15 - I think critically about the plight	-.085	.850	.122
Item 20 - I feel compelled to share Black history knowledge with	-.037	.756	.178
Item 10 - Because of my understanding of African Americans'	-.033	-.048	.736
Item 11 - Learning about Black history helps me counter	.158	.066	.542
Item 17 - My awareness of African and African American historical	.072	.017	.470
Item 18 - Learning about ancient African civilizations is important	.067	.012	.568
Item 26 - My knowledge of Black history inspires me to work	.096	.188	.535

Note: Item 2 deleted due to non-significant loading. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 6)

Items*	Factor		
	1	2	3
Item 6 - Awareness of African and African American history	.423	-.075	.146
Item 8 - Knowledge of Black history is necessary to promote	.642	.070	-.041
Item 21 - African Americans should be taught about their history	.630	.272	-.038
Item 22 - Knowledge of Black history is important for	.776	-.073	.001
Item 23 - It is important for African Americans to organize and rally	.565	-.102	.210
Item 24 - Black history knowledge is key to understanding	.727	.063	-.094
Item 25 - Teaching African American children about their history	.666	-.016	.109
Item 12 - Contemporary struggles of African Americans are best	.528	-.034	.194
Item 5 - Ancient African were responsible for	.187	.793	-.228
Item 15 - I think critically about the plight	-.082	.850	.129
Item 20 - I feel compelled to share Black history knowledge with	-.031	.755	.179
Item 10 - Because of my understanding of African Americans'	-.029	-.045	.726
Item 11 - Learning about Black history helps me counter	.158	.069	.541
Item 17 - My awareness of African and African American historical	.060	.022	.492
Item 18 - Learning about ancient African civilizations is important	.086	.011	.532
Item 26 - My knowledge of Black history inspires me to work	.092	.192	.549
Item 13 - African American liberation is best achieved by	.393	-.026	.251

Note: Item 9 deleted due to cross-loading. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$.

*Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Oblimin Rotation of SBC Scores (Step 7)

Items*	Factor		
	1	2	3
Item 6 - Awareness of African and African American history	.414	-.074	.148
Item 8 - Knowledge of Black history is necessary to promote	.641	.066	-.033
Item 21 - African Americans should be taught about their history	.626	.268	-.029
Item 22 - Knowledge of Black history is important for	.768	-.077	.013
Item 23 - It is important for African Americans to organize and rally	.559	-.107	.219
Item 24 - Black history knowledge is key to understanding	.719	.060	-.084
Item 25 - Teaching African American children about their history	.670	-.026	.121
Item 12 - Contemporary struggles of African Americans are best	.520	-.036	.200
Item 5 - Ancient African were responsible for	.190	.794	-.229
Item 15 - I think critically about the plight	-.082	.852	.127
Item 20 - I feel compelled to share Black history knowledge with	-.027	.751	.181
Item 10 - Because of my understanding of African Americans'	-.031	-.047	.721
Item 11 - Learning about Black history helps me counter	.153	.064	.547
Item 17 - My awareness of African and African American historical	.054	.021	.491
Item 18 - Learning about ancient African civilizations is important	.082	.003	.550
Item 26 - My knowledge of Black history inspires me to work	.087	.189	.550

Note: Item 13 deleted due to non-significant loading. Simple structure, no significant cross-loadings and all factor loadings high on one factor only (e.g., **Bold type** item salience to factor is $\geq .40$). *Paraphrases of SBC items.

Appendix L

22-Item Factor Loadings from Principal Axis Extraction Varimax Rotation of SBC Scores (Step 1)

Items*	Factor				
	1	2	3	4	5
Item 8 - Knowledge of Black history is necessary to promote	.519	.126	.181	.254	.197
Item 9 - Learning about Black history is important	.511	.495	.162	.055	<i>.345</i>
Item 21 - African Americans should be taught about their history	.629	.205	<i>.379</i>	.071	.085
Item 22 - Knowledge of Black history is important for	.693	.250	.052	.177	.122
Item 23 - It is important for African Americans to organize and rally	.524	<i>.354</i>	-.005	.216	.232
Item 24 - Black history knowledge is key to understanding	.602	.151	.180	.267	.010
Item 25 - Teaching African American children about their history	.595	.283	.104	.202	.298
Item 12 - Contemporary struggles of African Americans are best	.491	.302	.060	.310	.086
Item 10 - Because of my understanding of African Americans'	.171	.583	-.022	.283	.187
Item 11 - Learning about Black history helps me counter	.270	.472	.117	.298	.243
Item 17 - My awareness of African and African American historical	.159	.420	.045	.307	.071
Item 18 - Learning about ancient African civilizations is important	.271	.584	.036	-.040	.272
Item 26 - My knowledge of Black history inspires me to work	.311	.557	.207	.168	-.021
Item 5 - Ancient African were responsible for	.179	-.156	.852	.017	.102
Item 15 - I think critically about the plight	.056	.117	.830	.121	-.028
Item 20 - I feel compelled to share Black history knowledge with	.150	.211	.718	.027	-.037
Item 6 - Awareness of African and African American history	.280	.122	.014	.539	.215
Item 13 - African American liberation is best achieved by	.363	.288	.049	.426	.032
Item 16 - Being a person of African descent in the US	.229	.262	.194	<i>.357</i>	.108
Item 2 - The US was built on the backs	.249	.195	.083	.374	.406
Item 7 - African had a rich history	.244	.046	.258	.244	.430
Item 1 - African descent people can be credited	.050	.198	-.116	.058	<i>.372</i>

Note: **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Varimax Rotation of SBC Scores (Step 2)

Items*	Factor			
	1	2	3	4
Item 8 - Knowledge of Black history is necessary to promote	.463	.173	.183	.395
Item 9 - Learning about Black history is important	.496	.528	.161	.211
Item 21 - African Americans should be taught about their history	.633	.223	.375	.116
Item 22 - Knowledge of Black history is important for	.660	.287	.053	.256
Item 23 - It is important for African Americans to organize and rally	.509	.395	-.003	.290
Item 24 - Black history knowledge is key to understanding	.567	.174	.181	.259
Item 25 - Teaching African American children about their history	.581	.336	.098	.325
Item 12 - Contemporary struggles of African Americans are best	.433	<i>.341</i>	.065	<i>.343</i>
Item 10 - Because of my understanding of African Americans'	.140	.633	-.025	.267
Item 11 - Learning about Black history helps me counter	.223	.535	.116	.356
Item 17 - My awareness of African and African American historical	.119	.446	.046	.270
Item 18 - Learning about ancient African civilizations is important	.291	.586	.035	.043
Item 26 - My knowledge of Black history inspires me to work	.286	.562	.211	.105
Item 5 - Ancient African were responsible for	.177	-.138	.838	.110
Item 15 - I think critically about the plight	.046	.111	.829	.091
Item 20 - I feel compelled to share Black history knowledge with	.134	.200	.731	.021
Item 2 - The US was built on the backs	.230	.266	.076	.487
Item 6 - Awareness of African and African American history	.218	.185	.008	.589
Item 7 - African had a rich history	.244	.124	.239	.384
Item 13 - African American liberation is best achieved by	.317	<i>.324</i>	.052	<i>.365</i>

Note: Items 1 and 16 deleted due to non-significant loadings. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Varimax Rotation of SBC Scores (Step 3)

Items*	Factor		
	1	2	3
Item 2 - The US was built on the backs	.414	.332	.070
Item 6 - Awareness of African and African American history	.444	.273	.006
Item 8 - Knowledge of Black history is necessary to promote	.590	.206	.193
Item 9 - Learning about Black history is important	.516	.524	.179
Item 13 - African American liberation is best achieved by	.447	.358	.056
Item 21 - African Americans should be taught about their history	.578	.213	.394
Item 22 - Knowledge of Black history is important for	.693	.284	.079
Item 23 - It is important for African Americans to organize and rally	.581	.402	.013
Item 24 - Black history knowledge is key to understanding	.627	.169	.201
Item 25 - Teaching African American children about their history	.652	.351	.114
Item 12 - Contemporary struggles of African Americans are best	.539	.365	.077
Item 10 - Because of my understanding of African Americans'	.222	.675	-.027
Item 11 - Learning about Black history helps me counter	.346	.574	.115
Item 17 - My awareness of African and African American historical	.234	.467	.047
Item 18 - Learning about ancient African civilizations is important	.259	.554	.048
Item 26 - My knowledge of Black history inspires me to work	.293	.540	.226
Item 5 - Ancient African were responsible for	.178	-.112	.816
Item 15 - I think critically about the plight	.065	.119	.831
Item 20 - I feel compelled to share Black history knowledge with	.116	.183	.751

Note: Item 7 deleted due to non-significant loadings. **Bold type** indicates item salience to factor is $\geq .40$; *Italic type* indicates salience to factor is $< .40$ and $\geq .32$; Item salience for the current study equals values $\geq .40$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Varimax Rotation of SBC Scores (Step 4)

Items*	Factor		
	1	2	3
Item 5 - Ancient African were responsible for	.811	-.107	.168
Item 15 - I think critically about the plight	.834	.109	.084
Item 20 - I feel compelled to share Black history knowledge with	.750	.197	.119
Item 10 - Because of my understanding of African Americans'	-.025	.600	.203
Item 17 - My awareness of African and African American historical	.052	.420	.254
Item 18 - Learning about ancient African civilizations is important	.034	.605	.192
Item 26 - My knowledge of Black history inspires me to work	.226	.645	.247
Item 6 - Awareness of African and African American history	.012	.258	.462
Item 8 - Knowledge of Black history is necessary to promote	.182	.164	.668
Item 22 - Knowledge of Black history is important for	.074	<i>.351</i>	.601
Item 24 - Black history knowledge is key to understanding	.196	.227	.582

Note: Items 2, 9, 13, 21, 23, 25, 12, and 11 deleted due to cross-loadings. **Bold type** indicates item salience to factor is $\geq |.40|$; *Italic type* indicates salience to factor is $< |.40|$ and $\geq |.32|$; Item salience for the current study equals values $\geq |.40|$. *Paraphrases of SBC items.

22-Item Factor Loadings from Principal Axis Extraction Varimax Rotation of SBC Scores (Step 5)

Items*	Factor		
	1	2	3
Item 5 - Ancient African were responsible for	.818	-.094	.146
Item 15 - I think critically about the plight	.836	.112	.072
Item 20 - I feel compelled to share Black history knowledge with	.739	.196	.146
Item 10 - Because of my understanding of African Americans'	-.026	.602	.185
Item 17 - My awareness of African and African American historical	.047	.425	.259
Item 18 - Learning about ancient African civilizations is important	.039	.608	.148
Item 26 - My knowledge of Black history inspires me to work	.228	.665	.214
Item 6 - Awareness of African and African American history	.004	.268	.495
Item 8 - Knowledge of Black history is necessary to promote	.182	.174	.694
Item 24 - Black history knowledge is key to understanding	.206	.263	.509

Note: Item 22 deleted due to cross-loading. Simple structure, no significant cross-loadings and all factor loadings high on one factor only (e.g., **Bold type** item salience to factor is $\geq |.40|$). *Paraphrases of SBC items.

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